

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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WESTERN RECORDER.

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EMINENT piety is essential to eminent usefulness.—Dr. Andrew Reed.

OUR Savior and his cause have often suffered from the zeal of friends. Christ is better known by what he says himself than by what his friends say for him.

OUR business, as Christians, in the world is to deliver men from the power of the devil, and we must go to Jesus to learn the way. If we go to work by faith in God, using appointed means in Christ's own way, we shall accomplish this work.

Mr. J. D. ROCKEFELLER offered to give \$150,000 to the endowment of Newton Theological Institute, Mass., on condition that an equal amount was raised. This has been accomplished, largely through the efforts of Mr. W. A. Monroe, President of the Trustees.

It is saddening to see religious papers defending or excusing Cecil Rhodes. The best which can be said of him is that he was unjust, unscrupulous and regardless of the rights of others in order to do "greater good." But the Bible says that the damnation is just of men who do evil that good may come.

When Dr. Maltbie Babcock died, the Brick Church in New York City gave his widow \$50,000. Dr. Parves, pastor of the Fifth Avenue Presbyterian church, has died since leaving a large family and no estate. The church proposes to give his family \$100,000, and \$50,000 of this amount has been given.

THERE is no excuse for giving up prayer meetings while there are two praying people in the church, for two can prevail with God. The church, however small, is gathered in his name, therefore he is there, near not only to the leader, or to the minister, but in the midst, and therefore near to each worshipper. We meet to do him honor, to hear his word, to stir each other up to obey his will and he is there to aid and bless.

The hope of being found in the Kingdom of God lies in his power and grace, and not in our possessions. Yet how natural to think of wealth as an advantage. "Gold and the Gospel seldom do agree." Those who are rich in this world, in the vast majority of cases, seem to become subjects of the kingdom in which faith is riches and holiness is honor. In hearing the heavenly message, they have not the necessities and tribulations which drive men from the present world to seek consolation in the world to come, and so they feel no need to accept Christ. Yet, blessed be God, rich men may and do become poor in spirit, and are thus fitted for the Kingdom of God.

Sin and Salvation.

BY REV. A. C. DIXON, D.D.

The first word has only three letters, and yet it is one of the biggest words in the world. It covers all space and time since the fall of man. Its first letter is in the shape of a serpent, and the hiss of the serpent can be heard everywhere. The word translated "Sin" in the New Testament means primarily, "missing the mark." The figure is taken from archery. With bow and arrow in hand the archer shoots wide of the mark. So man has missed the mark; he has failed; he has fallen short of God's standard; now God would give him another chance through Jesus Christ our Lord.

But there is more in sin than simply missing the mark. It means disease, sorrow, death. Need we stop to prove that men are sinners? You can prove it from the dictionary. Put in one column all the words that mean something bad, and in another column all the words that mean something good, and you will find that the bad words outnumber the good. Truth is always the same, while error can assume a thousand shapes. There seem to be more variations of evil than of good. You can prove by the daily papers that men are sinners. The great black headlines giving accounts of murders, divorces, and many forms of iniquity that ought never to be published are a standing evidence that sin abounds. We see the wastes that sin has made, the characters that have been ruined, the lives that have been wrecked, the happiness which has been destroyed. One of the vilest places in London is called "Angel Meadow." Time was, doubtless, when it was a beautiful spot, such a place as an angel might delight to linger in, but sin touched it and polluted it, and now what was once a home for angels is the abode of demons.

The Bible text informs us that sin is ours. "He shall save his people from their sins." You may have some doubt as to the ownership of your house, or hat, or coat, but there can be no doubt about the ownership of your sins. They belong to you. God is not to blame for them; Adam and Eve are not to blame, your neighbor, though he may have tempted you, is not to blame. Sin belongs to the sinner, and the Lord of the day is a real condition of sin. I sometimes fear that our churches have been filled with sinners asleep, rather than saints awake. Only soft and sentimental preaching may rock the conscience to sleep in the cradle of love and sympathy. No thunder of Sinai has been heard, no thunderbolt of the law has struck, there has been no awakening to the guilt of an iniquitous life, but rather a deadening of conscience, and when the conscience ceases to lash, the peace of death that follows is taken for conversion.

Now Jesus saves us from our sins. Sin is the root, sins are the fruit. We may differ in opinion as to whether God destroys the root of sin, or simply destroys the fruit, but there should be no difference of opinion about the fact that he saves us from our sins. He may leave the appetite for drink, but he will give grace to overcome. There may be in us tendencies to evil, but God can keep us from the evil. Let us not be over-particular in our theological hair-splitting. The fact is, that we may be saved from our sins through Jesus Christ our Lord. The sinful nature which is as old as Adam, may remain with us, but it can be kept under the control of Divine grace. There was in a show window in New York an

Egyptian vase, with the label on it, "made of clay 3000 years old." An expert standing before the window was overheard saying to himself, "yes, that clay is over 3000 years old, but the vase has been made only a few years." The old clay from the hills had been worked into this new shape. It is the old sinful nature that shows itself in new sins. Let us turn our sinful nature to God, and ask him to suppress, to control, if not to eradicate. If he will remove it, praise him forever; but if he sees fit not to remove but to leave it as a test of character, praise him for the grace that can make us more than conquerors through Jesus Christ.

SALVATION

A greater word than sin is Salvation. He shall save his people from their sins. It is neither form nor reform. It means life entering our souls, and overcoming death. The method is simple. God has become manifest in the flesh, born of a virgin, living at Nazareth, tempted by the devil, preaching the truth, transfigured on the mount, betrayed, crucified, raised from the dead, ascended to heaven. The Mount Blanc amongst these mountains of fact is Calvary. The death of Jesus outshines in glory the transfiguration. The crucifixion was no incident. He came into the world as the Lamb of God. He died for our sins. "With his stripes we are healed." All the blessings that he brings us can be traced to the bloody scene on the cross. Sir John Hooker found on a barren island just one kind of English flower. It was little and beautiful, and filled the air with its fragrance. He found on investigation that this little flower began to grow over the grave of an English sailor who had been buried there by his comrades years before. The seed, it is thought, was on the spades that were used in digging the grave, and from this grave as the center the flower spread until it covered the island. So from the death of Christ come all the graces that beautify character, and make his religion attractive. The name Jesus, given him by the angel clouds with infinite glory. Well may the Christian sing:

"Jesus, I love thy charming name.

'Tis music to mine ear.

Fain would I sound it out so loud,

That heaven and earth should hear.

"I'll speak the honors of thy name.

'Tis my last laboring breath;

Then speechless sleep thee in mine arms,

The antidote of death."

It is not a mere plan of salvation, it is a Saviour that we have; not a dry creed, but a living faith in a living friend. HE shall save his people—not I! No church, nor ordinance, nor manipulation saves. We are come to Jesus, "the mediator of the new covenant"; not to the mediation of Jesus, but to Jesus the mediator; not to the atonement, but to the Atoner; not to sanctification, but to the Sanctifier. God pity the people who are dependent upon some thing for salvation. The thing that they depend upon may be a source of unrest and loss, but if they depend upon Jesus he will give rest and peace.

Nor simply the righteousness of our Saviour, nor simply the beauty of His holiness, nor the graces of His character, are we to put on as a garment. The Lord Himself is our vesture. Every Christian is not only a Christ-bearer, but a Christ-wearer. We are to enter into Him by communion, to be so endued with His presence, and embued with His Spirit that men shall see Him when they behold us, as they see our garments when they look upon our bodies.—A. J. Gordon.

Reserve Power.

Were we to place before almost any individual the full chart of his future—his trials, sorrows, failures, afflictions, loss, sickness and loneliness—and ask him if he could bear it, he would say: "No, I could not bear all that and live." But he can and he does. The hopes upon the realization of which he has staked all his future turn to air as he hears them; friends whom he has trusted betray him; the world grows cold to him; the child whose smile is the light of his life dishonors his name; death takes from him the wife of his heart. Reserve power has been watching over him and ever giving him new strength—even while he sleeps.

If we be conscious of any weakness and desire to conquer it, we can force ourselves into positions where we must act in a way to strengthen ourselves through that weakness, cut off our retreat, burn our bridges behind us and fight like Spartans till the victory be ours.

Reserve power is like the manna given to the children of Israel in the wilderness—only enough was given them to keep them for one day. There is in the leaning tower of Pisa a spiral stairway so steep in its ascent that only one step at a time is revealed to us. But as each step is taken the next is made visible, and thus step by step to the very highest. So in the divine economy of the universe, reserve power is a gradual and constant revelation of strength within us to meet each new need.—From "The Kingship of Self Control."

The Sin of Fretting.

There is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other, which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. It is simply astonishing how much annoyance may be found in the course of every day's living, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as the sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

MANY of us find life hard and full of pain. The world uses us rudely and roughly. We suffer wrongs and injuries. Other people's clumsy feet tread upon our tender spirits. We must endure misfortunes, trials, disappointments. We cannot avoid these things, but we should not allow the harsh experiences to deaden our sensibilities, or make us stoical or sour. The true problem of living is to keep our hearts sweet and gentle in the hardest conditions and experiences.—J. R. Miller.

A PRAYER in its simplest definition is a wish turned Godward.—Brooks.

Defense of Diaz.

BY G. F. JAMES.

DEAR RECORDER:

In your issue of March 6th, you said some kind things about Diaz which I greatly enjoyed and for which I want to express my sincerest thanks. I have been pained to see the spirit manifested by some in their criticisms of this man of God, as if he deserved to be cut off from our service and from our fellowship. From the time when I first became acquainted with him and his work, I have believed in him. My acquaintance was not merely that of newspaper reports, but of personal contact. I have heard him in the pulpit and on the platform. I have been thrown with him in the social circle and have eaten at the same table and slept in the same room with him. He always impressed me most favorably as being a truly regenerated man of the New Testament type. The story of his conversion and of his early Christian experience was most refreshing, and his work in Havana was truly apostolic. He was evidently raised up of God for a great work and for the establishment of a true New Testament church among those benighted Papists. We did not appoint him to that work, but he was appointed of God, and we simply took him up and helped him. And the honor of helping him was so highly esteemed among us, that there was no little contention as to which should have the coveted privilege, the Home Board or the Foreign Board. If he has been a little spoiled and inflated, it is our fault, for he would have been something more than human if he could have been carried around to conventions and associations from year to year and lionized as he was, without having his head turned and being corrupted somewhat from his original simplicity and humility. But if anything of this sort has happened unto him, "let him that is without sin cast the first stone." In spite of the effects of his association with American Christians, I still believe in Diaz and in the divine origin and character of his mission in Cuba.

Not only so, I believe that we will make a mistake if we withdraw from him our fellowship and co-operation. What has he done that is so inexcusable? Is it that he has taken part in "politics" and has actually used his "church house" for some of his political meetings? Who are we that dare to fling a stone at him for this? Do not we of Virginia boast of what our Baptist fathers (preachers) did in the struggle for American liberty? of how they addressed the Convention of 1775 in favor of war against British oppression? of how they offered their services to encourage their young men to enlist in the armies of their country? and of how some pastors raised companies among their own people and went forth as captains and chaplains both? And do we not boast also of how those preachers led the fight for religious liberty and for separation between church and state, and how for twenty-five years they kept up the fight until the last vestige of the old establishment was obliterated? Did not these Virginia Baptist ministers take a very active and important part in the "politics" of the country, and did not some of them run for office and hold office without loss of caste? Did they not take a prominent part in the fight over the ratification of the Constitution of the United States? And is there not a distinguished and honored Baptist minister in the present Constitutional Convention of Virginia? What more has Diaz done than has been done here at home by honored and beloved ministers of the Gospel? Will some one who knows please inform us? I want to know, because I do not wish to seem to uphold a man in doing wrong.

But if he has done no more than these, if he has simply shown himself a Christian patriot, fighting for the liberties of his down-trodden and oppressed countrymen and throwing his influence and the influence of his people on the side of the patriot party, then I will keep on hunching for Diaz, or else cease hunching for our patriot fathers who did the same.

Suppose he did use, for political pur-

poses, that old theatre which we bought and turned over to him for a church-house, if it was the same sort of political work that our Virginia Baptist fathers did, surely we of Virginia ought to be careful how we cast stones at Diaz, seeing that he was brought up in a less enlightened and less favored country and had the greater provocation. Possibly some of Diaz's critics do not know that, in old Virginia, to say nothing of other colonies, "Baptist meeting-houses were once the gathering places for politicians who wanted to address the people." "The candidate for popular favor," after giving respectful attention to the sermon, would ask the privilege of addressing the people in the yard. Sometimes the pastor would invite him into the pulpit and remain to hear him." This practice was the outgrowth of the politico-religious struggle for soul liberty during the last quarter of the eighteenth century. The Baptists were the leaders in that struggle and their meeting-houses, naturally and even necessarily, became the rallying points for all who were in sympathy with them and were willing to co-operate with them and sign their numerous petitions to the General Assembly. Elder John Leland, an active participant in that struggle, wrote, in 1790, that "the subject of religious liberty had been so canvassed for fourteen years, and had so prevailed that in Virginia, a politician could no more be popular without the profession of it, than a preacher who denied the doctrine of a new birth." Whenever the Baptists are strong enough to give them the balance of power, politicians sought their favor, attended their meetings on the eve of elections, and addressed the congregations at the close of public worship. This practice continued in the region round about Oulpepper down to the time of the late James Barbour, whose father was always a welcome speaker at Baptist meetings. What more has Diaz done than our fathers did? And what more has he done than we of the Baptist General Association did last November in Grace-street church, Richmond, when we discussed and passed a resolution, the object of which was to throw the weight of our denomination on the side of a certain temperance bill which was before the Constitutional Convention? Granted that we are fighting against a great evil that threatens the very life of society and of the nation, our cause is not more holy and righteous than the cause which inspires the hearts of Diaz and his Baptist followers in priest-ridden Cuba. If these are the mistakes that Diaz has made, I think we Baptists of Virginia can well afford to forgive him. And if, in his love and zeal for "Cuba Libre," he has antagonized and aroused the hostility of certain greedy Americans who are in Cuba, not for Cuba's good, but for their own selfish ends, I honor him for the enemies he has made.

Danville, Va.

Unconscious Signs.

Men carry unconscious signs of their life about them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say: "Thou art come from the orchard"; if with hands full of wild flowers: "Thou art from the fields"; if one's garment smell of mingled odors, we say: "Thou hast walked in a garden." But how much more, if one hath seen God, hath held converse of hope and love, and hath walked in heaven, should he carry, in his eye, his words, and his perfumed raiment the sacred tokens of Divine intercourse!—Selected.

If you desire heaven, you must win it; for heaven is a temper, not a place.... You must win it by that obedience to God's laws which nothing but the grace of Christ can enable you to render.—Archdeacon Farrar.

Shall the Pulpit Deal with Secular Themes?

BY REV. E. P. MARVIN.

In discussing the question as to whether the pulpit rightly deals with secular affairs, it is often assumed that a preacher must be up-to-date in the knowledge and activities of civic affairs in general, and that the church must be a confederation of societies and clubs, for social, philanthropic and commercial purposes. Of course this makes the work specially difficult, demanding the administrative ability of a railroad president. But in this do not many mistake the scope of the Gospel ministry and the sphere of the church?

The Gospel preacher is a specialist, sent and anointed under a special commission. He has one thing to do, and that by direct spiritual methods.

Dr. Beecher went to Litchfield at first as an "all-rounder," watching and working in civic affairs. After a time he met Dr. Hawes, of Hartford, who said: "Wall, Beecher, how are you getting along?" He replied, "Oh, first-rate, first-rate, since I have given up running the world." Imagine Paul running an Institutional Church. Wesley said to his preachers, "You have nothing to do but to preach the Gospel."

Ministers are not to "espouse every good thing," and cultivate the social element in the realm of worldliness, but to espouse the best thing and cultivate the spiritual element, setting loosely as to society life and to all human governments.

Does some one say: "Was not Isaiah a statesman as well as a prophet?" Yes, under a Theocracy, when God appointed and anointed rulers, but Paul was not a statesman, under the times of the Gentiles. The church is not married to any human government. Ours is "a government of the people, by the people and for the people." Where does God and the church come in? We cannot expect to enforce Christian ethics upon unregenerate humanity. Law may make them safe, but it takes grace to make them good.

We must beware of being bewitched by our wonderful, materialistic, intellectual and egotistical civilization. It is said, "We must be in tune with the times." But no one ever differed more from the spirit of the times in which he lived than the Lord Jesus Christ, and he would differ about as much to-day. We are to present a contrast of non-conformity, and not a compromise of assimilation.

Nations in the Bible are seen by the Prophet, as wild beasts, selfish, ravenous and cruel, having intelligence but not conscience. Their right is "the right of conquest," that of the lion to take and assimilate the lamb. Six thousand years of history are shot to the muzzle with proofs that nations usually practice the ethics of the jungle, except as somewhat modified by the influence of Christianity, and there is now really no Christian state. Nations have no regenerating power. The Gospel never promises social or civic regeneration, in this degenerate age, and we are not to turn away from our high calling to do house-cleaning for the world. The church is not the kingdom, sent to govern nations, but a humble, Christ-witnessing, soul-winning body. When she, the humble Bride of Christ, reaches out for a scepter, with worldly ambition, her spiritual power and glory depart. She must wait her heavenly Bridegroom. Our citizenship is in heaven. The church has more power on the altar of sacrifice than on the thrones of the Caesars. She was greater in the catacombs than in the cathedrals.

Again, the church as called out of the world and sent of God, is a specialistic organization, for a specific mission. It is incorporated and indwelt by the Holy Spirit for the evangelization of the world. It is not a man-made organ to be run by man power, but a divine organism, operated by the Holy Spirit.

Christ and the apostles never dreamed of making it a confederacy of societies and clubs for miscellaneous purposes. Alas, that it should now be cumbered with a dead weight of useless machinery,

not anointed or used by the Spirit. Alas, for this clutter of man-made machinery, and clamor of carnal methods, all but drowning the voice of God. Let us have less of the clannishness of classes and more of the catholicity of Christianity.

