

# WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 1, 1902.

NUMBER 22.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED)

OFFICE

542 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance).....\$1.00  
After three months.....1.25  
After six months.....1.50

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Why have little faith in a great God? It is well that it is faith, it is ill that it is little.

When Christ's servants, angelic or otherwise, speak what he has bidden them, he will endorse what they say.

The drink bill for Great Britain and Ireland last year was \$790,000,000. The amount is staggering. It is more per capita than the drink bill in the United States, though ours is awful. What can be done? Such a waste of money is terrible, but that is nothing in comparison with the injury to human bodies and the loss of human souls.

We are both wise and safe in following our Lord, but not secure from trial. The presence of our great Lord will not prevent our being tossed, as in the days of the Apostles, by great tempests. In every great tempest he gives a great calm, grandly bringing us through terrible storms, easily calming the surges of our souls. Nothing small save the faith of his children.

"God is my God, and I will glorify him, my father's God, and I will exalt him." What God is to each of us today is possible because of what he was to our fathers long ago. Explore, then, and discover how present blessings are rooted in the past. This will not only be an interesting study, but will increase gratitude, and fix it more surely in the regions of the understanding.

PRAYER needs to be fed by knowledge and by watchful interest in events as they shape themselves around us, by study of the special needs of circumstances of the time. Of what essential service would it be, in the warfare of the church, were praying men and women to act more on this principle—seeking, as far as possible, to keep themselves informed of the progress and vicissitudes of the Lord's work at home and abroad, and endeavoring to order their prayers with constant reference to the fluctuations in the battle.

"They took the money and did as they were taught." What makes a doctrine straight and clear, about 500 pounds a year—is an old saw most applicable to our day and generation. How much, even of religious teaching, can be accounted for by the fact that they took the money. Many who make high professions of godliness, we fear, would soon give them up if they did not pay. Money has had a hardening effect upon some of the highest servants of God, and all who come in contact with it have need to pray for grace to keep them from being harmed by it.

## The Only Position in Which a Sinner Is Ever Saved.

BY J. M. WEAVER, D.D.

There is only one character that Jesus Christ ever denounced, that was the self-righteous hypocrite. There is only one that he ever justified, that was the humble confessor of sin trusting in him. The Pharisee of his day was the embodiment of self-righteousness, pride and hypocrisy. Graphically does Christ describe his character in the parable recorded in the 18th chapter of Luke: "The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess." Then he describes the humble, contrite confessor: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Thus does he place before us these two characters. Now both of these men were sinners, and hence needed salvation. Only one, however, received justification and salvation.

In this paper I wish to place before the reader from the words of the publican the only position in which a sinner is ever saved. In the first place, you will notice there was a recognition of his real condition before God. "God be merciful to me a sinner." We are all sinners by nature, and hence unsaved, whether we realize it or not. It is a sad fact! "All have sinned and come short of the glory of God." If we are ever saved, we must be conscious of this sad fact. This is the conviction of sin the cause of true repentance towards God. We are justly condemned, and must recognize it, unworthy and must acknowledge it. We must be willing to take the place of a sinner, for Christ "saves sinners." God "justifies the ungodly," not the righteous. The cry of the soul under conviction is:

"With broken heart and contrite sigh,  
A trembling sinner, Lord, I cry:  
Thy pardoning grace is rich and free:  
O God, be merciful to me!"

This deep consciousness of sin will bring the sinner to despair of saving himself by self-efforts, and drives him to a Saviour.

Then there must be an apprehension of the mercy of God in Christ. "God be merciful to me a sinner." The word used by the publican was "hilaskomai." It means more than mere mercy. It is "God be my propitiator, my atonement."

It has a deeper signification, as in Heb. 2:17: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation (or propitiate) for the sins of the people." In Christ Jesus God has made a full and complete atonement for sin. Christ's blood alone makes atonement: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through

the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified" (Heb. 10:4-14). Blood alone could atone: "For the life of the flesh is in the blood; and I have given it unto you upon the altar to make an atonement for the soul" (Lev. 17:11). This fact we must recognize, for until we do, there will be self-efforts to make an atonement of our prayers, tears, promises, resolutions or good deeds. A clear and full apprehension of this brings self-efforts to an end, and we trust alone in the finished work of Jesus Christ. All are brought to this point before they are saved.

Then there must be full conscious reliance upon this merciful provision of God. "God be merciful to me a sinner." It is not enough that we know of this work of atonement, but we must act, must rely upon it. We receive it by a conscious act of the will. We may know, and yet reject or neglect it. A remedy known cannot cure us unless we take it. Neglect is as fatal as rejection. Paul says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). Now all who act thus are justified and saved. Christ says that the publican "went down to his house justified." As the penitent, laying his hand upon the head of the lamb, was forgiven, having thus transferred his sins to the lamb which was slain in his stead, so the penitent believer, laying his hand by faith upon the Lamb of God, becomes interested in the atonement. The Lamb dies in his room and stead, and he goes free. Believing, he comes into possession of eternal life: "He that believeth on the Son hath everlasting life" (John 3:36). Such as thus believe and submit to a personal Saviour, henceforth are "kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Here, reader, you have the Scriptural and only way of salvation. This acted upon insures your salvation in time and eternity. Perfect belief will always bring perfect assurance. All doubts and fears are excluded. Jesus himself says: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (Jno. 6:24). Thus secure, you may sing in triumph:

"Jesus, thy robe of righteousness  
My beauty is, my glorious dress:  
Mid flaming worlds, in this arrayed,  
With joy shall I lift up my head.

When from the dust of death I rise,  
To claim my mansion in the skies,  
E'en then shall be all my plea.—  
"Jesus hath lived and died for me."

Only act from the heart the poor publican's plea, "God be merciful to me a sinner," and you will enter through the pearly gates into the Celestial City and join with the blood-washed throng in the song of "Moses and the Lamb."

UNLESS a grain of mustard-seed be bruised, the full extent of its virtue is never acknowledged. Without bruising, it is insipid, but if it be bruised, it becomes hot and gives out all those pungent properties that were concealed in it. Thus every good man, so long as he is not smitten, is regarded as insipid, and of slight account. But if ever the grinding of persecution crush him instantly he gives forth all the warmth of his savor, and all that before appeared to be weak is turned into godly fervor; and that which in peaceful times he had been glad to keep from view within his own bosom, he is driven by the force of tribulation to make known.—Gregory.

## From Above.

Attempt nothing from below. Attempt all things from above. Ladders must be let down from heaven, and angels (messengers) must descend and ascend as in Jacob's dream; Babel towers like that on the plain of Shinar, built up from beneath, will never lift men to the plane of gods. Start with God. That is what all great reformers have done. Moses, at the burning bush, was inspired by the I AM, the Eternal One. Ezra, leading back the captives from Babylon, carried on the banks of the River Ahava in prayer. Judas Maccabaeus went from one battle to another with prayer. Paul faced pagan Europe only after his heavenly vision at Troas. St. Francis, in the grotto of Assisi, drew upon the riches of heaven ere he adopted the rule of poverty and led forth the Little Brothers of the Poor to preach renunciation and to give spiritual quickening to Europe in the thirteenth century. Luther got his light and power when on his knees. Cromwell was not so rough and ready but he must halt before every emergency with petition, and he thanked God for every deliverance—"this deep-hearted, Calvinistic Cromwell," as Carlyle calls him. Abraham Lincoln begged his neighbors to pray for him when he left his quiet home for the White House. It is always so. The truly commanding soul is the humble soul rejoicing in the consciousness that there is in God's fellowship and in the divine purpose a resource equal to all of the tasks of life. In our day it is especially necessary to remember that regeneration of man or of society comes from God. "Ye must be born from above."—President Merrill.

A STRANGE instrument hung on an old castle wall—so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was, and how it had been used. Then, one day, a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and, taking it down, he reverently brushed the dust from its sides, and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own.

It is but a legend, yet the meaning is plain. In every human soul there hangs a marvellous harp, dust-covered, with strings broken, while yet the Master's hand has not yet found it. Is your soul-harp hanging silent on the wall? Have you learned the secret of glad, happy days?

Open your heart every morning to Christ. Let him enter and repair the strings which sin has broken, and sweep them with his skillful fingers, and you will go out to sing, through all the day. Only when the song of God's love is singing in our hearts are we ready for the day.—J. R. Miller, D.D.

"I HAVE kept the faith." Paul, then, had a creed. A creed is a body of truth which a man accepts and holds, a set of convictions worked out into language, a group of conceptions definitely stated. It was Paul's creed which made him mighty in the pulling down of strongholds, and it was against his creed that Jews and Gentiles waged constant and unrelenting war. To carry his creed unimpaired up to the gate of death, that, so Paul thought, was the supreme victory of the Christian life.—C. E. Jefferson.

## Miracles as a Proof of Revelation.

BY REV. E. B. TRAGUR

I believe it is held impertinent and absurd, in certain quarters, for those of us who do not pose as scholars or experts to have and express opinions as to the integrity of Scripture. A sufficient answer to all such suggestions is the fact that the Saviour and his Apostles have expressly imposed the responsibility of the final interpretation of Scripture upon the membership of the local church. It is the province of the preacher and scholar to expound the Word of God, but the church is the ultimate human judge of the soundness of the exposition.

There seems to be a gradation of extraordinary phenomena alleged in Scripture, as signs, wonders and miracles. So far as these are explicable by natural law, let it be applied; beyond this, we are relegated to simple inspired statement. An analogous rule is laid down by the R-man critic in reference to introducing deities upon the stage:

Nor let a god appear without a cause.

Miracles are a grand proof in Scripture of the power, wisdom and goodness of God, and the manifestation of these attributes in the words and works of the Saviour. He said: "Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake." And in the Old Testament the prophets again and again refer to miracles for the confirmation of Israel and the conviction of the nations that "God is God, and beside him there is no God." It is wondrous how often this is repeated. But the plenitude of this proof is not exclusive of the experience of believers, the consciousness of the truth as a felt power to relieve and to save. The Epistle to the Hebrews, contrasting the unsatisfactory consciousness of ceremonialists with that of believers, saith: "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because the worshippers once purged should have had no more conscience [conscience] of sins." There is therefore a double proof of the truth of Scripture in that which is outward addressed to the understanding and that which is inward addressed to the consciousness. Neither may be ignored, or the one signalized at the expense of the other. Nevertheless, there has always been a tendency to exalt reason at the expense of consciousness, on the one hand, and consciousness on the other at the expense of reason, leading, respectively, to rationalism and mysticism.

Fact, however extraordinary, is not the less fact. The accumulation of facts is all that we can do. They cannot be ignored; and the fact of miracles is largely the basis of Revelation, needing to have a prominence in the preaching and writing of the day. He who confines himself to what he can understand has a short creed. The blessed Saviour said: "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." The Spirit of this prayer, in the preaching of our fathers, abides with us, and we do not regret it. The great old creeds which some would modernize, breathe the same spirit, and contain, so far as remembered, but one archaic expression—"The grace of God preventing."

The New Testament, however, is the only authoritative creed of Baptists. Abstracts and outlines have been published from time to time, by a gathering of churches, for explanation to those not conversant with our belief, and to avoid persecution for supposed mischievous tenets. Shall we correct sacred history by secular, or, vice versa, secular by sacred?

Lord Eskine, on his bed of illness, said to attendants: "Will you go into the adjoining library and get something and read to me?" "Certainly," they replied; "what will your lordship have?" He answered, a little extravagantly: "Anything but history; I know that is untrue;

anything else may be." Secular history is notoriously unreliable, monumental and all, shaped, particularly in ancient times to suit the pride and vain glory of the magnates of the times.

Sacred history, bearing the stamp of verity, a wisdom and reach of mind defying the criticism of the ages, as well as traditionally reliable, is to be assumed as true, the burden of proof, according to all logic, lying upon the secularist. Recklessly it is becoming the custom of some to assume the truth of the secular record until disproved. To such straits are cavaliers reduced. Divine truth is precisely shaped that the disingenuous "hearing shall hear and shall not understand; seeing they shall see, and not perceive."

## The Doctors that Kill.

BY REV. S. E. WISHARD.

Pain and suffering have anguished our world since sin entered it. No soul has ever escaped the woe that sin has brought in the form of physical distress. There is groaning and travelling in pain not only in body, but in soul. Indeed, the soul malady is the more agonizing and deadly. While conscience lives and the holy law of God is unrepealed, there will be moral sickness, until the Great Physician is called and is permitted to do his work of healing. The seeds of depravity are deep within our life, and are constantly breaking forth in moral fevers, consumptions, paralysis, leprosy, blindness, deafness and death itself. There is a Physician, but the sinner does not like the taste of his remedies. They are drastic, they go to the very core of the disease. The Physician of souls has certain conditions on which he consents to take the patient which are distasteful to the natural man, and men refuse the cure. "There is balm in Gilead, there is a Physician there," but men reject the Healer and all his remedies.

There are certain quacks that have set up for themselves. They make large promises that are never fulfilled. There is that old Dr. Morality, with his sugar-coated drugs, sweet to the taste, but delusive to the hope. Souls convicted for sin, trembling under condemnation, halt and blind, flock to his office. His promises are extravagant. His advertisements claim that he is practicing on the principles of the law of God. He says: "Be good, and you will become good." He covers up the fact that no sinner ever has been good, or ever can be good, without the divinely-appointed remedies. He prescribes a moral life for a troubled conscience. He would treat the symptoms and leave the disease to do its deadly work. He contradicts the eternal principle in moral therapeutics, that a fountain that is bitter can not send forth sweet waters, that "Men do not gather grapes of thorns, nor figs of thistles." Old Dr. Morality teaches that the Ethiopian can change his skin and the leopard his spots. Practicing on that theory, he prescribes a cheap whitewash, named after himself, morality. It is a transparent deception, and if the sinner would only look at himself in the mirror of God's Word, he would see through the false coating. He would see the disease working within him, consuming his life, spreading with deadly virulence to every fiber of his moral being.

Old Dr. Morality has an endless quantity of sedatives and cordials. They are negatives, and all are labeled with the word "Don't." "Don't swear," is his medicine for profanity. "Don't steal," "Don't lie," "Don't think evil." He has a large stock of what he calls tonics or stimulants labeled "Be good," "Be moral." He is such an old cheat that he does not let his patients know that "I was alive without the law once; but when the commandment came, sin revived, and I died."

Dr. Goodworks is another of those old quacks that has been practicing during all the ages. The truth is that he is a secret partner of old Dr. Morality, though his office is on the other side of the street. He takes the patients of his partner when the sin-sick soul has discovered that

neither don'ts nor do's cure. Many people naturally turn to him. They want a little stronger medicine than was doled out to them in the old shop they have just left. Indeed, quickened conscience helps to drive them across the street to Dr. Goodworks. Were not the best men the world has ever seen helped of that doctor? It looks so, especially to eyes that have been bleared by sin. This doctor has garbled a great many passages of Scripture with which to label his drugs. He has a remedy labeled "Meritorious tithing," and palms them off as genuine.

One of those certificates (that did not cure) you have seen in his shop, written in large letters, thus: "God, I thank thee that I am not as other men are.... I fast twice in the week, I give tithes of all that I possess." Old Dr. Goodworks gave him a certificate of health, while every soul that has been really cured of sin knows that that deceived patient went back to the posthouse, his own home, "Nothing bettered, but rather worse."

A favorite remedy of the old cheat is labeled "Join-the-Church." It is palatable to the class of sinners who have been taught to respect religion. Their consciousness of disease is ever present. There are stings of conscience, haunting fears of that awful future to which they are hastening. There are warnings of God's Word and providence which the sinner can not silence. Most likely the first thing this suffering soul will do will be to call on Dr. Goodworks. They almost all do it, and he is like others of his kind. The doctor has just the thing he wants, though not the thing he needs at the present stage of the disease. Joining-the-Church is a wholesome medicine to take to strengthen the patient and keep him hale and hearty, after he has been cured of sin; but if taken before is a deadly poison.

He has gone to the wrong doctor and taken the wrong medicine. He has commenced in the wrong way, and now the other medicines are poured into him. Finally they are all concentrated in that deadly drug, labeled "Legalism," which always kills. The Great Physician has written it in his Book of Specifics, and in the experience of all souls that he has healed, "By the deeds of the law shall no flesh be justified." And anticipating the inquiry for spiritual health, he says: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

A little lower down on the same street on which these quacks ply their deadly business is another medical fraud. There is not a man since the days of Adam on whom he has not tried his arts. The peril of his work is that every soul is delighted to apply to him and receive his prescription. His name blazes on his sign so that every passer-by must read it. It is Dr. Goodresolutions.

He is the most popular of all the doctors that kill. His remedies are most easily taken. The thief, the liar, the adulterer, the profane swearer, the drunkard, can take his remedies with a delightful relish. Indeed, they find it difficult to live with themselves, to endure their own company, without guzzling his opiates. Nor are these the only classes of persons that resort to Dr. Goodresolutions. Very many goodish people who would not be suspected have become his patients. They visit him regularly and irregularly, and sip his decoctions. The effect is charming. It lulls conscience, "saws pillows to all armoles," creates dreams of future bliss, hallucinations of safety. It draws the curtain of forgetfulness over the past and helps to silence memory. His drugs produce the delusion that cheated the debtor who gave his note to his creditor for \$100. He thought he had paid the debt by that little promise that was innocent of any purpose of fulfillment.

And what shall I say more of old Dr. Ceremony? He was a heathen once—a Greek when heathen temples were the workshops in the days of the old religions. He was a Roman again, until Christianity had battered down the paganism of Rome. He then joined the Church, and finally commenced his practice within the church. He was considerably discredited at the Reformation, but decided to keep

open shop at the old stand, and at the same time become an Anglican. Indeed, he is watching the purest Protestantism, and is deftly attempting to administer some of his mild powders. Whenever the religious life of the church grows feeble, Old Dr. Ceremony becomes sought unto. His name receives more honorable mention, his millinery is done up in better style, and his trumpery receives a new gilding.

There was a certain woman who had had an experience of the doctors that kill. She came to The Doctor that cures and said she "Had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." The touch of faith brought to her life and health. To Him let all the sin-sick souls come.—Herald and Presbyterian.

