

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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WESTERN RECORDER.

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SOUTHERN BAPTIST CONVENTION.

The forty-seventh session of the Southern Baptist Convention met on May 9th in Asheville. President W. J. Northen, of Georgia, called the body to order. After devotional exercises came the enrollment of the delegates.

President Northen having refused to allow his name to go before the Convention for re-election, Brethren J. P. Eagle, of Arkansas, R. H. Marsh, of North Carolina, and Joshua LeVering, of Maryland, were nominated as his successor. Bro. J. P. Eagle received a majority of the votes and his election was made unanimous. Brethren Lansing Burrows and O. F. Gregory were re-elected secretaries, Bro. W. P. Harvey re-elected auditor and Bro. George W. Norton treasurer. The reports of the three Boards were then taken up.

Secretary Burrows read the roll of messengers, showing a total present of 1,528; Class I., 1,046; Class II., 472. By State the list is as follows:

| | | |
|-----------------|----------------|------------|
| Alabama | entitled to 87 | present 74 |
| Arkansas | " 18 | " 11 |
| District Colum. | " 7 | " 7 |
| Florida | " 18 | " 10 |
| Georgia | " 125 | " 93 |
| Luiana | " 26 | " 16 |
| Maryland | " 43 | " 19 |
| Missouri | " 57 | " 35 |
| Mississippi | " 53 | " 47 |
| North Carolina | " 64 | " 89 |
| South Carolina | " 72 | " 68 |
| Tennessee | " 53 | " 53 |
| Texas | " 128 | " 52 |
| Kentucky | " 145 | " 130 |
| Virginia | " 145 | " 130 |

Report Sunday School Board.

In presenting its eleventh annual report, the Sunday School Board brings only good cheer from the field and factory of its labors. The year has been highly prosperous. Touching allusion is made to Dr. Kerfoot, in whose death this Board lost a staunch friend.

The Board welcomes the opportunity to submit its management and work to the inspection of the Convention, and yet it does not present an elaborate or tediously detailed report. The financial statement is brief but comprehensive, and future plans are outlined.

As to results for the year: Receipts have exceeded those of last year by nearly \$11,000 showing a handsome total of \$89,345 71. This total contains nothing out of the usual, save the Pollock gift of \$500 to the Book Endowment Plan. The reserve fund has been increased by \$5,000, making the even sum of \$50,000. This is invested in safe, interest-bearing funds. A strong business plan is made for this fund. It comes of economical adminis-

tration and careful saving, and does not stand in the way of large and increasing appropriations. This fund will give the Board great strength in the commercial world. Twelve thousand dollars have been set aside to start a building fund. It is hoped and expected that the business of the Board will so increase as to demand a larger building, and the plans are to provide for such a building.

The Book Endowment Plan requires the gift of \$500 to be used in publishing books, and in each the fund bears the name the donor selects. The fund is used to publish one book, and when restored to the book, can be applied to another, and so on. There are now three such funds: the Matthew T. Yates, the Eva Garvey, and the Constance Pollock.

The periodicals published are thirteen in number. For quality and yet cheapness of price they are unsurpassed anywhere. They deserve a yet wider patronage. *The Bible Class Quarterly* began with the calendar year. A comprehensive mission plan has been introduced into the periodicals. The management pledges great fidelity to doctrinal teachings.

In response to a request from President Mullins, the Board has undertaken to furnish means for an annual lectureship in our Seminary, "distinctively on Sunday-school work." This arrangement has been most favorably received. The first course was delivered in February last, by Dr. W. E. Hatcher, on "The Pastor and the Sunday School." This is published by the Board in book form. In this lectureship the present management of the Seminary is only following out plans that originated with Drs. Basil Manly, Jr., and John A. Broadus, while teaching in the Seminary at Greenville, S. C.

Bro. B. W. Spilman, the field secretary, showed himself to be admirably fitted for his work. He has done faithful service in working towards the improvement of the Sunday-school condition. He has met a most cordial reception in his travels, and large opportunities are before him. There is still great need for better work all along the line in our Sunday-schools.

The Bible Fund for Bible Distribution is growing in power with each passing year. The Board is in this work the medium for our churches. For the past six years the Board has received an average of \$1,074 31, has appropriated an average of 18,913 copies, at an average cost of \$2 456 11. This year the Board has given to the Foreign Board \$300 in cash. The far larger part of the contributions to this fund comes from the Children's Bible Day, second Sunday in June.

The Book Exhibit is highly creditable to the publishing department of the Board's work.

The Board no longer makes appropriations to the States in cash, but gives books, Bibles and tracts; and the donations are made through the State Boards. This insures a wise and discreet distribution of the donations.

The Mission Literature is under the joint direction of this and the Home Board. This was formerly the Baptist Mission Rooms of Baltimore. Here is, perhaps, the finest collection of missionary tracts to be found in this country.

This Board also sends out boxes to missionaries whose names are furnished by State Secretaries. These names are forwarded by the Woman's Missionary Union to churches and societies, who prepare and send them to missionaries, placing a money value on them and reporting to the Home and Sunday School Boards.

Woman's Missionary Union.

Secretary Frost bears strong testimony to the efficiency of the Union in helping on the work of the Sunday School Board. In various ways the Union has helped on the work of the Periodical Department. Miss Annie Armstrong continues to edit the Missionary Department of *Kind Words*, and is aided by consecrated women through the South. Two other departments in *Kind Words*, "The Young People's Scripture Union," and "Folks and Facts" are in charge of the Corresponding Secretary of the Union.

One hundred and twenty-six boxes, valued at \$9,894 08, were sent to Sunday-school missionaries; \$478 87 were given in cash for the work of the Sunday School Board. The expenses of the Union, whose officers receive no salary, were \$4,014 85. The Sunday School Board furnished of this \$400. The Union sent out: Letters and manuscripts, 12,288; postals, 125; leaflets, pamphlets, etc., 280,950; collection envelopes, 161,955; mission topic cards, 81,007; mite barrels, 5,779; papers, 2,900. The Union puts great emphasis on the work of Sunday-schools and missions, and in Bible distribution. Miss Annie Armstrong is the efficient Corresponding Secretary, and Miss Fannie E. S. Heck, President.

Altogether, the outlook for the Sunday-school is exceedingly bright, and this comparatively young Board bids fair to be one of the greatest agencies of the Convention.

Report of Home Mission Board.

The report begins with a warm-hearted and fitting tribute to the former secretary, Bro. Kerfoot. Fitting mention is also made of the death of Bro. Porter King, who was chairman of the Committee on Cuba, and attorney for the Board. The report bears testimony to the efficiency of the Vice-Presidents in the States. The State Boards of Alabama, Arkansas, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Missouri, Mississippi, North Carolina, Oklahoma Territory, Tennessee, Texas, and Virginia are in co-operation in part or in whole. The following is the summary of the year's work: Missionaries, 874; weeks of labor, 20,450; churches and stations, 1,757; sermons and addresses, 75,041; prayer-meetings, 15,100; religious visits, 163,005; baptisms, 8,150; received by letter, 9,051; total additions, 17,201; churches constituted, 231; houses of worship built and improved, 398; Sunday-schools organized, 674; Bibles and Testaments distributed, 27,499; tracts (pages), 2,084,855.

The total amount of money received for the year's work is \$98,950 20, an increase of \$12,045 01 over last year. Besides this, there has been contributed to the Church Building and Loan Fund and other investments the sum of \$1,500. All of the States except five of the older and stronger show an increase in cash contributions over last year.

In addition to the summary shown above, the Board presents the following report of co-operative work among the negroes in the five States of Georgia, Kentucky, Missouri, North Carolina and Virginia: Number of missionaries, 16; weeks of labor, 708; number of Institutes, 116; preachers and deacons in attendance, 2,523; sermons and addresses delivered, 3,619; prayer-meetings, 1,278; religious visits, 2,368; baptisms, 408; Bibles and Testaments distributed, 802; tracts (pages), 187,230; amount expended in this work by the Home Board, \$1,917 33. The American Baptist Home Mission Society and the State Boards of the five States have each paid a like sum as that

paid by the Home Board, and the colored Baptists in these States have paid as much or more. Besides these, this Board in co-operation with the National Baptist Convention, during the year, supported two general missionaries. They report: Weeks of labor, 81; Institutes held, 26; number of preachers and deacons present, 260; sermons and addresses, 328; prayer-meetings, 163; religious visits, 132; baptisms, 175; Bibles and Testaments distributed, 305; tracts (pages), 11,487; amount expended by this Board, \$1,350.

The report gratefully acknowledges the cordial co-operation of the various denominational state papers. It also publishes *Our Honored Field*, a small monthly in no way conflicting with our state papers. The purpose is to enlarge the size of this paper. Tracts and leaflets have been printed as the needs of the Board called for. Grateful acknowledgment is made of the services of the Mission Literature Department of the Convention, and of Miss Annie Armstrong, Corresponding Secretary of the Woman's Union.

The annual apportionment is made by the Board for the year on or before the July meeting. The basis of the apportionments is the recommendation of the Finance and Appropriation Committee.