What can you cure this unprecedented craze for new clubs and organizations? Some one has suggested one more society—an S. S. S.—a Society for the Suppression of Superfluous Societies. Who will start it? I am sure that the great power of God on the churches, would annihilate most of these societies and clubs, to the great relief of many now sorrowful and faithful pastors.

Think of the blood-bought church, sent into the world to rescue sinners from hastening judgment and eternal death, transformed into a house of merchandise, a social club or a bureau of amusements. The church was planted, consolidated body, divinely adapted to its appointed work, and we impugn the wisdom of God if we propose other organizations and methods.

It is said: "Times have changed and we must keep up with the times." But the essential factors in God and man are unchanging. Men are born and born again, just as formerly. The world, the flesh and the devil are our changeless foes, and we overcome them in God's way only. The terms of salvation are unchangeless. Men who boast of "taking the world for Christ," in this age, make too big a bargain, and they cannot deliver the goods. Christ will come, after we have gathered out a people for his name, and take it for himself. The Gospel is not a failure, for it accomplishes what it promises.

If a church is filled with the Holy Spirit, God will run it, and we shall not need "great executive ability." God's method is the maximum of power and the minimum of machinery. We should have confidence in the old and only Gospel and the church as God ordained it. The pulpit is a blended throne of grace and judgment. Ministers, as God's ambassadors, within their commission, carry the keys. Is it not high treason to God Almighty, for an ambassador to turn away from the great themes of Ruin, Redemption and a rapidly coming Judgment, with its infinite issues, to discourse upon secular themes, and change the emphasis from eternity to time?—Presbyterian.

I READ the other day of four young men riding in a Pullman car chatting merrily together. At last one of them said, "Boys, I think it's time for drinks." Two of them consented, the other shook his head and said, "No, I thank you." "What," exclaimed his companions, "have you become pious? Are you going to preach? Do you think you will become a missionary?" "No," he replied, "follows, I am not specially pious, and I may not become a missionary, but I have determined not to drink another drop, and I will tell you why. I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby's shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said, 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen, baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, follows, I have a wife and baby at home, myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of the infernal stuff would ever pass my lips again."—Dixon.

EVERY promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; His power, which makes Him able to accomplish.—H. G. Salter.

Subscribers for the Western Recorder.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 27.

GENTILES RECEIVED INTO THE CHURCHES.

Acts 11:1-17.

MOTTO TEXT.—"Whosoever believeth in him shall receive remission of sins."—Acts 10:43

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God."—There were Gentiles among the Christians before, but they had been Jewish proselytes. The news that Gentiles who had not thus been adopted had been received into the church spread throughout Judea. The Jews were very reluctant to any such breaking down of the middle wall of partition, for they were an intensely proud people who looked down upon all other peoples, even the cultured Greeks and the conquering Romans.

"And when Peter was come up to Jerusalem, they that were of the circumcision contended with him."—"They that were of the circumcision" is thought to mean not all the Jews, but the party who were zealous for the Jewish religion wished to have all converts circumcised and to retain the Jewish ceremonial in the Christian churches. These were angry with Peter. It seems that Peter expected the attack, and went to defend himself. For he brought witnesses with him from Joppa.

"How wastest thou in men unclean, and didst eat with them?"—Which was contrary to Jewish custom. To eat with Gentiles at their tables was to violate the laws in regard to the clean and the unclean given by Moses. These strict brethren were exactly right if Peter had acted of his own accord. For the Mosaic regulations on the subject were given by God, and were binding until he repealed them.

"Peter rehearsed the matter from the beginning, and expounded it by order unto them."—Peter himself had been opposed to preaching the Gospel to the Gentiles who were not Jewish proselytes, and had only yielded to the will of God, as indicated unmistakably in the vision which he relates.

"I was in the city of Joppa, praying."—Peter was hungry, and was waiting for his dinner to be prepared, and spent the time he was waiting in prayer. While he was on the housetop of the house of Simon the tanner, thus engaged in praying he fell into a trance, and had the vision which he relates. The unclean beasts and birds and creeping things which the Jews were forbidden to eat were in this vessel which was like a great sheet, let down by the four corners from heaven.

A voice which he knew to be the voice of God said to him: "Arise, Peter; slay and eat."—But yet he dared to refuse. "Not so, Lord; for nothing common or unclean has at any time entered into my mouth."—He had all the pride of his race in the fact that they were the chosen people of God. And he had kept the law of Moses unbroken. The command came to him as a command to disobey God's law, and he recoiled although he knew God was speaking.

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Accept no substitute, but be sure to get Hood's, and get it today.

"What God hath cleansed, that call not thou common."—God was changing for Peter the order he had given. Henceforth it was to be lawful for him, not to eat all these unclean things, but to do what was meant by this vision, the meaning of which was made clear to him when the three men from Caesarea called for him. The vision was emphasized by the repetition three times. It was for something of great importance that God was preparing Peter.

When the vision had ended the three men were knocking on the door, and the Spirit bade Peter accompany them, "nothing doubting." In the previous chapter Peter says the Spirit added that he had sent the men. Therefore Peter could not hesitate as to whether it was right for him to go. Learning that it was to a Gentile he was going, he wisely took with him six brethren from Joppa, and as wisely took the same men with him to Jerusalem. They were not only witnesses to Peter's truthfulness, but could give their own impression of the occurrence.

"And he showed us how he had seen an angel in his house, which stood and said unto him. Send men to Joppa and call for Simon, whose surname is Peter."—This is the Roman centurion, Cornelius, whom Peter is quoting. It would be hard for the Jewish Christians to relinquish the ideas which they had cherished all their lives. But this was evidently God's work. An angel told Cornelius to send for Peter, and the Lord prepared Peter to go. Cornelius is a noble character. It is remarkable what fine men all the Roman centurions were who appear in the Scripture narrative.

"Who shall tell the words, whereby thou and all thy house shall be saved."—The angel could have told him much better than Peter could the glorious tidings. But this treasure is committed to earthen vessels. To men are given the honor of telling their fellow-men how they can be saved.

"And as I began to speak, the Holy Ghost fell on them as on us at the beginning."—That is on the day of Pentecost. "In each case the Holy Spirit was bestowed, and in each case as the result of the preceding belief, and not as a result of circumcision or un-circumcision."—Knowing.

"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."—The Lord Jesus

had acknowledged these men as his own; he had bestowed on them the gift of the Holy Ghost. This showed that they believed on the Lord Jesus Christ as no words of their own could have done. Their hearts were all ready; they were devout, praying men who, though Gentiles, worshipped God.

There sat the six brethren who were witnesses of this great event in the history of the church. Peter's question is unanswered. "What was I, that I could withstand God?"—And those even who were most devoted to their Jewish ceremonial held their peace. It took a little time for them to receive into their minds this great overthrow of their previous ideas and their Jewish pride. But it did not take long for them to realize what this meant in a world where there were so many Gentiles. It was a triumph of divine grace that they could so soon glorify God for including the Gentiles in the plan of salvation and granting them repentance unto life.

AFTER MANY DAYS.

Recently a successful evangelist in announcing the adjournment of the meeting to attend a lecture of mine declared that an address of mine years ago had been the means of leading him to Christ and to his present work. I was surprised upon hearing the assertion of this stranger, but found upon inquiry, that in 1898 in a lecture in a small town in Missouri, the Lord had pressed home His claims upon a young man who was thoughtless and careless, and had led him into Christian faith and service. Every Christian has the right to believe that what he says and does will bear fruit that he knows nothing of.—Selected.

The prayers I thought unanswered once, Were answered in God's own best way.

HOW THEY MANAGE.

Doctor's Wives Trained to Arrange Things.

Sometimes the wife of a doctor can bring her husband around when he don't know exactly how to help himself. The wife of a certain well known physician in Washington, D. C. concluded that coffee was the cause of the doctor's sleepless nights. She says, "He would retire and lie for hours unable to sleep a wink. I thought perhaps he was nervous from the coffee which he drank at his meals and suggested that he try Postum. To my surprise he objected most decidedly. I said nothing but the next morning made Postum Coffee instead of the regular coffee and gave that to the doctor. I made it according to directions and it had a beautiful coffee color and flavor. He drank his cup and remarked that the coffee was unusually good that morning and asked for more.

From that time I served him Postum at every meal, and in the course of a week or two he showed such remarkable signs of improvement in health and strength that I told him he had been drinking Postum from the time he had begun to get better. You never saw such a surprised man. He said, 'Well, if the good coffee I have had in Postum, and leaving off regular coffee has made such a change in my health, I never want any other kind in my house.' Since then he regularly prescribes Postum to many of his patients and with good results." Name given by Postum Co., Battle Creek, Mich.

WITHIN THE GATEWAY OF THE ORIENT.

When I bade you good-morning in my last, we were within a few hours of Alexandria. At daylight on Sunday, February 16, I am peering through the port-hole for a first glimpse of the shore line of Egypt. Not a trace of land or cloud can I see. Now, in the dim distance, is not that a low range of hills? No! It must be only a reminiscence of those "sombre mountains of Darkest Africa" we caught sight of off shore as we drew near to Algiers, a thousand miles west of here. We are within ten miles of the harbor of Alexandria before we discern any portion of the low-lying coast. Now at last, little by little, rising above the dim shore line, comes into view the Phare, direct descendant, it is said, of the celebrated Pharos of olden times, the earliest light-house known to history. There it is, shining like a star in the rosy dawn. Now, with the aid of the glass, we identify "Pompey's Pillar," the famous Monolith, in part a remnant, perhaps, of the oldest Egyptian civilization, but as to base and capital, erected by Diocletian to his own honor after the mod'at fashion of Romans and Egyptians during those enlightened days. As we draw nearer we are shown the dome of the Ras el-Ten Palace, "Napoleon's Wind-mills," and the rising ground of Ramlah—and soon we stand vis-a-vis with the far-famed city of Alexandria. The stately palm, the graceful minaret, and the swelling domes are silhouetted against the straw-colored sky—a dream-like picture, a fitting fringe of the Orient. Everything is Oriental. Even the drama of San-las is enacted with Eastern leisure. At last, however, the cloud-streaked sky turns from violet and rose to gold and crimson and ashes of pearl, and beneath the folds of the rising curtain we seem to see miles and miles into an enchanted land!

Now on shore. What activity is evident! What stirring movements in the harbor. The whole coast line of great ships and little boats and multitudinous humanity are all alive at our oom-ing. Surely the excitement and novelty of it all can never be repeated or forgotten. I know now what Charles Dudley Warner meant when he wrote, "In one moment the Orient flashes upon the bewildered traveler, and, though he may travel far and see stranger sights, and penetrate the hollow shell of Eastern mystery, he will never again see at once such a complete contrast to all his previous experience." He is literally launched into a new world—a world most ancient, and yet, to Western eyes, bewildering for the first time, possessing the charm and bewildering spell of absolute novelty.

Here comes the pilot to see us safely in. It is Egyptian policy to make the harbor difficult of access, especially to men of war, and a native pilot is necessary. This one is a swarthy Nubian, in red tarboosh, loose white robe and red slippers—how Eastern he is! And as he stands in the pilot-house with his hand on the wheel, I feel myself coming under the influence of the Moslem at once.

Our anchor is hardly down before row-boats, six or eight deep, are all about us, and a wild babel breaks loose, gesticulating and shouting in all known and unknown tongues, until men are bewildered and women are nerv-

ous. Fortunately for us, we see Gaze's man, and he sees us. He rescues us from the black, brown, yellow, bare-footed, bare-legged, half-naked, yelling mob that are doing anything and everything to bow-beat you into believing that they are just the men to take your luggage and see you ashore. Most of them, as some one put it, not having the least idea that lying is not a perfectly legitimate means of attaining their ends. It would seem to be enough to run even one accustomed to the bustle and noise of bustling American cities wild—if he had no sense of protection or guidance.

But, enough. You will excuse me from a "bill of particulars." We are on shore and at the Customs House. From what we had heard, we dreaded the ordeal and delay. We had neither. Our Gaze man is a shrewd Maltese—speaks seven languages, knows how to pull the ropes, points us and our bits of luggage out, speaks a word and does a little deft tipping here and there, and we are through! Not a piece of baggage opened, not even detention enough to give us time to study this kaleidoscopic scene! We are like people being rushed through a great, strange gallery of pictures we have never seen before, with barely time to catch glimpses of them. See these people forming in groups about us. What a medley of colors and of costumes! Did ever men before dress so gaily, so little, or so much in the wrong place? If that half-naked fellow would untwist the folds of his turban he would have material enough to clothe himself completely. Here is a European sure, if he does wear the tarboosh. But there—see that Turk, and that Greek, and that Oapt, and that negro, of the most pronounced type! There is a Persian clearly, and there a Sudauese, and there a Syrian-Jew—or is it an Egyptian? For, we are told, the crooked nose is not uncommon to the Egyptians. But we are hustled into our carriage and driven away before we have half seen them!

We drive through strange streets, amidst remarkable mixtures of Occident and Orient, in architecture and street scenes, until we reach our resting place, the "Hotel Abbas," a quality mixture of Europe and Africa, and then sally forth to seek letters from loved ones at Gaze's office, which we find on the Place Mohamed Ali, a European "square," with nothing Oriental about it but the equastrian statue of this son of the Orient, for whom it is named, and the palms and other trees that are in it—a square with hotels, consular and banking offices and frank shops all around it, but with the Orient streaming over it, and swirling all about it. Ah! shall we ever forget the ride and walk of that first Sunday in Egypt; the service and courtesy of Gaze's men, the vain effort to find the church of our Scotch Presbyterian brethren in time to worship with them, the quiet vesper hour in the English church of St. Marks at 6 o'clock, and the rest of that night—after the bewildering con-

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Pulling Stitches or St. Viper's Bites, 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 where everything else failed. Sent absolutely free with complete directions, or purchase separately. Please give AGE and full address.

DR. W. H. MAY, 94 Pine Street, New York City.

fusion and noise of the day were over!

One thing was sure; we were in a land of strange and varied fascination, where art and science flourished, where strange religions embodied themselves in imperishable forms, thousands of years before Greece was, before Rome ruled from her seven hills, before Abraham migrated to Canaan. Here, cut in enduring granite, are the earliest written words expressive of man's developing thoughts on time and eternity! Think of the rise and fall of thirty-one native dynasties here stretching over a period of 4,000 years before Alexander the Great became conqueror of the world and founded and built up this city! Cheops and Sesostris I. and Rameses II.—how these grand names stand out before us as we gaze on the mystic canvases of the past, forming the background of history, against which, in an order that grows clearer as it comes nearer to our day, are to be seen the later Pharaohs, the Greeks and Romans, the Byzantines—until Mohammedanism, through the armies of Caliph Omar, takes possession—in the seventh century of our era. Alas! for what appears in the scene as the sequel of that conquest! But let us hope that the hand of Islam will rest more and more lightly henceforth upon the land, that Anglo-Saxon England, the dominant power to-day, will maintain her increasing hold until Egypt is redeemed from the long centuries of Mohammedan bondage, stagnation, degradation and shame!

We need not—we do not remain long in Alexandria. There is not much to see but the strangely mixed population and the dirty, but fascinating bazaars. There is not much to interest us beyond this except the memory of what the city has been, and of those who have walked here. The city is over 2,000 years old—it was founded 382 B. C., when other great Egyptian cities had begun to decay. It has still a population of 350,000—a heterogeneous mass from all the people of the Mediterranean shores. We recall how the Evangelist Mark pleaded the cause of our Master here, and, if tradition is to be trusted, here won the crown of martyrdom; how the Septuagint version of the Hebrew Scriptures had its birth here; how Philo, and Clement and Athanasius—great names of the early Christian age—lived and taught and remain in Alexandria. There still remain traces of the English bombardment of 1882, when Great Britain entered the country avowedly to secure the long over-due interest on Egyptian bonds, but actually, as the sequel has already proved, to govern the poor country of the Khedive in the interest of a high justice, liberty and civilization. The one conspicuous and indisputable relic of antiquity is "Pompey's Pillar," in no way, so far as anybody knows, associated with the famous Roman except by name—one solid, splendid shaft of red granite about 90 feet high, brought all the way from the quarries of Assuan, standing here unharmed by the storms and changes of centuries. One of the colossal facts that comes to mind to oppress us is the destruction of the great Alexandrian Library, founded by Ptolemy Philadelphus about 275 B. C., said to have contained about 500,000 volumes. It was partially destroyed in 391 A. D., and in 642 was burned, with all its precious contents, by Caliph Omar, his reason being, so it is said, that if the books

agreed with the Koran they were unnecessary, and if they did not agree with it, they should be destroyed. The celebrated Rosetta stone was found not far from here in 1799—a block some three feet nine inches long, by two feet four and a half inches wide, with inscriptions in three kinds of characters: Hieroglyphic, demotic and uncial Greek. But the fact that most of all impresses us as we set out for Cairo, is that the Christian, let him be ever so good, or great, or well-dressed, and chary as he may feel in the midst of all this nakedness and filth, splendor and poverty, may be sure of one thing, that he is the object of the mercenary study, or the cool contempt, or the bitter hate, of the most naked, or eyed, or a-bitten wretch of a Moslem that he meets in the street or finds sleeping on the sidewalk! Some one says the Oriental conceit is a peg above ours—it is not self-connections. But we are off now to Cairo, 120 miles away.

GEO. B. EAKER

KENTUCKY'S MISSION MONEY.

Allow me to call attention to the fact that April closes the financial year for all our work.

Money received after April 30th will not be counted in this year's receipts, either for Foreign, Home or State Missions.

Will the treasurers of churches, boards and societies bear this in mind and send moneys promptly? Will all the churches, ye all the Baptists who have not contributed what they should to these objects yet make an offering before the year closes? The work is great; you ought to be a factor in it. Will you?

The destitution in mountain, plain and city calls for help from the board. Missions are missions. The work is world-wide. Let all stand abreast and present a solid front to the enemy.

Our Foreign, Home and State work are all in great need, because so many have failed in duty to this work for which Jesus redeemed and saved them. There is advancement, progress, but not in keeping with the needs. There is now pressing needs for our State Mission work, the Colporters, Missionaries, Church Building and Educational Fund. Send us a check. J. G. Bow, C. S. Louisville, Ky.

A WHOLE FORTUNE.

Good Food and Good Health.