## Is it Hard to be a Christian?

Yes, and no. It is hard to be a Christian for the same reason that it is hard to walk up hill or row up stream. With the world and the flesh and the devil to move against, anyone who really purposes to be a Christian will have his hands more than full. He will often need God's answer, "My strength is made perfect in weakness," to cheer him on, lest he faint and grow weary. But his difficulty in being a Christian will always be in proportion to the correctness of his conception of what it is to be a Christian, and to the zeal with which he presses forward. There is an easy-going Christianity which even worldly people can measure up to, and there is a perfection of holy living which dull desire or feeble zeal never attains—it is up-hill work because love of mammon is stronger than love of righteousness. Nothing is harder than to try to be a Christian with half-hearted desire. But to one in whom the love of Christ is fully formed, who panteth after righteousness as the hart panteth after the water brook, nothing can be more easy and natural than to be a child of God—especially if this love was formed in the heart before the love of the world had an opportunity to choke it. It is then as easy to be a Christian as it is to repose in a loving father's arms, or to run his errands. When the love of Christ once constrains us, his precepts are easy and his pathway a delight.—The Lutheran.

## God Constantly Speaks to Us.

The longer I live, the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God.

It may be that this relates to the giving up of a habit, taking a certain course, or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known His will to us.

God also works in a man "to do." When you know what God wills, you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there.—The Rev. F. B. Meyer.

The peace of him that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crests around the rock on which it stands.—F. W. Robertson.

### Questions Answered.

BY SENEX.

"If a minister obtains a divorce from his wife for other reason than the Scriptural one, should he continue preaching as before and doing pastoral work?" So far as the divorce is concerned, so long as he does not marry again, he is not guilty of adultery. And a divorce, instead of merely agreeing to a separation is sometimes necessary in order to see the children, to protect property, or to enable one to have his or her property unencumbered. If he marries again, of course, he ought to be promptly deposed from the ministry of the church. But if he has only gotten a divorce, and makes no claim to the right to marry again, other questions come in, and no positive answer can be given without a further knowledge of the circumstances.

Did the preacher get the divorce, or did the wife? If he secured it, was it made necessary to protect the children, or to enable him to handle his property without encumbrance? In some states, so long as in all these days, a man cannot sell real estate unless his wife signs the deed, else it is subject to her dower right. The preacher's wife, separated from him, might refuse to sign when it was necessary for him to sell. But if a divorce had been granted, he could afterwards give a clear title. If the children were in the hands of his property did not call for a divorce, he did wrong to get one. For he left the woman subject to the temptation of adultery by making it possible for her to marry again. If she does so, he is *particeps criminis*.

Even if the church and his wife had separated, and no divorce is secured, it is the duty of the church to investigate the matter thoroughly. It is the duty of husband and wife to live together in the bonds of matrimony till death do them part. Therefore the church, lovingly and sorrowfully, but firmly and wisely, should censure the pastor and his wife and investigate. The brethren should do all in their power to reconcile them. This is their first duty, and an imperative one, to which they should give themselves with earnest prayer for the presence and help of the Holy Spirit.

If the couple are reconciled, it will not be necessary to go into the question of which party was in the wrong. But if they will not be reconciled, then the church should investigate the cause of their disagreement. If the wife was to blame, the pastor should go on with his work with love and sympathy for his brethren in his sorrow for his broken home. But if the pastor was in fault, or partially in fault, he should be required to acknowledge it, to seek the forgiveness of his wife, of his brethren, of his Lord, and strive to be reconciled to her, to acknowledge his partial fault, refuse to acknowledge and repent, then the church should ask for his resignation.

"A brother and wife, members of the church at A, went and united with the church at B. They became members of both churches. The church at A, excluded them for contempt. Was the action of the two churches Baptist?" I wonder what could have been the reason of the brother and his wife for such treatment of their church? But whatever their motive may have been, the church at B, in separating them, did very wrong to receive them in such a way. It was a discourtesy to her sister church, and such a discourtesy as could only be excused under the most extreme circumstances.

Suppose the first church was ruled by a large family, with many relatives and connections. The brother had a difficulty of some kind with one of the clan, and they prevented his getting a letter. In such a case, the second church, after patient investigation and continued efforts to persuade the first church to do justly, might receive the wronged brother. But it would be better before receiving him to call a council of the neighboring churches and ask their advice.

But the probability is always that it is the member, and not the church, that is in the wrong. The brother grievously mistreated the church in which he united, in its probability, and the church did exactly right to exclude him for contempt. If he is a really converted man, when his temper cools, he will acknowledge his wrong-doing, ask forgiveness, and express readiness to do whatever his brethren may wish him to do in reparation. If it is possible to get the brother converted in ignorance, and did not know he ought to have asked for a letter dismissing him to the fellowship of some other church. But that can hardly be the case, or the other church would have told him to send for a letter. As it stands, it seems to be one of an un-Christian temper on the part of the member, and un-Christian eagerness to take advantage of his temper on the part of the second church.

The pastor of the brother who asks this question exchanged pulpits with another pastor, to hold meetings for each other. The other pastor held the meeting, and the brother gave a sweet account of the points upon which he preached. Judging from his brief account, the sermons were most commendable, covering the ground needed in order to convert sinners and lead them to repentance, and to the life. The brother, however, a Pedobaptist who criticized the preacher, saying he ought to have preached more Gospel and less doctrine. And asked us as to what

the difference between doctrine and Gospel, if there is any.

The doctrines which the preacher emphasized were the Gospel most emphatically. Doctrine means "teaching." There can be no Gospel without doctrine. The foundation of the marrow of the Gospel is the doctrine of the great doctrine of the vicarious atonement. And the great doctrines are all the foundation, without which the Gospel disappears in thin air. Repentance and faith, conviction of sin, regeneration, &c., &c., are some of the doctrines most immediately concerned in the Gospel. But they are all there.

The Gospel, accurately defined, is the glad tidings of salvation—that Christ died in our stead, and because he died for our sins, God will pardon those who trust in him for redemption. But back of this Gospel, and absolutely necessary to it, are the doctrines of the existence of God, his justice, immutability, mercy, &c., and the sinfulness of man. So is the doctrine of the Trinity. The plan of God, the doctrines of the Bible, is not a pile of loose stones thrown together by any one, which can be taken out. It is rather a temple, and every stone is needed in its place. The corner-stone is the vicarious atonement.

### The Young Man in Business.

BY THE VERY REV. F. W. FARRAR, D.D., Dean of Canterbury.

The young man in business, if he is living a much more ideal life than the one which is too exclusive eyes on the main chance; if, in the demands of business, he does not forget the loftier and eternal claims of a noble human life, must cultivate a certain courage and independence of manly rectitude. Whatever may be his temptations which are afraid to say "No," makes so many young men fail. When Benjamin Franklin was a youth in a printing office, the other lads went out to bring in for lunch their foaming tankards of beer or porter. Franklin was then a total abstainer from confection, which was very rare in those days. His comrades laughed at him, and jeered him to their hearts' content, as a milkop and a fool; but he held his own with unwavering good humor. All these other printers' lads died in humble obscurity, but Franklin rose to greatness and immortality.

*"Eripuit coelo fulmen, cepitque tyrannum."*

In the courageous steadfastness of his boyish character, we see one of the secrets of his future eminence. The quality is needed wherever men, and above all, wherever young men are gathered together. It is needed in the army, both among officers and privates. Cromwell's ironwound went to battle each with a Bible in his knapsack and wore an emblem of an angel and hypocritical "saints"—strange that the word descriptive of the grandest of human characters should be regarded by the coarsely vulgar as the bitterest of sneers! But they made the Cavalier chivalry skip. Nelson's "saints" were the motto of the British sailors. Havelock's "saints" saved India. Once in Burma, when nearly every other soldier was drunk, and the enemy threatened a most dangerous surprise, the General was in great anxiety and alarm. But one of his officers, a young man, named Havelock's "saints"; his men are never drunk, and Havelock is always ready. "But undoubtedly such faithfulness of high principle costs something, especially at first. A youth in my parish enlisted. He was a total abstainer, and a splendid young fellow. He rapidly rose to be a sergeant, and the soldiers who had laughed at his teetotalism determined to play him a trick. It was a cavalry regiment, and they had to ride some distance, taking their rations with them. They took his flask, which he had filled with water, and filled it with brandy. He knew nothing of it, and when they halted for the midday meal, they watched him. Taking his flask, he found it full of brandy, and immediately, while every eye was fixed upon him, he turned the flask upside down, and poured all the brandy on the grass.

When he was in India, he found himself serving among very godless comrades, amid the fierce passions which were kindled during the suppression of the Indian Mutiny. He thought that we were acting mercifully and unjustly, and he remonstrated. He was severely persecuted. "What am I to do," he asked of General Outram, the Bayard of India, who he felt deeply depressed amid a storm of calumny. "Do you fear God or man?" asked Outram. "If you fear God, do as you are doing, and bear the insults which are heaped upon you. If you fear man and the mess, let the young officer in India find himself heaped to place outside his tent the white handkerchief, which means, as all men know, that he was at prayer, and that during the sacred hour when he was alone with God, he must not be disturbed. The young man who is guided by such principles, and who has attained to such a high position, will be able to sustain himself in the highest form of possible success, whatever his lot on earth may be. And, after all, the young man in business is

stimulated, as regards companionship, very much like the boy in the public school, or the young man at the universities. His good example will be of priceless value wherever it is exhibited. When Coleridge Pattison was a boy at Eton, he was captain of the boat, and he had the courage to declare that he would resign his captaincy, and take no part in the rowing, if coarse songs were sung at the annual supper. When a very great living statesman was at Eton, he used deliberately to turn his glass upside down, before all eyes, if an improper toast was proposed. "When Arthur Guinness went to Harvard," writes Mr. K. H. Davis, "the fact set had marked it for its own. The manly thing, so the incoming freshmen were told, was to drink and gamble politely, and wire-pull for the societies, and cut relations. In four years this idea of the manly thing has changed, because the young athlete threw all his influence on the side of temperance in all things, fair play, courtesy and modesty."

But what a young man will be in business and in life depends upon what he is in his own soul. There can be no perfection of manhood, there can be no nobleness of life, without the grand old eternal virtues of temperance, sobriety and chastity. If a young man cannot say "No" when he is asked to join in swiftpalms, or bet on this or that "event," it may soon be all up with him. There is one jail in England of which a wing is said to be almost entirely filled with felons who began their downward career by betting and gambling, in a way which they chose to regard as manly and interesting. Tens of thousands of ruffians have been led on the high road to ruin by this detestable epidemic of spurious excitement. He who wishes to be a true man must begin to take the right course as a young man respecting all these matters. He must be sternly on his guard against seductive pleasures, and have sat upon the shore and waited for the gradual approach of the sea," wrote Lady M. 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**SUNDAY-SCHOOL LESSON.**

SUNDAY, MAY 11.

PETER DELIVERED FROM PRISON.

Acts 12:1-19.

**MORRO TEXT.**—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 84:7.

"Now about that time"—This chapter is closely connected with the previous one. "Herod the king stretched forth his hands."—This king was Herod Agrippa, father of the king, Agrippa, who is mentioned afterwards, nephew of the Herod Antipas, who murdered John the Baptist, and grandson of Herod the Great. He was in power in Jerusalem three years. "To vex certain of the church."—The old meaning of vex, which corresponds with the Greek, was much stronger than its present meaning, and includes persecution.

"And he killed James, the brother of John, with the sword."—Thus briefly, with only two Greek words, is the martyrdom of James, one of the three chief apostles mentioned. Did God love James less than he did Peter and John, that he called him to glory so soon? Did not this death teach the churches that the work depends upon the life of no workman, but upon the eternal Spirit? John and James were brothers, sons of Zebedee. James was the first apostle to follow his Lord. John was left the longest upon earth, living to be nearly one hundred years old. No doubt James was beheaded.

"And because he saw it pleased the Jews."—Tyrants are always ready to please the people in such ways as do not interfere with their tyrannies. This province of Judea was a specially turbulent and troublesome one. And if he could please the people without lessening the taxes received, Herod would strengthen himself with his master, the Roman Emperor. Peter was the most conspicuous among the apostles. The feast of unleavened bread at the Passover continued for eight days.

"Four quarterions of soldiers."—The Romans divided the night into four watches. Four soldiers guarded Peter in each watch, relieving each other. Two were in the cell with the prisoner and two were stationed at the door. Peter had escaped from prison once before, and Herod does not intend he shall again. "After Easter."—Easter was one of the Catholic words which King James forbade the translators changing. It is not in the Greek at all—Luke had never heard the heathen word, the name of a Saxon goddess. The Greek is pasover. Herod is very scrupulous in his murdering, like the brigands of Italy, who, in no circumstances, will touch meat on Friday.

"And prayer was made without ceasing of the church unto God for him."—What did they ask for Peter? That he might be released, as once before John and he had been? That the one who had denied his Lord once might be sustained and strengthened if he must die by Herod's hand? That whether Peter lived or died, God should be glorified and the cause of Christ advanced by his life or death? No doubt

**Spring Medicine**

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

**Hood's Sarsaparilla and Pills**

Make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." Miss BRUNAS Boyce, Stowe, Vt.

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

they prayed all this, having faith in God.

Day after day the praying went on. The last night had come. Peter was sleeping calmly and soundly, as is shown by the Greek word used of the angel's smiting him in the side. It shows a good blow was necessary to wake him. He was chained to a soldier on each side of him, so that any movement he made would wake them. And two more were standing awake and vigilant just outside the cell door. This coming of the angel must have been in the fourth watch, between three and six o'clock in the morning, as is shown by the fact that Peter's escape was not known till six.

As Peter sprang up quickly, roused by a smart blow, the chains fell off. But the soldiers did not awake. Roused so suddenly from a deep sleep, Peter was like one dazed. "Gird thyself."—When lying down to sleep the Orientals took off their loose outer garments, ungirded themselves and laid aside their sandals. The time was short, but the angel was in no hurry. Peter was bidden to dress himself fully. He obeyed mechanically, not yet being fully awake to the situation. But he did not stop to argue nor to understand. He obeyed the angel promptly. He followed his guide out of the prison, past the soldiers who were either made unconscious or Peter was made invisible.

"When they were past the first and the second ward."—It is thought two quarterions kept guard at the same time that night, and the second ward or guard was an extra precaution. "They came unto the iron gate that leadeth unto the city."—The larger outer gate of the prison. These gates were very massive, being built of heavy timber, plated with iron. These opened miraculously before the angel. The angel accompanied Peter through one street, it may be to reach a portion of the city with which the apostle was familiar. Or, it may be, to give him time to recover from his dazed condition.

The angel departed, and standing alone, Peter perceives at last that this is no vision which he has seen. Again the Lord had delivered him from prison. He is not to die as James had died, but to live for longer service. "And when he had considered the thing."—Not only his deliverance, but where he had better go, and what he should do. "He came to the house of Mary, the mother of John."—Where he would find shelter and

friends. This John is "John Mark," the latter being his Roman name. He was a cousin of Barnabas, and wrote the second Gospel. The prayer-meeting had lasted all night, of this last night in which they could pray for Peter, if God saw best to take him home.

"As Peter knocked at the door of the gate."—The door into the court round which the house was built. The portress came to the door, and stopped to inquire, as was safe in the night. This damsel who attended the gate was a servant of Mary's. And her knowledge of Peter's voice shows the apostle was accustomed to visit here. Her overwhelming gladness shows that Rhoda was a Christian. Mary did, as all ought to do, work for God among those nearest to her.

"She opened not the gate for gladness."—She was so eager to relieve the anxiety of those who were praying for Peter, she did not think of the gate. There is a wonderful truth to nature in the incidents of this story. The eager gladness of the young servant, the strong incredulity of the praying disciples.

It is impossible not to see a lack of faith in these brethren. It is unquestionable that they had prayed God, if he saw best to spare that valuable life. Their prayer to God to glorify himself in Peter's fate was sure to be answered. Their prayer for his life or his triumphant death was as sure of an answer. But, till the design of God was made known, they could not tell in which way Peter should glorify God.

They ought to have gone to the gate at once. There was some lack of faith in their answer to Rhoda. "Thou art mad."—And when the girl wisely declined to argue and persisted in stating what she knew to be a fact, the brethren still refused to believe that God had given their prayer the answer they preferred.

"It is his angel," they said. His guardian angel. The Jews believed that one special angel accompanied every one through life. And they thought this guardian of Peter's had assumed his form and voice, and left Peter when he needed his angel most to come for some reason to that house. They could believe this easier than they could believe that God had freed Peter from prison. And yet they knew that once before Peter had been freed.

"But Peter continued knocking."—We can well imagine how vigorously. At last, when they opened the door, they were astonished! Alas for poor human nature, even after regeneration! But Peter soon convinced them that it was he, and no ghost or angel. "Go show these things unto James and to the brethren."—James, the brother of the Lord, who was pastor of the church at Jerusalem. As soon as he could Peter left Jerusalem to be safe from Herod's balled rage. This whole story is a beautiful incident, showing that our God is a prayer-hearing and a prayer-answering God.

When Pompey entered Jerusalem about 64 B. C., he determined to explore the recesses of the Temple. He lifted the sacred veil and entered the Holy of Holies, and saw nothing. Yet there dwelt the invisible Jehovah. So many persons pass through life with its sacred places where God dwells, yet see him not. If only they would see, like Moses, they would see his holy fire and hear his divine voice everywhere.

**Report of Central Committee for Fourth Quarter**

(See report of Subcommittees on the 6th page.)