A committee of five members was appointed July 29, 1900, to attend to the custody and investment of funds. All funds are kept in first-class safety and deposit vaults in Atlanta, and at least three of the committee must be present at every opening of the safety box. The entrusted funds are: (1) The legacy from Mrs. Fannie A. Stock's, Greensboro, Ga., worth at least \$3,000. One-half of the interest goes to the relief of aged ministers in Georgia, and one-half to the work of this Board. (2) \$500 annuity fund from Mrs. Minnie Olivia Brand Lantham, M. (3) \$1,000 from Mrs. C. E. Hardin, Mexico, Mo. When gifts of \$5,000 or under are without conditions, they are considered as designed for the general work of the Board, and such do not come to this committee.

The Church Building and Loan Department was established two years ago. For the first year the gifts amounted to \$4,110 43. Less than \$100 has been added during the present year. This is designed to be a permanent fund, to be used only in making loans to churches to aid them in completing houses of worship. Great care is exercised in making these loans. No loan is made for more than 80 per cent of the value of the property, and in no case does the amount exceed \$300 or \$400. The churches securing the loans must give assurance that the buildings will be completed and dedicated free from debt. Loans have been made varying from \$150 to \$400 for from three to five years. The need for this fund is most pressing and urgent.

In its co-operative work the Board seeks to follow the directions of the Convention. The terms are to be, as far as practicable, mutually agreeable to this and the State Boards. This Board requires from each of its missionaries engaged in co-operative work an exact duplicate of the report made to the other body. The Board has all its reports tabulated in its own office, so its "own work" done by its own missionaries. Whenever bodies co-operate with this Board are required to make full recognition in reporting their work, of the work of this Board. Should additional clerical help be needed in this work, the Board is directed to employ such as its judgment directs. The Board has done its best to carry out these directions.

(Continued on fourth page.)

Questions Answered.

BY SENEX.

A brother asks in regard to the qualification for a bishop or pastor given in 1st Timothy 3: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" He wishes to know if that requirement is still binding. And if not, why not? The only reason possible for its not being binding is that the Bible is not the Word of God. In that case, it is not binding.

One of the things I cannot understand is why the churches so universally ignore this qualification in seeking for a pastor. It seems to be the most important in this list from the fact that the Holy Spirit stopped to emphasize it by the question in the fifth verse, a thing He did not do in the case of either of the other qualifications. Yet the churches insult Him, not only by disobeying it, but by ignoring it most contemptuously.

I have, in a long life, been consulted many times by pulpits committees, deacons, &c., in regard to the calling of certain ministers. But never once has any question been asked in regard to his ruling his household. I have made inquiries of many others who were in a position to know and I have never found that any church considered that point at all. I have heard of churches which would not ordain brethren to the deaconship because they did not rule their own households, even though in all other respects they would have made the best of deacons. But a church which so much as inquired in regard to the bishop's qualification, I have not found.

Now why have the churches unanimously agreed to affront the Holy Spirit in this way? Do they suppose God can be mocked with impunity? They professed to believe in the Scriptures, and to obey, "Thus saith the Lord." Why have they practically out this command out of their Bibles?

If the brother is consistent, he ought to refuse to ordain an unmarried man to the ministry, for the command is the same as in the case of deacons. As Paul was unmarried himself, and as he advised the brethren not to marry in those perilous times, it is evident that the words have another meaning.

Now the words may have three other meanings. One is that a preacher and a deacon must have but one wife but a layman could have two. This meaning is inconsistent with the other Scriptures, and so must be given up. They may mean that a widower who has re-married must not be pastor or deacon, though he could be a layman. Or they may mean that a divorced man who had married again—taking it for granted that his divorce was a right one—might be a member, but must not be an officer in the church. This is a legitimate meaning and the one which is generally received.

He also asks in regard to women in the deaconate, and refers to Phoebe. Phoebe was a servant of the church in Cenchrea. There is no reason to suppose she had been ordained a deacon. There was an "order of women" in some of the early churches, and Paul did not disapprove of it. But there is not a shadow of reason to believe they were deacons. Although this order was not general in the churches, and was not commanded but permitted, the Holy Spirit laid down the rules which should govern the admission of women into it. It would be permissible in a church to-day to establish such an order if it chose. But in that case the rules laid down by the Spirit must be obeyed, and no women received who are not widows who have been married but once and who have had children. No matter how great her other qualifications, God forbids childless women from the permitted order. What His reasons were He does not say, and therefore His servants do not know; but they do know that He is under no obligations to give His reasons, and His commands must be obeyed.

The brother asks my opinion of the

argument that the command to the women to keep silence in worship is not binding because the women of this day are enlightened and can speak well. In the first place, the women of Paul's day were not ignorant and unable to speak. Any one who will read the conversation of Elizabeth and Mary as given by Luke must know that they could have spoken most eloquently. And there is no reason to think the other women were behind them in ability and knowledge. Mary was a poor girl, living in a small village, betrothed to a carpenter.

In the second place, the Holy Spirit, knowing that evil spirits would arise in the last days and try to persuade women to disobey His command by such reasoning, gave His reason for the command. It is something He was not in the habit of doing, "Thus saith the Lord" being sufficient reason. But in His love and tenderness towards women and His desire to keep women from being led into sin, He most graciously gave his reason. It was because Eve was first in the transgression. This reason holds so long as the human race endures. The command is thus shown to be binding on all the descendants of Eve, no matter how learned and eloquent they may be.

The Holy Spirit may have had many other reasons for this command in addition to the one He has given. But this is enough to guard all women from tempters who would fain persuade them to disobedience. He also asks in regard to the command that the deacon shall be the husband of one wife, and says he would not be willing to assist in the ordination of a deacon who had not been married. I think he is mistaken in his exegesis of the command. Of course what the Holy Spirit meant is binding on all the churches till the end of time. That goes without saying with all reverent Christians.

I was in the Recorder office one day and a group of us were talking about this qualification of a bishop and the mystery of the utter ignoring of it by good Christians. For surely some of the deacons and pulpits committees are godly men. One of the group called attention to a similar treatment of a command under the Old Dispensation and asked those of us who were preachers to preach a sermon upon it. The text given was 2 Chron. 36:21. Moses had commanded that the land should be left uncultivated every seventh year, called the Sabbath of the land. But since the days of the Judges the command had been disobeyed. For 490 years the disobedience had gone on. The command seems to have been entirely ignored by David and all the good kings; by the prophets and priests. We do not read that one of these called the attention of the people to the disregarded command of God and urged obedience to it.

And sentence was not executed speedily. It seemed that God could be mocked with impunity, that He had acquiesced in man's abrogation of one of his commands. But He was keeping count, and when His time came to punish, He sent the people into captivity till the land had enjoyed the exact number of Sabbaths of which they had deprived her. It is not likely there was a man in Israel who knew how many years had passed since God's command had been obeyed. But He knew.

It is possible that the falling off in conversions, the increase in worldliness, the decrease of spirituality, of which so much is said, may be in punishment for the ignoring of this requirement for bishops. Or is the punishment yet to come and Zion again go into captivity for her sin in this thing?

It is easy to behold the Christ on the heights and in great enthusiasms. But our blind eyes must be anointed to behold the undeveloped, God-like possibilities awaiting our loyalty and service in the unclean beggar and in the abhorred task.—Trinitarian and Sanctitaries.

You cannot dream yourself into a character; you must hammer and forge yourself one.—Thoreau.

Christ invites You.

BY REV. THEODORE L. OUTLER, D.D.

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto me!" All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to every one; and, if my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the Gospel feast; my supper is prepared and all things are ready. Come cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh unto me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to utter the gracious invitation himself, the closing words of your Bible re-echo the call, "The Spirit and the bride say, come! And let him that heareth say, come! And let him that thirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

No less a personage than the Son of God presents to you this most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted which will go on enlarging. Jesus Christ does not present to you a system of doctrine and ask you to study it; he does not paint for you an ideal and ask you to admire it; he offers you himself. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus said to you, "He that hath the Son hath life."

Perhaps you attend some Christian church, and enjoy a good sermon, and often read your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible reading, prayers, and good intentions do not save your soul. Jesus Christ makes the Christian.

"Just how shall I come to Christ?" to this proper question I would reply that coming implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the least avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what he bids you. This means a ready, sincere, conscientious obedience to a new Master. The first thing you do simply to obey Jesus Christ makes the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to him. He says, "Learn of Me," in very much the same way that a loving mother directs and helps her baby who is making his first attempts at walking. Remember that you are dealing with a divine all-powerful Person, who can act and does act directly on you and me in a supernatural fashion and promises his supernatural help to you in the coming; and when you begin to obey him, he tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you."

"If I come to Christ, must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but it requires self-denial of the same sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars for transportation of self-sodding disciples. It is what you and I gave up for Christ and our fellowmen that makes us rich. Rejoice that

he bore our sins on the cross and seeks to have us "bear one another's burdens" and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion.

His gracious promise is, "Come unto me, and I will give you rest." Don't misunderstand that pregnant word. It does not mean idleness or heaven in advance. There is no such crushing load of bondage as sin. The Redeemer Christ, at infinite cost, died to relieve you of that load of damning guilt; you can only find relief by accepting him as your substitute, your Sacrifice and your Saviour. The rest that is promised you is a soul-rest. Money or fame cannot purchase that. The sweet sense of forgiven sin, the peace with God which conversion brings, the repose which you will feel when conscience tells you that you are right—just as the compass needle is at rest when it points to the Pole—the satisfaction of doing good under the inspiration of Christ within you, the glorious assurance of heaven at last; all these are held out to you in that loving hand that was wet with tears and red with atoning blood. Can you refuse such a call as that? On your "Yes" or "No" to Christ hangs your destiny to all eternity.—Selected.