This food tale from a trained nurse is worth reading. "I want to tell you of the curative properties of the good food Grape-Nuts, and will say they are a whole fortune to anyone suffering as I did for years with a stomach so rebellious as to be almost useless to me.

For years and years I was tortured with flatulency, heart burn, bloating, tenderness of the stomach and many a time I cried bitterly because of my great distress.

One never to be forgotten day Sister came up from Columbus to visit me. She brought a package of Grape-Nuts to see if the food would agree with me. I found the new food very delicious with cream, and it caused me no pain or disturbance whatever.

To make a long story short I have been using Grape-Nuts ever since. Have gained 20 pounds in five months and my health is perfect. It is a pleasure to be plump and healthy and feel well again. I am a professional nurse and naturally appreciate this change in my health." Lucy N. Richardson, Box 164, Logan, Ohio.

THE GAY LECTURES.

II.

The distinguished lecturer—Prof. Noah K. Davis—opened his lecture by saying: "Thou shalt not trespass, is still my text. That is always my text, but I preach a different sermon on it every time. So you see I am not a preacher." The speaker went on to consider the law of trespass on its positive side. Negative obedience is a high attainment, but the moral law requires activities. It is written "Thou shalt" as well as "Thou shalt not." Every affirmation is a negative reversed and vice versa. It is an imperfection of language that we cannot express both in one formula. Trespass is unwarranted interference with liberty either by omission or commission.

Ought means owe. Omission is trespass because it embarrasses the one to whom the service is due. Omission is therefore a "withholding trespass." A breach of promise and a violation of contract are trespasses. It is not true, as is widely believed, that sins of omission are lighter than those of commission. A sentinel is shot for omitting to give the alarm.

The law of trespass requires justice between man and man and between the state and man. Cicero was correct in saying justice is conceding the rights of others. Aristotle made justice the perfect exercise of all virtues. Injustice is trespass. To forbid injustice is to command justice. We must neither inflict damage nor withhold what is due. So we may state our law—Be thou just. Legal justice is simply what the courts do under authority, and sometimes it is real injustice. The criminal code is all negative. It restrains men; for example, I am allowed to run my automobile through the streets only so fast, because otherwise there is danger of disaster.

Jurisprudence is a branch of ethics, and we have courts of equity, as well as courts of law. There is an unwritten law higher than the written and to it we often appeal. Sophocles makes Antigone appeal to this unwritten law, and Aristotle quotes this approvingly. Human written law is confessedly defective and justice cannot always be had at law, and hence arose courts of equity. The pardoning power has the same purpose. That power is not for mercy but for justice. Mercy is not forbearance and indulgence, but is in strict line with justice. Mercy is setting aside justice that is done under the forms of law. Outside the Bible, the best book on practical ethics is Shakespeare, and there we find the true idea of mercy set forth, e. g., with Isabella and Angelo, with Portia and Antonio, &c. Mercy seasons justice, but does not set it aside. It is written—"Shalt not the Judge of all the earth do right?" and "Justice and judgment are the habitation of His throne." God will "in no case clear the guilty." Hence the vicarious sacrifice of Christ was necessary that justice be done and men be forgiven. That sacrifice was an expression of God's justice and His mercy.

Duty is what is due. It is the name of a relation between two or more persons. If I owe a dollar, it is my duty to pay a dollar. "Ought" means "owe it." Honesty and honor are the same. So the law of trespass can be expressed "Pay thy dues." Here the speaker turned aside to the profound question of personal identity, telling of the

KIDNEY TROUBLE, LAME BACK AND RHEUMATISM CURED BY SWAMP-ROOT.

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

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



DR. KILMER

DR. KILMER'S CURE FOR RHEUMATISM. I have been cured of my rheumatism by Swamp-Root. I had a severe case of the disease for many years, and it was almost impossible for me to walk. After using Swamp-Root for a few weeks, I felt a great relief, and in a short time I was able to walk again. I have since used it several times, and it has always cured me. I can now walk as well as ever, and I feel much better than I have for many years.

EDITORIAL NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special article has been made by which all readers of the WESTERN RECORDER, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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

question of a bright girl whose eyes were "sky drops." She asked "who are you?" "You say my body, my mind, my soul"—but who are you? Philosophy cannot answer. So he said, "I am busy, dear, go on to your play."

Rights and duties are correlative. Whatever is right is duty, and if duty, it is right. Right alone is despotism; duty alone is slavery. Webster said duty is the grandest word in English; but he was mistaken, for there is something higher. Virtue is the struggle to do duty in spite of difficulties—to get away from evil. When we are free from evil, then we are virtuous. Freedom is not bondage to moral law any more than to evil propensities. Even when man rises to his whole duty, he is still a slave to moral law, and so is not free.

We belong to each other. Every man has claims of his fellow man. Thou shalt not trespass, means thou shalt service. Failing in service is trespass. Service is of high dignity. The motto of the Prince of Wales, Ich dien—I serve—is noble. Ministers are servants. The Master said, "I came to minister." Service involves sacrifice which is the essence of heroism. Christ is the greatest hero.

But the law of service is inadequate. The service must be

convicted that what I really had was kidney trouble, and my kidney trouble. The remedy I used was Swamp-Root. I had a sample bottle of Swamp-Root free. I would soon be prepared unless I obtained relief quickly. Nothing you offer of a sample bottle of Swamp-Root free. I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter I took three one-dollar bottles of Swamp-Root with the result that I became completely cured. I no longer have pains in my back and can exercise vigorously without tiring. I had a friend who had recommended Swamp-Root to several of my acquaintances who were similarly affected and without exception they have been greatly benefited by its use. I am very truly

J. J. McHugh

DR. KILMER'S CURE FOR RHEUMATISM

Lame back is only one symptom of kidney trouble—one of many and is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you. The great kidney remedy, Dr. Kilmer's Swamp-Root, is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

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.

loving. We owe love to our fellows. What of a son's not loving his mother? Is not that a trespass? The law of loving service is the highest form of the law of trespass. Progress in moral culture consists in transforming fear into respect and respect into love.

It is love that makes a free man. When we do right, not because we fear to do wrong and not from a sense of obligation to do duty, but because we love the right, and would do it were there no penalty and no obligation, then only are we free. A man cares for his family not because he fears the consequences if he fails to do so, nor because he feels it his duty to do so, but because he loves them. God is under no obligation to us. There is no law in Heaven, because all act from love. He that loves will not trespass, hence "love is the fulfilling of the law."

This lecture, too, was listened to with rapt attention by a large assembly who had turned away from other attractions and braved the inclement weather to hear it.

Live in a thankful spirit, and you will find more and more to be thankful for. Begin by resolving not to forget your mercies, and you will gradually come to feel the thought of them a constant inspiration of happiness.—Brooks Herford.

WITH CROSY IN THE GARDEN.

BY WM. H. McDONALD.

Somewhere among my dreams a blissful garden lies. Along the myst'ry of its fragrant ways, If in the darkness I catch the gleam of His eyes...

Sometimes this lone garden is of deep sorrow. Ev'n in its depths I find my greatest joy; For night flows before the sunshine of the morn'g...

Tis there my soul is beautiful and glad and new; Like a frightened bird to Him would I flee; Yea, upon the wings of song, would I seek to view...

Ah! sometimes from this changeful borderland of dreams, My waiting soul to Him will take its flight, Into the land of beauty and of wondrous themes...

OUR PULPIT.

THIRST AND SATISFACTION.

BY ALEXANDER MACLAREN, D.D.

"My soul thirsteth for Thee... My soul shall be satisfied... My soul followeth hard after Thee."—Psalm 63:1, 5, 8v.

It is a wise advice which bids us regard rather what is said than who says it, and there are few regions in which the counsel is more salutary than at present in the study of the Old Testament, and especially the Psalms...

The three classes which I have read, and which are so strikingly identical in form, constitute the three pivots on which the psalm revolves, the three bends in the stream of its thought and emotion.

I.—THE SOUL THAT KNOWS ITS OWN NEEDS WILL THIRST AFTER GOD.

The psalmist draws the picture of himself as a thirsty man in a waterless land. That may be a literally true reproduction of his condition, if indeed the old idea is correct, that this is a work of David's; for there is no more appalling desert than that in which

he wandered as an exile. It is a land of arid mountains, without a blade of verdure, blazing in their ghastly whiteness under the fierce sunshine, and with gaunt ravines in which there are no pools or streams, and there's no sweet sound of running waters, but all is hot, dusty, glaring, pitiless; and men and beasts faint, and loll out their tongues, and die for want of water.

And so I come to two classes of my hearers; and to the first of them I say: dear friends, do not mistake what it is that you "need," and see to it that you turn the current of your longings from earth to God; and to the second of them I say: dear friend, if you have found out that God is your supreme good, see to it that you live in the constant attitude of longing for more of that Good which alone will slake your appetite.

II.—THE SOUL THAT THIRSTS AFTER GOD IS SATISFIED.

The psalmist, by the magic might of his desire, changes, as in a sudden transformation scene in a theatre, all the dreariness about him. One moment it is dry and barren land where no water is; the next moment a flush of verdure has come over the yellow sand, and the ghastly silence is broken by the song of merry birds.

without it. There is moral stimulus to activity, a pattern for conduct, and so on, in our religion. And if our religion is only this longing—well, then, it is worth very little; and I fancy it is worth a good deal less if there is none of this felt need for God, and for more of God, in us.

And unless we know what it is to be drawn outwards and upwards, in strong aspirations after "something afar from the sphere of our sorrow," I know not why we should call ourselves Christians at all.

But, dear friends, let us not forget that these higher aspirations after the uncreated and personal good, which is God, have to be cultivated very reductionally, and with great persistence, throughout all our changing lives, or they will soon die out and leave us. There has to be the clear recognition, habitual to us, of what is our Good. There has to be a continual meditation, if I may so say, upon the all-sufficiency of that Divine Lord and Lover of our souls, and there has to be a vigilant and a continual suppression and often excision and ejection of other desires after transient and partial satisfactions.

III.—THE SOUL THAT THIRSTS AFTER GOD IS SATISFIED.

The psalmist, by the magic might of his desire, changes, as in a sudden transformation scene in a theatre, all the dreariness about him. One moment it is dry and barren land where no water is; the next moment a flush of verdure has come over the yellow sand, and the ghastly silence is broken by the song of merry birds.

as much of God as we desire, and that what we have of him will be enough.

We can have as much of God as we desire. There is a quest which finds its object with absolute certainty, and which finds its object simultaneously with the quest. And these two things, the certainty and the immediateness with which the thirst of the soul after God passes into a satisfied fruition of the soul in God, are what are taught us here in our text; and what you and I, if we comply with the conditions, may have as our own blessed experience. There is one search about which it is true that it never fails to find; and the certainty that the soul thirsting after God shall be satisfied with God results at once from his nearness to us, and his infinite willingness to give himself, which he is only prevented from carrying into act by our obstinate refusal to open our hearts by desire.

The certitude that we possess him when we desire him is as absolute. As swift as Marconi's wireless message across the Atlantic and its answer, so immediate is the response from heaven to the desire from earth. What a contrast that is to all our experiences! Is there anything else about which we can say "I am quite sure that if I want it I shall have it. I am quite sure that when I want it I have it!" Nothing! There may be well to which a man has to go, as the Bedouin in the desert has to go, with empty water-skins, many a day's journey, and it comes to be a fight between the physical endurance of the man and the weary distance between him and the spring.

Then there is the other thought here, too, that when we have God we have enough. That is not true about anything else. God forbid that one should depreciate the wise adaptation of the earthly goods to human needs which runs all through every life; but all that recognized, still we come back to this, that there is nothing here, nothing except God himself, that will fill all the corners of a human heart. There is always something lacking in all other satisfactions. They ad-

The FAMOUS ST. LAWRENCE Musical Instruments. GUITAR—Standard size, beautiful tone, top made of solid spruce, body sound with celluloid, finger board made of solid rose wood, neck, pearl position dots, best improved metal all piece. HARP—36 strings, 11 inch case, top made of solid spruce, body sound with celluloid, finger board made of solid rose wood, neck, pearl position dots, best improved metal all piece. SEND NO MONEY! Write for catalogue and price list to SUTCLIFFE & CO., LOUISVILLE, KY.

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FOR ANEMIA, CHLOROSIS USE THE GENUINE DR. BLAUD'S PILLS. See that the name of "Blaud" is stamped on each pill.

CONFEDERATE RE-UNION, DALLAS, TEXAS, APRIL 22-25. The best way is via Iron Mountain Route from St. Louis or Memphis through Little Rock to Texarkana, Texas & Dallas, Ky.

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Go to Asheville! L. & N. ROUTE. Arrives at Asheville, N. C., 1:10 P. M. In Time for Dinner Next Day.

PLEASE mention this paper in answering advertisements.

dress themselves to sides, and angles, and faces of our complex nature; they leave all the others unsatisfied. The table that is spread in the world at which, if I might use so violent a figure, our various longings and capacities seat themselves as guests, always fails to provide for some of them, and whilst some, and those especially of the lower type, are feasting full, there sits by their side another guest, who finds nothing on the table to satisfy his hunger. But if my soul thirsts for God, my soul shall be satisfied when I get him. The prophet Isaiah modifies this figure in the great word of invitation which pealed out from him, where he says, "Hail every one that thirsts, come ye to the waters." But that figure is not enough for him. That metaphor, blessed as it is, does not exhaust the facts; and so he goes on, "yea, come, buy wine"—and that is not enough for him, that does not exhaust the facts. Therefore he adds, "and milk." Water, wine, and milk, all forms of the draughts that slake the thirst of humanity, are found in God himself, and he who has him needs seek nowhere besides.

Lastly—
III.—THE SOUL THAT IS SATISFIED WITH GOD IMMEDIATELY RE-NEWS ITS QUEST.

"My soul followeth hard after thee." The two things come together, longing and fruition, as I have said. Fruition begets longing, and there is swift and blessed alternation, or rather co-existence of the two. Joyful consciousness of possession and eager anticipation of larger bestowments, are blended still more closely, if we adhere to the original meaning of the words of this last clause than they are in our translation, for the psalm really reads, "My soul cleaveth after thee." In the one word "cleaveth," is expressed adhesion, like that of the limpet to the rock, conscious union, blessed possession; and in the other word "after thee" is expressed the pressing onwards for more and yet more. But now contrast that with the issue of all other methods of satisfying human appetites, be they lower or be they higher. They result either in satiety or in a tyrannical diseased increase of appetite faster than the power of satisfying it increases. The man who follows after other good than God, has at the end to say, "I am sick, tired of it, and it has lost all power to draw me," or he has to say, "I ravenously long for more of it, and I cannot get any more." "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." You have to increase the dose of the narcotic, and as you increase the dose, it loses its power, and the less you can do without it the less it does for you. But "to drink unto the one" God slakes all thirst, and because he is infinite, and our capacity for receiving him may be indefinitely expanded; therefore,

Age cannot wither, nor custom stale His infinite variety;

but the more we have of God, the more we long for him, and the more we long for him the more we possess him.

Brothers, these are the possibilities of the Christian life; being its possibilities they are our obligations. The psalmist's words may well be turned by us into self-examining interrogations, and we may—God grant that we do—all ask ourselves: "Do I thus thirst after God?" "Have I learnt that, notwithstanding

all supplies, this world without him is a waterless desert? Have I experienced that whilst I call be answered, and that the water flows in as soon as I open my heart? And do I know the happy birth of fresh longings out of every fruition, and to go further into the blessed land, and into my elastic heart receive more and more of the ever blessed God?" These texts of mine not only set forth the ideal for the Christian life here, but they carry in themselves the foreshadowing of the life hereafter. For surely such a merely physical accident as death cannot be supposed to break this golden sequence which runs through life. Surely this partial and progressive possession of an infinite good, by a nature capable of indefinitely increasing appropriation of, and approximation to, it, is the prophecy of its own eternal continuance. So long as the fountain springs, the thirsty lips will drink. God's servants will live till God dies. The Christian life will go on, here and hereafter, till it has reached the limits of its own capacity of expansion and exhausted God. "The water that I shall give him shall be in him a well of water, springing up into everlasting life."—Baptist Times and Freeman.

INTREPID WARRIORS.

The world is unfriendly to Christianity. The old fight is still on between sin and holiness. The powers of darkness are yet at war with the powers of light. Satan's desire for dominion is the same as it was when he tempted Christ, or desired to have Peter. He is arrayed, as in all time past, against Christ and His anointed; against the Church and each member of it. His lying devices are still in use, and have the same effect to darken, distract, debauch the mind, excite the passions, exalt to daring presumption, or cast down to fatal despair. His favorite stratagem is to employ the ungodly to tempt and betray Christians into sin. In this respect he is amazingly successful in this age of excessive worldliness. Christians form intimate association with ungodly men at the risk of their religion, and at the peril of their souls. Neighborhood, commercial and political relations are such that association of some sort, and to some degree, cannot be avoided. But the truth remains, founded on the Word of God, that the Christian's communion and fellowship should be with saints, not with sinners.

More to be feared, however, than all this is the weakness and deceitfulness of our own hearts, which all too readily respond to evil suggestions and unholy

FOOD FOR A YEAR.

| | |
|------------|----------|
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This represents a fair ration for one man for one year.

But some people eat and eat and yet grow thinner. This means a defective digestion and unsuitable food. To the notice of such persons we present Scott's Emulsion, famous for its tissue building. Your physician can tell you how it does it.

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- 50c For pretty Point d'Esprit Dress Net, 45 inches wide, in pink, blue, red, lavender, real worth 75c.
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- Beautiful quality of Fancy-colored Crapes in new shades of green, new shade of blue, sea, moose and gray, 41 inches wide 85c
- Just received a lot of Colored Velvets, the latest fad, new shade of gray, brown and navy blue, full 50 inches wide; yard 98c
- Fondair Silks in new Spring colorings, old rose, cadet, new blue, cadet, brown and gray, 21 inches wide, 10 per yard 49c
- Beautiful line of Striped Waist Silks, in latest designs in new shade of pink, rose, blue, heliotrope, 30 inches wide; per yd. 75c
- Black Taffeta Silk, suitable for linings or light-weight skirts for summer, full 36 inches wide, per yard 90c

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thoughts. There are unconquered foes within, of which Satan takes every advantage, and which may well excite our fears. Here we need to be doubly guarded, though our spiritual attainments be high. From the loftiest spiritual altitudes men have sadly fallen by the power of sudden temptation. The Christian's hottest and hardest battles are with himself, with his own depraved, or, at least, but partially sanctified nature.