BOYERSON MISSIONS	HOME MISSIONS	STATE MISSIONS	HELP DENIAL	WIDOW HOME	BOXERS	EXPENSE FUND	TOTAL
Auburn	8 00						8 00
Hardstown	5 00		5 81				10 81
Beechland	1 70	1 50	1 75	1 00			6 50
Bothlem	25 00	6 75	3 25		1 00		36 00
Bloomfield		9 60	8 25				17 85
Bowling Green	172 30		31 25		3 00	2 65	209 20
Broadway	220 25		3 50	55 50			279 25
Buffalo	13 75				7 00		20 75
Burk's Branch	2 00		1 20			25	3 40
Carlisle	1 80						1 80
Carrollton	4 00	3 00	3 00				10 00
Castletown					9 60		9 60
Chaplin Fork	2 00	2 00	1 00			65	5 65
Chestnut-street			10 00	15 88			25 88
Clifton			1 50	5 42			6 92
Clinton	2 00	1 50	1 50				5 00
Coleburg	6 60						6 60
Columbus	1 05	1 05	1 05	8 07	75		60 10 47
Danville			3 50	5 11			8 61
David's Fork	25 00	25 00	10 29		1 00		61 29
Dayton	3 20	3 18					6 38
East Church	9 15			21 68			30 83
East Hickman	2 00			5 00			7 00
Ellisabethtown	8 40	8 40	8 40	16 88			42 00
Fairview	23 00						23 00
Falmouth	5 00	5 00					10 00
Fisherville	67	66	64			66	2 65
Fox Run	4 00	3 00	3 00				10 00
Frankfort	9 15			6 00			15 15
Georgetown	25 66	7 60		18 00			51 25
Ghent			15 00			1 00	16 00
Graetz	80	78	78			85	2 71
Greenville	9 90		8 00				17 90
Green Crossing		20 00					20 00
Hickling Hand	10 00		5 00		5 25		20 25
Hightstown	7 32	3 66	7 77	17 68	0 00		42 43
Irvinville	2 25						2 25
Irvington				17 25		1 00	18 25
Jellico					5 00		5 00
Lebanon Junction		8 25	15 00	23 92	40 00	2 00	89 17
Lexington First Church	1 70	1 50	5 00	2 60			10 80
Logan-street	6 00	2 00	1 00				9 00
Mayfield	5 00	5 00		8 00			18 00
McFerran Memorial	108 60	8 00				1 85	119 05
Midway	12 00	6 54		6 01		2 00	26 55
Middleboro		5 00			5 00		10 00
Mt. Pleasant	10 00	1 30		6 00	38 00		55 30
Murray				12 25			12 25
New Castle	2 00	2 00	2 00				6 00
New Haven	10 00	2 21		28 00			40 21
New Liberty	5 00			30 00			35 00
New Salem		11 30		8 75	13 15		33 20
Nicholsville		5 00					5 00
Owensboro, First Church	4 95	4 95	30				10 20
Owensboro, Walnut-street				5 00	6 00		11 00
Paduach	5 00			25 00			30 00
Parland	15 00		3 00			75	24 75
Pleasant Grove	20 50			16 50	14 50		51 50
Providence	2 50	2 50					5 00
Rolling Fork	1 96						1 96
Salem	11 05	32 04					43 09
Shelbyville	12 24			20 60		17 34	50 18
Smith's Grove	2 00	2 00	2 00				6 00
Stamping Ground	7 80	7 80		1 25		1 00	17 85
Third-avenue				12 02			12 02
Twenty-second and Walnut				12 00			12 00
Union Grove		1 40	1 00	2 40		37 65	41 45
Waddy		10 75					10 75
Walnut-street	6 67	5 90	5 90	8 11	25 00		45 58
Williamsburg	15 00						15 00
Winchester			11 45	20 05			31 50
Woodburn	1 20	1 15					2 35
Yelvington	2 00	2 00	1 00				5 00
Younger's Creek					5 00		5 00
Young Ladies, McFer'n Me'l				17 14		5 00	22 14
Union of Covington	88	87					1 75
First Church, Dayton						2 50	2 50
Ludlow, Madison-Ave						62 81	62 81
and Newport churches						44 87	44 87
							848 68 245 94 101 81 476 84 144 01 300 02 39 21 2139 26
Elkhorn Association—One Mimeograph							1 00
Elkhorn Association—Traveling Expense Fund							30 00
Farland—Traveling Expense Fund							1 00
Mrs. Thompson—Expense Fund							1 00
Beechland—Sunday School Board							1 50
Fairview—Sunday School Board							5 00
Beechland—District Board							1 00
East church—Baby Branch							47
							CHRISTMAS OFFERING.
Hardstown							6 30
Burk's Branch							3 00
Danville							6 65
Martelsick							2 30
Twenty-second and Walnut street							4 50
Total for the Quarter							\$2 363 26
Mrs. B. G. REES, Sec. and Treas. Central Committee.							

Rev. A. R. Lova, pastor at Hendersonville, N. C., with his wife, is visiting relatives in Louisville. We are glad to welcome him and hope his stay will be most pleasant. For three years he was a student in our Seminary.

PASTOR W. D. NOWLIN of Upper-street church, Lexington, called on us on his return from Hickman, Ky., where he assisted Pastor T. F. Moore in a successful meeting.

SUBSCRIBERS for the RECORDER.

GLIMPSES OF THE ORIENT—ATTRACTIONS OF EGYPT.

For more than a quarter of a century, it would seem, Egypt has been, of all the winter or holiday resorts, the most attractive to Britons, Germans and Americans. It has its peculiar attractions to Bible students, of course, as the land where Joseph played a unique and romantic part as Prime Minister of the kingdom and the Saviour of the people; where Israel served and suffered under the Pharaohs; where Moses, as the foundling of the Nile, enjoyed the care and favor of Pharaoh's daughter and became "learned in all the wisdom of the Egyptians, and at last the deliverer and prophet of his people; and, last but not least, where the child Jesus, with Joseph and Mary, found a refuge from the wrath of Herod, so that a second fulfillment of the prophecy occurred: "Out of Egypt have I called my Son." But to travelers in general, to pleasure-seekers, antiquarians, students of history and language, as well, Egypt possesses a unique interest. There are numerous reasons why it is so which are not far to seek.

At the close of three charming weeks on the Nile, spent "under the arch of blue Italian weather," among molesms and monuments, *fallahs* and *spahis*, I venture to set out for your readers some of the salient features that constitute a part, at least, of the secret of its charms:

1. Its romantic novelty. I am aware that letters of travel are not read now as formerly, for the element of the wonder-exciting—for accounts that appeal to curiosity and imagination only, or chiefly. Human progress in general, since the Renaissance, and that of Egypt in particular, since the English occupation, has greatly modified the traveler's tale as well as the popular interest in it. The dominant demand now is for facts—information. With the sweeping changes that have taken place in social conditions, the stronger and more picturesque features tend to give place in such letters to the wonders of fact that are the notes of progress. But though the keen curiosity of the popular mind has abated somewhat, and it is wise in the writer to abate the wonder element of his story accordingly; nevertheless it is time that there remains in this land of the antique, of the Pharaohs, of the Caliphs, of imperishable monuments and records carved in stone, of the Pyramids, of the priests, of the sun and of the Ptolemies, quite enough, independently of the interest that may be inspired by fine writing, a pleasant imagination and literary charm, to awaken and sustain a perennial interest. To the Western eye and mind there is all the charm of a never-fading novelty—a strangeness that both piques and satisfies curiosity.

There is an ever-raging panorama of unique features—the trackless sand and gravel of the

great desert, dotted over with wells and oases, the irregular ridges of the rocky uplands, of the Libyan and Mokattam mountains, clear-cut against a sky of blue, or orange, saffron or ashes of pearl, or opaline, masses of white lime stone, or yellow sand stone, or fossil shells, wearing the fashionable *khaki* color, and telling a wonderful tale of their past; or, in Upper Egypt, about picturesque Assuan, great islands and mountains of granite, from whose quarries were taken in the hoary past the material for the wonders of architecture and sculpture which are found in all Egypt to-day, hundreds of miles away from their original home, in pyramid and temple and tomb. Certainly Egypt, at least, remains, in spite of modern progress and all the inroads made by Western civilization, a land of wonders—a vast, vari-colored novelty. Apart, therefore, from the facts of modern progress and any interest that may be felt in these letters by your readers on the score of personality, the interest, I am sure, would be unflinching could I only tell the simple truth concerning the novelty which it seems now at least will never wear off from this strange land.

2. Then, here is Father Nile—a fountain of interest that never runs dry—a ribbon of silver and green between boundless deserts of yellow. We go up, not down, in going south along this ancient river. We find it winding in and about like a great serpent between beautiful rich belts of the most fertile soil in the old world, enlarging year by year through modern engineering, easily growing three crops a year, literally making the desert, in spots, to "blossom like the rose," already supporting a seething population equal, here and there, according to the square mile, it is said, even to that of teeming China! Whether you traverse its waters by boat, or its banks by donkey, carriage or steam car, it compels your attention, and unless you are utterly devoid of imagination and love of the curious, the beautiful and the antique, sustains your interest. No wonder the ancient Egyptians deified it; no wonder it has excited the wonder, and interest, and enterprise, and research of the modern world as no other river has done. When you sum up the attractions of Egypt don't forget "Father Nile."

3. The ruins—Egypt, as no other land, is a land of ruins. Everywhere you find remains, above soil and below, of the earliest and most imposing civilizations. In places the ruins are of such a character, and so old as to seem part of the land itself. They are unique. They excite the wonder of the traveler, inspire the research of the antiquarian and the historian, and attract annually thousands of student-pilgrims from all parts of the world to worship at their shrines. To attempt any detailed description of them in letters like these would be the height of presumption—like an effort to write a description of "the World's Fair," or a treatise on universal history, in an epistle! But, beyond controversy, one of the charms of Egypt is to be found in the fact that it is a land of stupendous and fathomless ruins.

4. The peoples, too, are full of interest, cleaving, as they do, to the manners and customs handed down from ages prior to Christianity. They are quite distinct still in this land of *soarabs* and mummies, of sphinxes and temples, of mosques and monumental tombs.

NOTES FROM ARKANSAS.

I hear good reports from brethren over the state. The Helena saints are delighted with their new pastor, Bro. W. H. Sledge, late of Milan Tenn., and he seems to be just as much in love with them as they are with him. But it is easy to love such a church and such a man.

Evangelist Harvey Beauchamp has been laboring in a good meeting with pastor Dorris of Camden. The last report I had, there had been about twenty-five professions, and the interest had reached the entire town.

Bishop Cole is stirring things at Fordyce. He loves all his brethren which accounts for his just having the last 5th Sunday meeting and the Ministers Institute to meet with his church.

The Pine Bluff saints hold their gifted young pastor, the eloquent and hustling O. W. Daniel with a firm grip. Although Kentucky pulled for him on one side and Texas on the other, they held on to him, and he stays with them.

Good reports come from our schools. Mountain Home College has been secured to the Baptists; Ouachita College is full, and Central College is being guided to success under the masterful hands of the accomplished and cultured Prof. Rivers and wife.

Bro. E. J. A. McKinney says that he finds that he can't quit preaching but he can quit teaching. So he serves notice that after the present session he will retire from the faculty of the Onachita Academy at Star City, and go back into the pastorate. Here's my hand Mac.

Gov. Jeff Davis has sent his resignation as first Vice-President of the Arkansas Baptist Convention to President Eagle.

Prof. W. R. McKwen has resigned the principality of the Judson Baptist High School to accept a similar position in the Woodbury Academy.

Bro. W. W. Gardner is raising \$1,000 with which to buy a 200 acre tract of land adjacent to the Baptist Orphan Home at Monticello. There are now 64 children in the home.

Many hearts go out to Bro. A. J. Barton in sympathy. He is now at the bedside of his wife in Battle Creek, Mich. Grave fears are entertained as to her condition.

The Western Recorder is a great favorite with Arkansas Baptists and it is finding a glad welcome into many of our homes.

The writer is quite happy in his service of three very faithful churches, Bearden, Holly Springs, and New Lewisville.

GILES C. TAYLOR, Bearden, Ark.

DR. J. R. GRAVES.

On my way to Lexington recently I had the pleasure of meeting Judge T. B. Crutcher, of Nicholasville. We talked about many mutual friends, many of whom have crossed the river and entered into the rest that remaineth for the people of God. The following facts he gave me concerning J. R. Graves, who became one of the most distinguished Baptist leaders of the century:

In June, 1841, J. R. Graves stopped at W. G. Cogar's house, in Jessamine county, and in ten days or two weeks opened a school at old Hunt's chapel, on the farm of Thomas Butler. The building had been at one time occupied by the Methodist church. This school opened with five pupils—Jane Butler, Sarah Cogar, and Bettie, Sue and Tom

DOCTORS ENDORSE SWAMP-ROOT.

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



A. J. HALL, M. D. East Atlanta Ga. March 1st, 1901. DR. KILMER'S SWAMP-ROOT. While it has never been my habit of inclination to recommend remedies, the ingredients of which are not all known to me, it seems as if I should make an exception in the case of Dr. Kilmer's Swamp-Root. My experience, so far

as I have tested it in my practice forces me to the conclusion that it is a remedy of the greatest value in all kidney, liver, bladder and other inflammatory conditions of the genito-urinary tract. I have taken pleasure in prescribing Swamp-Root in all such cases with a feeling of assurance that my patients will derive great benefit from its use. I shall continue to prescribe it in all cases in my practice with the expectation of good results. Very truly yours,

*J. R. Graves*

GENTLEMEN: I have prescribed that wonderful remedy for kidney complaint, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble as diagnosed by other physicians, and I treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a physical man and as a doctor I am not averse to a good school of out of it. I have had cases of kidney complaint under treatment with unsatisfactory results. I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties. Truly yours,

*J. R. Graves* 276th St., Borough of Brooklyn, N. Y.

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

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

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

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

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

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

Crutcher. Before the close of the first week the number was more than doubled. The second week opened with forty pupils. Young ladies and young men were in attendance. Dr. Graves was not only a superior teacher, but he was a general born to control in the school-room during study hours. Such order was observed that a pin could be heard fall on the floor. At the close of the first session the number exceeded seventy-five. The commencement exercises were largely attended, the people coming for miles to witness them.

The following week he opened the second session with increased numbers. Young men came for twenty miles and took boarding in the midst of its prosperity. No teacher ever enjoyed the love and respect of his pupils more than he. As a proof of it, in the year 1881 he attended the Southern Baptist Convention at Lexington, Ky. He had accepted an invitation to visit one of his old pupils at Nicholasville, who gave notice to the boys to come and meet him. One man, then 65 years old, a former pupil, rode 60 miles to see and hear him preach, and after meeting with not less than forty of his boys he preached one of the strongest sermons ever preached in the State of Kentucky. In about

one month after he and H. G. Rowland were ordained to preach the Gospel, his first sermon was preached on the first Sunday in August, 1842. These were the words of his text: "Where art thou?" The old church was filled to its utmost capacity. Men crowded the doors and windows to hear the young preacher.

He continued to teach until after the death of Father Edmond Walker, father of John L. Walker. The churches were pressing him to go regularly into the work, which, he afterward stated to a friend, he did not feel prepared to do. The old church building burned to the ground. The following day the neighbors met and Squire Butler offered to give the land and timber to build a new house. The work was immediately commenced, and in forty days Phoenix Academy was completed, and again the girls and boys crowded its walls in the session of 1842.

Bro. Thomas J. Fisher, the gifted, eloquent and noted preacher, held a meeting at old Mt. Freedom. Mr. Graves took membership with that church and was soon ordained to the ministry and then commenced his great career of usefulness.

W. F. HARVEY.

SUBSCRIBE for the RECORDER

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him: Mrs. S. M. Smith, 211 E. Chestnut St., Louisville, Ky., was cured of a large cancerous growth of the arm and leg which impeded the arm and had been advised by Dr. W. G. Brockway, Vice Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala.; cured of cancer on forehead. Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving left side of nose and extending into corner of eye. Mr. A. A. Olson, County Treasurer, Harrisville, Ala., cured of cancer on face. A line addressed to Dr. Charles Weber, 121 West Ninth Street, Cincinnati, O., will secure a 32-page treatise free.

FIDELITY.

BY FRANCOIS MAY.

Great Master, Christ! When led by thee... My steps are light, my steps are light...

OUR PULPIT.

THE MESSAGE FOR MIDNIGHT.

BY W. ROBERTSON NICOLL.

"A friend of mine in his journey is come to me, and I have nothing to set before him."—Luke 11:9.

These words many of us must have often felt to be deeply applicable to our own plight. The time is midnight, the suppliant is our friend...

But Christianity is the religion of midnight. Midnight in Holy Scripture is the hour of God's great interpositions and deliverances.

the simplicity of our message. It is written that Christ died, the Righteous for the unrighteous. To what end? That he might bring us to God.

It is unnecessary to spend much time in describing the midnight of the soul. They are midnights of remorse, of sorrow, of despair.

I. We read in the Romance of Graces the words, "Thy brother was dead and is alive again, and was lost and is found." The order is a true order. To bring home the lost is a greater and harder thing by far than to raise the dead.

"Say nothing of pardon, the darkness has gone. Shall pardon be asked for the night by the sun? No word of the past, of the future no fear."

to us. He ran a great way to meet us, even to the Cross. When he meets us his love thrills through every fibre of our souls...

"Therefore through all eternity I forgive you, you forgive me. As our dear Redeemer said, This is the wine, and this the Bread."

But you may ask, what comes after the hour of rapture and rest? When the prodigal and his father waken on the morrow, they will have to face many things.

I cannot but think that the present type of Christianity is in many respects short of the Old Testament type. How often do we find in these days the passion that thrills through the Psalms, the delight in God apart from all his gifts?

That is what our Father says to us. He ran a great way to meet us, even to the Cross. When he meets us his love thrills through every fibre of our souls...

my bed, and meditate on thee in the night watches. My soul followeth hard after thee; thy right hand upholdeth me.

II. What is true of the midnight of sin is true of the midnight of death. The Christian thought is that death brings us and our God together. The literature of Christian consolation, especially in recent times, has done little justice to this great truth.

A Cure for Rheumatism Of which any suffering reader can have A TRIAL BOX FREE!

Rheumatism has yielded to a new and simple remedy of which a trial box is offered free to all who suffer. Scarcely a person has escaped its visitations and those who have been unimpaired and untroubled by it hardly look like their former selves.

No matter what your form of rheumatism is, acute, chronic, muscular, inflammatory, sciatic, gout or lumbago, you are invited to receive a trial box of this tonic free. This is the most wonderful remedy ever discovered and has enabled many a person to abandon their pain and cure.

JOHN A. SMITH, 3866 Germania Bldg., Milwaukee, Wis.