The Fragrance of a Gentle Life.

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house, nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her, because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, mazes dolls' dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home, she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet Are shy, and hide like the humble flowers. We pass them by with our careless feet. Nor dream 'tis their fragrance fills the bow." And others sad comforts us, hour by hour." —J. R. MILLER.

If I only wish for clear water, it is of little consequence whether it be brought in a vase of gold or glass. I should even receive it with more pleasure when presented in glass, because I can then see it more clearly than in a golden cup. In like manner, if I seek only the will of God I should be indifferent whether it be presented to me in tribulation or consolation, provided I can clearly discern it. It should be even more agreeable in suffering, because it is then more visible, and the only amiability of tribulation is that which it borrows from the divine will.—Francis of Sales.

It is well to cultivate a large undergrowth of small pleasures, for there are few large pleasures let out on long leases.—Mary A. Livermore.

The Christian Year.

BY HENRY G. WESTON, D. D., LL. D.

II.

I object, then, to the Christian Year because it is restricted to the acts of Christ, and to those acts and events which occurred on earth, and has no place for that which is of transcendent importance and interest to the Christian, a living Christ, a present Christ, a Christ who is in us, and in whom we are.

I object to the Christian Year because it is not in accord with the New Testament. There is not the slightest hint in the New Testament of the observance of any anniversary of the birth of Christ, of his crucifixion, of his resurrection, or of his ascension. What is more, the character of the anniversary and that of the event which it commemorates are often directly opposite. Lent is observed, e. g., as a season of penitence on account of the low state of the religious life, and fasting is practiced as a means to quicken that life. But how can this commemorate the forty days' fast of Christ? Christ's abstinence is because he is so filled with the Holy Spirit, receives without measure at his baptism, that he has no desire for earthly food. His ecstasy following the revelation of the opened heavens, and of the delight of his Father in his consecration to the work of man's redemption, the overwhelming delight of that Father in his consecration, "This is my beloved Son, in whom I am well pleased," thrill his whole being that he goes alone into the desert unconscious of bodily wants, and only at the end of forty days hunger. What likeness has that with an assembly devoted to the commemoration of themselves food which they crave, in order to produce a certain state of religious emotion? One hesitates to express his sense of the utter incongruity between Christ's fast of forty days and the Lenten season of the Christian Year. Or take Good Friday. My Christian friends tell me of the great profits they find in observing the three hours' devotion of following Christ through the three hours of agony on the cross. But is there anything like this in the New Testament? It is not the act of dying that is being commemorated, but his death. And that death is commemorated by a spiritual feast.

And may I presume on your indulgence so much as to say that my objection to these fasting anniversaries is intensified by my own experience. There was a time in my Christian, or perhaps I might say, religious life, in which I was earnestly and honestly in the practice of much which I am now opposing. For some years I was greatly in sympathy with the system which finds expression in the Christian Year. I observed regular days of fasting and prayer, which I greatly enjoyed, but after several years' experience, I deliberately abandoned them, satisfied that they were a positive detriment to me. I was deeply religious, but not Christian. Some of the most sorrowful recollections of my life, some of which I fear I shall never be ashamed, are connected with those days when I was religious at the expense of Christianity.

The Prayer Book of the Protestant Episcopal church is the embodiment of the Christian Year, formed and framed by it; the best opportunity of studying the character and influence in Protestantism, the system is found in the book of which it is the product and exponent. What is its key-note?

The daily service always begins with the recitation by the officiating minister of one or more sentences from the Scripture. In the English Prayer Book there are eleven of these, all uttering one sentiment in recent years, in the American Prayer Book, a large number of sentences of an entirely different character have been added. Originally the service began with a text from Ezekiel: "When the wicked man turneth away from his wickedness, and doeth that which is right, and shall save his soul alive." The next is from the 51st Psalm: "I acknowledge my transgressions, and my sin is ever before me." Every verse is the expression of penitence; in my experience the most favorite text with which to begin the service is the resolution of the prodigal, "I will arise and go to my father." Then comes the exhortation: "Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; then the general confession: "Almighty and most merciful Father, we have erred from thy ways like lost sheep"; then comes the absolution. The litany, the gem of the Prayer Book service, consisting of alternate sentences in which the clergy lead and the people respond, begins, O God, the Father of heaven, have mercy upon us, sinners of all conditions, who people repeat this sentence; the same petition and response is addressed to God the Son, again to God the Holy Ghost, and then to the Trinity. After these supplications: "Remember not, Lord, our offenses, nor the offences of our fathers; but spare us, good Lord, spare thy people whom thou hast redeemed with thy precious blood, and be not angry with us for ever," and the people answer, "Spare us, good Lord." This is the key-note of Christian worship in the Prayer Book. But you say, is not this all right? Is not this the best of the system and its acceptable prayer? Think of the prodigal and the cry, "I will arise and go to my father and will say, I have sinned." Yes, but this Prayer Book is, by its own statement, "The Book of Common Prayer of the church." Is not this the New Testament assemblies of the saints, who are not as the swine trough, feeding on hogs, but who have been delivered out of the dominion of darkness, and translated into the kingdom of God's

dear Son; who have been clothed with the best robe and feasting voluptuously; and on the contrary, we have no right to make ourselves, to afflict ourselves, to lay down our lives, except as God commands, even as Christ could lay down his life only at the time and in the way appointed by God. The Christian should not forget that his life is not merit. He should be ready always, as was Paul, to endure "weakness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," when led into these by God's providence, but never inflicting them on himself at his will. "All which, being a show of wisdom, in will-worship, humility, and neglect of the body, are of no value, ministering to the satisfaction of the flesh."

Take another illustration. The communion is the heart of the Prayer Book service. What is called the "Agnus-communion service," and in which the communion is offered, is the "distinct" rehearsal of the Ten Commandments, a series of national prohibitions and promises eminently fitted for the purpose for which they were spoken to "a comparatively barbarous people; a people whose morality had been corrupted by heathen, for several generations, with the vices of a great heathen state, and whose religious thought had been degraded by its superstitious and idolatry." They utter the eternal principles of morality, but there is not in the Ten Commandments one word of worship or prayer or communion. I listen to them as they are rehearsed, and I hear from the sweet voices of the worshippers around me the response which they are directed to utter, "Lord, have mercy upon us, and incline our hearts to keep this law"; and as I listen to the second commandment, "Thou shalt not make to thyself any graven image," I ask, have these Fifth Avenue ladies ever made a graven image, or ever been tempted to make one? And if I am told that the commandment forbids the use of any sensuous forms to express spiritual ideas, I answer that I consider it singularly incongruous that the person of the worshiper, and which is stamped on her prayer book; and it strips the surplice from the officiating clergyman. The decalogue proceeds: "The seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy maid, and thy maid-servant, thy ox, and thy ass, and thy stranger that is within thy gates." And again I hear the sweet response, and I ask in astonishment, is there a lady here who has ever kept this commandment? Who ever intends to keep it? The long line of carriages on the avenue in front of the church answers the question. Is there an Episcopal church member in the world who has ever kept this commandment? But he replies, "I keep the Sabbath by going to church. There is nothing in the commandment about going to church, or to any assembly, or about the worship of God; its single command is, 'Thou shalt do no manner of work' (I use the Prayer Book version).

I say nothing of the unauthorized change of "debt" to "trespass" in the constant repetition of the Lord's Prayer, which change I am sorry to say, many Baptist ministers are following, as they are in many other ways imitating the Episcopalians. The highest conception of religious emotion and attainment in the Christian Year is the Lenten season, and the Lenten season is the Lent, and as the advantages of Lent are the most highly valued by those whose religious life is governed by the Christian Year, and by those among us who would fain be conformed to its usage, let us look at it again before we dismiss the subject, and see what are its principles, and whether they are in accord with the New Testament. The first principle that underlies the observance of Lent is that it is desirable to have at a specified time every year a season of forty days for special penitence. It is only necessary to show this to show its incongruity with the Christian Year. A time for religious fasting, publicly appointed, is directly forbidden in the New Testament. Our Lord's rule is, "Thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to be fasting, but to thy Father who is in secret." Yet that is the same injunction is given in the case of prayer. In the case of individual prayer, this applies in all its strictness, as it does in the case of individual fasting.

The observance of Lent implies that suffering is pleasing to God. This is the essential principle in Christianity. We do not please God by inflicting pain on ourselves, by abstaining from those enjoyments which he has provided; asceticism is contrary to the spirit of Christianity. All voluntary mortification is a sacrifice to the devil. The New Testament is full of self, which is the essential characteristic of Christianity, is a very different thing from self-denial. Of the one, Christ is the most perfect example; of the other, he knew

nothing. Holiness does not consist in painful fastings voluptuously undergone; on the contrary, we have no right to make ourselves, to afflict ourselves, to lay down our lives, except as God commands, even as Christ could lay down his life only at the time and in the way appointed by God. The Christian should not forget that his life is not merit. He should be ready always, as was Paul, to endure "weakness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," when led into these by God's providence, but never inflicting them on himself at his will. "All which, being a show of wisdom, in will-worship, humility, and neglect of the body, are of no value, ministering to the satisfaction of the flesh."