Yet the Christian is not to allow sin, as he finds it existing either in himself or in the world, to bring him into such a condition of fear as to handicap him in the Christian warfare. Of all men he is to be the most fearless. "Fear not" is the great Captain's command. How many and how precious with comforting, strengthening assurances are the "fear not" of the Bible! They spring up here and there, in this narrative and in that one, in connection with God's dealings with His people. What do they mean? They surely cannot mean, be not solicitous or be not watchful. They do not encourage a condition of

sternness. What then? Be not victims of despondency, of undue, overpowering, depressing, disheartening fear! Let it not deprive you of comfort. This fear will do it if you allow it to conquer and control you.

Fear leads to neglect of the Christian armor. Fear is confounding, and the means of security are overlooked. Reading the Word is one. Here are our marching orders, and how can we obey them except we know them? Hearing the Gospel from the lips of the living preacher is another—a privilege and duty, too much neglected. Meditation in another, prayer another, faith another, the Apostle sums up in all his own magnificent way: "Finally, my brethren be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto

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We wish to call particular attention to a bargain in our handkerchief department. It is a splendid All linen Hemstitched Handkerchief with very narrow, medium or wide borders, 10C only each.

Two Silk Waist Bargains.

We offer the finest and best value in a real good grade of infant silk, looked back and front, that is easily \$1.98 worth \$2.00, at only \$1.98. We carry the largest line and more styles both in Black and Colored silk Waists of any house in town. You will be surprised when you see these beautiful, both in shades and designs, all one uniform price \$4.98

you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

What a grand summary this is of necessary equipment for aggressive Christian work and warfare! And how evident it is that, if through fear or from other cause we neglect to go forth thus equipped, the enemy will prevail.—Christian Intelligencer.

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or other real estate for sale, no matter where located. Send description and selling price and I will promptly make full and correct plan for you. M. OSTRANDER, North American Building, Philadelphia, Pa.

EDITORIAL.

There remains less than two weeks of the fiscal year of the Southern Baptist Convention. No time is to be lost in sending in missionary contributions. Let the money in the hands of the church and associational treasurers be promptly forwarded, and let those who have not made their contributions hasten to make them. Up to the last issues of the Foreign Mission Journal and Home Field, Kentucky headed the list of states in contributions to both the Foreign and the Home Boards. We hope our state will hold this place when the returns are all in. We see no reason why Kentucky Baptists should not head these lists every year.

Then, too, our Boards will close the year with debts unless large amounts are sent in promptly. The year closes April 30th, at 12 m., and by that time the money must be in Richmond and Atlanta.

We do not think there will be any very exciting matter brought before the Convention at Asheville. The report of the Committee on Co-operation is not much "loaded," and we do not know of any "loaded" questions that will be sprung, though we have heard some ominous hints.

We do not object to "loaded" matters being brought before the Convention. A "loaded" matter has something in it, and a matter with nothing in it, is hardly worth spending time over. Let the loaded questions come up, only let us take care, in firing them off, to be sure to hit the enemy, and not to hit our friends.

DEAR BRO:-

In the Recorder of April 8rd you say, "The plea that to do away with the money basis would 'Presbyterianize' the denomination, is utterly groundless." I have kept up somewhat with the current discussion on this subject, but in my reading have failed to see that plea made. No doubt your reading on the subject has been wider than mine, and you will do me, and I think a large number of your readers, a favor by telling us when, where and by whom the plea was made, that to do away with the money basis would "Presbyterianize" the denomination.

Your friend, JEFF. D. RAY.

Corsicana, Texas.

When the matter of abolishing the financial basis of representation was discussed in the Southern Baptist Convention in Dallas, the point was urged that to do so would be to Presbyterianize the denomination. And since then we have seen and heard, ever and anon, references to this point. So far as we know, there are but two arguments in favor of a money basis for membership in the Convention. One is this, just mentioned. It is groundless, because our churches, our district associations and some of our state bodies have no money basis,

and they are in no way Presbyterianized on that account. What reason is there for believing that to abolish entirely the money basis would Presbyterianize the Convention?

The other argument for the money basis is, that the people who give the money are the ones to say how it shall be expended; while those who did not give it should have no say. But this argument is never consistently applied. If \$250 be the basis of membership, then there should be one vote for every \$250 contributed. If one person would give \$10,000 to the funds of the Convention (as one person did do last year), that person should have 40 votes in deciding questions that come before the body. If money be the basis for membership, then the more money the more membership; and a man should have as many votes as he is willing to furnish the basis for. Since the advocates of the money basis will not favor this, the argument practically breaks down at this point. If a man is to have his say as to what is done with the money on the basis of his having paid so much, then, of course, if he would pay twice as much he should say twice as much. If the say rests on the pay, then the more pay, the more say, of course.

But the purpose of the Convention is not merely nor mainly to direct how the money raised shall be expended. The declared purpose of the Convention is to "elicit, combine and direct" the energies of the denomination for the conversion of the world. That is the order: first elicit, then combine, and then direct. The directing is the simplest and the easiest part. The chief work of the body is to elicit and combine. In doing this it is needful to get as close to the churches as possible. We cannot elicit much at long range. The Convention should get a strong hold on the hearts of the people, and the people should have strong hold of the Convention. The great political parties teach us an important lesson in this regard, if only we would learn it. Whoever heard of a political convention with a money basis of membership? And the political parties do get hold of the people, even of our own people, as we cannot. "The children of this world are wiser in their generation than the children of light."

We heartily endorse the following from Dr. E. H. Carroll, Sr., in regard to the New Testament use of the word "church." He says: "Here are two ideas of the church. One of them is a mere concept, an ideal, in the mind of God. That is the church in glory, as it will be when it is completed. It is non-existent now. It is merely a concept. When the last man is saved that ever will be saved, when the last of the material of that building has been prepared, when the last living stone is put into that building, when it is thoroughly finished, it becomes then, in actuality, a church; that is, it is a congregation."

This is just right, in our view. The word "church" in the Bible means an assembly, and it never means anything else. When all the redeemed are spoken of as a "church," it is when they are regarded as "an ideal assembly," to use Dr. Broadus' expression. When they are conceived as gathered from every nation at last, and none remain to be gathered, then they are like a church, and in that conception (for it is a concept) they are called a

church. Just as when Christians are conceived as resembling wheat, they are called wheat. When they are conceived as resembling sheep they are called sheep. When Christ called Herod a "fox," He did not use the word "fox" in any special sense. He simply declared that Herod was like a fox, and so He said he was a "fox."

Think of a commentator who would quote Christ's saying, "the foxes have holes," &c., and "go ye and tell that fox," &c., and gravely say: "I find our Lord used the term fox in two distinct senses, one to mean a little quadruped that lives in a hole, and the other to mean a tetrarch of Galilee. So when we speak of 'fox,' we may mean either of these things!" Such a commentator would need to learn the first principles of figurative language.

What in Memphis recently the writer found that our churches there were having most successful Sunday School teachers' meetings. It has always been a difficult thing to keep such meetings up. It is hard to get a time that will suit the teachers, and the meetings are liable to many interruptions. The Memphis method is to meet at the church at 6 or 6:30 p. m., have a light lunch and then devote an hour to the study of the lesson and to the discussion of Sunday School interests, before time for prayer-meeting. The teachers furnish the lunch, either in rotation or by contributions or by whatever arrangement best suits them. It works admirably in Memphis. Most Sunday School teachers attend prayer-meeting anyway, and this arrangement is easier for them, and involves less tax on their time than any other.

Returning home, the writer proposed this arrangement to the teachers of Walnut-street Sunday School, and they took hold of it, and they find that it does well. We think here is the solution of the problem of a suitable time for the Sunday School Teachers' meeting. Every Sunday School ought to have a teachers' meeting, if practicable.

It is a remarkable testimony to the spread of evangelical views in France, that in the "Grotto of the Virgin" at Lourdes, there is the following notice: "Prayers are requested for a whole region of France which is on the point of going over to Protestantism."

Lourdes is the place, as our readers will remember, where Roman Catholics claim the Virgin Mary appeared to a girl a few years ago. Pilgrims go there in great numbers to drink of the spring and to be cured of their infirmities. Indeed water is shipped from that spring to all parts of the world, to many who cannot go, and yet wish to be healed of their diseases. This water is believed to have miraculous curative power, and plenty of cases which have been "cured" are offered as proofs.

We have no doubt that many people have been thus cured, for that is simply one phase of the well known "mind cure," which the doctors now call "suggestion." In the same way Dr. (?) Dowie, of Chicago, has many cures; and so has Christian Science, and so has Mohammedanism. At Koruk Nuh, in Syria, the Mohammedans have a very sacred shrine, which they believe is the grave of Noah, and pilgrims go there believing they will be cured of their ailments, and many of them are cured, on the principle of "suggestion."

We suppose that more pilgrims go to Lourdes than to any other Roman Catholic shrine. And it is a significant admission of the spread of evangelical views that such a notice should be there put up.

There has been a wonderful revolution in the religion of the people of Treignac, France, which is spreading. Marguerite of Navarre, in 1537, started a Protestant church there, which was suppressed by the fierce persecution of the Romanists. And now there comes a Protestant revival. This indicates that, perhaps after all, Protestantism was not utterly stamped out there. Near the beginning of the 18th century the priests drew up complaints that people in that region had Bibles and Huguenot books in their homes. It is a very hard thing to utterly stamp out evangelical truth where it once gets a foothold.

The Diaz matter is not clear. It was announced that the affair had been amicably adjusted, and that Dr. Diaz was not now under appointment of the Board, but that after proper assurances his appointment would probably be renewed. Then comes Dr. Diaz's letter to Dr. Tishenor, in which the missionary tells a pathetic story of his treatment. Then Dr. Pitt tells of his visit to Havana, and represents that Dr. Diaz has acted badly in various ways, and that the work is in a deplorable state. And now comes the Journal and Messenger saying: "We still believe in Diaz, and want to utter a caveat to our brethren of the Home Board. We understand that Mr. Paine, who has done more for Diaz and his work than has any other one man, and who has enjoyed the best opportunities for knowing both, is steadfast in his adhesion to the 'apostle of Cuba,' and we do not know how he could obtain a much better endorsement."

The matter is somewhat mixed. We think the facts should be brought out, that the denomination may fully understand the situation, and we hope this will be done at Asheville. We know of no reason for withholding the facts, and we know of several reasons for furnishing them to the brotherhood. We are anxious to believe in Dr. Diaz, and we will do so if we can. We are anxious also that the interests of our cause in Cuba shall be conserved, and that is the paramount matter.

We have received a copy of Dr. J. B. Moody's famous speech at the Paragould Convention. That speech was made without notes; and this address is the substance of the speech, put in shape by the author for publication. There were decided differences of opinion as to the merits of that speech. We have known controversies over the contents of speeches before, but we do not recall any other controversy as to whether a speech was able or weak. Some said it was a very strong speech, and others that it was quite feeble.

We never heard or saw anything feeble that came from Dr. Moody. We did not hear the speech, and so cannot testify as to its strength; but certainly this pamphlet is a strong document, and it is bound to make a deep impression on all who read it, whatever may be their views on the merits of the questions discussed. It is a masterly campaign document, and the Arkansas State Board are doing wisely in giving it a wide circulation.

Editorial Varieties

The Maryland Baptist is a bright monthly which has just made its appearance. The brethren have our best wishes.

President Oscar H. Cooper, of Baylor University, has resigned, and his resignation has been accepted to take effect at the close of the session. The University has greatly prospered under his administration. We have seen no statement as to what he will do after the close of the session.

We had a pleasant visit last week from President H. D. Gray, of Georgetown College. He came to Louisville to make the address in Walnut street church we have reported elsewhere. He is enthusiastic over the work and the prospects of the college, which were never better than now.

Arthur H. Langley, in the Baptist (London) is writing a series of articles on "English Baptists before 1625 A. D." In his last article he comes down to A. D. 1487, from A. D. 1154. His previous article treated of Baptists in England before A. D. 1154. These articles are very interesting and show what the English will have something more to say about them.

If you live in Kentucky and expect to attend the Southern Baptist Convention this year (Asheville, N. C., May 9) be sure to send your name to Dr. J. G. Bow, 642 Fourth avenue, Louisville. If you go from your district association, send your name any way, so that a correct list of the Kentucky delegates can be made out. It is not likely that more of the brethren will wish to go than the state will be entitled to send.

It was little Tyler Daniel—four years old—who said: "Sometimes, when I'm bad, mamma whips me, and sometimes when I'm had papa whips me, sometimes when I'm had, there don't nobody whip me, and I don't get no more beatings. It is the great thing in punishing children. The punishment should be uniform. Then they would 'know about it,' and they would be better off."

Dr. J. S. Coleman, who has been a great sufferer for some time past, has come to Louisville to be treated and will remain, as he says, only a few "better or worse." It is the guest of his four sons, whose devotion to him is beautiful. We hope he will rapidly recover and be spared to usefulness in the Master's kingdom for years to come. He has been a great force among the Baptists for many years, and he has made a record of which he and his may well be proud.

The caterer who provided luncheon for President Roosevelt and Prince Henry, with their invited guests, it is reported, has been badly treated and will remain, as he says, only a few "better or worse." It is the guest of his four sons, whose devotion to him is beautiful. We hope he will rapidly recover and be spared to usefulness in the Master's kingdom for years to come. He has been a great force among the Baptists for many years, and he has made a record of which he and his may well be proud.

The Journal and Messenger objects to the "history" written by Dr. J. Wm. Jones, but does not say wherein the history is wrong; though it recites to a series of articles in the Biblical Recorder written by a North Carolina teacher, whose name is not given. We think Dr. Thomas Hume is, perhaps, the best Baptist historian in the South, and a native of North Carolina. We wonder if he can be the author of those articles to which our esteemed contemporary objects.

Mrs. Nancy J. Lewis, of Monmouth, Ore., has been a Baptist for over sixty years. At her recent birthday her church made her a birthday present of the Western Recorder for a year. There is no more appropriate gift than a year's subscription to a good religious paper; and we are complimented that the Monmouth church should have selected this paper as the one to send. We congratulate Mrs. Lewis, and the church, and the Recorder. Here is a way of doing good that is too little appreciated.

The Southern and Alabama Baptist recently published an excellent picture of President John W. Foster, of the Nation, Ohio-nsong; St. Louis railway system. In the same paper was a well written and an appropriate sketch of President Thomas by his pastor, Dr. Lansing Burrows. President Thomas has been known and loved by the writer all the latter's life. For though he is a better looking man than the writer, he is somewhat older. We wish he could attend the Southern Baptist Convention each year, and we would be delighted to have him at Asheville. His presence would be a benediction.

The death of Dr. Talmage removes one of the most popular preachers America has ever produced. Not only did great crowds gather to hear him, but his sermons were published in the secular papers more than those of any other man. When his Tabernacle in Brooklyn burned, however, his congregation, unable to rebuild, were scattered, and though Dr. Talmage became for awhile pastor in West Nyack, his throne was gone. The papers still published his sermons, however, and he continued in the lecture field. He was a wonderful man, and we suppose biographies of him will be published. He held firmly to the old Christian faith, and yet sought that he used some sensational methods.

Bible Day in the Sunday Schools

The second Sunday in June is the time for the collection in the Sunday Schools for the Bible work of the SOUTHERN BAPTIST CONVENTION. Programs, with mite boxes and other literature, can be secured free. Samples free.

The Baptist Sunday School Board
J. M. FROST, Cor. Sec'y. NASHVILLE, TENN.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Giving and receiving," and on "Thy kingdom come." The Sunday-school teachers have organized a meeting every Wednesday before prayer-meeting. They meet for lunch and spend an hour on the lesson.

Broadway.—Pastor Jones preached on "The dignity and destiny of a child of God," and on "To whom shall we go?" One profession. Two joined by letter.

Chestnut-street.—Pastor Weaver preached on "Declaring the Lord's death," and on "God's appeal to men."

East.—Bro. E. Y. Mullins preached on "John's relation to Christ." Bro. A. J. Umberger and F. R. Carlisle were ordained. Bro'n. Prestidge, Allen and Felix took part. Pastor Felix preached on "Bearing faith." Bro. Brongher of Chattanooga, preaches twice daily.

McFerran Memorial.—Bro. J. R. Sampedo preached on "Good church members," and Bro. E. C. Dargan on "Facing rightly." Pastor Hamilton is aiding in a meeting in London.

Twenty-second and Walnut.—Pastor Dement preached on "God's people blessed and blessing," and on "Repentance and faith." One received by letter. Sunday-school contributions doubled; 467 present. Pastor closed his two years' term. Sixty-one joined for baptism and 97 by letter during the year. In two years there were 810 additions.

Clifton.—Pastor Foster preached on "The dignity of man," and on "Ruin and redemption." Two joined by letter.

East Mead.—Pastor J. E. Johnson preached on "Protecting the home," and on "Preparing to meet God." One joined by letter.

Franklin-street.—Pastor Jenkins preached on "Our High Priest," and Bro. H. W. Woodward preached on "Knowing Christ."

German.—Pastor Jansen preached on "The little forces," and on "The sinner in the hands of the Almighty God."

Highland.—Pastor Dawes preached on "Doctrine and practice," and on "The tongue." Two joined by letter.

Logan-st.—Pastor Tralie preached on "The servant of servants," and on "A beautiful woman." The past quarter was the best the church has ever had.

Parkland.—Pastor Taylor preached on "The greatness of the harvest," and on "Confessing sin." One joined by letter and three baptized. Building going on.

Portland-avenue.—Pastor Henderson preached on "David's thirst for God," and on "Readiness to meet God." Meeting begins Wednesday night. Bro. Page assisting the pastor.

Southgate-street.—Brother A. T. Robertson preached on "Baptism," and at the young people's rally at night Bro. A. M. Ross spoke on "Preparation for service." Bro. W. E. Wiant on "Separation for service," and Bro. H. L. Martin on "United for service."