OPIMUM COCAINE WHISKY. Habit forming and dangerous. Sold in 50¢ ampoules. Prepared by Dr. W. M. Woolley, M.D., Atlanta, Ga.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Report of Central Committee for Fourth Quarter

Table with columns: FOREIGN, HOUR, FIFTEEN MINUTES, SELF DENIAL, MONTHLY HOUR, BOXES, PAYMENT, TOTAL. Lists various locations like Ashland, B. Y. P. U. Shelbyville, Beechland, etc., with corresponding values.

earlier ambition, but we were happier far in the days of struggle. Says a bereaved father, "When the last long breath was drawn, and the limp, deserted body was all that was left to me of my thirteen years of passionate devotion, my pride and hope, and the nursing care of so many years, I walked out into the midnight, and left my boy to death. It was only a child's death, a common thing, almost as common as family existence—but it gave a new color to my life, established forever a sympathy with the common grief and a community of sorrow with all bereft fathers and mothers in the premature dissipation of the hopes of their future, and the lapse of a dear companionship into the eternal void. This is the human brotherhood of sorrow, sacred, ennobling, sanctifying where it abides, the deepest lesson in the school of life. My feet have wandered far, and my thoughts still further, from the place and beliefs of my childhood, but whatever and wherever I may be, this grief at times catches me and holds me in a pause of tears. I have never been able to find a consolation for that loss, for it carried with it the future and its best dreams." The Word of God meets us with an answer to this need. If it had not met us, it would have been no Word of God. Love wanders to every desert and calls to every sea and knocks at every grave, and demands its own back again, and God, who is love, cannot, will not, dare not refuse. Them also which sleep in Jesus will God bring with him. We can preach all that, and preach it from our hearts but death brings us first of all to Christ and to God. I am afraid that modern preaching has led many to think of a future blessed life in which God is as much in the background as he is here. There is, I am sure, a belief that in the next world the relations between ourselves and our beloved will be brought to a perfection of tenderness and security, and God will lie in the distance, still the background, still the helper, still the answerer of prayer, and nothing nearer. We need more than that. Lowell wrote in his youth of the lost ones

Whose comin' step there's ears that won't No, not life long, leave off a waitin'.

And he lived to say, "Who knows?" and "Do I really wish it may be?" are all the nineteenth century has left us of the simple faith we began life with."

The faith in immortality will never be maintained without a lively faith in God the Father. In the New Testament to depart is to be with Christ, which is very far better. We know that when he shall be manifested we shall be like him, for we shall see him as he is. The veils of time and sense and distance will be done away, and we shall see face to face. It is he who will meet us on the further shore with his own most blessed words, "Behold my hands and my feet, that it is I—myself." We shall find our dead alive again, alive in him. Nor is that enough. He will bring us to God, and God's love will draw us closer and closer into its warm folds. The great thought of the future is, as the Bible and the saints and the doctors have told us, the Beatific Vision—that Beatific Vision which we can name indeed, but beyond naming can do no more. Nay, St. Paul tells us of an end, the end of ends, when the Son himself is made subject to him that did subject all things unto him, that God may be all in all.

I have no time to point out how terrible the conception of immortality without God would be. Man's chief end is to glorify God, and to enjoy him forever. But again I ask if we have not descended many of us even from the level of the Old Testament. Who of us can say with full sincerity of heart, whom have I in heaven but thee, and there is none on earth that I desire beside thee? St. Paul could have answered. For him to live was Christ, and to die was gain, because to die meant to have more of Christ. He looked for his loved ones like the rest of us. He looked to see them transfigured in the glow of the soft eternal sunshine, but to St. Paul his dear ones were robed and homed in Christ, and it was for Christ, for God that he waited. If we love as he loved, we shall find as he found that the change from grace to glory is less by far than the change from nature to grace. In Russia and in the great North lands I have read that the sunset is almost in the north, and the sunrise takes it by the hand. In St. Paul's triumphant dying the rose of evening became suddenly and silently the rose of dawn. And so, dear brethren, let us preach God the Father. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that brings its good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"—British Weekly.

**EDITOR RECORDED:**—As the editor of the RECORDER, I think you have committed yourself to the doctrine of letting your readers know where the RECORDER stands on given Scriptural and denominational questions.

Under this impression I write. Commenting on the address sent out by certain Arkansas brethren, you say: "We have read it with much interest, and there is one point in it that particularly delights us. There is quite a widespread impression that the Board, and those who stand with it, hold the position that no church has the right to instruct its messengers the sends to the Convention. We are glad, very glad, to see that the Board distinctly repudiates any such issue. Neither the Convention nor the Board raises any such question." (Issue April 11, 1902)

Now, does the RECORDER mean by this that churches may instruct their messengers, and when so instructed, the messengers in convention assembled should be faithful to vote in accordance with these instructions? Please answer through the RECORDER. A. S. HALL, Pastor Bap. Church, Van Alstyne, Texas.

The point we made in the editorial in question was simply that the matter of churches' instructing their messengers, was something to be left to the churches, and not to be taken up and passed on by conventions or boards. As to whether a church "may instruct her mes-

**HOPEFUL VIEW**

The hopeful view consumptives take of their own cases is strongly in their favor. Each year is showing a larger percentage of cures.

One of the best reasons for good hope is the record of Scott's Emulsion as a medicine for consumptives. So long as the system is strong enough to use medicine of any kind it can use Scott's Emulsion.

The reason for its helpfulness in this disease is because of its long tolerance by the patient; one does not tire of it as quickly as other medicines and that is where the great benefit comes.

# Prices That Suit!

## Black Goods.

- The new spring styles—special in 44-inch Grenadine, worth \$1.25, we sell them at the low price, per yard, of... **\$1.00**
- 44 inch Voile, the proper thing for tucked suits, soft and rich in texture, worth \$1.50 a yard, price per yard... **\$1.25**
- Special in Figured Clarette Silk and Wool, 44 inches wide, worth \$1.50 a yard, we will sell at the low price, per yard... **\$1.25**
- Lupin's Silk and Wool Crepe de Chine; we have heretofore sold them for \$2.00 a yard; we have them in 8 different styles; we will sell them at the low price, per yard... **\$1.75**

## Colored Goods.

- All-wool Albatross, in medium and light shades, for spring; old rose, light gray, tan, cadet, rosada, tobacco, new shade of navy blue, heliotrope, pink, light blue and cream, 40 inches wide, at... **45c**
- Mohair, in light navy and dark navy blue, in extra width. This material is full 52 inches wide—at the low price per yard... **50c**
- Imported All-wool Crapel, in mottled effects and solid colors; mottled effects are in light spring shades—castor, pea-green, light gray, cadet blue; solid colorings are navy blue, tan and gray. These goods are 44 inches wide, at per yard... **85c**
- Just received a beautiful quality of Twine Voile, in dark navy blue, light navy blue, light gray and tobacco, full 52 inches wide, at per yard... **98c**

## Ladies' Silk Waists.

- A big job Silk Waists in colored and black and assorted styles. The former price of these Waists was from \$4.98 to \$6.98. Our price only **\$3.98** and... **\$2.98**
- Our great value in a beautiful all-tucked Taffeta Silk Waist, perfect fitting and one of the latest styles. We have this waist in black and all colors; it is worth \$4.98. We shall offer it at... **\$2.98**
- The greatest seller—All-tucked body and sleeve Taffeta Silk Waist, made in the latest French pouch front with six straps in front. This is the best style waist shown in the market to-day, and the price for this style is \$9.98. This waist can only be bought in this store and is the greatest value ever shown at only... **\$4.98**

## Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

# J. Bacon & Sons,

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

## J. BACON & SONS.



## Glove Department.

We like to meet particular people, those who know good gloves when they see them. We feel we will always have their trade after they have bought gloves of us.

- 50c For Ladies' Kayser Silk gloves, in black, white or color.
- 75c For Ladies' Silk Lace Hosiery—black, white or color, all the rage this season.
- \$1.00 For Ladies' Extra quality Kayser Silk gloves, in black, white or color, with two large pearl button clasps.
- \$1.48 For the famous Jovins glove, in black and colors. This glove is the original Jovins glove and can be had only at our store.
- \$1.74 For the popular French Trousseau Kid Glove, in black and colors.
- \$1.98 For "Pompey" celebrated La France Kid Glove, in black and colors, including all the delicate shades for evening wear.

## Ladies' Shoes.

- \$1.48 For \$2.00 Oxford, extension sole, manilla last, Cuban heel, very swaggi, finest style; special price.
- \$1.98 For \$3.00 Oxford, best patent and stock, toe, shapely heel, substitute for patent leather; elsewhere \$3.00.
- \$2.48 For your selection of \$3.00 Oxford, in all leather and heels. Hold elsewhere for \$3.

sengers" or not; as a matter of fact churches have done it; and if churches see fit to do so, where is the power to prevent it? Whether it be wise or unwise, proper or improper, is a different matter. The churches can do it if they will, and nobody can prevent them. The arguments pro and con—and brethren have a perfect right to freely discuss the question—must of necessity be left to the churches. If the church in Smithtown decide to instruct their messengers, who is there that has the power to step in and say "you shall not." When messengers are instructed and do not carry out their instructions, that matter also must be left to the churches sending them. Conventions and boards should "lay down the law" to the churches, either as to whether or not they should instruct their messengers, or as to what they should do with messengers who disregard instructions. These are matters which of necessity must be left to the churches.

We are frank to say, however, that if a church should ask our advice as to whether in a given

case they should instruct their messengers; our advice would be to select their wisest men and to trust them without instructions. But the church might go ahead and, disregarding our advice, instruct their messengers anyway, and we would have no power to prevent it. We can give advice to a church, but it is for the church to say whether or not that advice shall be taken and carried out.

**DEAR RECORDER:**—On last Saturday and Sunday (April 19 and 20) it was my privilege to accept the invitation of Pastor W. H. Vaughn, who was away in Louisiana, to occupy his pulpit at Olivet church, Christian county. Bro. Vaughn is most pleasantly situated, having a live church, which takes his full time at a satisfactory salary. The congregations are good, a live Sabbath School is maintained and a weekly prayer-meeting is kept up and well attended.

En route to and from Olivet, I was detained several hours at Gracey, where Pastor I. N.

Brother's West Union church is located. It goes without saying that the bond of union between pastor and people is sacred, and a healthy spiritual life is maintained. T. E. RICHKY, Princeton, Ky.

SUBSCRIBE for the RECORDER

## Cash for REAL ESTATE

No matter where it is, we will pay cash for your real estate. Wonderful success with W. M. O'BRYEN, D.C., South American Bldg., Philadelphia, Pa.

**DOV FARM FENCE**  
 HIGH GRADE, NEW MODEL, FOR YOUR EXAMINATION. It is the wonder value of the new model. The perfect joint in every construction. Up-to-date in design, size and trimmings. Weighs twenty-five pounds, and guaranteed to carry a horse weighing 600 pounds. Send for this sheet, examine it critically, and you will be satisfied. If you like it, we will give you a special price. If you don't like it, return it. We will pay for it. Write us today for your copy. **DOV WIRE WORKS—LOUISVILLE, KY.**

**LET US SEND OUR LEADER MOYOLE**  
 High Grade, new model, for your examination. It is the wonder value of the new model. The perfect joint in every construction. Up-to-date in design, size and trimmings. Weighs twenty-five pounds, and guaranteed to carry a horse weighing 600 pounds. Send for this sheet, examine it critically, and you will be satisfied. If you like it, we will give you a special price. If you don't like it, return it. We will pay for it. Write us today for your copy. **DOV WIRE WORKS—LOUISVILLE, KY.**

EDITORIAL.

The call of some Arkansas brethren for a meeting at Antioch church, to consider the propriety of organizing another state body, resulted in 38 brethren from 20 churches meeting and organizing the General Association. It is said that many other churches favor the movement. The Arkansas Baptist says:

The churches actually represented in the organization of the General Association, have an aggregate membership of over 3,000, and all but three of them were reported in the minutes as contributing to missions last year. Five of them may be classed as city churches.

While this is not our affair, and the Arkansas brethren are able to take care of themselves; yet we are Baptists and deeply interested in the welfare of the cause everywhere. There may be some elements in the case that we do not understand, though we have carefully read what has been published; and we confess we have not seen or heard anything that warrants the formation of a second state Baptist body in Arkansas. We are not aware of any reason why all the Baptists of Arkansas cannot heartily co-operate with one body. Differences arise, as they always will arise among free people, and they may be sharply discussed, but that does not warrant a separation unless some vital, fundamental principle is at stake. We know of no such principle threatened by the Convention and which calls for a separate body for its maintenance. We have heard of two issues involved.

1st. Shall there be a corresponding secretary or not? This is manifestly a question of method of procedure, and does not involve any vital or fundamental principle, and so it is to be settled by a majority vote. If the majority decide to have a secretary, let the minority acquiesce, with the right to designate their contributions so that nothing they give shall go to pay the secretary—if they wish to carry their opposition that far. Certainly a difference about having a secretary does not warrant a division of forces.

2nd. Shall churches instruct their messengers? This has been presented as an issue, and in Arkansas, as elsewhere, brethren differ in regard to it. But the Board of the Convention have recently openly repudiated that issue, and declared that neither the Convention nor the Board have in any way committed themselves on that question. So here is no ground for making a separate organization.

If there be in the methods and measures of the Convention things to which some brethren object, their best remedy is to stay in the Convention and let the questions involved be considered until an understanding is reached. To quit because something goes contrary to our wishes, is ruinous to co-operation. What is to prevent the new body from splitting, and the pieces splitting again and so on, as differences arise? If it be right for the minority to withdraw, then every vote means a split. We honor brethren for standing up for what they believe to be right, but, as we see it, in this case they can do it far better in the Convention than in a separate body. We have understood that it is claimed that a large majority of the Baptists of Arkansas sympathize with the brethren

who have organized the new body. If this be true, why separate? Why not take possession of the Convention?

The writer had a pleasant visit to Murray, Ky., last week, where he attended the last part of the Soul Winners' Convention. On the way he stopped at Paris, Tenn., and spent some pleasant hours with Pastor Martin Ball and his better half. Our cause under Pastor Ball's leadership is prospering greatly. Paris is a very important field, and it needs just such a man as it has. The church has established a mission near the great railroad shops. Baptists there are wide awake.

Arriving at Murray, the writer found the air full of echoes of the addresses. Besides the brethren from the district (six counties), there were present Dr. Harvey Hatcher, Dr. C. H. Nash and H. E. Tralle, the Revs. Martin Ball, J. H. Wright and I. N. Penick, Mr. J. T. Walte and the writer.

Our church in Murray are a fine set of people, and they are greatly devoted to their pastor, the Rev. H. Boyce Taylor, whose influence for good is widely felt in all that region. The Record has a long list of subscribers there, and nowhere has the paper firmer friends. The writer enjoyed the elegant hospitality of Mr. and Mrs. J. T. McEstrath, beside being specially indebted to Pastor Taylor and the Rev. J. E. Skinner for kindness shown.

The Ave Maria, a leading Roman Catholic monthly, endorses our challenge to the higher critics, to produce an up-to-date Bible. "We cannot imagine any reason why they should refuse to do so, except the consciousness on their part that the attempt would reveal the emptiness of their claims. If they know in their hearts that an attempt to furnish an up-to-date Bible would produce so ridiculous a result that they would be hopelessly discounted before the public, this is a reason why they should not respond. It is also a reason why they should make no reply to the challenge. It is also a reason why papers that sympathize with the higher critics should refuse to allow the challenge to appear in their columns—as the three leading papers of that school did refuse. This, we say, is the only reason we can imagine for their course. If this reason be not the correct one, will not the critics, or some one in their behalf, suggest another?"

The higher critics claim that the Bible is simply a collection of documents gathered from the religious literature produced between 800 B.C. and 100 or 150 A.D.; that the Scriptures are no more inspired than writings have been in all the ages since, and that men are as much inspired to-day as were the prophets and apostles. If this claim be correct, then an up-to-date Bible, made up of selections from the religious literature of the present generation, must be as much better than our Bible, as these times are more enlightened than Bible times. This claim of the higher critics, therefore, can be submitted to a very simple test. Let them produce an up-to-date Bible, and then let us compare it with the Bible of the fathers, and measure their respective merits. The critics ought to welcome this test. It is in strict accord with the "scientific method." It is an application of the inductive method. No objection has been made to it, and we cannot imagine any objection to it. And, yet—and yet—the three

leading higher criticism papers refuse to allow the challenge to appear in their columns, and the critics are mum, although the matter has been pressed upon their attention from a variety of directions.

The critics in this matter are playing "the baby act," and this, we would remind them, is not according to "the scientific method," and it is a virtual abandonment of their plea for freedom of speech and of investigation, as well as of the "assured results of the higher criticism."

ACCORDING to the new Year Book, the Northern Baptists, numbering 1,069,753 gained last year 3,766, or one-third of one per cent. Southern (white) Baptists, numbering 1,028,710, increased 21,839 or a little over one and one-third per cent. Thus Southern white Baptists gained during the year four times as much in proportion as did Northern Baptists. Why is this?

It is not because Southern Baptists are better equipped than Northern, for the reverse is true. They have five theological seminaries, while we have but one established and one on the way. They have five dollars to our one, invested in institutions for higher education. They have much more money invested in houses of worship than we have. They contribute far more to benevolent objects than we do. Why, then, do we increase four times as rapidly as they?

We think the reason is that, as a rule, Southern Baptists are stronger Baptists than are those of the North. We have been affected far less by higher criticism, new theology, Easternism, &c., &c., &c., than have they. And herein, we believe, is the reason of the difference. The way for Baptists to grow is to be sure enough Baptists, and to be strong and aggressive for "the faith once for all delivered to the saints." It does not pay Baptists to be lax, nor to imitate others, while it does pay them to walk in the old paths. Along those "paths of pleasantness and ways of peace" lie all the promises of God.

The Local Option Committee propose to make a vigorous campaign this year and next year, in order to secure the passage of a good local option law by the Legislature. The whiskey men have organized and are vigorously pressing their side. Everybody who can be intimidated by threats or purchased in any way, may be expected to be arrayed on the whiskey side. But there are plenty of good citizens, who believe in truth and righteousness, to control affairs in this state, if they will only take hold in earnest. The enemy is vigilant, active and determined, and it becomes the friends of sobriety to be the same. Demetrius and his fellowcraftsmen will leave no stone unturned to prevent anything that will make against their traffic, and it becomes Paul and those who agree with him to be as vigilant, as active and as determined. Let everything practicable be done to strengthen the hands of Dr. G. W. Young and the Committee.

Dr. J. S. COLEMAN went home last week, improved by the treatment he had taken in Louisville. We hope he will soon be as good as new.

An honored brother, who recently wrote an article we did not think it wise to publish, and so declined it, writes thanking us for rejecting it.

SPeAKING of the proper name to use in designating the "Reformers," "Christians," "Disciples," "Campbellites," or whatever they are rightly called, A. E. Ewell says in the Christian Standard: "If you want to differentiate 'us as a people,' speak of us as a reformation. And for Heaven's sake never say Disciples' Church."