This, then, is my indictment of the Christian Year. I object to the Christian Year, because it is not the Christian Year, but a religious year. I object, because it is the direct product, not of the Scripture, but of the Roman Catholic church. I object, because its conception of Christianity is fundamentally wrong. I object, because its conception of the Christian Year is fundamentally wrong. I object, because it deprives Christ of his true place and relation, making him a Christ after the flesh, a memory and an anticipation, instead of a present source of life. I object, because it deprives the Christian of the greater portion of his inheritance. I object, because in spirit and form it is forbidden by the New Testament.

The Leading of God

BY GEORGE MATHERSON, M. A., D. D.

"I will guide thee with mine eye."—Psalm 32:8.

What a frail thread of guidance for a human soul! A glance of God's eye—it seems a trivial thing. Why not a pressure of God's hand, a support of God's arm, a binding of God's golden chain? Does not he guide other things much more imperatively? Has he not bound the stars to their orbits? Do they not obey him as if they could transgress? They keep their march unbroken, their step unflagging, their rhythm unweary. But my soul has no belt around it. There is nothing which compels it to keep within its orbit. It can break away if it will; it has broken away many times. It is not the driving of God's eye, not the driving of his hand; only his direction, not his force, to guide. Wherefore is it so? Is not my soul of more value than many stars? Is it not more excellent in dignity, more wonderful in complexity, more beautiful in variety? Is not the respect due to the music of existence than all the harmony of the orb of light? Why has it merely the guidance of the eye? Just because it is meant to be a deeper harmony. What is it that makes thy life an intense note than the music of the stars? Is not the fact that thou art free, just the circumstance that there is no iron belt around thee? What is this marvellous thing that callest thy will? Wherein does its glory differ from the glory which the heavens declare? Is it not just in this, that thou art not compelled to come in? There is a guidance for thee, but it is not an star's guidance; it is a guidance of the eye. It is the only guiding which will can get without dying. Wouldst thou be driven like a star? then must thou cease to be free. The heavens declare God's glory; but it is the glory of his hands. Who shall declare the glory of his Spirit? Not a star, however bright, not a pulseless thing, however fair, only something that can throbb and strive and choose. He will not guide thee by sight but by eye. He will not compel thee to bear his cross. He will not sacrifice the joy of being loved to the pride of being obeyed. He will not allow thee to have only a garden, but a garden. He is afraid to be accepted merely because there was no choice. The rivers of paradise run in their courses because they cannot get away. Not thus would he make thy paradise, on my soul. He would surround thee with his arms, but he would give thee a step room to stray. He would suffer thee to be led into temptation. He would show thee the kingdoms of the world and the glory of them. He would be loved after experience; he would be, not the inevitable, but the chosen one. He will not walk in the garden until the cool of the day—until thou hadst thy chance of seeing life without him. He will draw thee, but he will never drive thee; he shall guide thee only with his eye.—Canadian Baptist.

Quarantine Your House.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. It insinuates into your mind the most pernicious influences, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-scurdling tale of vice, the obscene pictures and the whole flood of wicked, degrading, crime-producing literature that thrives on a Pat in reach of your family good papers, magazines, and newspapers. We urge you to keep your house, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the call of a felon. A novel may vitiate the whole life of your daughter.—Memphis Advocate.

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

BOOKS

A CHILD'S STORY OF THE LIFE OF CHRIST. By Helen B. Hoyt. Boston: W. A. Wilde & Company. The title indicates a story of Christ's life from the annunciation to his ascension, adapted to a child's understanding and presented in interesting story form. It has been many years since such a beautiful and at the same time valuable book has been published, and it is sure to be most welcome. As it is fully illustrated by 137 fine half-tone pictures, the story is rendered particularly attractive to the children. The text is presented in a simple and interesting style, which with the large number of illustrations will make this volume at once popular and valuable.

MAGAZINES.

In the May number of The New England Magazine, which is presenting under the title of "American Shrimers" a series of frontispieces, representing places of special historical interest, is an attractive half-page of Lexington Common. The new yard of the Fore River Ship and Engine Company at Quincy, Mass., which is attracting the attention of all builders of the world over, forms the subject of a most interesting illustrated article by Ralph Hergerson, under the title of "Ship-building in Massachusetts." In this number, although the enterprise was begun only a year and a half ago, the company is already engaged upon Government and other contracts amounting to \$9,000,000, including two of the most important United States battle-ships, New Jersey and Rhode Island, and the first seven-masted schooner ever constructed.

A series which should have been named "The Achievements of our Modern Aladdin," if considered solely from the point of view of romance, is begun in the May Cosmopolitan. But these sketches possess as well a business interest equally for clerk and capitalist, for manufacturer, farmer and merchant. The man who would understand the drift of our news in finance and business must read these lives, so full of incident, of chance, of hard labor and marvelous success. As it is, the series receives only the common-place name of "Captains of Industry." Each character is treated by a noted writer familiar with his subject.

The International Monthly for May has the following contents: The Question of "Greatness in Literature," W. P. Trent; Germany in International Commerce, Paul Arndt; The Riots in Athens, Rufus B. Richardson; The Social Life of Ants, August Forel; Motives to Imperialism, Capt. Alfred T. Mahan, U. S. Navy; N. B. S. Adams; Home in the Middle Ages, Maurice Paleologue; The Matter of the Play, Mrs. Fiske; The Chronicle; Cecil Rhodes and His Will, Joseph B. Bishop. Published at Burlington, Vt., at \$1 a year.

Table Talk, Philadelphia, Pa., brings with it each month so many new and attractive ideas about preparing dainty and nourishing dishes, that with its suggestions the work of preparing family meals becomes an easy matter. The Housekeepers' Inquiry department is a school of information and instruction on cooking and serving. It lays out the cooking part of the housework from the first day of the month to the last day. It is a helpful assistant to the most inexperienced in cooking. It teaches the art of good cooking and economical living. It illustrates cookery. Recent numbers will be sent free on request to our readers, or the May number for 10 cents.

We need Christ just as much in our bright, prosperous, exalted hours as in the days of darkness, adversity and depression. We are quite in danger of thinking that religion is only for sick rooms and funerals, and for times of great sorrow and grief. We are in our night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage feast as well as to the home of sorrow. His religion is just as much for our hours of joy as for our days of grief. There are just as many stars in the sky at noon as at night, although we cannot see them in the sun's glare. And there are just as many comforts, promises, Divine encouragements and blessings above us when we are in the noon of our human gladness and earthly success as when we are in our nights of pain and sorrow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us perpetually, in a gentle rain of grace.—"Glimpses Through Life's Windows."

Southern Baptist Convention. (Continued from 1st page.)

MOUNTAIN WORK.

This consists mainly in the establishment and maintenance of schools in charge of preachers and teachers who preach in the adjacent country, and who thus help in the Board's work. This is done in co-operation with the State Boards. There are two such schools in Georgia, one in Alabama, eight in North Carolina, and two in Kentucky. The work of these schools has been greatly blessed; many conversions reported.

Missions west of the Mississippi river comprise what is being done in Texas, Arkansas, Missouri, Oklahoma and Indian Territory. In these states and territories the work is done in co-operation with the state and local bodies. The work in the storm-swept section of Texas has been for several reasons quite slow.

East of the Mississippi, the Board has missions in New Orleans, Memphis and Baltimore. In all of these the work is very encouraging. The incoming tide of Foreign population presents a problem of increasing gravity. It is a slow and expensive work. The Board needs for this work in the coming year \$50,000.

Special difficulties present themselves in the work among the negroes. They are divided among themselves, and the work is further complicated by their relation to the Northern Societies. The American Baptist Education Society has done a good work, and this Board is anxious to work in harmony with the Society. At present co-operative work is being done in Virginia, Kentucky, North Carolina and Missouri.

Special mention is made of the work in Cuba. There have been peculiar difficulties in the work there, but the report of the special committee has been published in the state papers. It is hoped that the work will go on harmoniously now. There are stations at Matanzas, Cienfuegos, Sagua la Grande, Santa Clara, and Pinar del Rio. Bro. O. D. Daniel is doing a good work among the English-speaking population in Havana.

An abstract of the work of the Woman's Union has been given in connection with the report of the Sunday School Board.

Report of Foreign Mission Board.

The report opens with an outburst of praise for God's great goodness to so manifestly blessing our workers and work. Revolutions and uprisings have opened up vaster fields. Especially is this true of China. In Japan a great change has come; baptisms for last year were twice as many as for any previous year. In Africa great gains have been made. In Mexico the work goes smoothly on. In Italy steady progress is reported. The theological training school in Rome is doing a great work. In Brazil the workers cannot keep up with the demands—two training schools there. In all the Board has seven of these schools. This seems to be the key to future work. The Board has two publication societies—one in Brazil and one in Canton. Good progress is reported in medical work. Great difficulty confronts the Board in selecting new missionaries. Six are under appointment, while twenty have been sent out. Seventy-two others have been sent out since the meeting in Norfolk in 1902. Thirteen missionaries who were resting in this country have returned to their fields dur-

All Humors

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

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

Hood's Sarsaparilla and Pills

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

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

Hood's Sarsaparilla promotes cure and keeps the promise.

ing the year. Five have resigned owing to ill-health. Five are resting at home now.

FINANCE.

For the fifth successive year the Board reports no debt. All of the States report gains except Arkansas, where the Secretary was laid off by the sickness of his wife, and in Mississippi. The whole amount reported is \$178,439.49. All expenses of the Board amount to about 124 cents on the dollar. Virginia leads, and Kentucky is second. The Board issues 22,000 copies of the Journal, which pays all expenses. Mission tracts are sent free if called for. Two deaths in the Board are reported—W. D. Thomas and H. O. Barnett. Fitting mention is made of the death of ex-Secretary H. A. Tupper.