Third-ave.—Pastor Allen preached on "Laying up treasure," and on "Ignoring Christ."

Twenty-first and Market.—Bro. W. H. Hubbard preached.

Oakdale.—Bro. F. M. Lamoreux preached on "The needs of revival," and on "Personal work," and on

THE STATE.

Pastor H. C. Hopewell writes: "I closed a splendid meeting with my Dawson Springs people Monday night. The meeting began with no special preparation. I made my regular appointment, and some of us concluded that it was a good time to hold a series of meetings, so we just hit it in. The meeting continued 17 days, with glorious results. The town was deeply stirred generally, some of the backslidden reclaimed and some 20 professions of faith. Owing to the condition of the Baptist house of worship, the services were held in the Cumberland house. The cause has been greatly revived and strengthened at this point, and the Baptists are making an effort to build a new house of worship. The Lord has greatly blessed us there in the past year, and we want to prove our gratitude by rendering better service. We hope you, readers will pray for us in this struggle for a new house." May the Lord bless the RECOORDER.

Pastor S. McCall is being aided in a meeting at Calhoun by Bro. J. M. McFarland.

Supt. J. W. Warder held last week a New Era Institute at Mayaville, which was one of the best yet held. The attendance was good and the interest deep.

Pastor Sumrill writes from Danville: "A religious meeting, which has been in progress for the past two weeks, came to a close Friday evening, April 11. Dr. Byron H. Dement, of your city, was with me 15 days and rendered an assistance which was invaluable and greatly appreciated. He spoke twice each day, and his enthusiastic belief in the old Gospel, fervent, eloquent appeals and winning manner captured all hearts. The people had their eyes opened, and with an increasing desire. Congregations increased from the beginning until it became necessary to throw open the Sunday-school room. Sunday night there must have been 100 people present. There were as many as 100 present at almost every day service, and on two occasions there were 150. Our people have been greatly stirred and revived. So far there have been 27 professions of faith, 23 of these for baptism, and others are interested. I am truly thankful to our Divine Father for this gracious rededication of our beautiful new church home."

Pastor Brogner, of Chattanooga, Tenn., was in the Pastors' Conference, and told of his work in that city. He is greatly encouraged. The debt on the church has been paid.

OTHER STATES.

Pastor A. C. Dixon, of Ruggles-St. church, Boston, is being greatly blessed in his work. There have been many every week during the winter, the average being 30 in each week. Last week 27 were received into the fellowship of the church.

Pastor J. H. Julian writes from Gas City, Ind.: "I have moved here from Camden, Ind., and am preaching as pastor April 8th. Good prospects for successful work. Success to the RECOORDER."

Pastor W. C. Frelly writes from Bryan, Texas: "The church here has just closed a great meeting. Thirty-five were added to our membership, 28 of these were for baptism. Bro. F. M. McDonnell did the preaching. The RECOORDER is a great paper, and greatly appreciated by this pastor."

Pastor L. S. Sanders writes from Rush Creek Valley, Ind.: "Five were baptized at Enon, near to Salem, April 8th, because there was much water there. Five others are awaiting the ordinance. Good congregations were present both morning and evening. Two were received at the morning service; others are expected soon."

Pastor W. S. Culpeper writes from Gloster, Miss.: "Pastor E. A. Venable, of Meridian, Miss., came to our town March 24, and preached for my church and people 11 days. We had, under the direction and approval of God, what I believe to be an apostolic, old-fashioned revival of religion. I mean to say, we did not take advantage of anybody; we did not persuade any one to join the church to be saved; we did not, under animal excitement, get men on the mountain bench, and try to beat religion into them. No; but to the contrary, we met from day to day, sang and prayed and worshipped, and Bro. Venable preached the glorious Gospel of Christ with clearness and power. There was added to the church 7 for baptism, 3 by letter and the church made better and stronger and wiser. God grant that we may have more such meetings all over our land. Thank God."

A meeting in the Jackson church, N. C., closed with 30 professions of religion, and 14 additions to the fellowship of the church.

SMITH'S GROVE.

Smith's Grove is about 100 miles south, on the L. & N. railroad. For the size of the town, it has four of the finest church buildings I have seen anywhere in my travels. The population, I estimate, is not over 500 or 600. They have two flourishing banks and several business houses. The location is in a fertile and agricultural section of Warren county. It was my pleasure to share the hospitality of Pastor W. W. Payne, who resides in the parsonage. I greatly enjoyed a better acquaintance with him and his wife. They are destined to exert a great influence in our denomination. Bro. Payne is one of the leading young preachers and pastors in the state, and his wife is, in every respect, a true helpmeet.

On Sunday I dined with the venerable and highly esteemed Dr. Larue and wife. He is in his eighty-second year and is hale and hearty, and has been a subscriber and reader of the WESTERN RECORDER for sixty years. As may be expected, he is an intelligent, stalwart Baptist. After preaching Sunday night, I went home with my friend and former classmate in Georgetown College forty-one years ago, Mr. L. D. Randall. He is one of Warren county's leading citizens. He owns over 500 acres of fine land, and is the owner of the management. Bro. Randall has been a successful merchant, and has retired for rest and recreation. These he finds in the management of an extensive poultry establishment. He knows all over the South and West and in South and Central America as "Caverna Poultry Farm, Smith's Grove, Ky." He has all the latest modern apparatus, and incubators and general management are concerned. Bro. Randall is a man of the highest integrity, and people can rely on getting from him just what they order, at the lowest price.

The morning and evening congregations were good; the Sunday-school had nicely in attendance; the weekly prayer-meeting is well attended, and the work is moving forward. I heard Bro. Stanton, the former pastor, often kindly spoken of. He is now in Adairville, doing fine work. W. P. H.

ORDINATION.

On Thursday night, April 10th, by request of East Baptist church, this city, a council was called together at this church for the purpose of examining Bro'n. F. A. Carlisle and A. J. Umberger, with a view to ordination to the ministry. The council consisted of Dr. J. S. Felix, Samuel H. Hays, C. L. Tipton, Dr. E. J. Dargan, H. D. Allen, R. Foster, J. P. Jenkins, S. H. Leacy, J. D. Allen, and J. T. Baxter.

Dr. Dargan acted as chairman of council, and J. T. Baxter as clerk. Dr. Felix closed the meeting. After examination of the brethren as to their Christian experience, call to the ministry and Bible doctrines, they were recommended to ordination.

The ordination took place Sunday morning, April 13, at 11 o'clock, at East church. Dr. E. Y. Mullins preached the ordination sermon. Dr. Prestidge delivered the charge. Dr. Felix presented the Bible, and J. D. Allen offered prayer.

Yours truly,
J. T. BAXTER,
Louisville, Ky., April 14, 1902.

DEAR RECOORDER:—We were pleasantly entertained a few Sundays ago (March 23rd) by Dr. W. P. Harvey. He also preached for us a sermon that was just suited to those who are peculiarly in love with this kind of God's doctrine; and more, it left impressions with us that will never be forgotten. I have often heard it said by those who are not in the habit of sitting in church regularly, that they preferred the closing part as best. Note with us; it was broad and so instructive that we are still in love with his teachings. And for my compliment, should our Sunday-school was up-to-date in every respect, only seems to make me feel like climbing a little higher up the rope. Stop! let me say, perhaps the great good work we are doing in our Sunday-school is largely due to the kind and fervent teachers. I disclaim the credit. Through the power of the kind, Christian teachers the work is done that helps the dear little ones over the dark ocean, and thus makes our Sunday-school so up-to-date.

Thanks to you Bro. Harvey for the kind words spoken of our gentle pastor, J. T. Lewis; we know and love good people. Thank you; come to see us again.
Supt. Baptist S. S.,
Irvington, Ky.

BIGGER BOX SAME PRICE
Enameline
THE MODERN STOVE POLISH
Brilliant, Clean, Easily Applied, Absolutely Odorless
LIQUID - BETTER YET!
FIRE PROOF!!

Mrs. Virginia C. PETER, wife of Dr. Arthur Peter, died on Wednesday of last week at the ripe age of 88 years. She had been prominent in church and social circles for over half a century, and until the infirmities of years prevented, she was very active. She was President of the lady board of managers of our Orphan's Home since the institution began, 35 years ago. The reception-room in the Home bears her name. She was greatly honored and loved, and her memory will be fondly cherished. The funeral was from the family residence on Sixth street, where for so many years hospitality has been dispensed to so many preachers and others. The funeral was conducted by her pastor, Dr. C. H. Jones, who was summoned from Shreveport, La., where he had gone to visit Pastor Fenick in a meeting. Dr. W. H. Whitsett came from Richmond, Va., to be present. We tender our condolences to the bereaved.

Pastor T. H. PLEMMONS is greatly pleased with his work. He favored us with a couple of visits during the Gay lectures, which he came to attend. We are glad to have him in Kentucky. He is one of our best and most effective men. Bro. S. N. Burgess also was in the city last week, and he favored us with a pleasant call. Bro. Burgess is greatly interested in the prosperity of Georgetown College, of which he is a trustee.

We were favored with a visit from Dr. E. H. Black, one of our Old Guard. He was for many years Moderator of Elkhorn Association, and he has long been one of our most prominent and useful laymen. He is the father of the Hon. J. C. C. Black, of Georgia. The father is honored in the son, and the son is honored in the father.

The Louisville & Nashville road will run a special through train from Louisville via Memphis to Dallas, Texas, for the convenience of the train leaves Tenth and Broadway at 11 A. M., April 20, and reaches Dallas at 6 P. M. the next day. This is the quickest trip that is offered. The reduced fare applies all along the route.

Bro. G. W. Riley writes from Lake Charles, La.: "We are in the midst of a very promising meeting—50 for prayer last night. I ask the brethren of Kentucky to pray for us earnestly that the Lord will give us great victory." Dr. M. E. Weaver is the beloved pastor, and a good and strong man he is. He is the busiest man in Louisiana just now with his church and the great work of the Orphanage."

REV. W. J. CARVER, formerly of Elizabethtown, has moved to Louisville, 130 Fifteenth Street, south of Maple. He retains the pastorate of Mt. Carmel church, Ballitt county.

Feeding to Fit is the problem with infants. The growing child has ever changing needs, but a perfect milk can never go amiss. Borden's Eagle Brand Condensed Milk is the best of substitute feeding. Send 10c. for "Baby's Diary." 71 Hudson St., N. Y.

PASTOR WANTED. The First Baptist Church of Mangum, Okla., needs a pastor. He should be: excellent house; slow pews; broad field for great and good work; location very quiet; good people; population about 2,000; thickly settled around. We want an able man.
Address: W. T. DIXON, G. O.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

A WINTER'S NIGHT.

Blow, wind, blow! Drift the flying snow! Hear it twirling, whirling overhead! There's a bed-room in a tree Where, snug as snug can be, The squirrel nestles in his cozy bed.

WHAT THE BARTENDER SEES.

A young man with a cold face, much nervous energy and a dried-out world around him leans over the polished, silver-mounted bar. You look at him and order your drink. You know what you think of him, and you think you know what he thinks of you.

day whisky and a small glass of water. The whisky goes down. A shiver follows the whisky, and a very little of the water follows the shiver. The man goes on with a grimace on his face, his gait shuffling, and his head hanging.

of real civilization, will end the bartender's procession. Meanwhile, keep out of it if you can. And be glad if it can be suspended. The man goes on with a grimace on his face, his gait shuffling, and his head hanging.

lies at low weekly rentals. Close by she built the great Columbia Mar... clean, healthful food can be procured cheaply by the poor. She opened a museum and reading-room for the neighborhood, and soon transformed the dirty, squalid district into a tree

HANDICAPPED.

The man who started to run a race in chains and fetters would be visibly handicapped. No one would expect him to succeed. The man who runs the race of life when his digestive and nutritive organs are diseased is equally handicapped.



Doctor Pierce's Golden Medical Discovery cures diseases of the stomach and other organs and restores the system and nutrition. When this is done food is perfectly digested and assimilated and the body receives strength in the only way in which strength can be given—the nutrition derived from digested and assimilated food.

ROYAL INSURANCE COMPANY LIVERPOOL. THE ROYAL INSURANCE COMPANY LIVERPOOL. Agents in all the towns of the South.

HOOPING-COUGH GROUP. Roche's Herbal Embrocation. The celebrated and effective English cure without opiates.

FARM FENCE. FARM FENCE. FARM FENCE. FARM FENCE.

One Cent a mile. On account of the Confederate Veterans Reunion, April 22nd to 25th, tickets will be sold in Dallas, via the Cotton Belt, at rate of one cent a mile.

Children's Corner.

THE MYSTERY ABOUT SARAH.

BY LUCIA CHASE BELL.

Sam Dingleby was nine years old, and he had not one brother or sister; and he was always so hungry for company that his mother said he sometimes nearly drove her wild. Sam seemed to have everything to enjoy himself with. He had the loveliest little Shetland pony, and a beautiful big St. Bernard dog, and the prettiest, cleanest little stable built on purpose for them; and he had a cote of costly pigeons with breasts and heads and necks of soft colors that made you think of rainbow and white clouds and blue June sky. To be sure, he didn't have a bicycle; for nobody had bicycles then. But he had a little printing-press, and he had drums and a Chinese dragon-kite, and he had a corner in the library full of story-books.

I do not know what Sam could have wanted that he did not have, except company,—that is to say, all the children he wanted and all the dogs. His mother didn't like the children as visitors very well, and his Aunt Sarah didn't like them at all. His Aunt Sarah lived at his house; and dogs, common dogs, both she and his mother absolutely refused to "have around."

The summer he was eight, Sam almost lived at the washerwoman's, several blocks away, on a back street. She had eight children. They were good-enough children, even Aunt Sarah said, except, of course, in their grammar. Their house was small, and it was always filled with washing-steam, and the backyard was always full of clothes drying; but yet there was room for glorious playtimes. So Sam only came home that summer, all through vacation, for his meals and to sleep; and when he did come, he was brown with dirt from head to foot, his trousers were ragged, his shoes were filled with sand, and often his stockings were muddy.

Nobody would dream, Aunt Sarah frequently said, that this boy, so ragged and tousel, could be a Dingleby!

The next summer the washerwoman moved out of the neighborhood; and, when school was out, Sam was very lonesome for a while and openly discontented and fretted a great deal. But all at once there was a change. Aunt Sarah and his mother both noticed it. Whenever Sam was asked to do an errand, he did it so very willingly,—he seemed really thankful to be asked. "It is true that sometimes he was rather late in returning from his errands, but his mother said the weather was so warm you could not expect a boy to go any faster. Sam was at home nearly all the

time, except when he did errands; but he was not around "under foot," as usual, which made it very agreeable. He might be up in his pleasant room, or in the library, or taking a ride on his pony for a few blocks, or out petting Milton, his big dog, or busy in the garret with his printing. Nobody ever seemed to think just where he was, only you had a pleasant sense of his never being in the way.

There was another queer thing about Sam that summer. That was his eating. He ate less and less, and soon he began to grow thin. You could see his shoulder-blades right through his gingham waists, and they had to keep putting smaller belts to his trousers. His mother one day actually dropped tears on the little slim new belts, when she was working the button-holes, to think that Sam was growing so pale and thin at the same time he was growing such a good, patient, sweet-tempered little boy.

Aunt Sarah said she would simply make him eat. There was no use in a boy being finicky. So his father put a big juicy piece of steak on his plate next morning, and said sternly: "Sam, now you eat that steak! You've been notional about your meals long enough!"

Sam gazed down at the steak, but did not touch it. He seemed to choke, and then he choked again; and then the next minute he sat back in his chair, and cried out: "I can't, father! I haven't any right to!" Then he got up and left the table.

"Well!" said Aunt Sarah when she could find breath to speak. "I must say it's a good thing you have only one child, John Dingleby! I believe that boy has been reading novels and got romantic!"

"Oh, no, he never reads novels," said Sam's mother, still trembling. "Why, he's only nine. He likes his little Hawthorne 'Wonder Book' better than anything. I know he must be ill!" And she was obliged to leave the table, too; for she could not keep back her tears.

After a while, when breakfast was over, Sam came into the house whistling as if he were the happiest boy in the world. He brought in some wood for Janet, the cook, and he mended the canary's cage; and then he sat down quietly in a sunny corner to draw pictures, for he had taken it into his head to illustrate his "Wonder Book."

His mother was sitting near him with her sewing, thinking what a dear, good boy he was, when she heard Janet's voice, very loud, in the kitchen. She went out to see what the matter was; and there Aunt Sarah was, and she was saying to Janet: "You amaze me!—Where is that boy? He'll know what it means, I'll be bound. Dogs—eleven!"

When Janet saw Mrs. Dingleby, she burst forth anew: "Eleven dogs, ma'am, in the loft of the pony's barn—yes, there is!

and the scrubbiest, outlandishest dogs—burnt and soiled and broken-legged and blind—every one of 'em a sick dog or else crippled, some with bandages and some with slings! And ma'am, they're all with the nicest rows of beds in boxes, and clean tin pans to eat from; and they're all contented like they was in heaven, a-wagging their tails!"

Now Janet had gone up to the stable-loft to see if she could find the stamp that stamped the elegant floral design on her jelly-glass covers. She remembered having heard Sam tell the washerwoman's boy once that the stamp machine looked like a mad little "water-dog," and would be good to have in an animal show; and, as she could not find it in the closet, she thought Sam might have borrowed it. She went to look; and there it was, on a beam of the loft, as wicked-looking as ever. But she had forgotten to bring it down, after all, with the surprise of the sight that burst on her—all those dogs, all gazing at her and wagging their tails.

"You just go out and see for yourself, you ma'am, and you, ma'am!" she burst out again, turning first to Mrs. Dingleby and then to Aunt Sarah, when in rushed Sam from the dining-room where he must have been standing.

A great storm of entreaty and eloquence poured from his trembling lips. "They're mine—I'm curing them! O mamma, please don't take them away! I'm going to get homes for them—good homes! Just give me time, mamma! I never meant to keep them, mamma, truly—only until I had cured them! They're poor dogs that I've found everywhere, and heard of and gone after them; and they haven't got a friend in the whole world but me! I had to take out meat and things to them, mamma; but I did without myself! I never meant to take out more'n my share of things! And they're growing jolly fellows—they're getting 'long fine! Mamma, say you won't make me turn off my dogs just yet—say it, mamma!"