We like to be accommodating, and if our friends will agree upon a name that will really designate them, we will be glad to call them by it. The name "Christians" does not designate them, since others are Christians, too. "Campbellites" does designate them, but it is an offensive term, and we do not wish to be offensive. "Disciples" is practically a good designation, and since it is not offensive, we have inclined to use it. But here comes one of them and asks that we call them "a reformation," and begs us "For Heaven's sake never say 'Disciples' Church'."

We hope Mr. Ewell will explain a little further and illustrate how we are to use the designation "a reformation." Shall we, for example, speak of Dr. E. L. Powell as "a reformation," or of his church as "a reformation"? The purpose of a name is to designate, and we do not quite understand how "a reformation" can be used as a name.

A REMARKABLE prayer has been dug up in Egypt. It is engraved on the funeral shell of a lady, Ta-hebt, in the time of the Ptolemies. Here is part of it:

All my life since childhood I have walked on the path of God. I have praised and adored Him, and ministered to the priests. His servants My heart was true. I have not thrust myself forward. I gave bread to the hungry, drink to the thirsty, clothes to the naked. My hand was open to all men. I honored my father and loved my mother, and my heart was as one with my townsmen. I kept the hungry alive when the Nile was low.

We not only have here the belief of the Egyptians in immortality clearly set forth, but also their doctrine of salvation by works. This woman names her good deeds as the basis of her acceptance with God.

In the inscriptions on the tombs in Egypt may be seen pictures of the god receiving the soul of the dead man, also a full account of the dead man's good deeds, especially what he had done for the priests and for the temples: the amount of money he had given, the number of sheep and of larger cattle he had furnished, &c., &c. The doctrine of salvation by works was widely believed in ancient Egypt.

A LETTER, just received by the editor from Dr. George B. Eager, tells how thoroughly he is going over Palestine. He was just starting for a two weeks' trip East of the Jordan. He will be in Palestine and Syria till about June 1st, when he expects to sail to Athens, and he will come home about the 1st of September. Our readers are enjoying Dr. Eager's bright and instructive letters of travel.

THERE are in Kentucky, among the white Baptist preachers, 2 LL Ds and 36 DDs. Among the colored Baptist preachers of the state there are 8 DDs. This year's crop has not yet been gathered, but it will be ready in a few weeks.

A BROTHER has an article in last week's Baptist Standard headed, "Pray for the Baptist Standard." It were well if the brethren generally prayed for all our papers and editors. They all need the prayers of the brethren.

Editorial Varieties

"Pook" says trouble is like money. It is better to save it than to borrow it.

The Asheville meeting of the Convention promises to be largely attended. We hope it will be a deeply spiritual meeting.

The national meeting of the British was held during Queen Victoria's reign in 1820, and cost \$100,000. But the floor war has cost \$100,000.

Dr. Mullins is to preach the commencement sermon at Potter College, Georgetown College and Washington A. Lee University this year.

Dr. Edmund J. James, the new President of the Northwestern University (Methodist) raises the question: Is co-education a failure? It has not yet passed its permanent stage. There will be changes.

Last week Dr. C. H. Martin of the Kentucky Theological Seminary, Princeton, died at his home in this city. He was a man eminent alike for his life and his attainments. His death is a distinct loss to Christian scholarship.

The Rev. Dr. T. Dickinson of Orange, N. J., has returned from his trip to the Orient. At Meina, while on a boat going to his ship, he was upset and came near drowning. He could sympathize with Paul's experience near the same spot.

We have a great many good articles from able brethren on hand which will be published as the matter of time allows. We shall have a great many articles ahead, and this is as it should be, but at this time we have an unusual number. Fortunately, they are good enough to keep.

Prof. A. F. Brooks has been elected President of Baylor University to succeed Dr. O. H. Cooper just resigned. Prof. Brooks is a man of rare gifts and graces. The writer has known him for many years, since the former was a child, and we can certify that President Brooks comes of good stock.

The Springfield Republican tells of the recent baptism of a number of converts in the Ottawa river, and says: "The water was cold, and the preachers worked with a coherency that surprised the onlooker, not more than 30 seconds being required for the immersion of each sinner." At that rate over 100 could have been immersed by the apostles on the day of Pentecost.

The secular papers report that Mr. John D. Rockefeller has given \$100,000 to the cause of general education in the South. We do not know the conditions of the gift, but we hope our Baptist institutions will be helped by the gift. If Mr. Rockefeller or someone else would give a million dollars to be divided equitably between our Southern Baptist institutions, great good would come of it.

There is a tribe in Africa in which public speakers are required to stand on one foot while speaking and are allowed to speak no longer as they can stand. This is one of the most interesting facts in the annals of the fat brethren, and, alas, alas, still there are advantages in it which should not be overlooked, and we suggest that the committees of arrangements for the Southern Baptist Convention and other religious gatherings should consider whether there be not in this African practice a helpful suggestion. Some special provision might be made to cover the cases of the fat brethren, without giving undue encouragement to obesity.

President Angus M. Cannon (the same who was convicted of practicing polygamy while the writer happened to be in Salt Lake City) has just published an account of Mormonism in his new book, "Mormonism: Faith and Practice." According to both Mr. Cannon's faith and practice, a Mormon man may marry inside and outside and all around the fold. The Mormon missionaries in Kentucky and Tennessee, we are informed, deny that the Mormons now advocate or practice polygamy. The denial is false and ridiculous. The writer was recently in Salt Lake City and talked with high Mormon officials on the subject. They claim to submit to the law as they can, but they do not observe the law as the conviction of President Cannon proves.

"Would you advise a preacher to buy Hastings' Bible Dictionary?" asks an esteemed brother. We say most assuredly not. It is not so bad as the Bibles, but it is not worth buying. A few of the articles on general topics are written by orthodox men, but the rest are written by ungodly men in order to write the articles on the important topics. It looks as though the orthodox men were asked to write on unimportant things, so as to catch the people and to induce them to buy what would undermine their faith. Our emphasis advice to the brethren is not to buy Hastings' Bible Dictionary. It is not worth buying. It will soon be out of date, and you can buy second hand copies at your own price. For practical purposes, the best Bible Dictionary to buy is that of Dr. J. D. Davis, which is scholarly, masterly and up-to-date, and which is published at the low price of \$10. It is a \$5.00 book cheapened for wide circulation. The larger Bible Dictionary to buy has not yet been published, but will be in a few years. Buy Davis and wait.



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

JUST BE GLAD.

BY JAMES WHITCOMBE RILEY.

Oh heart of mine we shouldn't worry so,
What we've missed of calm we couldn't have,
You know!

THE SALE OF JUPITER.

BY JESSE HARTWELL.

Before a certain cage in the great Poultry Show, one admirer outlingered the crowd.

The great gold-colored aristocrat behind the bars all day had affected an air of bored hauteur, holding his head high not to see the human mongrels who swarmed in open mouthed admiration; but when Mr. Richard Chase, also an aristocrat, bowed his prosperous form till gold rimmed spectacles and golden rooster eyes gleamed on a level, something—some noble instinct that attracts like to like—told the great bird that this man was not as the others who passed.

A tall leggy girl who was standing near with an assumed nonchalance that marked the owner, clapped her hand over her mouth barely in time to repress a shout of appreciation, and after swallowing a few wild chuckles, took a step nearer the cage and remarked confidentially:

"His name is Jupiter." Mr. Chase straightened and turned toward the voice, and as his eyes fell on the speaker he gave a slight start, took off his spectacles, wiped them and returned them carefully to his fine nose. He returned the child's gaze with as much interest as he had that of Jupiter. Then he removed his silk hat.

"You know the owner?" "He's mine." "You are to be congratulated." His tone was deep and earnest, he smiled a courtly smile and bowed a courtly bow. "Did you raise him yourself?"

She rounded one mitted hand suggestively, and her benignant eyes shone with honest and eager smile. "He hatched in my hand," and, seeing earnest sympathy in his face, she dilated: "He slipped off the big end of the shall all around and left just a little piece of skin for the legs. It was just like a little box. Then he creased it. What kind do you keep?"

He seemed to think slowly and looked at her almost over-earnestly as he said: "I think I shall keep Buff Orpingtons too. Have you other birds like this?" "Oh, yes," nonchalantly, in her pride of possession; then warning: "I have one, Johnny, that I would not exhibit for anything; something might happen to him, you know."

Dear me! said no one is allowed to see him!" There was a slight clouding of her brow, and she was silent. After a somewhat awkward pause, he ventured again:

"Would you—would you care to dispose of one of your birds?" "E—well—I s'pose—pr'haps," she looked with miserly love on her imprisoned mass of gold. Jupiter stood taller than others of his kind, his sturdy legs like alabaster columns supporting his broad, bright weight. "But you have a fine," pleaded the voice of the gentleman.

"I have five," she corrected with unemotional sternness of manner, for she was thinking deeply.

"Dear me!" "I've got to get my train"—she shouldered her boot bag. "But—you will sell me Jupiter?" She beamed off. "You'd better go up and see the Bantams. Just think what fun Buff Orpington Bantams

would be. Good-bye," and she was gone. His eyes followed her until out of sight, and remained fixed on the vaulted shell, recalled by a lonely-crow from Jupiter, he returned to the catalogue.

"Augusta Johnson," he turned to the back of the book and found the address—"Waukegan, New Jersey." "Miss Augusta's niece. I wonder if Gusie is living, and if she ever married, Augusta Johnson!"

The next day there was a gentlemanly but business-like letter for Augusta, who always got the mail on her way from school.

She met him at the station. There had been much snow, and the January thaw had made soggy blue rills and pools, out of which the naked trees rose black and shivering. The air was wet and sweet, and cold enough to cool their cheeks as they splashed together over the country road. On the way they exchanged their many minor confidences.

The man had an expression of peaceful exhilaration. Something had relaxed somewhere and set him free. He felt like running and jumping, with much croaking and hopping of wings, just as Jupiter would do when let out of the exhibition coop into the fresh air of his own, his native land. There were cows grazing heavily over a distant field; the air felt like running and jumping, with much croaking and hopping of wings, just as Jupiter would do when let out of the exhibition coop into the fresh air of his own, his native land.

At one point of the road was a little bridge spanning a stream. As by one impulse, they lined up at the rail and looked down.

Augusta laughed. "I always stop here; sometimes the water says things sort of glibly talk, you know."

"Yes, I know. I knew a bridge and a brook like this once. Have you always lived here, Augusta Johnson?"

"Augusta Johnson"—he pronounced the name lingeringly. "No; only since we left our old home in the North, after grandpa died; but that was years ago."

"In Stony Center?" There was a half impulse of surprise, his children felt themselves to be objects of the interest that the small affairs and histories known to all.

"Yes, in Stony Center." "They were still looking into the old little stream. He took out his pipe and took a big A in the rail of the bridge.

She watched him. "A" is for Augusta?" "Yes," he assented, "A for Augusta, and A for All."

Augusta, familiar with the old catch, "Beech, birch and maple, all begins with A," wondered at the triviality of men—bank presidents in particular.

"Begins with Augusta and ends with Augusta," he repeated slowly and with meaning. He seemed becoming friendly. "When I was a little boy I visited my aunt every summer, and she let me keep chickens. There were two black hens and one yellow hen. I like the yellow hen best."

"Yes, the yellow hen are nice. When my Buff Orpingtons are out on a rainy day it seems as though the sun were shining; they don't get draggly like the others."

"There was a little girl who lived next door, and she wanted my yellow hen."

"But you did not give it to her! She was a selfish girl!" "Yes, I gave it to her, and years afterward I wanted to give her something else, but—" He was silent, looking intently at the big A. Then he turned from the bridge and they resumed their journey.

Augusta said, "We had a yellow hen when I was a little girl. It belonged to Aunt Gusie. It grew to be a big old and very fat—so fat we had to lift it up to the nest when it wanted to lay an egg, and one morning we found it dead under the roost. Aunt Gusie cried."

"Ah!" the man took very thoughtful. He walked slowly and gazed at some distant trees. He felt of his mustache; he seemed to want to be sure it was all there, and that it was correctly parted, and yet he did not seem to be thinking of it either. He seemed to be waiting for Augusta to say more.

"But Gusie gave me my first setting of Buff Orpington eggs."

"Ah!" Augusta paints pictures and writes things; she sings sometimes, but she hasn't any E string to her guitar for her birthday."

"Ah, indeed?" "She is thirty-six. How old are you?"

"I—why let me see—I must be forty—yes, I am forty."

"Mamma is thirty-six too." "Does she live with you?" "Mamma—oh, of course."

"And Aunt Gusie?" "Yes, of course." "She never married, then?" "Oh no, of course not."

For a time there was no sound but of splashing mud and snow. Augusta's home was a small red house set back from the road and covered with creeping vines. In the leafless snaky branches was a last year's bird's nest filled with wet snow and sunshine. The long untidy young shoots of wisteria blown by the wind trailed over the porch; a half grown buff chicken sat dreaming on the back of a wretched steamer chair. It did not stir at their approach.

The house was in need of paint and some of the clap-boards were sprigling. There was more than a suggestion of poverty, and yet he had thought only of prosperity in connection with Augusta and her general attitude of sturdy friendliness toward the world. Jupiter had radiated prosperity.

"Shall we go and see Johnny first?" she inquired as she lifted the chicken from its perch and held it high in the air to smelt into its placid countenance, after which greeting, she lowered it to the identical spot where she found it.

"You know you are not allowed on the front porch, Toodlums, but I will put you back in the same place this time because you've got it all nice and warm for your toes."

Toodlums nodded herself comfortably, and Augusta led the way to the poultry yard.

"Your chicks are tame," mused the visitor.

"Oh, yes, of course." In the yard a nice lot of birds crowded to meet Augusta, but expressed vigorous concern when the stranger came in.

"It is because you're a man," she explained. "They never saw one before."

The man eased his hat on his forehead and thought.

"This is Johnny—" She lifted the great bird in her arms, where he looked quite silly, with his large legs hanging limply. His bill, nostrils and horn-colored comb and wattle had a child-like pouting expression.

Mr. Chase gently poked him where the comb would have been had he owned one.

"How is ums, Dowmy? Yes, he is certainly fine."

"You see he is better than Jupiter. And here is Tiny Tim. I don't know why he is so small, but wouldn't Bantam Orps be nice! There is Benjamin Franklin—but you want to see the pullets. I have five hens and twenty-three pullets. How many do you think you want? Minerva is nice. Mary Ann Sweeney is the best layer, but she has a black tail."

All of the twenty-three were properly introduced, but Jane Hawkins, Twenty and Helen of Troy only were chosen.

"I have not much space for them," he explained. "I have only a small enclosure—intensive culture, you know, and I do not have much time to care for them."

"But your children?" "His children!—he gazed at Johnny pensively.

"Unfortunately, I have none." "Oh!—but—your wife—surely!" "I have no wife."

He read his strangeness in her face; she saw that he read it there and kindly withdrew her gaze.

An apology seemed necessary, and he cleared his throat in preparation. "You see it was this way; the girl I told you of—the girl with the yellow hair—well—she would not marry me."

"Why?" "This query was unexpected and unprepared for, and yet he had asked himself the same question for many years. He never had known certainly, but he thought it was because of some one else."

Many old thoughts came back to him, and he thought them over, as he sat on the brooder, with a yellow hen beside him, picking amiably at his out button.

Yes, she had refused him, and he had left Stony Center never to return. It was all over long ago. Still, he would like to see her again for the sake of old times. The old feeling was all gone—or mostly—perhaps; he had been but a boy. She, too, was changed, of course—and then he came back to the abrupt question:

"Why? Oh, she did not tell me; I don't know that I asked her why."

"And now about the price of the birds." He looked happier as he changed the subject.

"I'll give you a high, of course, being a prize bird. How about fifty dollars?"

"Oh, mercy!" "Well, I thought I would begin

low and work up when you refused; that is business, I believe." "But you are making fun—you would not give that!"

"How about one hundred?" "No,—be serious!" "One hundred and fifty."

"Very well," said Augusta coolly. "Done. And the pullets! Don't be too hard; you know they are not prize winners. How about fifteen dollars apiece?"

"Very well." He looked out some big bills and began to count.

"But, you're not in earnest!" her face had paled, for this was three times the interest on the mortgage.

He ceased to count, and turned on her with indignation in his eyes.

"You don't mean to say you would go back on your word. You promised these birds at this price—one hundred and ninety-five dollars."

The blond fellow had to Augusta's face and her eyes filled; they were like Gusie's eyes. She hugged the yellow hen she was holding and drooped her face over it until the yellow hen half concealed the features of the owner.

But in the tearful eyes he had read a tale—a tale of poverty and want. He read that the money he held in his hand might mean much to the denizens of the little red house.

"And ten makes one hundred and ninety-five." He completed the counting and handed her the bills.

"You count it too, to be sure it is right and then you may give me a receipt—to make all businesslike and so I can prove I have purchased them from the famous breeder of Orpingtons, and let in truth Jupiter who graces my yard."

Augusta was quite herself again as they went around to the front porch. She offered him a seat in the steamer chair and went in the house after paper, pen and ink. Her mother was in the kitchen.

"I have sold Jupiter, Mother!" she cried, breaking into the room. "Jupiter!"

"And the three pullets, mother." The mother turned from her work and sat down. She was tired and she was sorry for Augusta.

Augusta bent down and kissed her. The tears had returned to her eyes. "Are you sure they have paid you enough for him, mamma's little girl?"

"Quite sure, Mamma." She put a twenty-dollar bill in her mother's lap.

"Oh—I am so glad." "She put another twenty-dollar bill beside the first."

"Why Augusta?" "Another twenty-dollar bill."

"Another—" "But, my dear—" "Another twenty-dollar bill, a ten-dollar bill—a handful of gold."

"How strange, Augusta." Tears rolled down the mother's thin cheeks and Augusta wiped them away.

"How happy we are, mother!" she said, joyous once more, "and he is waiting for a receipt."

"Who is he?" "Oh, some kind bank-president or other from New York. Now I must find Aunt Gusie to write my receipt. Hooryay!"

In the sitting room Aunt Gusie sat down at her desk and began: "Received of \_\_\_\_\_, of whom, Augusta—"

"Oh—why, it begins with a C, I think. O—Chase. Yes, that is it; but I'll bring him in. It must be getting cold out there."