It may be said that there is no nation of any size to which the Gospel has not been sent except Afghanistan, with a population of about 5,000,000.

The Board gave \$1,800 on expenses of the Woman's Union. Baptisms for the year 1,439. No active missionary has died during the year. In South China we have 19 workers, 11 churches and 80 students, with a membership of 2,164. They contributed \$808.42, with 419 baptisms for the year.

In Central China we have 19 workers; North China 20 workers. In Japan we have 10 workers. In Africa we have 11 workers. In Italy we have 18 workers. In Brazil 26 workers. In Mexico, North, 18 workers; South 18. The outlook is most hopeful.

Night.

Vice President Stephens called the body to order at 8:10. "Stand up for Jesus" was sung. J. Wm. Jones led in prayer. The male chorus of the First Baptist church, Asheville, sang a selection. Bro. C. L. Laws conducted devotional exercises. L. G. Broughton preached to the overflow audience at the First Baptist church. Bro. F. O. McConnell delivered the annual sermon from Acts 18:47ff. Subject: "The Doctrine of Missions." Not until this day has this doctrine had an untrammeled interpretation. "Why this is so is a mystery, yet in some way God is working even this to his glory. The doctrine pre-supposes a personal experience of grace. The most unselfish thing known among men is the willingness to give up self for that which does not gratify self. The text also imposes a duty; an intellectual acknowledgment of the commandment; a moral perception of the turpi-

tude of the sinful condition of man; a method of work to accord with the Scriptures.

There will never be a great missionary generation until there is a great awakening of conscience on the question. Oople together a deep experience of grace and our mission under God to be for salvation to the world. There is need to emphasize the great doctrine of human depravity. Obicure that doctrine and you take the fire from the human heart. Then there must be emphasized the adequacy of the atonement of Jesus Christ. To take away this is to emasculate the Gospel of its power. Experience and doctrine and duty are all joined in God's plan. Shall we ever learn that God's election is inclusive rather than exclusive? Don't be afraid of going beyond God's plan when you try to win a sinner to Christ.

At the conclusion of the sermon Gov. Northen led in a fervent prayer.

J. H. Tucker delivered the address of welcome on behalf of the citizens of Asheville. It was a hearty and eloquent welcome. Pastor W. M. Vines, of the First Baptist church, welcomed the Convention on behalf of the Baptists of the city. "This is the greatest Baptist center of the world... You have come at a strategic time." Bro. A. P. Montague, of Furman University, responded on behalf of the Convention.

Several committees reported. Adjourned with prayer by W. W. Landrum.

Saturday Morning.

The Convention was called to order by President Esigle. Bro. J. B. Cranfill led the devotional exercises. Secretary Barrows read

INSIDE THE GROCERY.

Some Facts Made Known.

It is often thought that grocers really have very little care regarding the food value of the articles they sell, but the real facts are that grocery keepers of the right sort are extremely particular as to what they recommend.

One of the fraternity relates a tale. "The highest priced coffee in the market I introduced to my customers and myself. I began to have bilious attacks and after a little observation attributed them directly to coffee. Every time I left off drinking it I got better, but I felt the need of a warm drink for breakfast.

Along in '96 a wholesale grocer urged me to put in some Postum Food Coffee in my store, which I did with considerable misgiving, for, at that time, the now famous Postum was not so well known.

He urged me to try it myself, which I did and was disgusted with the flat, tasteless beverage, so was my wife. I remembered the wholesale grocer said something about following directions carefully, so I took the package and studied it. I at once discovered that we had not boiled it long enough, only three or four minutes, but it must be boiled 15 minutes at least, so we tried it again, with the result that we got a perfect cup of coffee, a delightful and healthful beverage.

I have continued the use of Postum in my home ever since. We use it for breakfast, dinner and supper.

My bilious attacks quickly left and I am free from them almost. I began to explain to my customers something of the value of Postum Coffee and now have a very large trade on it. Name given by Postum Co., Battle Creek, Mich.

the minutes of yesterday. Bro. B. F. Riley moved that a committee of one from each state and territory be appointed to report upon the advisability of establishing a church building fund.

The special order for the morning was the Seminary. Bro. Joshua Lvering, President of the Board of Trustees, was the first speaker. He emphasized the bond between the Seminary and the Convention, and said that this bond is not fully appreciated by our people. Recently it was the privilege of the speaker as one of a committee to visit and inspect the condition and work of the institution. He bore glad testimony to the work of professors and students.

President Mullins then addressed the Convention. In contrast with nearly all institutions of the kind, our Seminary shows an increased attendance over last year. The speaker announced four truths: 1. The central need in education to-day is that the forces that make for character shall control the forces that make for intelligence. Dr. Kuyper says sin is not privation, not negation, but power in reverse action. The penitentiary is the conclusion of a syllogism in which godless education is the major premise. How shall we treat the scientific spirit of the age? Shall we control it? Ignore it? Adopt it? Seek to Christianize it? The last is the one thing for us to do. The spiritual leadership of God's people must be competent to meet the spirit of the age.

2. The center of the forces that make for Christian character to-day is the pulpit. The speaker would not discount the family or the Sunday-school. When all has been said, it remains that as is the pulpit, so are the family and the Sunday-school. Our Anglo Saxon civilization is the result of a contact of forces. It dates back to the Reformation which was the return of the preacher.

3. The central problem in the manifold problem of the ministry is the problem of equipment. Three problems here—the problem of supply, of distribution, the problem of equipment.

4. The central factor in our equipment at the present time is the financial one. Arguments for reinforcement. Our income has been cut off by reduced rates of interest. It has no tuition, and it must not only hold up, but enlarge its work.

Upon motion, Bro. Mullins was requested to reduce his address to writing and give it to our denominational press.

Several committees were here announced. They are as follows (only chairmen being named): On Pagan Fields, E. B. Garrett; Pagan Fields, M. W. Egerton; Finances of Foreign Board, H. S. D. Mallory; Items of Special Interest in Report of Foreign Board, C. H. Jones; Report of Sunday-school Board, J. E. White; Nomination of New Board, G. W. Truett; Enrollment, J. D. Chapman; Reports of Vice-Presidents, W. W. Landrum.

The next order was the Home Board. Six committees were appointed on the report of this Board.

J. W. Bailey read the report of the committee on work east of the Mississippi river. He emphasized the needs of the Board as to educational work; hinted at a special commission, and possibly a new Board. He spoke of the changed conditions of life due to the marvelous industrial development.

Bro. A. E. Brown, Assistant

Secretary of the North Carolina State Board, a man practically identified with the educational work, spoke to the report. He noted some characteristics of these mountain people, simplicity, hospitality, patriotism. Their condition, hemmed in by mountains, their progress has been very slow, they need education. In three years this work has grown from one to eight schools, from 150 to over 2,000 students, from \$4,000 to \$40,000. Of the 225,000 people in the sixteen mountain counties of North Carolina, one to every five is a Baptist church member. Touching incidents of self-sacrificing giving were told. The report was adopted.

Bro. George D. Birdman was presented to the body.

Bro. Northen presented to the Convention H. E. Hickman, of Georgia, one of the two constituent members of the Southern Baptist Convention now alive.

The report on appeal of the Home Board was read by T. B. Thames. The report recommended an increase of at least 95 per cent. in contributions to this Board. The report was adopted.

The report on Foreign Population and Cuba was read by R. H. Pitt. The report recites the incidents touching the work of Diaz in Cuba, and approves of the acceptance of his resignation. Quite an interesting discussion arose over the matter.

Bro. J. T. O'Halloran came forward and delivered in his own language a most stirring address which was interpreted by Missionary O. D. Daniel. Bro. Daniel emphasized the pressing need for immediate contributions. Thousands escaping from oppression in Cuba came to the States, and now they have returned with a love of liberty which greatly helps us in the work. There has sprung up a hatred between many of the Cubans and the priests. The Cuban is a liberty-loving man.

Adjourned to meet at 8 p. m.

Afternoon.

The body met at 3 o'clock. After devotional exercises, the consideration of the report on Home Missions was resumed. Bro. J. B. Gambrell and A. V. E. W. spoke to the report, also E. O. W. D. Uphaw. Bro. Pfeiffer, a German in the employ of the Board, made a few remarks. The report was adopted.

Night.

The night session was begun at 8 o'clock. Bro. E. E. Bumar led the devotional exercises. Bro. T. T. Eaton presented the report on Time, Place and Preacher for next year: Time, Friday before the second Sunday in May, 1903, 9 a. m.; Savannah, Ga., the place; B. H. Carroll, preacher, W. M. Vines, alternate. After a great deal of discussion and many amendments, Savannah was accepted as the place, at the time recommended. Bro. Carroll declined to be the choice as preacher, and that part of the report was recommitted.

Foreign Missions was taken up. E. B. Garrett read the report on Pagan Fields. Special attention was called to the splendid report from the fields; to the need for

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It gives relief from epileptic fits, spasms, convulsions, etc. It is a new discovery which will cure them, and all you are asked to do is to send for my small treatise and try them. They have cured thousands where everything else failed. Send immediately for complete directions, or write for prospectus. Please give address and full name.