For a moment Sam's mother stood silent. The mystery was cleared up about Sam. He was not going to die. Then she put her arms around her boy and drew him close, and she laughed and she kissed him. "You shall keep the very last dog until he is cured," she said, bending down and looking straight into his soared eyes. "They shall have all the nice good meat they need, and so shall you. If you'd just take mother into partnership, Sam, how lovely it would be!"

And Sam cried joyfully, "Oh, I will, mamma! I will!"—Little Folks.

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.

Spring Business NOW IN EARNEST.

The air of Spring business permeates every department, which is filled with the newest Spring merchandise at such attractive prices that they command the attention of the shopping public.

Wash Goods.

Our Imported Batiste, Worth \$2.00.

75c And 50c—We say 50c because we imported and control them for this city, at the prices we ask. A large quantity was purchased. The price was very low. Here's their actual value—\$1.00, \$1.00 and \$2.00. If you do appreciate fine goods and have hesitated about the price, this is your opportunity. Don't wait. The goods will soon be picked.

Linen Batistes Embroidered in Silk.

75c This line is among the surprises and you should see it in order to know its value. Hold it at all the large stores of this country for \$1.50. We leave you to be the judge as to cheapness.

Spring Woolens.

New Etamines—a very scarce article.

85c A new line of Kiamines have arrived. Have you been waiting for them? We have the popular colors—new greens, good blues. They will not last long.

\$1.25 Proper for Walking Mertia. We are showing the new Mertia Hantsburg Suiting, light weight; bags splendidly finished. It's a splendid cloth, 48 inches wide. Black and white effects are especially stylish. We control them for the city.

75c Printed Mohairs. Solid-colored grounds in pretty printed pink spots. All the popular shades. They are strictly new. You should have a waist or suit.

Black Goods.

This is undoubtedly a Black Goods season, our sales in this department are constantly on the increase. Our stock is now complete with all the newest and most popular weaves brought out this season.

- 40c For 24-inch All-wool Hosiery.
- 50c For 24-inch All-wool Alpacas and Batistes.
- 75c For 20-inch Shrunken and Sponged Cheviot.
- \$1.00 For 48-inch All silk Mixed Striped, Striped, and 48 different styles.
- \$1.25 For 50-inch Kiamine, regular \$1.50 quality.

Silks

Special Display of Printed Silks.

Extra Fine Quality of All-silk Printed Satin Finest, 28 inches wide; in a complete assortment of this season's most popular shades; regular quality, per yard only **59c**

LOUISINE SILKS

Twenty-five different styles to select from, such as the New Roman Stripes, Embroidered, Umbre Stripes, the new shadow effect, etc.; regular \$1.25 quality, per yard only **89c**

BLACK SILKS

Black Peau de Hote, extra fine quality, very soft and lustrous, only **89c**
24-inch Black Crepe de Chine, all-silk, splendid quality; regular \$1.25 goods, only **98c**

Hosiery.

- 25c Ladies' Oxyg Ribbed Fine Lisle Thread Hosiery, regular 50c quality.
- 25c Ladies' All-over Lace Lisle Hosiery, regular 50c quality.
- 35c Ladies' Very Fine Gauge Oxyg Hosiery, 8 pairs for \$1.00; regular 50c quality.
- Hosiery for Little Folks
- 25c Children's Mercerized Hosiery, in pink, blue, black and white; all sizes 4 to 7.
- 50c Children's High Novelty All-over Lace Hosiery, black grounds, white grounds, with plaid tops.

Underwear

- 25c Ladies' Spring-weight Fine Ribbed Cotton Shirts, high neck and long sleeves; Drawers French band.
- 50c Ladies' Spring-weight Lisle Thread Shirts, high neck and long sleeves; drawers knee or ankle length.
- 50c Ladies' Spring-weight Union Suits, Lisle Ribbed, high neck, long sleeves, ankle length.

Mail Orders Receive Prompt Attention.

Please Mention this Paper when writing.

Stewart Dry Goods Company.

DRY GOODS IMPORTERS
HATS AND JOBBERS
SHOES AND RETAILERS
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NEW YORK STORE
LOUISVILLE, KY.
HATS, GLOVES, MILLINERY, MEN'S FURNISHINGS, CLOAKS, COATS, GLASSWARE, STATIONERY.



Free Ticket to the Southern Baptist Convention.

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

YOUNG PEOPLE'S RALLY.

The Baptist Young People's Association of Louisville and vicinity held their rally at Walnut-street church last Friday night. President J. T. Watts, Jr., was in the chair, and at the call of Secretary H. E. Tralle the following churches, beside Walnut-street, responded with texts and messengers: Broadway, Chestnut-st., East, East Mead, Olifton, Culbertson-av. (New Albany), Franklin-street, Highlands, Logan-street, Portland-avenue, South-gate-street, Third-avenue, Thirty-sixth and Grand, and Twenty-second and Walnut (they were present 100 strong). It was explained that a church entertainment kept the McFerran Memorial people away. Members of other churches were present but they did not respond. There was a large congregation present, and it was a spirited occasion. Brief addresses were made by L. M. Bryan, of New Albany, and by R. T. De Spain, of Twenty-second and Walnut. Walnut-street choir led the music, and Dr. Prestridge led in prayer.

The principal address was by Dr. B. D. Gray, of Georgetown College. His theme was "Training for service," which he revised to "Training in service." He spoke of the dignity, necessity and value of service, and showed how engaging in service brings the best training. This he happily illustrated by Dr. Arthur Yager's experience at Johns Hopkins University, where he was put to studying text books written in German and in French on the topics of his course. He was obliged to learn these languages, therefore, in order to pursue his subjects. Training has its limitations. When special time is devoted to training, care should be taken lest it be like a boy ever aiming and never shooting.

Dr. Gray went on to speak of the advantages the Baptists of Kentucky had, and of the comparatively poor use we make of them, especially in the line of higher education. He urged that we have now the finest opportunity in all history.

The address sparkled and scintillated with wit and humor, and was heard with great interest. The occasion was most enjoyable. The date and place of the next meeting are left to the Executive Committee.

He to whom the eternal word speaketh is delivered from much needless questioning. — Thomas A. Kempis.

SOUTH DISTRICT ASSOCIATION.

This association is composed of 29 churches, and, like all others, there are always churches in their bounds that are pastorless, and usually some of the strongest in the association. So far as I know at this time there are only five without pastors, viz.: Stanford, New Providence, Forks Dix River, Mt. Olivet and North Rolling Mt. Here is a good chance for plenty of hard work for at least five good men.

The fifth Sunday meeting met with my church (Mt. Hebron) last month and was fairly attended, notwithstanding the bad weather. Several of the speakers were absent, but their places were ably supplied by some visiting brethren.

Bro. W. M. Stallings, from Franklin Association, gave us a splendid sermon Saturday morning. He also preached at the Fork Sunday morning. It is said that if he would accept the call that they would give him one. We are only hopeful that he will, for he is a good man, and would be a valuable addition to our association.

Bro. W. D. Moore, from Baptist Association, was also with us, and gave some helpful talks besides preaching a splendid sermon Sunday morning. Bro. Ira Parten, from Tate's Creek, was also present and contributed greatly in the discussions.

Cornishville wants the next meeting, but this is left discretionary with the Executive Board, the members of which are wise and lively men now, and are doing a stimulating work in our bounds, so far as I know. There exists more activity now than there ever has been before since I came among them some five years ago. Harrodsburg is more hopeful than ever.

Bro. Wood is pushing things with a vengeance, and the membership is delighted with his preaching and plans. Bro. Coleman is giving Perryville a great spiritual lift we understand. Bro. Wolford is doing the best work of his life at Lancaster. Bro. Adkins has accepted the church at Cornishville, and if he succeeds there as well as he has at Doctor's Fork they will bring in a good report at our next annual gathering.

Space will not permit me to speak of all the good brethren and their fine work. I would like to mention, however, the additional help to me from Mt. Hebron: Besides my salary, they have given me a large box of eatables, an extra purse of money, besides some other remembrances which I greatly appreciate, and take this opportunity of expressing to them my heart-felt thanks.

I have no suggestion for the Recorder; it is good enough for me. Your humble servant in the work, J. I. WILLS, Harrodsburg, Ky.

FLORIDA LETTER.

I was spending the day in the home of one of your staunch Florida friends, and while looking your familiar and loved pages over I came across a mistake. In your issue of March 8 you state that Bro. Tumlin, the pastor of Broadway Baptist church, Fort Worth, Texas, had just closed a meeting in his church with the happy result of 50 conversions. There are some mistakes in this article. Bro. Tumlin is not the man who is so fortunate as to be pastor of Broadway Baptist church. The writer is the fortunate man. The meeting Bro. Tumlin held was not in Fort Worth, but in Brenham, Texas. Since I have written this much,

allow me to write a word about a few other things. Two weeks ago to-morrow I came to Orlando, Fla., for the purpose of being present and assisting the First church at this place in the dedication of their beautiful house of worship. This house the writer was instrumental in starting the erection of in '96. The foundation of the building was laid in December of that year. The brethren rapidly pushed the work from the beginning until the house was finished. They entered the building and began worshipping in it in the early fall of 1897. Owing to the financial depression following the freezes of '94 and '96 the house was not paid for at the time of its construction. Some debt hung over it. The faithful saints have struggled persistently with this debt until March of this year, when the last note was lifted. The house represents upon noble personal sacrifices upon the part of the entire membership. Numbers of them deserve special mention for their extraordinary zeal and constancy in labor, but I shall not undertake to mention them by name. The church is not strong in numbers or finances, but it contains some of God's faithful elect ones. It has been one of the joys of my life to help them set apart their house to the Lord, and to preach for them for two weeks.

The editor of the Recorder is much loved here, and the Recorder is a welcome visitor in some of the homes.

The church here seems to have a bright future. The membership love each other, and they are all certainly in love with their pastor and his wife. And at this last I am not surprised, for the pastor and his wife are both intelligent, faithful, consecrated and lovable.

Some of the editor's flock has strayed from under his watch-care and fallen under that of Bro. Orane, the Orlando pastor, and they can tell you, Bro. Editor, some good things about the true young pastor.

It was my pleasure to meet those of your straying flock, and it was gratifying to hear them praise their pastor and speak of their love for him.

I leave here on the 9th for Fort Worth. If ever you are in Texas, Dr. Eaton, run up to Fort Worth and spend a Sunday, and you shall preach to the greatest church in Texas.

J. W. GILLON, Fort Worth, Texas, April 8.

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said, "I will show thee the land." At Bethel, "I will give thee all the land, and children innumerable as the grains of sand." I is thus that God allures us to saintliness. Not giving us anything till we have dared to act—that he may test us. Not giving everything first—that he may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainder of God! Who ever saw his last star?—F. B. Meyer.

If Your Head is Tired

Use Herbold's Acid Phosphate. Dr. E. D. CROFTERS, Sup't. Walnut Lodge Apt. Bm., Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force." Investigate the entire system.

False Friends are like our shadows, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade.—Bovee.

PAY ONE PROFIT—SAVE TWO. By our Manufacturer's One Profit selling system you get two profits and harvest direct of us and save the jobber's profit. For, you pay the freight, but so does the dealer. It is he who charges you a profit on freight also. Do you see? \$45.00 FULL LEATHER TOP BUGGY. LEATHER BOOT and BACK CURTAIN, Lined. Discharge Air, Spring Cushion, End or Side Bar Springs, High Top Gear Wheels, Full Holed. CANOPY TOP SURREY. \$59.65. Full Fenders, Oil Burning Lamps, Spring Cushions, Full Holed Wheels, 14 Steel Axles, End or Rear Wheel, Every Part Guaranteed Two Years. Our Complete FREE Vehicle and Harness Catalogue gives full descriptions of these and many other styles. Write for it now. SUTCLIFF & CO., Louisville, Ky.

ANOTHER BOOK ENDOWMENT—FIVE HUNDRED DOLLARS.

I am happy to announce that the Sunday-school Board is in receipt of another book endowment. It is a gift of \$500 from President P. D. Pollock, of Mercer University. It is to be used for the publication of books, and is to be known as the Constance Pollock Publishing Fund. We prize this gift not for its money value, but because it is the endorsement of one of the foremost educators among us to the whole work of our Board, and especially to the book endowment feature.

Indeed I do not see how \$500 can be better invested for permanent and growing usefulness. For example, the Eva Garvey Publishing Fund, given to us three years ago, has already published two books—Baptist Why and Why Not, and the Young Professor, 5,000 copies of which have already been sent out by sale, and several hundred in appropriations. These have gone into as many homes, and will exert a wide influence for good. And then, besides, the fund itself has been returned, and is now intact, ready for another book. And not only so, but has to its credit in cash and other assets nearly \$1,000. So it will continue to work through the coming years.

The Pollock Fund will be used first to publish as books Nos. 1 and 2 respectively, the Sunday-school Board, Seminary lectures by Dr. W. E. Hatcher, and a series of lectures delivered by Dr. Henry McDonald at Onkate University and Mercer University. These will be two very valuable books, and we are sure they will exert a great educational power at the most helpful points in our denominational life. In the course of the years I am sure other endowments will follow, until we have here an element of power of almost incalculable greatness.

This word is sent out on a bed of sickness which has held me for six weeks, but with gratitude and good cheer to the Baptist brotherhood whose love and confidence is dearer to me than life. J. M. FROER, Nashville, Tenn.

THE ASHEVILLE CONVENTION IN MAY.

The next meeting place of the Southern Baptist Convention will be Asheville, N. C., May 9-15, 1902. This is in the beautiful Western North Carolina country, approximately 100 miles from the "Land of the Sky." He lived to spend a number of years of his life in the home of George W. Vanderbilt, who spends several months of each year on his vast estate known as "Biltmore," covering many thousands of acres of the beautiful mountains and woodland in the midst of which, and charmingly located, is his six million dollar palace. It is well enough for those anticipating the trip to Asheville to inform themselves of the best way to reach there. The Southern Railway, which is the only road reaching Asheville, having four lines into that city, extends directly from Louisville through Lexington, Harrison Junction and Knoxville with through sleeping cars every day to Asheville, leaving at 8 o'clock P. M. It is hoped that there will be a large attendance, especially from Louisville and vicinity, and the plan is to operate a through train, or trains, as the requirements may make necessary, directly into Asheville, the route being via the Valley of the Great Smoky Mountains. Write to travelers, as one of the most beautiful bits of scenery in this country. The Southern Railway is now mapping out the details of the trip for some time and full information may be obtained by writing to C. H. BISHOP, General Agent, 120 Fourth Avenue, Louisville, Ky., or any Agent of that line.

DEDICATION OF NEW BAPTIST CHURCH.

The Baptist congregation of Carlisle had the delightful experience Sunday, April 6th, of dedicating their beautiful new house of worship free of debt.

The new edifice is an ornament to the city, is an earnest of the coming work of the Baptist people of this section of the Master's vineyard and reflects great credit upon all concerned in its erection.

Rev. B. D. Gray, President of Georgetown College, preached the dedication sermon, which was elegant and forceful, while the congregation sat eagerly drinking in his strong words in behalf of the interest of the church. At the conclusion of his sermon, he appealed to the audience to raise \$2,200 to pay off the debt resting upon the new building, and before the audience was dismissed, the amount was provided for and the house was dedicated to the Master free of debt, Pastor Mahoney making the prayer.

The services were participated in by Rev. W. D. Nowlin, of Lexington, who preached to a large congregation at the Methodist church where a handsome contribution was made to our people, and by Rev. W. W. Horner, of Starburg.

The new edifice, including the lot, which was donated by Mrs. Rebecca L. Trueman, costs a little more than \$8,500 and reflects credit and honor upon all who were interested in its construction, the building committee, to whom great credit is due, consisted of T. O. Olliver, W. H. Fritts and W. F. Kenney, and the work of these brethren cannot be too highly commended.

The seating capacity of the new house is 300 comfortably, but more than that number attended Sunday.

Bro. Nowlin preached to a large audience in the new house Sunday evening.

The pastor, assisted by Dr. P. T. Hale, of Owensboro, began a series of meetings Monday evening. Four accessions to date, with prospects for a genuine revival and much good.

It is gratifying to our people to learn that Pastor W. J. Mahoney is pleased on his new field, and that the people are delighted with their young pastor.

H. Y. HARVEY.

April 11. PLEASE mention this paper in answering advertisements.

The Leopard's Spots: A Story of the White Man's Burden 1865-1900 BY THOMAS DIXON, JR. A tale of the South since the war, tracing the Negro question from the Southern white man's point of view. This book is illustrated and is having a large sale. Order now! PRICE \$1.50. Baptist Book Concern, 642 Fourth Avenue, LOUISVILLE, KENTUCKY.

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. C. 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 see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's Book because it is man's Book.—Arthur H. Hallam.

Subscribe for the Recorder.

THE GAUGE OF SUFFERING AND THE MOTIVE OF MISSIONS.

BY A. L. VAIL.

A gifted woman piles her skillful pen to frame a moving plea. She has seen a great evil, and her heart is stirred. She would awaken others to see a wrong as she sees it. May it not be that her zeal in this behalf works exaggeration of the suffering constituting a part of the evil? She writes of the degradation of woman in heathenism, that wives are slaves, acceptable to husbands only while the continuance of health enables them to serve, and then cast off; and while they continue in the service they are bound by conditions of sights and sounds demoralizing and disgusting to Christian womanhood. And just here my query arises. The Christian woman seems to attribute as great capacity for suffering in consequence of these conditions to her heathen sister as she herself would have if she were in the same unhappy associations. This strengthens her plea alike in the minds of her readers and in her own conscience. But is this a fair way to strengthen it in either relation?

The gauge of suffering is in the quality and the culture of the sufferer. The evils seen by her Christian friend are not so bad to her as they are to her Christian friend. In attempting to understand this unhappy heathen woman we must take these and many more like things into account, if we are going to give equitable rein to our sympathies. Sympathy may be overdone as well as underdone; it will never be evenly and rightly done till it is done intelligently and discriminatingly.