It was getting cold out there. Augusta's patron stood with his hands in his pockets looking across the frosty fields. For the past three days the girl of fourteen years ago had not been out of his thoughts. He had been living much in the past.

The intervening years were dimmed and out of focus in comparison.

"It is Mr. Richard Chase," announced Augusta as she brought him in.

Richard Chase stood hesitating in the doorway. There, unchanged by his eyes, was his girl with the yellow hair.

She stood up quickly, facing him, a hint of the old mocking light in her eyes.

"You?—Richard!—and chicken! You have not changed." "I have not changed, Gussy," said Richard Chase.

Augusta Johnson, after carefully signing her name to the receipt, turned to look with kindly eyes on Aunt Gussy and her bank president, standing by the window, their faces towards the sun glow in the west.

Beyond them her fond eyes could discover Johnny majestically stretching his great wings as if gathering more glory from the golden light of the setting sun.—Country Gentleman.



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E. A. N. ROUTE  
Train leaves Louisville... 8:20 P. M.  
Arrives at Asheville, N. C., 1:10 P. M.  
In Time for Dinner Next Day.

**Children's Corner.**

**A HOSPITAL STORY.**  
BY MABEL NELSON THURSTON.

Outside it was raining heavily. Inside—well, inside the weather was threatening, to say the least. One of the nurses going to the linen-room with an armful of fresh towels shook her head sympathetically at another, who was just going into the ward.

"I pity ourselves to-day," she said.  
"I know—it will be so hard to keep the children bright," the other answered.  
A nurse was taking temperatures and marking the charts that hung at the head of each white bed. She stopped a moment and looked down at one especially listless face pressed soberly against the pillow.

"Don't you want some of the scrap-books to look over, Jennie?" she asked.  
Jennie's weak voice was utterly disinterested. "No," she answered.  
The nurse's voice kept its brightness in spite of her discouragement. "Then, don't you want me to bring you one of the puzzles? You could play with it nicely there."

"No, I don't want any," Jennie answered, wearily.  
A hand pulled at the nurse's skirt, and she turned quickly. The thin, pain-sharpened face of the girl in the next bed smiled up at her cheerfully.  
"Don't bother about Jennie; I guess I can make her do something," she said in a low voice.  
The nurse bent over her with a swift, caressing touch. "Thank you, little assistant," she said, tenderly.

She went on about her work, but it did not seem so hard or so hopeless any more.  
Maggie lay thinking for a few minutes. In the room outside, where the patients' clothes were kept in a case full of big pigeon-holes, was one bundle shabbier than the others; that was Maggie's. In one of the beds were some queer, ornel-looking weights that meant suffering far greater than most of the little invalids there could imagine, and they were Maggie's, too. Perhaps, in all the long room full, she had the fewest things to make her glad; but what of that? God teaches us how to make our happiness if we will; God and Maggie together made hers.

She opened her eyes when the sharpest pain had passed, and called across to the next bed, "Jennie."  
"What, is it?" Jennie asked listlessly.  
"Jennie, let's 'see things;' we haven't for ever so long. You wanted to the other day, you know."  
"Well," Jennie answered, doubtfully, "you'll have to begin, though."

"Oh, yes, I'll begin. Well, then, I see some great red roses just as soft and dark as velvet; and they feel all cool when you touch them, and they smell—my, don't they smell sweet!"

"I know somethin' prettier than that," Jennie answered. "It's violets—a lady gave me some once. They ain't anything like 'em, velvet nor nuthin' else. I 'most cried when they withered. That's prettier than yours, Maggie Dulin!"

"But I see somethin' else," Maggie went on. "It's a great green place, and the grass is all nice and thick under your feet, and it's full of the beautiful flowers—yellow and white, and all colors, and there's no sign up to keep off the grass—you kin jest lay and roll in it all day long. And there's birds in the trees, and you never heard nothin' sing like them; and you kin see the sky, jest miles of it, and you kin 'most taste the air, it's so sweet."

Round the ward word sped quickly, "Maggie's seein' things!" Children who could walk went over to her corner; wheel-chairs rolled there; from some of the cots eager patients sent messages to her, and waited for hers back again. The dull day was forgotten, and the long room was crowded with visions. Flowers bloomed there and birds sang, and happy girls went to parties or cherished wonderful dolls. The gladness of the world was theirs as God meant it to be, and all because one girl knew how to keep fresh in her life every bit of beauty she had seen.

The doctor smiled as he went his rounds. "She's as good medicine as the sunshine," he said.  
"Poor little thing," the nurse answered, with a loving glance toward the corner.  
The doctor corrected her. "It's the heart that makes one rich or poor—rich little thing," he said. —Ex.

**A PATRIOTIC DRILL.**  
The closing exercises of a private kindergarten began with the displaying of a portrait of George Washington, says the *Washington Post*. "Who is this?" the teacher asked.

Visitors were present, and, of course, the children failed to show off. They sat mute and unresponsive, till finally one little fellow piped up.  
"I know who it is," he shouted. "We got that picture at home. Mamma told me who it is."  
Adolphus swelled with pride. "It's our father from the country," he said.

REMEMBER that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart; never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry van Dyke.

**STEWART DRY GOODS COMPANY.**

**Black Goods.**

To Buyers of Black Goods: The prices and quality of this large and varied assortment of goods can not be equaled in the city. All of the newest weaves brought out this season. The light in which our Black Goods are shown can not be equaled anywhere.  
50c For 42-inch Small-figured Merinos and other designs, worth \$1.  
69c For 42-inch Wool Grenadines in figures and checks.  
75c For 42-inch Figured Kalmine, worth \$1.25  
85c For 42-inch Mistral, worth \$1.00  
\$1.00 For 42-inch Mistral, both plain and striped.

**Corsets.**

50c For the Art Egyptian Girdle Corset.  
50c For the Straight-front Corset.  
79c For the U. S. Madras Corset; sizes 21 to 31; worth \$1.00  
\$1.00 Straight-front Corsets in P. N. W. S., R. G., J. B. and Warner's.  
\$1.50 Straight-front Corsets, in U. S. H. P. N. and J. B.  
\$2.50 Straight-front Corsets, in U. S. H. P. N. Spirite, Redfern and P. D.  
\$3.00 Straight-front Corsets, in U. S. H. P. N. Spirite and Redfern's.

**Neckwear.**

We are showing a large assortment of Ruffs in white, black and black and white effects, full neck pieces and long ends, which will be worn all through the summer season. Prices remarkably low. Also novelties in Wash Neckpieces.  
98c Wash Assorted Stocks, embroidered silk dot.  
50c Fashionable Stocks, and Ties in large variety.  
25c Assorted Ties in pink, blue and white. Extra value.

**Shoes.**

\$2.25 For Ladies' Patent Leather Oxford Ties, extension sole, made on the latest style last, very well; worth \$3.00.  
\$2.75 For Ladies' Velour Oxfords (Col. Oxfords), the latest style low shoe, extension sole and handsome uppers; worth \$3.50.  
\$3.50 For Ladies' Ideal Kid Oxford Ties, hand sewed, extension sole, very well, new shapes; regular \$4.50 Oxford.

**Handkerchiefs**

A beautiful line of All-linen Colored-bordered Handkerchiefs for 3c, worth 5c.  
5c Plain White Narrow Hem Handkerchiefs.  
10c All-linen Sheer Narrow Hem Handkerchiefs.  
10c All-linen Initial Hand-embroidered Handkerchiefs.  
15c All-linen Embroidered Hem-stitched Handkerchiefs, very sheer.

**Sundries.**

15c Belts in varied assortment, formerly sold at 20c.  
19c Odds and ends Belt Buckles, Brooch Pins, etc., reduced from 25c and 30c.

**Woolens.**

25c A Challis Hain. We offer one lot of odd lengths in All-wool Challis that sold for from 50c to 80c yard. You'll find a few half-cotton with satin stripes in this lot that sold for the All for 30c.  
89c Vellings and Crepe Flanne in Pieces of All-wool Velling and Crepe Flanne, two new fabrics for this season, 42 inches wide, and worth \$1.10 yard; full line of colors. This is a rare chance for a spring suit.

**Silks.**

We are offering some great values in Novelty silks, comprising stripes, Louisianes and Laines in the Umbra, Roman, Peiking and Ureacan effects. All this season's goods. 79c-90c for 11 and 11 1/2 material per yd 70c and Main finish Printed 50c. Ins. wide, reg. no quality.

**Gloves.**

Ask to see our Perpiration-proof gloves in white and pearl, 2-clasp glove—latest embroidery.  
Remember we are sole agents for the most celebrated make of Kid Gloves—Perrin Frere et Cie, Jouvin et Cie, and Centemer. We carry these in all grades, all colors, over-seam and stripes, lace and suede, from \$2.00 \$1.50 to

We carry a splendid assortment of Warm-weather gloves—Kaysar's Double-knit and Rib, and Lace-trimmed gloves, which fit like a kid glove; cool, stylish and comfortable. 50c, \$1.00, \$1.50 and  
See our bargain sale of Kid gloves on counter; lace and suede. 69c

**Infants' Wear.**

We call special attention to attractive prices in this department.  
25c Infant Caps, made of India grass, and trimmed with French lace and embellishing, Val. lace footing.  
35c Mull Cap with French lucks and four rows of embellishing with India linen tie.  
50c Mull Cap with clusters of French lucks, Swiss inserting and Val. lace.  
75c To 85c also a beautiful assortment of finer Caps and Mull Hats, ranging up to \$2.50.

**Notions.**

5c Pair Stockinet Dress Hosiery.  
8c Card Half-locking Skirt and Waist Fastener.  
9c 4 yard piece Black Veivesteen Skirt Binding.  
10c Mohair Braid Skirt Binding, 4 yards, all colors.  
10c For the Fricotilla Skirt and Waist Holder.  
15c For one dozen Shell-brand Hair Pins.

**Automatic Sewing Machine**  
With all the Attachments,  
**Only \$35.00.**

Mail Orders Receive Prompt Attention.  
Please Mention this Paper when writing.

**Stewart Dry Goods Company.**  
DRY GOODS  
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**NEW YORK STORE**  
LOUISVILLE, KY.  
IMPORTERS  
JOBBERS  
AND  
RETAILERS  
WASH. BAZON, GILBERT, NEW'S FURNISHING, CLARK, CHAS. GLASSWARE, STATIONERY.

THE MURRAY SOUL-WINNERS' CONVENTION.

The First District Convention, under auspices of Kentucky B. Y. P. U., was held in Murray April 22-24. Soul-winning was the theme. It was a truly great convention. The visiting attendance was good, though not so large as the pastor had desired. Dr. Harvey Hatcher, of Atlanta; Bren. Wright, of Nashville; Ball and Neal, of Paris; Penick and Bell, of Martin, were the visitors from other states. Bren. Tralle, Watts and Eaton, of Louisville, and Nash, of Hopkinsville, were present from outside of our own district. Bren. Robinson, Mahan, Turnley, Roberts, Perryman, Nicholson, Gooch and a good attendance of the pastors of our own association were present from our own district.

One of the greatest features of the convention was its intensely devotional and spiritual power. Never before has this reporter been to any convention of any character where the power of God was so manifest, and the spirituality so genuine and deep.

Another great feature of the meeting was the exceedingly high order of the speeches delivered. Every brother seemed to be at his best. One of our brethren said to-day: "There have been more brains and religion together in Murray this week than I ever saw before."

Beginning on Tuesday night, when H. C. Roberts, of Mayfield, spoke on "Who should win souls," and J. T. Watts, Jr., on "The young Baptist as a soul-winner," the meeting was launched on a high plane both intellectually and spiritually. Bro. Roberts emphasized the obligation of each Christian, and more especially of each member of a New Testament church, to be personally engaged in winning souls for Christ. Deacon Watts dwelt largely on the privilege of soul-winning, and the obstacles that keep young Baptists from being soul-winners.

Wednesday morning Bro. W. H. Robinson read a carefully prepared and very instructive paper on "Soul-winning in the Sunday-school." In addition to many other helpful suggestions, the essayist urged the importance of more definite aims and effort by Sunday-school workers to win souls in the Sunday-school.

Following this, Bren. I. N. Penick and E. W. Mahan discussed in a practical, suggestive way "Soul-winning in the country churches." Both speakers were loud in their praises of country churches, and laid great stress upon soul-winning in the country because of less self righteousness there—more faith in God—more in Scriptures to appeal to the people in the country, and because from the country come the real spiritual strength of our city churches. These brethren evidently take little stock in the idea that our country churches are "dead churches," but, on the contrary, thought that the spiritual life of most of our city churches was largely drawn from the country. They also urged a larger and healthier co-operation and sympathy between our country and city churches.

Wednesday afternoon "Soul-winning in the mountains" was discussed by Bro. G. W. Perryman and Dr. Harvey Hatcher, who was himself raised in the mountains of Virginia. Both men condemned the prevalent idea of the mountain people as set forth in the daily and weekly press, and dwelt upon the honest, sturdy, hospitable character of these children of nature, who are already Baptists, and

only need more training to make them great and potent factors in our denominational life. Although limited for time, Bro. W. D. Turnley then gave one of the most suggestive and thought-provoking addresses of the meeting on "Soul-winning in home lands." He dwelt more largely on the negro problem, Cuba and the Philippines.

At night Bro. O. H. Nash, of Hopkinsville, spoke on "Soul-winning in foreign lands." He spoke more especially of four essentials to larger success in soul-winning in foreign lands.

1. Profound and masterful conviction of the will of God concerning the nations and his Son Jesus Christ. We greatly dishonor our Saviour by limiting his honor to our own home, church, city or nations. He is the promised seed in whom all nations are to be blessed. This conviction comes from the Bible through the illumination of the Holy Spirit.

2. Genuine Biblical enthusiasm—God-breathed enthusiasm.

3. Patience and perseverance upon the part of pastors, missionaries and all lovers of the work.

4. Courage, self-denial and loving self-sacrifice.

It was a profound, masterful, soul-stirring address that greatly stirred the audience and encouraged one pastor's heart at least.

Thursday evening after devotional exercises Bro. H. E. Tralle conducted an open query-box for forty-five minutes. A number of the pastors present expressed themselves as being greatly helped, and having their views materially changed as to the work of the B. Y. P. U. by the conservative answers by our State Secretary.

Bro. I. N. Penick, of Martin, then spoke on "Soul-winning in regular services." The writer has heard Bro. Penick many times, but never before did he hear him speak with the earnestness fervor and power with which he spoke on this subject, about which he had been studying, planning and praying for the past seven years. The address was not reportable, by your reporter at least.

Thursday afternoon, in the absence of Bro. W. H. Williams, "Soul-winning in special-meetings" was discussed by H. E. Tralle. He spoke of preparation, preaching, practices and prayer for revivals. The preaching, he said, ought to be practical, direct, Biblical and doctrinal, and should be done in love.

Bro. J. H. Wright, of Nashville, then put into practice Bro. Tralle's suggestion about direct, practical preaching in an earnest appeal for "Personal work in soul-winning." After his earnest, forceful words, he gave an invitation for all who would promise to do more personal work in soul-winning to give him their hands, and almost the whole audience responded.

At night Bro. Eaton, of the Recorder, in his own inimitable way, addressed us on "The source of power in soul-winning." This power he made God's power—the power of the Holy Spirit. To attempt to report this address is to attempt the impossible. Suffice it to say that the address was brimming full of helpful, suggestive things for the worker who wants to win souls—a fitting climax to a truly great convention.

The State Secretary, who had done so much to make the meeting the success it was, conducted the closing consecration service. For himself and people the pastor feels to thank God and each

brother who came and helped for the great blessing it brought his own heart, his home and his church and people. May many more such conventions be held in our state. H. BOYD TAYLOR, Murray, Ky.

SALVISA.

It was my pleasure to preach last Sunday for Pastor Tandy, where I was pastor twenty years ago. Bro. Tandy is highly esteemed by the church and community. The church in many respects is one of the best in Central Kentucky. The meeting house is one of the neatest and finest in any village in the state.

I spent Saturday night with Brother Edmond Burrus, now in his seventy-ninth year. He has been one of the best-informed laymen in Kentucky for the last fifty years, and his influence has ever been on the side of righteousness on all questions of interest to his denomination and to good citizenship.

As usual, I called on Brother Wood Vorheis, formerly the leading merchant of the town, but now in his eightieth year, and quite feeble in health. His wife, in connection with Bro. Frank V. Nelson, are active and wide-awake agents for the Western Recorder.

I took dinner with Bro. Waller Abbott and family at the hospitable home of Bro. James McCall. After dinner, went with Bro. Abbott and wife and children to witness the baptizing at Bond's Mill, by Pastor Adkins of Sand Spring church, the result of a meeting held by Elder W. Moore. There were about 500 people present to witness the ordinance commemorative of the "death, burial and resurrection of Christ." The service was solemn and impressive.

P. S.—Bro. Manlius Novens, recently pastor at Eminence, who resigned to accept a call to become pastor in Washington, D. C., is spending a few days at his home with his parents near Salvisa. We wish him great success in the national capital. W. P. H.

The American Baptist Publication Society has had a very successful and satisfactory year, closing April 1, 1902. The sales of merchandise and periodicals amount to \$694,795 18, an increase over the previous year of \$23,822 91. The total number of copies of books and periodicals published amount to 46,456,007. Of these there were 44,021,989 periodicals, an increase over the previous year of about 500,000 copies. Twenty-seven new publications were issued with editions of nearly a million copies. In the missionary department the receipts from churches, individuals, income from invested funds, etc., were \$114,610 28, an increase over last year of \$6,827 99. The deficit in the missionary department for the year is \$6,422 54. This deficit is due to an increase in expenditures for missionary work and grants amounting to over \$12,000. The total amount received from all sources during the year was nearly \$940,000.

The anniversary of the society will be held in St. Paul, Minn., beginning Thursday evening, May 22. Any church contributing to the society can send one delegate, with an additional delegate for every \$100 contributed. Delegates should bring with them the certificate of the clerk of the church sending them. It is hoped that the number of such delegates may be very large. A. J. ROWLAND, Sec'y.

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer, this great Woman's Remedy, with full instructions, description of my past sufferings, and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you doubt the truth of it, it will cost you only twelve cents a week. It does not interfere with your work or recreation. I have nothing to sell, but other sufferers testify that I sold it. It cures everything, young or old.