DR. W. H. HAY, 66 Pine Street, New York City.

publication work and training schools. The wisdom of the Board in strengthening fields already occupied rather than attempting to occupy too many new ones, but urging the occupation of new ones as soon as practicable.

Bro. Egerton, of Tennessee, read the Report on Pulpit Fields. The report dwelt on the hopefulness of God's work.

Secretary Willingham made a few remarks, and presented L. W. Roper, who spoke specially on the relation of prayer to the evangelization of the world.

M. J. Breaker was the next speaker. He said this is the greatest year in foreign missions. Southern Baptists need foreign missions to make them a great people. Foreign missions must supply a thorough likeness to the Lord Jesus Christ in His unselfishness. The empire of Jesus Christ stands for self-sacrifice. Another thing foreign missions must supply—a great task to be done. This was illustrated by the case of Judson, and more forcefully by the example of Paul. This was illustrated by the heroes developed in the South by the mighty conflict with the North from 1861-5.

Geo. W. Truett was the next speaker. If we ever accomplish this great work, we must get the right viewpoint, even that of our Lord Jesus Christ, with the world as the horizon. God's preachers, the pastors of the churches, must lead in this work, and next to them our religious editors. If a pastor does not so read his Bible as to see that the whole world is to be the limit of his labors, he is either too ignorant to be a pastor, or he is a craven coward. A church who does not conceive that her mission is identical with that of the Lord Jesus Christ, has radically misconceived her place and work in the world.

Secretary Willingham made some forceful remarks. Brother Willingham presented from the Chinese Publication Society a few specimen pages of the New Testament in Chinese to each messenger present. At the suggestion of Bro. Eaton, opportunity was offered to every one present to give one dollar to this Chinese publication work.

On motion, the two reports as read were adopted.

A motion to allow A. J. Diaz opportunity to speak before the Convention, was referred to a committee of one from each state.

Bro. Eaton reported again on preacher for the next session. W. J. Williamson was chosen.

Announcements for tomorrow's services were read by Pastor Vines.

Adjourned with benediction by O. T. Willingham.

Sunday.

The programme for Sunday, May 11th, was carried out as follows at the auditorium:

10:00 A. M.—The American Epoch, by W. H. Whititt; Is the Faith of our Fathers the Faith of their Children? by Z. T. Cody and J. P. Green.

8:30 P. M.—Federation of Baptist Bodies, or Pan-Baptist Convention, P. T. Hale and W. A. Hobson.

8:00 P. M.—Under which King, Christ or Commercialism? by T. S. Potts; Tribute to Dr. Kerfoot, Henry McDonald; Tribute to Dr. Tupper, J. B. Hawthorne. The various evangelical pulpits were supplied by the visiting ministers.

The Woman's Missionary Union held a meeting at 3:00 P. M.

Monday Morning.

The body was called to order at 9:30. Bro. E. E. King conducted devotional exercises. Secretary Burrows read telegrams from several to whom messages were sent. A. J. Miller led in prayer for these sick ones again. Secretary Burrows read the proceedings of Saturday. The report of the committee to consider the question of giving a hearing to A. J. Diaz was read, with W. E. Hatcher, chairman. Bro. Simms introduced a resolution referring the meeting place for next session, in the event the railroads and hotels at Savannah do not offer satisfactory terms. The Secretary announced the total attendance, Class I., 593; Class II., 199; total, 1,092.

J. E. White read the report on the Sunday School Board. Bro. White made a ringing address on the work of the Board. He thanked God that all the trials the Board has had have only more deeply entrenched it in the affection of its constituency. It never confronted the future more hopefully than to-day.

Bro. Eaton moved that speeches be limited to ten minutes. Adopted. Bro. B. W. Spillman, field secretary, spoke relative to his work. J. B. Gambrell named three points as to the Sunday-school work. We have had great growth; the expansiveness of the work; the Reserve Fund. President Mullins said the Board touches the Seminary in two ways—in missions, in Sunday-schools. Now a new point of contact has been made, the lectureship on Sunday-school work in the Seminary, founded by this Board.

Secretary Willingham made a few words in behalf of Secretary Frost who is too ill to speak, and announced that over 900 copies of Bro. Hatcher's lectures had been sold before publication.

AN APRIL BRACER.

Brope-Nuts Food Shows Spring in the Spring.

Teachers require nourishing food more than the average person, for their work is nerve destroying, and unless the food taken will surely rebuild the lost gray matter nervous prostration will set in.

A lady teacher writes, "For the benefit of my fellow teachers and all brain workers who expend daily an amount of nerve energy I want to tell just what I know personally about Grape-Nuts Breakfast Food.

When I was teaching in a boarding school at P— in '98 one of the day teachers ate Grape-Nuts regularly for breakfast and supper, and appeared so well and strong in all her work.

Miss R— used to beg me to join her and give the food a trial but for some reason I never would try it until the spring of the present year. Then one day in April when I was very much in need of something bracing and was on the point of buying the usual tonic, she prevailed upon me to begin using Grape-Nuts. So we ate Grape-Nuts together from then until June.

Previous to that, every spring I had been compelled to take bottle after bottle of tonics and then go home much run down, but this year June found me well and strong after a most trying month of work, with never a thought about tonics other than the nourishment received from Grape-Nuts. Naturally I believe heartily in the merits of the food.

Since leaving that boarding school, I learn that nearly every teacher in the school from the principal down uses Grape-Nuts. Name given by Postum Co., Battle Creek, Mich.

Prof. Carver of the Seminary spoke relative to the Seminary lectureship on Sunday schools, and to the gift of books on missions by the Board to the Seminary.

Bro. A. B. Gardner commended Kind Words. Bro. VanNess made remarks as to the doctrinal position of the Board's literature. Bro. J. H. Burnett commended the Teacher. The report was adopted. Bro. J. B. Gambrell moved that the report of the committee be read and, upon vote, presented the report. The report made three recommendations, in brief: 1. Associational messengers to this Convention are to be regarded as messengers to their associations, and be requested to present the subject to their associations. 2. A statistical secretary shall be elected upon the nomination of the three Boards who shall furnish to the secretaries of the three Boards and to the state secretaries such information as they may desire, that he be allowed such clerical help and compensation as the Boards may think him entitled to. 3. The secretary of this board shall be considered, along with the state secretaries, as a standing committee on co-operation, and shall make such suggestions as they may deem wise.

Bro. Eaton spoke to the report, strongly favoring it. Upon motion of Bro. Gambrell, this report went over until 3 o'clock.

Secretary Burrows read a salutation from the Methodist General Conference, South. Upon motion, Secretary Burrows was directed to send an appropriate response.

The special order for the hour of 11:30 A. M. was the consideration of the report on Foreign Missions. Bro. H. S. D. Mallory read the report on Finances of the Board. Bro. O. H. Jones read the report on Items of Special Interest in the report of the Board. The report notes the increased number of baptisms for the year, and the increased number of missionaries. Our seminaries and colleges are plant-beds for Foreign Missions. The number of medical missionaries needs to be increased. There is need of largely increased contributions. Bro. Corper spoke as to the finances. Bro. J. Pike Powers commended the economical administration of the work of the Board. Bro. J. Wm. Jones suggested that some of the larger contributing churches take their offering for Foreign Missions earlier in the year. O. H. Jones spoke relative to the need of better homes and more adequate support for our missionaries. Secretary Burrows spoke and showed the great need of more missionaries. Joshua Levering spoke concerning the inadequate support of the missionaries. Missionary Z. O. Taylor spoke briefly, but was too feeble to speak long. The climate in the tropics is so debilitating that the best Jersey cow cannot give milk strong enough to make butter. Bro. Taylor gave pathetic instances of fidelity and self-denial among the converted heathen in Brazil. A church of 269 members in Bahia raised \$450 for missions.

O. H. Jones presented O. T. Willingham, son of Secretary Willingham, who has been accepted for work in Japan. Bro. Willingham made an appeal for the foreign work, emphasizing the need and also the Master's command. It was an affecting scene as brethren crowded to clasp the hand of Bro. Willingham, and to see father and son clasp hands. Bro. Schramm, of Alabama, spoke feelingly. Secretary Wil-

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

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

W. F. Lhues, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 1st, 1901. "Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y. for a sample bottle and was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I am recommended it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

W. F. Lhues

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

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 that 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.

ingham spoke feelingly, and gave some hopeful pledges to the work for the ensuing year. W. T. Whitley, of Australia, spoke from experiences as Secretary of the Foreign Board in Australia. He spoke concerning Baptist missions in China and India. Bro. James B. Taylor spoke of his father's willingness to give up his son to go to the foreign field. It was only a few months after the death of Secretary Taylor, that his son, George B. Taylor, went out to Italy. Now for the second time a son of our Foreign Secretary goes out. Upon motion the reports were adopted. Bro. W. E. Hatcher reported for the committee appointed to consider the question of allowing Bro. A. J. Diaz to address the body. The report recommended that Bro. Diaz be not put before the body. The report was adopted. Upon motion, the session adjourned with prayer by Bro. James B. Taylor.

Monday Afternoon.

The body was called to order at 3 o'clock. Devotional exercises were conducted by M. D. Early. Prayer by J. Wm. Jones.

J. B. Gambrell read the report of the Committee on Co-operation with two verbal changes from what was read this morning. Bro. Gambrell spoke to the report, advocating it. Bro. A. N. Couch made a brief talk, advocating the report since the changes referred to. The report was adopted.