It may be said that we need every stimulus to missionary endeavor, including that of the most intensely aroused sympathy for the lost. To that I offer two replies. The first is that of acknowledgment of the truth of the saying, only let the sympathy be intelligent and honest. The second reply is in the affirmation of the thought that has been in mind all along as the chief thing now to be said, and in preparation for which all that goes before has been written. We are in great danger of being content with minor motives to missions. Among these is sympathy for the heathen in their sufferings. I do not deny that that is a legitimate motive so long as it is held in proper subordination, as minor and supplemental. It is entirely in order to permit, encourage, cultivate natural sympathies in missions so long as they do not supplant or obscure the one supreme and only rightly regnant motive. And it is rational for us to recognize that the present time is peculiarly liable to overdoing the minor motives at the expense of the major motive. The whole atmosphere now breathed by Christians is humanitarian, and we are therefore in a peril as positive as it is subtle to be inspired to our Christian enterprises by motives falling short of the divine ideal for us. And as we do this we curtail our zeal inevitably, because it can be adequately sustained only by the highest motive. It is better for missions that we have no human sympathy in them at all, if that were conceivable, than that the human sympathy militate against the divine considerations. Primarily missions are God's business, and must be prosecuted for God's sake. Our commission to go into all the world does not come from the degraded humanity, but from the exalted Christ. If there were no exalted Christ to send us, then we might do well; we would do well, to go forth to all men with the best we have to bear under the impulse of sympathy to bear under the impulse of sympathy for the suffering, and with the mission to relieve it on natural grounds, with motives of the natural life. But we are not left in that poverty of motive. It is a great

SSS SKIN DISEASES



The skin is provided with millions of little pores and glands invisible to the natural eye, yet through these tiny outlets the larger part of the deadly matter that daily collects in the body is carried off. But nature never intended that poisons of an irritating or acid character should be eliminated through the skin, the Liver and Kidneys being their natural outlets, and it is when these important organs fail to perform their functions that these acid poisons are absorbed into the blood and find their way to the surface of the body through the pores and glands of the skin, producing intense itching and burning, inflammation and swelling, and eruptions of every conceivable size, shape and character.

Skin Diseases differ greatly in their general characteristics and degrees of intensity. Red and angry looking spots break out upon some part of the body with a mass of small pustules or blisters, from which is discharged a clear or straw colored fluid, which dries and flakes off in bran-like particles and scales, or forms into hard and painful sores and scabs. The skin often hardens and dries, cracks and bleeds from the effects of the fiery acids,

Ottumwa, Iowa, April 10, 1901.

In 1883 I broke out with Eczema on my head, legs and arms. The Doctors treated me for about two years without giving relief. I next tried various ointments, soaps and washes, but these did me no good. I finally quit taking medicine, as the physician said the disease had become chronic and incurable. Having endured this tormenting malady for about 16 years, I determined to make another effort to get rid of it and began S. S. S. in July, 1900, and continued it until November, when I discovered, to my surprise and joy, that not a spot could be found on my body, which before had been almost covered with the eruptions.

It has now been nearly a year since the disease disappeared, but not a sign of it has ever returned, and I am satisfied the cure is permanent.

F. C. NORFOLK, 1017 Hackberry Street.

which the blood is continually throwing off. Pimples, black-heads and blotches are evidences of a too acid blood, which has inflamed and clogged the pores.

Skin Diseases being dependent upon the same causes require the same treatment, which must be constitutional and not external. Nothing applied locally to the inflamed surface can bring much relief. The disfiguring eruptions will continue to annoy and pain you in spite of soaps, washes or powders. There is no hope of getting rid of a skin disease except through the purification of the depreciated blood and neutralizing and filtering out of the circulation all poisonous substances and acids.

The purifying and tonic properties of S. S. S. soon manifest their influence in skin affections; the debilitated system is invigorated and toned up, and the gradual disappearance of the eruptions show that the polluted blood is being brought back to its natural purity and strength. Old chronic skin disorders, which have resisted all the ordinary methods of treatment, readily yield to the curative powers of S. S. S., and there is no reason why the long time sufferer should feel resigned to his fate under the mistaken idea that some skin diseases are incurable, for S. S. S. has cured and is still curing cases perhaps far more desperate than yours. S. S. S. is a purely vegetable remedy, containing no Potash, Arsenic

or any of the poisonous drugs which constitute the basis of so many so-called skin cures. Our Medical Department has been of the greatest assistance to thousands seeking relief from blood and skin troubles. Write us fully about your case, and our physicians will help you, for which no charge whatever is made. Our illustrated Book on Skin Diseases will be sent free to all who write for it.

SALT RHEUM, ECZEMA, TETTER, NETTLE RASH, PSORIASIS, ACNE, BOILS.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

to us that we are not, because no poverty is more deplorable than poverty of motive. He may be rich who has small resources and endowments, but he can never be rich who has small motives. May it not be that we do not appreciate the value to us of the privilege of ordering our lives under the motive of glorifying God, of pleasing Christ? I would that along all the lines of the Lord's hosts there might be dispatched a keener sense of the importance of the loftiest motive in all his work, a clearer apprehension of the significance of this to the entire enterprise, and a higher appreciation of the honor, the dignity, the celestial distinction and the imperishable renown of living under the unimpairing mastery of the motive which Christ proposes to us.—Examiner.

The divine wisdom has given us prayer not as a means whereby to obtain the good things of earth, but as a means we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—Robertson.

DEAR RECORDER:

Am glad to inform you that I am in dear old Kentucky once more, after an absence of ten years. In 1892 I came here to see my father who, in September of that year, passed into the "great beyond" and has been followed by others of our family and a large number of others whose names and faces were so familiar. So you see many sad changes have taken place during this time, and yet a number of the dear ones are left, and to meet them once more is so joyous and so full of the sweetest pleasure to me.

I find that while the church here—under the pastoral care of Bro. Musselman—has suffered considerably in the loss of its members by death, quite a number have been gathered in, as the saints are not dismayed, and God's elect are moving forward.

Our house of worship here is simply a gem of beauty. The audience room will accommodate 400 or 500. The pastor's study is in the meeting-house, hand-

some, and in addition fitted up with all the modern improvements, and the pastor is happy. He takes the lead among the preachers here. Bro. Musselman has the work well in hand, and in all departments are seen signs of improvement.

I understand from the pastor that there are eight pastorless churches in this (Union) Association, and he is now in Louisville to make arrangements looking to the placing in the field of a colporteur during the summer months.

I will remain in Cynthiana and Harrison county for two or three weeks. Fraternally,

JOS. N. BARNER.

MARY was a very conscientious child. One day she was allowed to go and spend the day with some little cousins about her own age. After taking off her wraps she went to her aunt and said very soberly: "Now, Aunt Cassie, if Sallie and Lizzie are bad to-day, please don't hesitate to punish them because I am here."

PURE REFINED PARAFFINE

Don't use the top of pigs' fat and convert it into the old-fashioned way. Seal them in the new, quick, absolutely sure way—a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake. Sold everywhere. Made by **STANDARD OIL CO.**

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DALLAS, TEXAS.

THE FARM

KENTUCKY TRADE MARK.

Corn ground is being made ready for planting.

Saturday week hogs sold in Mt. Sterling at \$8.10.

If the land is foul the sheep will clean it up more cheaply than any other laborers you can employ.

Simon Weil, of Lexington, bought last week from M. J. Farris 104 head of cattle, averaging 1,148 pounds, at \$4.60.

M. J. Farris bought 65 head of cattle at Hustonville, of Cambest & Allen. The average weight was 700 pounds, and the price \$4.50 per hundred.

One of the largest cattle sales of the year was made at Lebanon last week, a bunch of 450 head of slop-fed cattle being sold at 5 1/2c.

A Cedar Rapids, Iowa, breeder of jack stock was here last week. He purchased in this and adjoining counties 24 head at prices ranging from \$200 to \$280.—Paris Kentuckian.

The Kansas Experiment Station, in tests at feeding steers, say that the saving in feeding corn and oob meal over whole corn was 85 per cent.

The Nicholasville News says, "The top-notch in corn since 1888 was touched at the Powell sale Wednesday week, when it sold in the crib at \$3.61, a trifle over one cent a lb."

The Swope correspondent of the Owensville Outlook says, "J. H. Gillaspie has engaged his coming crop of wheat, estimated at 2,000 bushels, to Mt. Sterling parties, at 70 cents a bushel."

Thomas Metcalfe sold to Bruce & Bright, of Danville, \$1,100 worth of hay he got from a 70-acre field. Besides this he kept enough hay for his own use.—Danville Advocate.

At a Mercer county sale hogs brought 7c.; horses \$70 to \$100; cow and calf \$80; corn \$3.50 per bbl., and sheep 45¢ per hundred.—Clair Coleman bought 100 1,000-pound sloop cattle at 4 to 4 1/2c.—Herald.

The lamb crop in this neck of the woods will be extremely short. The new lambs will be shipped, and the old ewes left here for the people to shew on. That's the way.—Georgetown News.

About 400 head of cattle were on the market at Paris last week, and about 250 sold at 4 to 4 1/2c per pound. Forty head sold at \$38 per head, and 30 calves at \$20. It was a dull court day. The stallion show was a good one and well attended.

A. G. Eastland sold to Joe Jordan a mare for \$80. M. S. Baughman sold to Lutes & Co. 70 sheep at \$4. Will Cordier bought of M. S. Baughman a mare for \$70. James Daddar bought a black gelding in Gardard for \$125. R. E. Lee Sims bought of Dr. Steele Bailey a gelding for \$125.—Interior Journal.

Judge Lewis Apperson sold his crop of tobacco—10,000 pounds, to Messrs. Congleton & Pendleton at 12 cents a pound. This is the highest price received in this section for many a day.—W. M. Kirk, of the Greasy Lick neighborhood, raised 19,000 pounds of tobacco on ten acres, and sold it to J. N. Hiale for 9 cents a pound.—Mt. Sterling Gazette.

About 800 cattle on sale at Richmond last week, and the market dull for stock of this kind. Steers from 600 to 700 pounds sold at 4 1/2c, heifers from 3 1/2c to 4c, 800-pound cattle, 4 1/2c to 5 cents. Male market strong, and a large number of buyers present. An extra good pair of three males brought \$225.

NEED A LITTLE ENCOURAGEMENT

Most of our pasture and grass lands do not need thorough revolutionizing and replanting as much as a little encouragement, says the *Massachusetts Ploughman*. Many fields have nearly all the essentials of a fine pasture, but they lack just the necessary encouragements that the farmer fails to give them. There is first the pasture land that has been heavily cropped for two or more years, and is beginning to show signs of weakness. It has had the right start and has yielded heavily, but it now demands something more than the ordinary attention. To prevent a complete failure of the next crop it would be wise to give that grass field a good dressing with something that will make the plants thrifty and active. A dressing of 150 pounds of nitrate of soda to the acre would encourage the plants to a new growth of great activity. Indeed, no field of grass can be continuously cropped for two or more seasons without needing some such dressing. The cost of the nitrate of soda will more than be compensated for in the extra yield of the crop.

A common practice to improve a pasture field of this character, or, in fact, any other that begins to show signs of weakness in places, is to sow more seeds over it. Some try clover, thinking that the seeds will catch and enrich the whole crop and make it heavier. The fact is, that is waste of time and good material. The clover, or grass seeds, will hardly take root without plowing up the field, and is not desired. It is much better to enrich the soil so that the roots already established can do their best. If the field has been properly sowed at the beginning there should be roots enough in the soil, and all that is needed is good soil and a little stimulation of the plants there.

In striking a field of grass or pasture land so much depends upon the way of preparing the soil and enriching it with the right manures and chemicals. Land rightly fertilized and thoroughly plowed and pulverized should make a crop of grass thrive so that the ordinary cropping will not injure the roots. Close cropping by animals late in the season may cause trouble, because the roots are exposed to the frost and snow, and late cutting of grass or grazing of animals on it must be discouraged. We should have fall forage crops for feeding the animals in the autumn so the grass crop can be saved. With a little care in this way, and an annual top-dressing the yield of grass could easily be kept up twice as long as ordinarily proves to be the case.

CURING COW PEA HAY.

Cow peas make a good crop for soiling, silage or hay. Out when young, some second growth is usually made, but the quantity will depend upon the amount of heat available during the remainder of the season. The cutting must be relatively early for a profitable second growth to be made. I have had a second growth of the New Era peas from ripe pods in a favorable season. If not too severely pastured, so as to seriously injure the stubble, it is probable that a second growth would be made after pasturing as after cutting.

As a soiling crop there is nothing better during their season. Pound for pound cow pea vines are more valuable than corn fodder, and will produce more milk. A variety should be selected that does not run extensively, so the crop can be harvested easily. For soiling purposes their feeding value would be about the same as an equal weight of clover, and the yield to the acre much greater.

For hay, the vines should be cut when the first pods are ripening, and such a method of curing adopted as will result in keeping as many as possible of the leaves attached to the vines. They should be cured until no moisture can be squeezed out by hard twisting. They may heat after putting in the barn, but if perfectly free from outside moisture and put away on a bright, clear day, then let alone, hay will come out in good condition.—W. H. BISHOP, in American Agriculturist.

A NEW VEGETABLE.

In the opinion of the Department of Agriculture, division of botany the new tropical vegetable known as chayote (one-seeded cucumber) by the people of New Orleans, tallote, or tayote, in Porto Rico, and by a score or more of other names, will, in time, find favor in American kitchens. The fruit weighs about half a pound, and resembles a summer squash, but is green in color. Its flavor resembles that of chestnuts, with a suggestion of egg-plant. The fleshy roots may be served like sweet potatoes, while the sprouts may be used as a substitute for asparagus. If stock (seed, roots or plants) is available, I shall of course try my hand on it. Trials of these new things are always very interesting, but we must not go at it with too high expect-

tations. The whole world has been hunted over for valuable things in vegetables and fruits by our enterprising seedsmen, so that it is now very rarely that a really striking novelty in really new vegetables (not in varieties only), one which comes to stay, will be discovered.

I am not disposed to neglect trying anything offered as new and possibly desirable, in the hope that among much chaff we will find an occasional kernel of wheat, even if such a find may be of rare occurrence. A few years ago I had quite a collection of Chinese vegetables, and it proved a source of much interest in showing to us, and to all who visited my garden, what kind of vegetables suit Chinese notion and taste. Yet there was not one among them that I retained for permanent cultivation, or could make much culinary use of. We had already a surfeit of much better things, and if we make a full and judicious selection of vegetables and varieties from the catalogue of any of our leading seedsmen we can have a wonderful variety of good things for the table, and a wonderful show in the garden during the entire season, without having to resort to any of the newly announced and loudly praised foreign vegetables, such as the "chayote."—T. GRIMMER in Practical Farmer.

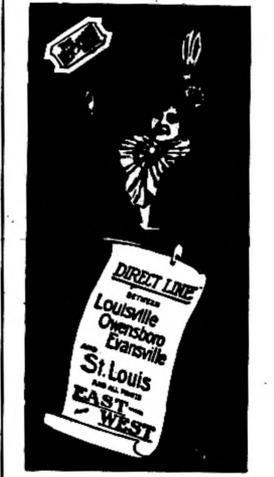
There is more Oatmeal in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has since declared to be a constitutional disease, and therefore requires constitutional treatment. Hall's Oatmeal Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 15 drops to a teaspoonful, and cures the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

PLACE THE NESTS IN A DARK CORNER, and fasten them up above the floor—keep them cleaner.

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BEST ROUTE FOR YOU.

TRAIN NORTH.

Leave Louisville. 1:00 a.m.; 5:25 a.m.; 9:50 a.m.; 1:25 p.m. Arrive Louisville. 1:25 a.m.; 5:50 a.m.; 10:15 a.m.; 1:50 p.m.

TRAIN SOUTH.

Leave Louisville. 2 a.m.; 6 a.m.; 10:45 a.m.; 2:25 p.m. Arrive Louisville. 1:00 a.m.; 11:25 a.m.; 5:00 p.m.; 9 p.m.

TRAINS, JELICO AND SOUTHWEST.

Leave Louisville. 1:00 a.m. and 1:30 p.m. Arrive Louisville. 5:25 a.m. and 5:55 p.m.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville. 1:25 p.m. 5:00 p.m. and 8:00 p.m. Arrive Louisville. 1:10 a.m.; 12:00 noon and 5:25 p.m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

LOW RATES

SAN FRANCISCO or LOS ANGELES AND RETURN VIA "BIG FOUR" ROUTE.

On account of Convention of Federation of Women's Clubs, Los Angeles, May 1 to 3, 1912.

Round trip tickets to San Francisco and Los Angeles will be on sale April 15 to 25, 1912, inclusive (also on April 27, for such trains as will deliver passengers at our western depots, Chicago, Peoria, St. Louis or Cairo on the same date), from all the "Big Four" points. Final return limit June 30, 1912. Stopovers allowed.

For full information and particulars as to rates, tickets, limit, stop-overs, etc., call on Agents "Big Four Route," or address the undersigned.

WALTER J. LYONS, Gen. Pass. & T. A. W. F. DUFFY, S. P. & T. A. CHICAGO, ILL. S. J. GATHE, Gen'l. Agt., Louisville, Ky.

There are two sorts of lamp chimneys: mine and the rest of them.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the book to Lamps and their Chimneys, to tell you what number to get for your lamp.

Gems of Song for the Sunday School.

225 Pages, Full Bound in Cloth. Over 200 popular hymns and Tunes written especially. \$1.50 per copy. Sample Copy, post free, 25 cents.

THE OLD ENGLISH FAMILY MEDICINE OVER 70 YEARS' REPUTATION MORISON'S UNIVERSAL FAMILY VENTRICAL COMBINATION PILLS

CANCER Effectually Cured. DR. GRATIGNY & BUSH, 72, 634 Fulton's Temple, 7th and 8th Sts., CINCINNATI, O.

HOTEL ALBERT Corner of 7th Street and University Place NEW YORK CITY. European Plan. Rooms \$1.00 per day and upwards.

GERMAN BANK, 70th and Market St. LOUISVILLE, KY. CAPITAL \$1,000,000. DEPOSITORS \$1,000,000.