If you feel tearing down pains as from approaching danger, both in the face, and lower, preventing eating and drinking, and if you are suffering from any of my past sufferings, I have nothing to sell, but other sufferers testify that I sold it. It cures everything, young or old.

MRS. M. SUMMERS, BOX 212, NOTRE DAME, IND., U. S. A.

OHIO VALLEY ASSOCIATION.

Our Baptist cause down here is steadily and surely pressing its way to the front; not that we have not been there a long time, but that we are getting further in the lead in evangelical principles. The work in the immediate neighborhood of Morganfield is prospering under the care of our Bro. O. H. Gregston, who gives all his time to Little Union, Highland and Niagara churches. Just lately Little Union closed a meeting with some forty or more additions. Now our district missionary, E. B. Farrar, closed a meeting at Boxville, an arm of Little Union, with thirty-three baptisms. Bro. Farrar is doing a wonderful work under the Lord's guidance.

I have just closed my first year here (my first year in pastoral care) and we have been richly blessed. Forty-two have been added to the church and we are free of debt, the last \$200 of our church debt having been paid. Our Morganfield church is doubly blessed in a noble band of Christian women. The pastor is kept under obligations to them for the many good things that come to his home.

I preach two Sundays here each month, my other work being Uniontown and Woodland. There have been some twenty additions to Uniontown during the year and our church has been improved upon the inside. At Woodland the last second Sunday I baptized six who had been converted during a meeting held in February. Our association meets with Woodland in October. We hope to see your representative then.

Bro. J. H. Spurlin, the moderator of our association for many years and a man widely known and loved here, especially by the writer, is pastor of Seven Gums, Little Bethel and Sturgis.

Bro. Shultz has just written about his work, so I will say nothing of it.

Bro. Martin Miller, who is our youngest pastor (I believe) is doing splendid work in his churches—Graves Creek, Spotsville, Olay and Fredonia.

Brethren T. A. Conway, T. C. Carter and Henry, who live at Marion, have each one church in our association, and no more consecrated men are to be found anywhere.

May God continue to bless us all and his cause everywhere. How full are the words: "Lo I am with you always"—always and everywhere. I hope to see you at the Convention this month. Yours sincerely, M. E. STALEY.

Morganfield, Ky. SUBSCRIBER for the RECORDER.

Advertisement for 'The FAMOUS' musical instruments by St. Lawrence. It lists various instruments like guitars, mandolins, and violins, and includes a 'SEND NO MONEY' offer with a return address in Louisville, KY.



Texas, Oklahoma and Indian Territory are best reached by the Cotton Belt Route, which line runs two trains a day from Memphis to Texas, without change. These trains either reach direct, or make close connections with all parts of Texas, Oklahoma and Indian Territory.

Cotton Belt Route logo featuring a cotton boll and the text 'COTTON BELT ROUTE'.

LAST WEEK we expressed anxiety about Bro. T. W. Reid's health; now we record his death. After a brief illness, he passed to rest on April 21st. I knew him well—was his pastor. He was modest, unassuming, but a man of profound convictions and of strong faith in the promises of God. His Christian life was one of the most consistent that I have known. He was the servant of the church, and it was his joy to serve. For twenty-five years he was Sunday-school superintendent. He leaves a wife and three children—Miss Julia and Rev. Charles Reid, pastor at Middleboro, and Mrs. Samuel H. Woodruff, of Denver, Col. He will be sorely missed by those among whom he lived so long as a citizen, by his church and by his family, who looked up to him and loved him so devotedly. He served his day and generation well and he has gone to his reward. May God comfort the bereaved. H.

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., Oulton 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.

Is your Brain Tired?

Take Horsford's Acid Phosphate. Dr. V. S. TROSKER, Memphis, Tenn. says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

SUBSCRIBER for the RECORDER.

WILMORE, KY.

In company with Dr. J. W. Warder, I arrived in Wilmore last Tuesday evening, in order to attend a New Era Institute to commence next morning at Cedar Top Baptist Church. I sent an appointment to preach at New Baptist church. It was my pleasure to have a large congregation and to meet many friends and acquaintances. The interest in Dr. Warder's Institute work is growing, he has many more invitations than he has time to accept. He is doing a work that is destined to bear much fruit. While in Wilmore I enjoyed the hospitality of Bro. O. O. Garvey and wife, and Bro. Alexander Curd and wife. By the way, Sister Garvey is a niece of Bro. A. R. Glascock of Maysville, and she is also a member of the Faculty of Asbury College, an institution founded by Rev. J. W. Hughes in 1890, beginning with nine students; now he has over 260 students, a Faculty of eight experienced teachers and at least \$20,000 invested in buildings. Bellvue College is also located in Wilmore with at least 80 students. There are six churches in the town, and for order and morals Wilmore is a model community.

W. P. HARVEY.

DEAR RECORDER—Please allow me a word or two in your most valuable paper. I am now settled again in my old charge—the Seventh. Our work starts off nicely. This is my third Sunday; large congregations, seven additions, and we are hoping and looking for great things this year.

I found the rest of our pastors hard at work. We have a noble band of brethren here. Pastor Ray has just closed a fine meeting, doing the preaching himself, with fine results. Dr. Lofton is in the midst of a revival, aided by Bro. A. S. Pattie. Golden will break ground soon for a new house of worship. Rust and his people will spend several thousand dollars on repairs of their house of worship. Dr. Burrows is master of the situation at the First, and is doing a fine work. Stuart, Peyton and Trice are moving on nicely. The two prodigals, Thurman and myself, are doing the best we can. Our City Mission work, under the charge of Bro. Gupton, is encouraging. Bro. Holt is still alive under his many burdens, and is bright and hopeful.

Our beloved Frost is better; will make a fine showing in his work this year, and how could he help it, with such a helper as Van Ness. The Reflector and its editor are still reflecting light among the people.

Bay, Mr. Editor, please change my address from 130 Wharf avenue to No. 73 University street, and when you go to the Convention vote to come to Nashville next year, and then come to see us and we will treat you just as nice as we know how.

Long live the RECORDER and its editor. Yours, J. H. WRIGHT.

Nashville, Tenn.

DEAR RECORDER:

In my article on Diaz, which you kindly published in your last issue, your compositor makes me use this remarkable sentence: "then I will keep on hunching for Diaz, or else cease hunching for our patriot fathers who did the same." I am quite sure I wrote harracking. Please correct, and oblige,

Yours truly, O. F. JAMES. Danville, Ky., April, 19th.

BAD BLOOD TELLS



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

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

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

SSS

Potash, or other mineral, but is strictly a vegetable blood purifier and tonic that can be taken without fear of any hurtful effects, and with perfect assurance of a speedy and lasting cure. Our illustrated book on the Skin and its Diseases contains much plain and practical information about eruptive diseases, their cause and cure, how to take care of the skin, etc., that will be of inestimable value to all sufferers. We will mail you a copy free.

Write us about your case and our physicians will gladly furnish any information or advice desired without charge.

HER BEAUTY RESTORED.

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

H. T. SHOER.

2214 Pine Street, St. Louis, Mo.

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

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

Write us about your case and our physicians will gladly furnish any information or advice desired without charge.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

THE MARKETS.

LIVE STOCK.

Report for week ending April 26.

CATTLE.

Extra good export steers, 1,200 lbs and up 14 25@40
Light shipping, 1,000 to 1,200 lbs. 5 00@25
Best butchers 5 00@25
Fair to good butchers 5 00@25
Common to medium butchers 4 50@40
Thin, rough steers, poor cows and heifers 1 75@20
Good to extra oxen 4 75@50
Common to medium oxen 4 00@40
Feeders 4 00@40
Heifers 3 75@45
Hulls 3 50@45
Vulv Calves 3 25@40
Milk cows—Choice 3 25@40
Fair to good 2 50@35

HOGS.

Choice packing and butchers, 200 to 250 lbs. 7 25
Fair to good packing, 150 to 200 lbs 6 00
Good to extra light, 120 to 150 lbs. 5 25@50
Fat hogs, 120 to 150 lbs. 4 75@45
Fat hogs, 80 to 120 lbs. 4 75@45
Sigs, 50 to 80 lbs. 4 25@40
Boys, 20 to 50 lbs. 4 00@40

SHEEP AND LAMBS.

Good to extra shipping sheep 4 25@45
Fair to good 3 75@40
Common to medium 3 00@35
Sheeps 3 00@35
Wethers and ewes, per head 1 25@15
Best butcher lambs 3 00@35
Fair to good butcher lambs 2 50@30

Wool.

Wool.

Good leaf 10 00@12 50
Fine and selections 12 00@14 00

LEAF TOBACCO.

Report for week ending April 26.

SALES WITH COMPARISONS.

Following were the sales for the week and year to April 25, with comparisons:

Table with columns for Year, Week, and Year. Rows for Year 1902, Year 1901, Year 1900, and Year 1899.

Wool.

Total sales of raw wool 71,177 19,807 69,007
Sales raw wool to date, 55,292 78,129 56,993
Original shipment 182,182 180,100

REMARKS.

Rejections this week 776 1,014 722
Percentage of rejections to amount sold . 1 1/2 1 1/2
Rejections Jan 1 to date 14,751 12,990 14,629

REMARKS.

Receipts this week 1,008 1,061 1,060
Receipts Jan. 1 to date 24,241 23,245 24,415

SULLY-1901 CROP.

Wool. Color.

**PAY ONE PROFIT—SAVE TWO.**  
 Buy one bushel of our best and purest flour at the low price of \$1.00 per bushel. You may buy the flour at the low price of \$1.00 per bushel. It is cheaper than a pound of bread, 25¢ per bushel.

**\$45.90 FULL LEATHER TOP BUGGY**  
 LEATHER BOOT and BACK CURTAINS, 1-1/2  
 Harness, Saddle, Whip, and many other articles.  
 77-78 Grand Street,  
 Louisville, Ky.

**CANOPY TOP SURREY. \$59.65**  
 Full Harness, Oil Springs, Lamps, Saddle, Curbs, Full Bolted Wheels, 10 Spoke Axles, and many other articles. Complete outfit for two persons. Our Complete Harness, Saddle, Whip, and many other articles. Descriptions of these and many other articles. Write for catalogue.  
**BUTCLIFFE & CO., Louisville, Ky.**

**Illinois Central.**

**BEST AND QUICKEST LINE BETWEEN Louisville, Memphis and New Orleans**

Two Fast Trains Daily Vented Through and Lighted by Gas.

Cafe Diners  
 Buffet Library Cars  
 Pullman Sleepers  
 Free Reclining Chair Cars

Close connections to and from Arkansas, Texas and the Southwest.

**NEW HOT SPRINGS LINE VIA MEMPHIS**

Through Sleeper connections from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs.

**EXCURSION SLEEPERS THROUGH TO CALIFORNIA** from Chicago, Cincinnati or Louisville, without change, and at low rates.

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 Wholesale Agent

A. S. HANCOCK, Wholesale Agent,  
 8 P. A. CHICAGO A. S. P. A. LOUISVILLE

**THE FARM**  
 KENTUCKY TRADING ITEMS.

E. B. Moore, of Parkville, has sold two Jersey cows for \$80

J. M. Owen bought at Richmond court 40 good long yearling cattle at 4c.

Olel Coleman, of Mercer county, bought 200 sloop cattle in Anderson at 4j and 5j.

W. K. Cardwell has delivered to Dickerson & Sons, at Burgin, 20,000 pounds of hemp at \$5 per 112 pounds.

J. T. Stewart, of Mercer county, has employed 1,500 lambs in Boyle, for June and July delivery at 5 and 5j.

Simon Weil, of Lexington, purchased in Larnie county 340 sloop cattle at \$5.30, the amount paid for the lot aggregating \$40,000.

Sanders, Fox & Co., of Marion county, sold to a Cincinnati firm 400 cattle, to be delivered May 1st, at \$5.75 per hundred.

The census report just issued of the tobacco crop of 1899 shows that Kentucky led all other States with 284,805 acres, producing 868,183,275 pounds, valued at \$55,998,005.

M. J. Farris bought a car load of fat hogs of Hood Worthington at \$6 per hundred. M. J. Farris bought 56 head of cattle of John Allen, of Hustonville, at \$4.50 per hundred.—Danville Advocate.

Tom Pence bought of Wm. Papples eight 150 lb. hogs at 5j, and of different parties 500 lambs at 5 to 5j for June delivery. J. M. Roberts sold to W. E. Ammon twenty-two 500 lb. cattle at 5c.—Stanford Democrat.

James Teatens and son, of Garrard county, sold to Bush Nelson 100 bushels of hemp seed at \$3 per bushel. Frank Straus, colored, of Wilmore, sold 5,000 lbs. of hemp to Brown Bros. last week at \$5 per 112 pounds.—Jesseamine Journal.

Some sales of the crop of hemp to be raised this year have already been made at \$5 per 112 pounds. Harvey Harp bought of F. F. Bedford, of Bourbon county, 40 hogs, averaging 225 pounds, at \$6.25 per cwt.—Georgetown Times.

At Carlisle court there were about 130 cattle on the streets. No good grades among the offerings; trade quiet and easy. Plain yearling steers went at \$18 to \$26 per head, common grade heifers at \$15 to \$23 per head, calves at \$10 to \$18 per head, milch cows at \$20 to \$40 per head.

There were about a hundred cattle on the market at Stanford, all of which sold readily at good prices, most of them bringing 4c, and some lower than 4c. A good many horses and mules were also on the market, which for the most part sold well. It is reported one of the liveliest courts in Stanford for years.

**HOUSEHOLD SUGGESTIONS.**

One of the best home-made ice creams is prepared by browning the sugar that is to be used in the custard or the plain cream, and frosting; when it is stiff, stir in a large cupful of stewed figs cut into small pieces.

A way to use up the half glasses of jam which collect in the refrigerator from time to time is to fill the jam into the centers of cored apples and bake all together. The result is an improvement over the ordinary method of cooking the apples by themselves. In making apple tapioca pudding this jam will be found to add an appreciated flavor to a rather insipid dish.

A luncheon was recently hastily prepared for an unexpected guest by a hostess who had thought to take, alone, a very simple meal during a pause in spring housecleaning. Her success, however, in evolving an appetizing lunch out of apparently nothing was so great that she had the satisfaction of hearing herself praised as the most excellent of providers. For the chief course a can of salmon was heated before removing it from the tin, and then, although the skin and bones were taken out, it was kept in shape as far as possible. Over it was poured what the guest pronounced "the most delicious fish sauce ever eaten," and which was merely a half pint of mayonnaise into which a heaping spoonful of horseradish had been stirred. The edge of the plate was garnished with hard-boiled eggs and some Saratoga potatoes were passed with it. A lettuce salad followed with olives and wafers, and then a cup of coffee with home-made sugar cookies.

A simple dessert for the home dinner is made by preparing some lemon jelly and pouring it over stewed and stoned prunes, setting it in ring moulds. When served, the center should be filled with stiff whipped cream. This same lemon jelly is the basis for many a delicious sweet, though in itself it is rather insipid. Oranges and bananas, sliced together and set in it, are very different from the same thing without the added flavor.

A simple dessert which is suggested by the coming of strawberries is prepared by filling halves of meringue shells with stiff whipped cream, sweetened with powdered sugar, and flavored to taste. Arrange in the center of each six large, fine berries, the ripest one can find in the box of somewhat colorless fruit which is offered before the garden can furnish the redder varieties. If they seem at all sour they should be dipped one by one in beaten egg, and then in powdered sugar, before they are put in the cream.

Cheese balls to be put on the plate with lettuce salad are always pretty and appetizing. They may be made in several ways, but one of the best is this: Shave American cheese to a fine crumb, and add enough melted butter to soften it to a paste. Then add a little red pepper and salt, and roll into balls the size of marbles, finishing each one by quickly turning it around in powdered parsley. The balls of cream cheese are more easily prepared, for all that is necessary is to cut the cheese in squares and then make into balls, without seasoning them. They may be rolled in the parsley, or two halves of an English walnut may be pressed on each, transforming them into what looks like walnut cream candies; or the cheese

may be tinted with a little green vegetable color and made into balls without other adornment. If the cheese should happen to be crumbly and refuse to mould, add a very little olive oil and it will become manageable at once.

A rather pretty new way of preparing the cucumbers to pass with spring salad is seen. The cucumbers are peeled and cut in two lengthwise, and laid in salted ice water for an hour. They are then laid flat side downward on the dish on which they are to be served, sliced thin without moving them, and a French dressing poured over.—W., in New York Evening Post.

**HENS.**

I would like to say something about hens. I live in the town where we do not have much room for them to run, and I have eggs nearly all the year round, with scarcely an exception. I keep my hens coveled nearly all the time. My hen-house is built like a shed with tongue and grooved boards and shingled roof, with one end divided off for the roost, and the remainder filled with dry powdered earth (no floors) so that the hens may burrow in it. The upper half of the front of the house has glass sashes so that the sun may shine in freely and keep the dirt dry. This keeps the hens free from lice. Every summer I kill off the older hens for home use, and in the fall buy half new ones from some farmer, who raises very early chickens, hatched in May or June—hot later. In the winter hens want a hot breakfast just the same as men do, and two or three times a week a little meat chopped up. With only twelve or thirteen hens kept this way, we have all the eggs we want, and give hundreds away to our relatives and friends. I have kept hens more than fifty years, so I am no "chicken."—Selected.

**SHEEP SCAB.**

Among the acts of the last session of the Indiana Legislature was one making it compulsory to dip all scabby sheep. The object is to stamp out this expensive but unnecessary disease.

Scab is produced by an itch mite, that causes itching, rubbing, pulling and shedding the wool, causing a bare and scabby skin. The parasite cannot live for any great length of time off the skin, and does not thrive on any other animal. It is therefore possible to stamp out the disease by killing all mites by dipping. Solutions of tobacco, lime and sulphur and arsenic are effective for this purpose. The tobacco solutions have preference. They may be made by taking from twenty to twenty-five pounds of tobacco leaves and stems and soaking for one day in sufficient water to cover. Then boil for an hour and draw off after six hours. Dilute to one hundred gallons. Add twenty pounds of sulphur, and use while warm. The lime and sulphur dip may be made by slacking eight pounds of lime in some water, adding twenty-four lbs. of sulphur and diluting to one hundred gallons. It is troublesome to prepare the tobacco solution, and is about as cheap to buy the extract ready for use. The lime and sulphur dip is injurious to the wool. It requires on an average one and a half gallons of dip solution per head for more than twenty-five head. The second dipping is necessary at the tenth day, so that the cost for material must be reckoned at about five cents to seven cents per head. The coal tar or creolin dips are excellent for ticks, but not as effective as they should be for scab.—New England Farmer.