Bro. B. F. Riley read the report of the Committee on Church

Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.



W. F. Lhues

Building Department. The report strongly commended the work being done by the Home Board, and urged an extension of the same. Bro. Gambrell spoke to the report. About 75 church houses were destroyed in the South Texas disaster, and the most of the property of the members. J. M. Carroll indorsed the report. S. F. Thompson advocated the report. The report was adopted.

Bro. George Cooper read the report on Woman's Work. The report very warmly commended the work, and Bro. Cooper emphasized the fact that the Union only seems to carry out the recommendations of the three Boards, and that the organized work of the colored women is very rapidly increasing. The speaker defined the relation of the Union to the sending out of boxes. The Union sends only as directed by the State Secretaries through the Home and Sunday-school Boards. The report was adopted.

The report on Nominations was read by Secretary Burrows. J. B. Hutson, Richmond, Va., President, and Vice-Presidents for each State, with local managers in Richmond. For the Home Board, W. W. Landrum, with local managers in Atlanta, and Vice-Presidents. Sunday-school Board, E. F. Folk, President, Vice-Presidents in the States, and local managers in Nashville. No change in Secretaries of the Boards.

On motion, the report was adopted.

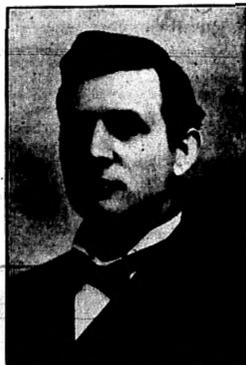
"COME UNTO ME."

BY ALFRED COOLE.

When men revile thee till the way grows dreary
In which thy feet so long have blamless trod,
When friends condemn thee and the heart is weary
Beneath the chastening of misfortune's rod,
Then turn unto the Master's kind request;
"Come unto Me, and I will give you rest."

Be not cast down; behold, the cross borrow
Fresh buds of promise from the cloud-wrapt day,
Buds that shall blossom in a fair tomorrow
And seem the sweeter for the rude delay;
So may thy clouds bester the promise bits;
"Come unto Me, and I will give you rest."

Fret not thy soul, though now misjudged and slighted,
If thy own heart no condemnation feels.
Thy bruises shall be healed, thy wrongs be righted
In God's own time; he knoweth all our needs,
And gently bids the weary and oppressed:
"Come unto Me, and I will give you rest."



REV. F. C. McCONNELL.

Who preached the following Sermon at the Southern Baptist Convention, Asheville, N. C.

OUR PULPIT.

THE DOCTRINE OF PUNISHIONS.

BY REV. F. C. McCONNELL.

For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. . . . And as many as were ordained to eternal life believed.—Acts 13:47, 48

The progress of the doctrine of this text is a history of the strangest nature of any in the course of human events. Like all other great truths, it has had its experiences: has risen and fallen with the tides of human affairs. Immediately after Pentecost the disciples went forth with enthusiasm to carry into effect the purpose of their risen Lord, and yet, at that very moment, there was a limitation put upon his commandment by the prejudices accumulated through the ages of their religious teaching, and never from that time to this present hour has this doctrine, which is the crowning glory of the religion of Jesus Christ, had an untrammeled interpretation. Some periods of the history of Christianity have shown wonderful enthusiasm in carrying forward the purpose of the Master. These have been succeeded by periods of lethargy and inactivity appalling. At times this great first truth of Jesus

Christ's life and purpose in the world has had something of its proper appreciation in the minds of his followers, but generally some other truth, which in itself ought to have been conducive to the fulfillment of this purpose, has so occupied and absorbed the minds and energies of God's people as to prove an absolute barrier in the progress of the Gospel as indicated in the command. Not only is it true that every generation must learn over again in very much the same way as the preceding generation learned it, the meaning of the Lord when he commanded them to preach the Gospel to every creature, but also each succeeding generation must, it seems of necessity, dispose of intervening and obstructive questions and difficulties, and the number of these does not seem to have been lessened by the intervening years. God has his purpose in these things, but it is beyond the reach of human ken. Why his children should have been allowed to split their truths up into fragments over the truths of his revelation, and thus weaken themselves, and divert their purpose from the one of consuming duty, we may never know; and yet we may readily allow that in some way God is overruling for ultimate good.

I.—THE TEXT PRE SUPPOSES A PERSONAL EXPERIENCE OF GRACE.

God forbid that I should inveigh against the membership of the churches. When brethren and sisters have heard the profession of faith in Christ, and have admitted into their fellowship those composing our present church membership, who am I to sit in judgment upon them?

It is sometimes said that the churches are overloaded with an unconverted membership. About this I do not know. One thing is true. It is only the saved to whom the Saviour makes appeal. The unregenerate are twice dead to the call of the Son of God for enlistment in service to save others. The church member sitting in the shadow of death will not become the light of the Gentiles, nor will the unsaved stand for salvation to the ends of the earth. No amount of teaching can ever vibrate the call of the Lord in a dead sinner's heart, although he may have a front seat in the synagogue. It behooves us to look well to our own Christian experiences. One will appreciate the object for which he lives as a child of God about in proportion as he is enabled by reflection to re-live his own experience, recalling the work of the Spirit by the Word of God in his own mind, and then transferring that experience individually to every one of the lost sons of earth the world around. Salvation should never become theory. It is the living presence of God's Spirit, and as there shall be a desire to receive the full impression of the commandment of the Saviour, let us recur to the time of our own conversion and live over again those awful minutes, remembering, as we do, that it is this experience through which we wish to lead the lost of the world to a knowledge of Christ. Most of us are unable to recall the first time we heard the gospel. "The shower that descends upon the new mown hay" came down upon our heads in infancy. "The seed of the sower" fell into the grounds of our being almost, if not altogether, imperceptibly. God's divine whisper, through mother's prayer or pastor's kindly greeting or gentle sermon, was so low and tender that we hardly realized when we first heard it; and yet there came a time when it

seemed as if we never had heard it before, when the voice of God, through the ministry of his truth, spake no longer in a gentle whisper, but came in thunder tones. The voice seemed to come from the region of light and to astound and alarm us in the pit of darkness. We became strangely conscious that we were guilty sinners in the sight of God, and, as if suddenly discovered, we were about to be dragged to his bar of justice without excuse or appeal. Human tongue can never speak the agony of a sin guilty soul. The old hymnist gives good evidence of his own experience of grace in these descriptive lines:

When I was sinking down, sinking down,
Beneath God's righteous frown,
He laid aside his crown,
For my soul.

While to the sinner experiencing convicting grace, it seems that God's Word has made him guilty. We all know that the light of the divine Word only discovered his guilt. If we lack appreciation of the noble ends for which we live, let us place lost mankind in the midnight darkness of our own guilt, seeing their condition before God and truth, as we can recall our own, when not a ray of light or a beam of hope entered the dark dungeon in which we lay, and when we felt well assured that it required only the clipping of the brittle thread to sink us into irretrievable woe, and only the summons to bring us guilty before the flaming bar of justice, "Crying for rocks and mountains to fall on us and hide us from the face of him that sitteth upon the throne." Oh blessed truth of salvation that provides the possibilities of faith and repentance to a guilty sinner.

1. The gospel of despair has never failed of becoming the gospel of hope. In every blackened line of wrathful condemnation that seals the doom of a sinner, God has caused to appear in some mysterious way a coloring of hope. There never was a sinner so guilty in his own sight, so lost to all that was good, but that in his conviction of guilt there came the suggestion of repentance. He is made to feel in some strange way that could he but atone for his sins, could he but be separated from them, could he but gain the ear of God and make to him one promise, God's wrath would be turned away; and when sufficient discipline of this kind has been had, when the soul has been thoroughly mellowed in its own sad bereavement, faith, like a ray of light, comes into the pit where the sinner suffers, and introduces the suggestion of the way of escape. Repentance is the voice of the aching void of spiritual death speaking up to God. Faith is the voice of divine provision from heaven down by the cross, speaking to human death the promise of divine life. Twin sisters are repentance and faith, of the same age, and so similar that divine inspiration has interchanged their names, and sometimes puts one for both—longing of the human soul to be free from sin, and the longing of the human soul to be free with Christ.

2. One step more. In passing from darkness to light through the mass of repentance and faith we may not mark the stages; we may not classify the experiences; we may not systematize the infirmities and results; we may not theorize about the process, recording simply an agonizing experience. Hanging in the chambers of our hearts a picture of the memorable night, and gazing on it with joy now that the sun has arisen, we may note the first

shaft of divine conviction hurled from some instrument of God's appointment straight to our human consciousness, and we may note with peculiar joy the time of our conscious forgiveness. If one may exclaim, "Oh blessed salvation of faith and repentance!" what expression shall be adequate to the joy of conscious forgiveness? We may not write out in cold type the feelings of the human heart, when it is brought through faith and repentance to receive from God his loving forgiveness. The soul experiencing divine forgiveness has awakened in it every element of life of which it is capable. Having passed through the furnace of repentance, the cooling zephyrus from Zion's hill sweeten and refresh the soul. Having come through the storm and raging of contending convictions, the sweet calm like a summer evening, gives joyful quiet. Having been borne down to the earth by the load and weight of sin, the poor sinner feels the burden has rolled away, and somehow, by God's grace, he stands free from its condemnation. Oh, the infinite wisdom and grace of God that makes it possible to forgive a guilty sinner!