WYNNER CHURCH, 212-214 N. 3rd St. CINCINNATI, O. WYNNER CHURCH, 212-214 N. 3rd St. CINCINNATI, O.

BELLS, 2nd and Adams Streets and Bell Building, 100 Bond St. CINCINNATI, O. THE C. B. BELL CO., BELL BUILDING.

Items of Interest. NEWS THE WORLD OVER.

An Englishman in a London paper shows a courtesy to the Boers worthy of Delany himself. He says: "We are fighting men who know what magnanimity means, and practice it, who understand strategy, and fall off at every turn, who render us aid out of Lord Kitchener's precious network of baby-houses and wire-work at will, men who can control undisciplined levies and train them, to support themselves, transport themselves and meet our best troops and out-manoeuvre them."

Mr. Wu Ting-fang, in an address at Springfield, Mass., said the ruling of the Treasury Department had made it practically impossible for a Chinese student to prosecute his studies in this country.

Is there anything for which men generally fight it is money-making. The Senate bill about the Philippines contains a clause which ought to rouse every Protestant in the land, because it authorizes buying out the land of the Catholic friars.

Russia has promised China to withdraw her soldiers from Manchuria, but the promise has as many strings to it as had the Platt amendment for Cuba.

The Staats Zeitung dinner given to Prince Henry at the Waldorf-Astoria was the largest of the kind ever given in New York City. Twelve hundred guests were present.

Three steamships from Naples arrived almost simultaneously in New York and unloaded the raw material from which the future American citizen is to be moulded. In all about 2,847 Italian immigrants, and this it, according to Commissioner Fitch, but it's the beginning of the spring and summer stream of immigration, which starts from the Mediterranean.

The fighting in Colombia and Venezuela goes on its bloody way. One day we learn that the governments have practically subdued the insurgents, and the next that the insurgents have practically overthrown the governments.

The newspapers had scarcely finished announcing it by headline, that Secretary Hay had sent a strong note to China insisting that she must grant no exclusive concessions to any nation.

Dr. Oliver P. Hay, of the American Museum of Natural History, identified the bird's wing bone found at Ormond, Fla., as a part of the skeleton of a great Auk, a bird extinct since 1844.

DEATHS.

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

ROCKLEE. Bro. Samuel Kohler, of Branch Harrison church, Ky., was 57 years of age, and died at his home March 14, 1902. He was a devoted husband and father, and will be greatly missed by his family.

SPRINGFIELD. Miss Eva Sprigg, daughter of James and Fannie Sprigg, was born June 27, 1879. She joined the United Church, August, 1890, where she was a member when God called her to her reward March 16, 1902.

GIVE THE BEST AND GET THE BEST.

We used to know a minister who had a habit of carrying odd stones in his pockets. He had in his library a set of books about different kinds of stones, and became a connoisseur on that subject.

The difference between this man and those who found nothing valuable was that they were not looking for anything of value. Those who go through life looking only for the commonplace in their fellow-men appraise humanity as of little worth.

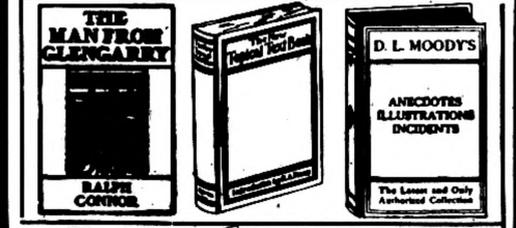
We have been traveling in a foreign land with a young man of fine face and figure, a recent graduate of one of our most famous universities. He utters our country is in the hands of unscrupulous politicians, that President Roosevelt is scheming for selfish ends, that our Government is aiming to rob its new possessions, that business is corrupt, and that the capitalist class, to which he belongs by inheritance, is deliberately impoverishing the masses.

In the same company was a man past the age of three score and ten. He was full of hope for the future of the country. He had rich stories to tell of comradeship with men past and present. A kindly smile kindled into beauty his wrinkled face whenever he met a child on the street.

Speak to what is worst in men and the worst in them answers you. Speak to what is best in them and you discover untold wealth of faith and hope and love in their replies.

Lovers of Books

Table with 3 columns: Book Title, Regular Price, Our Price. Includes titles like Deborah-Ludlow, The Man from Glengarry, The Eternal City, Lily of France, To Have and to Hold, Ben Hur, St. Elmo, Janice Meredith, Times of Retirement-Matheson, Santa Claus Partner-Thos. Nelson Page, Warwick of the Knobs-Lloyd, Stringtown on the Pike-Lloyd, Richard Carvel, Old Gentleman of Black Stock, Eben Holden, Peloubet on Acts, Peloubet on John, When Knighthood Was in Flower, The Old Gospel for New Age-Moule, My Host the Enemy, The Church in the Fort-Burrell, Culture and Restraint-Black, With the Tibetans in Tent and Temple, David Harum, Blaikie's Bible History, Minette-Gran, The Ten Commandments-Morgan, Side by Side-Mrs. E. Y. Mullins, Married Life-Spratt, David, Post and King-Hillis, God's Perfect Will-Morgan, Christian Science Exposed-Feabody, Black Rock, Remex Fountain Pens, Tompkins Vest Pocket Commentary on the Sunday-school Lessons for 1902, Twentieth Century New Testament (8 vols), Pen Carbon Copy Book-no press required-just the thing to copy your letters as you write them 2 00, Baby Goose and His Adventures, Chatter Box-1901, Why I Became a Baptist-M. C. Peters, Shakespeare (complete), Things a Pastor's Wife Can Do, Fancy Box Paper and Envelopes (all shades), Coronation of Love.



PASTORS' AIDS. Vest Pocket Companion-Torrey, Best Texts for Soul Winners, Vest Pocket Testament, Pastor's Companion, Bull's Pocket Reports (leather); place for visits, baptisms, &c., Lessons for Christian Workers, Pastor's Handy Book-Everts, Tool Basket for Preachers, Jamison, Faubert and Brown's Commentary (2 vols. complete), Twentieth Century New Testament (8 vols.), Marriage Certificates, Hiscox's Star Book for Ministers, Treasury of English Words; Rogers' Thesaurus, Talks to Children-T. T. Eaton, Moody's Anecdotes, Two Hundred Sermon Outlines, Dictionary of Quotations-Wood, How to Bring Men to Christ-Torrey, How We Got Our Bible-Smythe, The Still Hour-Phelps, Vest Pocket Dictionary (indexed), Topical Text Book, Grant's The Religions of the World, The Revival of a Dead Church-Broughton, Smith's Bible Dictionary.

These are only a few of our many Pastors' Aids. Can supply any book you may want. Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

Do You Wish the Finest Bread and Cake

It is conceded that Royal Baking Powder is purest and strongest of all baking powders, absolutely free from alum, ammonia and every adulterant. "Royal" makes the best and most wholesome food.

ROYAL BAKING POWDER CO. 100 WILLIAM ST., NEW YORK

Items of Interest.

NEWS THE WORLD OVER.

Cecil Rhodes left about \$12,000,000 of his estate to found scholarships in Oxford University. These are for three years and the income of each is to be \$1,000 per year. Five scholarships are in the gift of the German Emperor, the others are to the English colonies and the United States. Each scholar and territory is to have two. The youth men are to be chosen partly for their scholarship, but chiefly for their fondness for outdoor sports, such as football, and their manhood, and the "instincts to lead" which they have shown.

Rhodes tells his object in these scholarships plainly: "I desire to encourage and foster an appreciation of the advantages which I myself believe will accrue to a nation of the English-speaking people throughout the world." Evidently he expects his \$12,000,000 to make the United States an colony of Great Britain or Canada. The universal dominion of the British Empire was a dream of his life. But it would take the expenditure of vast fortunes than his to bring the United States under the British flag. The first thing necessary would be gunpowder enough to kill forty million of men.

We are very glad that Major Waller is being tried for his life for the torture and murder of Filipino soldiers. He has in his own defense stated that his orders from General Smith were to take no prisoners. Major W. S. Smith the age for killing and was ordered to kill all men, women and children over ten years of age. General Smith being denied the charge, Major Waller had Captain Porter and Sergeant and Lieutenant Hanson summoned as witnesses and they testified corroboratively. General Smith ought to be shot by court-martial promptly.

The constant danger to life and limb around the Pittsburgh steel mills may become an international question. Consul Huber, in investigating these frequent deaths, declares that human life is of less value about an iron works than the life of a mule, inasmuch as the mule cost money. Men are burned, suffocated or crushed to death and no account is taken of it. Most of these men are Slovaks, Poles and Bohemians, not understanding one word of the English language and being herded about like cattle. More than 120 deaths have occurred during the past year and new cases are being added daily. The Consul claims that the laws of every country in Europe would have had every engineer, foreman, superintendent, and probably the owners, imprisoned or shot if such accidents occurred there.

The name of Smith will be perpetuated at Harvard University. The late George Smith, of St. Louis, adopted son of James Smith, founder of United Annuity, left the bulk of his property (value \$100,000) to Harvard University. This money is to be used in building three dormitories, one to be called after George Smith himself and the other two after his foster parents. He left small bequests to servants, but nothing to relatives of his parents by adoption.

Leban, in Germany, has made the record in betrothal and wedding in popular hotel proprietor of that place was blessed

with a family of six grown children—four sons and two daughters. One son became betrothed to a contagion spread until before the close of the same day all six were promised in marriage. These six couples were also married on the same day, whether by the same ceremony or not we are unable to say. However no wedding breakfast was served for them all. So much for overman thrift and ingenuity.

Gen. Wade Hampton died at his home in Columbia, S. C., on Thursday last, aged 81. He was a grandson of Gen. Wade Hampton of Revolutionary fame, and was himself among the many men of whom South Carolina is justly proud. He was a famous cavalry leader in the Southern army, bravest of the brave. He was a statesman as well. But he was a gentleman above all. He was poor and old, but when his house was burned he refused to receive money sent to him voluntarily. How many of this generation have that noble spirit of the well-bred gentleman?

A dispatch from Dublin says that negotiations of English or Scotch militia are to be sent to Ireland, as the government has determined to enforce the coercion act. As has been repeatedly asserted by the Irish, and admitted by the government on the floor of the Commons, Ireland is now free from crime to a wonderful extent. In all the island the crimes are less than in one magistrate's district in London. Yet troops are to be sent there.

Acclaimed troops in the Transvaal murdered a preacher, some prisoners and three British. Lord Kitchener had their officers tried by court-martial. Two were shot and three sent to prison. Yet these officers killed the children more mercifully than Kitchener killed far more in his concentration camps. He was certainly personally responsible for the death of the children to whom he had half rations issued because their fathers were Boer soldiers. That half-ration business was the most infamous thing on record.

DEAR RECORDER: Mrs. Crawford has just written Mrs. Cabanis that Dr. T. P. Crawford, for nearly fifty years a missionary in China, died last Monday in his native America, after an illness of only half an hour; was perfectly calm and resigned. A. B. CABANISS, Bowling Green, Ky., April 11.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh when picked. I used the old-fashioned process. Don't heat or seal the fruit, just put it in a jar and seal it. It will keep almost anything; can put up a bushel in ten minutes. I've sold directions to over 100 families in one week. Anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people near like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. If any of your readers for fifteen (15) two-cent stamps, which is only the actual cost of the same, please send them to Miss Madge, Needle Work Dept., Ideal Co., Chicago, Illinois.

CULTIVATE forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—Spurgeon.

DEAR RECORDER:

I must tell you how I was treated the day I was 60 years old (the 22nd of March). That was the day to call a pastor at Mt. Liberty Baptist church, McLean county; the hour for meeting 2:00 P. M. To prepare me for the ordeal that I had to pass through, Sister Sue Short had privately arranged for my wife to bring me there for dinner and never had such a birthday dinner before in my life. We had everything that table could hold of the good things of the land (and turkey, too). You that read can guess about the preaching after that dinner. We had a good congregation and, after my effort at a sermon, the church went into the election of a pastor. I retired while this went on; I was soon notified to come in. The moderator announced that every vote was given for me to serve as pastor. I felt humble and thankful to the good Lord for such a people. The moderator, Bro. I. W. Mosley vacated, addressing another, presented me with a nice suit of clothes. The speech was one of the best I ever heard—I can't reproduce it. The suit was the gift of the church. Brother, would you like to have a suit, press your work.

B. F. JENKINS, Habis, Ky.

SOUTHERN BAPTIST CONVENTION.

The usual committee on messengers to the Southern Baptist Convention was appointed at our last Board meeting.

Let all who wish to go, who are not appointed by their associations, send names at once. We want a full delegation. We will be entitled to more members from Kentucky than ever before. Let the list be growing rapidly. J. M. WEAVER, Secy. B. A. DAWES, Com. J. G. BOW.

OUR veterans are passing over the river. We have just heard of the death of the veteran missionary, Dr. T. P. Crawford, who labored so long and so faithfully in North China. For some time past he has been in this country, and has been making his home in Greenville, S. C. We have not heard the particulars of his death. We tender our condolences to the bereaved. The writer has from boyhood known and loved Dr. Crawford.

PASTOR J. B. CROUCH, formerly successful pastor of Stanford, is now pastor at Painesville, Ohio. Crouch, formerly in Pandosto and Union churches, former in Pandosto and Union churches in Harrison counties. Under his able ministry, as we expected, the churches are developing along all denominational lines, and Bro. Crouch is greatly beloved in both communities. His residence is Painesville, Ohio.

THE road to happiness and content in summer leads to nature, for the closer we get to the boom of nature, the closer we get to real happiness, where everything is God-made; where things are fresh, and sweet, and pure, and where we live and come in daily contact with things that appeal to our finest, and truest, and highest impulses.—Edwards Box, in Ladies Home Journal.

THE MARKETS.

LIVE STOCK. Report for week ending April 12. CATTLE.

Table with 2 columns: Item and Price. Includes: Extra good export steers, 1,200 lbs. \$4 00; Light shipping, 1,200 to 1,250 lbs. \$3 75; Best heifers \$4 00; Fat to good butchers \$4 25; Common to medium butchers \$4 00; Thin, rough steers, poor cows, and milkwags \$1 00; Good to extra cows \$2 75; Common to medium cows \$2 50; Feeders \$4 00; Stealers \$3 00; Bulls \$2 00; Veal calves \$5 00; Milk cows—Chaser \$2 50; Fat to good \$4 00.

Table with 2 columns: Item and Price. Includes: Choice packing and butchers, 90 to 100 lbs. \$7 50; Fat to good packing, 100 to 105 lbs. \$4 00; Good to extra light, 120 to 125 lbs. \$4 00; Fat sheeps, 100 to 120 lbs. \$4 75; Fat sheeps, 80 to 100 lbs. \$4 75; Figs, 20 to 25 lbs. \$3 00; Houghs, 100 to 120 lbs. \$3 00.

LEAF TOBACCO.

Report for week ending April 12. SALES WITH COMPARISONS.

Table with 3 columns: Year, Week, Year. Includes: Year 1902 \$4,114; Year 1901 \$4,132; Year 1900 \$2,954; Year 1899 \$2,950.

Receipts this week \$2,300; Receipts Jan. 1 to date \$5,732.

RECEIPTS.

Table with 2 columns: Item and Price. Includes: Trash, green or mixed \$4 00; Trash, sound \$4 00; Common legs \$4 00; Medium legs \$4 00; Good legs \$4 00; Common leaf, short \$4 00; Common leaf \$4 00; Medium leaf \$4 00; Good leaf \$4 00; Fine and selections \$4 00.

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WEDDING SILVER. Nothing more appropriate, nothing more beautiful, nothing so thoroughly appreciated. Silver presents enduring sentiments; they are durable and useful remembrances. G. P. Barnes' SILVERWARE is noted for beauty of design and fineness of quality. It possesses the sterling worth and originality. A sustained reputation of over half a century. Let us send you our large, free Silverware Catalogue. G. P. BARNES & CO., 204-206 West Market Street, LOUISVILLE, KY.

LET US SEND OUR LEADER BROCYCLE. High Grade, top model, for your examination. It is the wonder of the new year, the perfection point in bicycle construction. Up-to-date in design, size and trimmings. Weighs twenty-five pounds, and guaranteed to carry a Rider Weighing 400 Pounds. Send for this wheel, examine it critically, compare it with nothing else. If you like it, pay \$10.00 and we will deliver it and guarantee it. If you don't like it, return it for free. G. P. BARNES & CO., 204-206 West Market Street, Louisville, Ky.

From Louisville TO San Francisco, Cal. \$30.00; Los Angeles, Cal. \$25.00; Portland, Oregon, \$20.00; Tacoma, Wash. \$15.00; Butte, Mont. \$10.00; Helena, Mont. \$5.00. Via Southern Railway. Up to and including April 30th. Corresponding rates to other Western points. Also cheap round-trip Home-seekers' Tickets to the Southeast, Southwest and West. Special inducements to Settlers. Complete information will be gladly furnished on application to Agents of the Southern Railway. G. O. Stewart, T. P. A., Lexington, Ky.; G. H. Hunsinger, D. P. A., Louisville; G. B. Allen, A. G. P. A., St. Louis; M. H. B. Spencer, General Mgr., St. Louis.

\$15.20 Round Trip to Charleston, S. C. VIA SOUTHERN R. R. April 23 and 25. ACCOUNT KENTUCKY DAY, (April 24th). Good returning ten days. For complete information, apply to A. Whedon, P. & T. A., 300 Fourth Ave. G. H. Hunsinger, P. A., 215 1/2 Ave. G. B. Allen, A. G. P. A., St. Louis, Mo.

W. H. MCKNIGHT, SONS & Co. Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY. Carpets! Rugs, Mattings, Linoleums, Lace Curtains and Draperies. AGENTS FOR THE CELEBRATED MOORE PORCELAIN-LINED REFRIGERATORS. All patterns now on hand. We conduct a CARPET AND UPHOLSTERY HOUSE, COMPARING FAVORABLY with the first houses of this country. Our goods are marked at a price that cannot be lowered by any one and still supply the same qualities and styles. The completeness of our various stocks is a matter of pride to ourselves and a source of profit to our customers. We respectfully solicit a continuation of your patronage.