**\$12.00 Round Trip to Asheville, N. C.**  
 VIA SOUTHERN R. R.  
 FOR THE Southern Baptist Conv'n'tn

Tickets on sale May 4th to 14th inclusive; good returning May 21st, with provision for extension to June 1st.

The Southern Railway is the only line reaching Asheville direct. All of our reservations should be secured at once.

For complete information, apply to A. Whiston, P. & T. A., 300 Fourth Ave., U. S. Hungerford, D. P. A., 200 4th Ave., G. B. Allen, A. G. P. A., St. Louis, Mo.

**From Louisville**  
 TO  
 San Francisco Cal. \$36.00  
 Los Angeles Cal. \$34.00  
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 Tacoma, Wash. \$34.00  
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**Via Southern Rail'y**  
 Up to and including April 30th. Corresponding rates to other Western points.

Also cheap round-trip Homeseekers' Tickets to the West Coast, Southwest and West. Special inducements to Settlers. Complete information will be gladly furnished on application to Agents of the Southern Railway.

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**OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.**  
**BEST ROUTE FOR YOU.**

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 Leave Louisville. 7:30 a. m.; 8:30 a. m.; 9:30 p. m.  
 Arrive Louisville. 10:30 a. m.; 11:30 a. m.; 12:30 p. m.

**TRAINS NORTH.**  
 Leave Louisville. 8 a. m.; 9 a. m.; 10:30 a. m.; 1:30 p. m.  
 Arrive Louisville. 11:40 a. m.; 12:40 p. m.; 1:40 p. m.; 4 p. m.

**TRAINS, JELICO AND NORTHEAST.**  
 Leave Louisville. 8:30 a. m. and 9:30 p. m.  
 Arrive Louisville. 11:30 a. m. and 1:30 p. m.

**TRAINS, LEXINGTON AND FRANKFORT.**  
 Leave Louisville. 7:30 a. m.; 8:30 p. m. and 9:30 p. m.  
 8:15 a. m.; 12:30 noon and 1:15 p. m.

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 Direct line to—  
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Write for Book on Texas—FREE.

L. S. THOMAS, Vice Pres. and Gen. Manager  
 R. F. THOMAS, Gen. Pass. and Ticket Agent  
 DALLAS, TEXAS

Thos. Davis, of Winchester, Ky., bought last week a saddle horse from Harper & Son, and two harness geldings of John Greenwade. These horses cost from \$150 to \$200.—Mt. Sterling Gazette.

**LOW RATES**  
 TO  
**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 8, 1902.

Round trip tickets to San Francisco and Los Angeles will be on sale April 19 to 24, 1902. Agents also on April 27, for such trains as will deliver passengers at our western gateway, Chicago, Fort St. Louis or Cairo on the same date, from all the "Big Four" points. Final return limit, June 5, 1902. Stop-overs allowed.

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

WARREN J. LYONS, Gen. Pass. & T. A., W. P. DAVIS, A. G. P. & T. A., CHICAGO, ILL.  
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My name on every one.

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

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\$1250 to \$3600 Per Year & Expenses. FOR HUSBANDS—BOTH MEN & WOMEN. HARRISON BROS. CO., 12 Harrison Bldg., Cincinnati, O.

CANCER Effectually Cured. DR. GRIGBY & BUSH, 21 and 23 North Third St., Cincinnati, O.

WORLD'S GREATEST BELL FOUNDRY. BLYMYER BELL CHURCH BELL CO., 111 Broadway, New York.

BELLS. PISO'S CURE FOR ALL THE TALKING. CONSUMPTION.

Items of Interest.

Secretary Root having announced his intention of removing Gen. Miles because he let the Senate know of Major Gardner's report which Root had concealed. Senators Hale, Hoar and Allison, Republican leaders, went to the President and told him he would not get a vote from the old soldiers if the general, whom they love and are proud of, was humiliated. Thereupon Root was called down and assurance given that Miles would not be interfered with.

The Congressman says that President J. K. McLean is the largest figure among Protestants on the Pacific coast. It publishes an article from him in which he speaks in these terms of the Chinese: 'They are peaceable and kindly. They are unobtrusive, tractable, capable, honest beyond the majority of other men of their grade, and far more reliable. Provided they are distinctly shown in advance what is required of them, their work is more intelligent and satisfactorily done than in case, perhaps, of any other class of workmen. And they need no watching. They do not spare themselves, nor stand on hours.' They may be all that, but our people do not wish this country overrun with them.

E. H. Seal and J. P. Monahan, of the Fifty-fifth Volunteer Infantry, settled in San Francisco during the war. Their capture was constantly used by American soldiers against Filipino prisoners. They said the torture was applied to one ten-year-old boy because he refused to tell the whereabouts of his father, who was a paymaster in the Filipino army. Monahan said he had taken part in so many cases of administering this torture that he had ceased to keep account. 'And, meanwhile, God is looking on.'

A dispatch to the New York Herald says that three earthquakes on Friday night destroyed the city of Quetzaltenango a town of 20,000 people, and the second in importance in Guatemala. It is reported that 60 persons were killed. The town of Amatitlan was also destroyed.

Secretary Hay has allowed British military stations on United States soil, and has so generally been subservient to England that in England the United States are looked upon as practically a British colony. In Parliament the question was asked Mr. Balfour, the Government leader, if Secretary Hay had been invited to the conference of British colonial premiers. This question distinctly implies that Secretary Hay is a British provincial. James O. Blaine was Secretary of State how different things would be.

A petition headed by the name of the Archbishop of Canterbury, the primate of the English church, and signed by the leading ministers of all the churches, was sent to Lord Salisbury, against its consideration of the crime of forcing opium upon China. They said: 'It is the grave duty of the nation, as before the Supreme King and Governor, to purge itself any wise of connection with a great and public wrong.' Lord Salisbury's only reply was a formal acknowledgment of the receipt of the petition.

The City Council of Chicago unanimously passed resolutions expressing sympathy for the Boers, and inviting President Kruger to visit Chicago. Mayor Harrison has sent him a copy of the resolutions. The anger of the politicians at John Hay's refusal to ask for passports for Rev. Dr. Thomas to carry supplies raised by that state to the Boer women and children, was so great, that President Roosevelt agreed to forward the money to United States Consuls in South Africa.

Capt. Grozier is one of the favorites of the naval clique in Washington City. President Roosevelt nominated him for promotion over the heads of twenty-seven of his superior officers. The Senate refused to confirm the nomination. At first it was reported that the President intended to insist upon knowing the reasons why the Senate dared to do as they pleased. But an interview with some of the Senators of his own party convinced him that discretion would be wise, and he decided to say nothing.

DEATHS.

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

HUGHES. Mrs. Julia Hughes went to her reward January 1, and was laid to rest in the beautiful Frankfort cemetery. Her sister was born January 25, 1831, near Forks of Kikhorn. In the home and school she was fitted for her life's duties which she so well performed. While yet young she became a member of the church and was baptized into North Fork Baptist church in 1854 by the Rev. F. H. Hodges, of blessed memory. On New Year's day, 1885, Miss Julia Hagemuth became the bride of Isaac C. C. Hughes, and soon afterward made their home in the town at Forks of Kikhorn. There her life was spent in devotion to husband and home, giving ready answer to every call of duty, and from this home of so many tender memories she was borne at the last. Five children, now mature men and women, shared in their lives the mother's loving care, and rise up to call her blessed memory. Keeping the last year of feeble health Master Hughes was a zealous worker in her church, which she loved with rare devotion. She was regular in her attendance at worship, and her Bible and was happy before her Sunday school class. Her home church, Huck Run, will greatly miss her in every department of work. The sympathy of a host of friends goes out to the husband and children in this time of great sorrow. The good pass into the beyond, but their blessings upon all who know them. E. F. W.

STONE. Mrs. Lucy Stone died April 26, in Kaysville, Ky., of pneumonia, aged 75 years. She was married to John Stone, brother of Hon. W. J. Stone, July 5, 1839. She leaves her husband, one son, a large number of nieces and friends, and was deeply loved. She joined the New Method Baptist church about forty years ago. She was an excellent Christian woman and greatly beloved by those who knew her best. She had been sorely afflicted for many years and passed through a long trial. For seven years she had been blind. She bore these afflictions patiently, meekly, waiting for the time of her departure. The funeral services were conducted by Rev. H. W. Murehead at New Method near her old home. R. W. M.

ATLISON. Dr. J. T. Atkinson, whose funeral was preached at his home at Lombard, Ky., April 1, 1902, was born at Bowling Green, Ky., March 15, 1835. He passed away at his home April 1, 1902. Dr. Atkinson was well and favorably known in Jefferson county, having been a practicing physician in that county for thirty-six years. When he was seventeen years of age he united with the Baptist church at Bowling Green, being baptized by Dr. J. M. Pendleton, a warm personal friend of the family. He leaves surviving him, a wife, daughter and a sister. His obituary notice will appear in the Recorder.

\$100 REWARD. The readers of this paper will be pleased to learn that there is at least one dread disease that science has been able to cure in all its stages, and that is cancer. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

A Magnificent Chimney. Perhaps no taste is more nearly universal than that for a fine Chimney of Hills. The old and the young, the cultured and the uncultured, the grave and the gay—all yield to the music of the bells. And it is, perhaps, equally true that one can be the largest, and know the art of gratifying this taste, like the masters who construct the product of the famous Mohabane Bell Foundry, of Baltimore, Md. Among the most recent examples of the work of this Foundry is a Chimney cast for the Smith Memorial Chapel at Glen Mills, Pa. This Chimney consists of ten bells, the largest bell weighs 700 pounds, and is 16 inches in diameter; the next size is 400 lbs., and is 14 inches in diameter. They can be heard at a great distance, and the hills of Delaware County never before work an improved chiming apparatus. But no figures—no mere statements of weight and measure—can give you the degree indicate the purity, richness, and sweetness of tone possessed by this truly beautiful Chimney of Hills. They can be heard at a great distance, and the hills of Delaware County never before work an improved chiming apparatus. They are equipped with an improved chiming apparatus. But no figures—no mere statements of weight and measure—can give you the degree indicate the purity, richness, and sweetness of tone possessed by this truly beautiful Chimney of Hills. They can be heard at a great distance, and the hills of Delaware County never before work an improved chiming apparatus. They are equipped with an improved chiming apparatus.

PASTOR WANTED. The First Baptist Church of Mangum, Okla., is in need of a pastor. Membership 75; excellent house of worship; fine location for great and good work; location very healthy; good people; population about 200; highly settled all around. Want an able man. Address W. T. Dodson, U. C.

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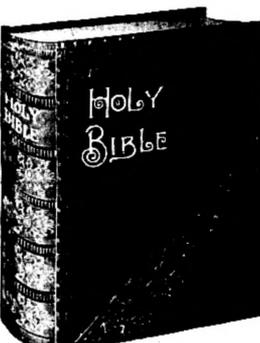
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Items of Interest.

Frank H. Stetson died suddenly in Washington City of cerebral hemorrhage, aged 61. He was distinguished as a writer, especially of short stories. "The Lady or the Tiger" was the best known of these. Col. Charles Marshall died in Baltimore. He was a leading lawyer in that city, and was Gen. Lee's military secretary during the war.

A large barnack in the center of the city of Managua, Nicaragua, was blown up last week. More than 100 officers and soldiers were killed and many others wounded. A large number of buildings, including the National Palace, were damaged or wrecked. The lowest estimate of the loss is \$1,000,000. President Zelaya has issued a manifesto, saying it was the work of conspirators, but no there were tons of dynamite stored in the building, it may have been an accident.

The steamer Tiber, bound for Halifax, N. S., belonging to the Dominion Coal Company, was wrecked with a cargo of 1,000 tons of coal. It is supposed that the vessel struck on the White Point ledge in a storm and then fell off and sunk in the water. Pieces of wood and other wreckage floating round in the water, found by some lobster fishermen, led to the discovery of the wreck. The boat was commanded by Captain Henry Boulanger of Quebec and carried a crew of twenty men, all of whom are supposed to be lost.

It seems to be simply a question of time when Chicago sky-scrapers will tumble to the ground. The steel frame work in many of the big buildings is corroding, making them exceedingly dangerous. Gen. Wm. Beaman, in investigating the situation, says: Steel frame work embedded in concrete will last 1,000 years, but the frame work in many of the big buildings is left free to the action of the air and gases which circulate through the tile and a space about the steel. The steel is painted with oil which withstands corrosion for about three years, then begins the corroding process, and in a few years the sky-scrapers will fall. He also thinks that within ten years the elevated road structures will yield to corrosion and become dangerous, and within twenty years will be out of service.

As the result of the electric street-car strike at Leesworth, Kas., two cars were dynamited in the same day. In the first explosion the car was damaged beyond repair, the force of the explosion was so great that a sixty pound rail was split in two. The second which occurred later in the evening did no damage except the breaking of the car window. One woman was injured in the first. The cause of the explosion is supposed to be information leading to the arrest of the dynamiters.

A gardener in Topeka, Kas., has found raising asparagus in green-houses for the New York market most profitable. He removes the "bones" for bunches "the size of one's wrist. As Kentucky is nearer New York, it would seem that some of our enterprising gardeners might raise early things in green-houses for New York market, and find it very profitable.

An experiment, designed to have an influence on the horticultural industry was recently made in California where electricity was used as a pumping agent for irriga-

tion. The experiment was a success in every respect, and it was announced at its conclusion that there would be an immediate extension of the electric wires throughout the whole Berryessa district. The experiment and the success attending it are believed to have solved the water question for orchards as far as the Santa Clara valley is concerned.

The Heilly Islands are a small group of islets off the Cornish coast of England. Hedges have been built to cut off winds and flower raising undertaken on an extensive scale. Jewels and pearls being raised in great quantities. In one day forty-eight tons of cut flowers were shipped to England. Such figures as these give some idea of the sporting number of flowers used in the world in these days.

Near the famous farm of La Belle Alliance, which was the center of Napoleon's position at the battle of Waterloo, a monument is to be erected in honor of the French soldiers who fought in that battle. The principal figure represents a dying eagle, one claw firmly grips the French flag, while with the other the dying eagle defends the colors on which are inscribed, "Austerlitz and Kytau."

ORDINATION.

Friday night, April 11, will be remembered by Bro. J. W. Greenhouse and his people at Sadiesville, the night when he was solemnly set apart for the full work of the Baptist ministry. The council was composed of Bro. Preston Blake, from First church, Lexington; G. W. Argabrite, of Paris; J. K. Nunnelle and J. E. Martin, of Georgetown.

Bro. Nunnelle was elected chairman, and J. E. Martin clerk. Bro. Nunnelle conducted the examination. The candidate's full and accurate statements of his faith in Scriptural language aroused admiration and confidence as to his ability.

Bro. Blake preached the ordination sermon most effectively. Bro. Nunnelle delivered the charge to the candidate, Bro. Argabrite delivered the charge to the church, and J. E. Martin delivered the Bible.

The entire service was spiritual, and we all feel that a future of usefulness awaits our young brother.

Bro. Argabrite's splendid singing was a pleasing feature of the service.

Yours in the cause, J. E. MARTIN.

We are pained to hear that Mrs. Dr. A. J. Barton is quite ill at Battle Creek, Mich., so that Dr. Barton's presence is demanded there. We hope she will be speedily restored, and we invoke upon them both the richest blessing of God.

DEAR MR. EDITOR: In the RECORDER of the last week appears the following item:

The Boston Transcript gives this utterance of a Congressman who has returned from a trip to the Philippines: "They never rebel in Northern Luzon because there is not anybody there to rebel. That country was marched over and cleaned out in a most resolute manner. Our soldiers took no prisoners; they kept no records; they simply swept the country, and wherever or however they could get hold of a Filipino they killed him." "And, near while, God is looking on."

There are several distinct statements therein, and each and every one is unqualifiedly false. I know whereof I speak because I was stationed in Northern Luzon from the time General Wheaton's Expedition disembarked at San Fabian in November 1899 until June 1901.

The country was not cleaned out in the sense, evidently intended, of killing or driving out the inhabitants; our soldiers did take prisoners, but frequently released them at once, all except the officers, who were held. Our troops did keep complete and full records. They did not kill Filipinos wherever or however they could get hold of them, but gave just and kind treatment to all natives except those caught bearing arms, and to them after they surrendered or were captured.

As a result the provinces soon became quiet and the people willingly submitted to American rule. The town of Manaoag that I garrisoned with one company for the first ten months of this time had a population of about 14,000, including the barrios or districts, and this was one of about fifteen similar towns in the Province of Pangasinan, and other provinces of Northern Luzon were much the same. When I left, there had not been a hostile shot fired in this province for about a year, and there has been none since. In this town there was a public school with a voluntary attendance of about 300 besides the district schools, about six in number, and they were building a new thousand-dollar school-house. The children were enthusiastic in the study of English. Most of the time while there I lived in the same house with a native family upon the invitation of the owner, and he would accept no rent from the Government. This does not agree with the account in above item. I would not have noticed it in an ordinary newspaper, for few people believe the stories in the sensational daily papers, but readers generally believe

what they see in the RECORDER, or ought to, and I hope, in justice to the army, which is having a hard enough time, that you will see fit to make a correction. Very respectfully, H. L. THREKELD, Captain 80th Infantry, Cincinnati, Ohio, April 14, 1902.

[We gave our authority and quoted verbatim the words of one of the Congressmen who were sent to the islands to ascertain the facts. We are very glad if it can be proved that the Congressman lied. We know Bro. Threkeld would not be guilty of any barbarity. We have never published any mere newspaper reports, but only official statements by officers or Congressmen, or things which have been admitted on the floor of Congress. We think it dishonorable and unjust to blame things done by the Spaniards, and either to excuse or keep silence when similar things are done by Americans. They are worse when done by citizens or soldiers of this Republic than by Spaniards. The same mail which brought us this note from Bro. Threkeld, brought the testimony of C. S. Riley and W. L. Smith, soldiers from the Philippines, before the Senate Committee, which led the War Department to telegraph to Manila to have Maj. Glenn, Lieut. Conger and Surgeon Lyon court-martialed for torturing a Filipino. Nothing

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would give us greater pleasure than to have all these things proved untrue.

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