II.—THE TEXT IMPOSES A DUTY—THIS DUTY IS A MATTER OF EDUCATION AND DEVELOPMENT

The terms of this development might be indicated under these three propositions: First, there must be an intellectual acknowledgment of the command itself. Second, there must be a moral sense of obligation or conscience in view of the commandment. And, third, there must be an intelligent and Scriptural decision upon the method by which it shall be done.

1. As certainly as children need to learn that the alphabet is the alphabet, one and the same always and everywhere, the foundation of all human literature and the source from which all words are constructed; as certainly as the untaught must learn that the multiplication table is the basis of calculation, and the source from which all relations of figures arise; so must every one learn that the commandment of the Lord to preach the gospel to every creature is a fundamental truth. This truth must be taught just as any other truth is taught. It must be learned just as every truth is learned, and in order to imbed this truth in the minds of a generation of people, all the patience and effort necessary to implant any great truth widely in the minds of the people are necessary to make this a part of the fundamental thinking of any given generation of Christians.

Moreover, this truth has more opposition than ordinary truths. All the native selfishness and aversion with which the human heart is possessed resist it. Human life has exerted itself in the accomplishment of what promised good to itself, and the acknowledgment of the duty in the sight of God to preach the gospel all over the world has not appealed to this element of human nature. Indeed the most unselfish and least apparently good thing to do is to give one's life and means to accomplish this end. Never while the world stands will unregenerate people acknowledge this duty. There is no place in the unregenerate soul where this seed truth will germinate, and the good soil of a truly regenerate heart will need much cultivation and care if the seed is productive of an abundant harvest. In our impatience we wonder that any Christian

falls of a full recognition of the awfully solemn duty to heed the Lord's last commandment with all his heart and soul. As well might we wonder that children are so hard to be made realize the good ultimate results of an education while they are yet being drilled in the rudiments, the final purpose of which they are utterly unable to realize. The one first great duty, then, that devolves upon those who recognize this doctrine is the employment of every means within their reach for the establishment in the minds of Christians the sublime fact that the Son of God meant what he said, and meant all that he said, stripping the commandment of every prejudice that fetters it or limits it in any particular whatever, making it the one naked, glorious truth that he would have us recognize and keep forever prominent, never forgetting for once that this is the great end to be reached. Tell it over and over again, print it in every page, preach it in every sermon, plan for it in every missionary organization. As persistently as provision is made for the teaching of the alphabet of our language and the multiplication table of our mathematics, should we provide for the constant and unremitting teaching of this single truth.

2. Having established in the mind of a Christian clear and unmistakably the will of the Lord in this regard, and having stripped it as far as it may be stripped of every contravening difficulty, and having secured an eye single to this commandment, our next step will be to arouse a moral perception of this great truth. Never will there be a generation of great missionaries until there is a great missionary conscience in that generation. It would be idle in me, and possibly time lost, if I should wait to delineate the means and motives by which our missionary funds have been raised, and in many instances by which our missionary work has been done. Sometimes, and under certain circumstances, it might be admitted that a secondary motive is allowable, but the secondary motive is only allowable in exceptional cases.

A great body of Christians and the recruits that are to make that great body from one generation to another must be brought up to the one great motive, or there will be a painful retrograde in proportion to the remoteness of this teaching. Having acknowledged in the mind that Christ commanded his disciples to stand for salvation to the ends of the earth, each disciple, believing himself to be in the line of spiritual succession, must be made to recognize the fact that failure in disobedience is no longer, then, an announcement of a great truth; it is no longer information about a great and glorious purpose; it is no longer an alluring prospect of the final consummation of the Master's kingdom; it is no longer a sweep of the imagination by which the disciples of the Lord

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.

Mr. E. M. Swift, 20 E. Chestnut St., Louisville, Ky., recovered of a large cancerous growth of the arm for which operation of the arm had been advised.

Mr. W. H. Jones, 1000 Vine St., Cincinnati, O., cured of cancer of the breast.

Mr. J. H. C. Cochran, Bank of Oxford, Oxford, Miss., cured of cancer of several years' standing, involving the neck, throat and extending into corner of eye.

Mr. A. A. Oden, County Treasurer, Bartonsville, Ala., cured of cancer on the leg.

A list of names sent to Dr. Charles Weber, 111 West Ninth Street, Cincinnati, O., will secure a 60-page treatise free.

see the nations brought into the fold of Christ and their Master crowned Lord of all; it is an individual, personal duty laid upon that disciple's heart, uttered to him as if he were the only one on earth, and the failure to obey which involves him in personal disregard of his Lord's highest wish, and makes him an undutiful and disobedient servant. Every servant of God should be brought to say to himself, "My Lord has commanded me to the utmost of my ability to preach the gospel to every creature, and should I fail, I am guilty in his sight." No question about the justice of God in dealing with the heathen, about the safety or danger of these without the gospel; no question of personal pleasure or pain in the prospect, can affect it. There must stand out clear and well defined a moral obligation. It should come in every mind to a plain "Shall I, or shall I not?" the same question that confronted Adam in the Garden of Eden—obedience or disobedience—and the same question that confronts every human soul at every point of moral obligation. There is not a commandment in the decalogue the violation of which is any more guilt; there is not a sin known to the human heart any more clearly defined as sin. "All disobedience is sin." Now, whatever plans in the Providence of God we may inaugurate that will enable us to bring clearly to the minds and hearts of his people these truths so as to form in them a conscience about missions will have achieved the proper end.

8. Having learned the two preceding lessons, there is one growing out of these two, of very peculiar interest. It is the method or means by which we are to carry out the Lord's will in this matter. It is not always true that the brother who has most to say about the methods has most devoutly learned the other two lessons. Like the child in the primary often turns over the leaves and seeks to recite lessons far beyond his present stage of learning, so do we. Not only this, but we often allow discussions about methods to obscure the fundamental truths just recited. Through these years of modern times the common sense and good judgment of the sons of God have developed the methods this Convention has employed. They may not be the best methods in fulfillment of Scriptural direction, and yet, in the opinion of the great bulk of our brotherhood, they do meet the Scriptural provision for carrying out the Saviour's commandment, and they meet it as nothing else that has ever been suggested can meet it. For my own part, I shall be content to allow any brethren to inaugurate, develop and perfect a better plan in accordance with the Scriptures, and when they have done it, gladly lay down our present plan and accept theirs. It is said we have names of things that are not given us in the Scriptures, and that the things which we do have are in danger of becoming unscriptural; but they have not done so yet, and if, under the grace of God, we shall exert as much prayer and effort to keep them Scriptural, as will be necessary to originate other methods, we may be well assured of their permanency. "He shall not strive nor cry, neither shall His voice be heard in the streets. He shall not quench the smoking flax nor break the bruised reed till He send forth judgment unto victory." With the most consid-

erate respect for the opinions and preferences of the humblest child of God who wishes co-operation with us in doing our Lord's will, we should piously study his Word, seeking the divinely given method of missions.

In the onward march of the conquering army of the Lord, it grieves me to fear that many of the true soldiers of the cross are deprived of the joy of comradeship on account of difference of opinion about the order of attack. But far more is there cause for lamentation over the hundreds who are loitering in the tents while "the hosts of sin are pressing hard" to drive us from the field.

III. EXPERIENCE AND DUTY ACCORD WITH THE DOCTRINE OF GRACE

We stand for salvation. Significant appointment! Among all the objects for which human beings stand, among all the glorious purposes in human life, chief of all the aspirations that ever filled a human soul, Jesus Christ has made the object of our lives the greatest. Nothing else that engages the energies and activities of mankind is to be brought for one moment into comparison with this effort. Men have set for themselves tasks, aspiring to which have lifted themselves above the ordinary walks of men. The circumstances surrounding, the peculiar call of the times in which men have lived, have made them well-nigh superhuman, as God and men have called for the activities and sacrifices that have settled the destinies of nations and opened a pathway for civilization, and yet nowhere in the canvass of the heavens, or the survey of the earth, or the traversing of the seas has there been found an object for the purposes of human life comparable for a moment with that which Jesus Christ has set every redeemed soul, whether he be in the eyes of the world small or great. Subsidiary interests, varied in kind and multitudinous in number, will make claim upon us while life lasts. Many duties incidental will require our attention. We live in a world of commonplace things, and shall be engaged until the Master comes again in common duties, common trials and common toils, but the one all-absorbing, soul-inspiring theme and purpose of the followers of Christ in this world is salvation unto the ends of the earth. All else is incidental and secondary. Putting together the commandment of our Lord and the experiences of his redeemed children, to whom he gave this solemn trust, one would suppose there would be no difficulty in recognizing most fully the teachings of inspiration respecting the doctrines of grace. But alas! beyond running the gauntlet, as all religious truth seems always to have done, these great and essential things have suffered occasional.

1. Total depravity. What- ever the aesthetics of modern thinking may require, and how- ever prominent humanitarian- ism may become, and how- ever lovely it may seem to speak always of the better things, it is not wise to shut our eyes to the truth that this world is lost— dead in trespasses and in sins. It is not my purpose to enter into long discussion of the federal headship, or either the physical or spiritual transmission of guilt. With that the books on theory may contend. By whatsoever means it has come to be true, it becomes us to confront the fact that we stand on the brink of the spiritual catastrophe of a world, or at least at the bic-

on which is borne to eternal burial the sons and daughters of Adam's race. We are not sent to warn men that they possibly some time may be lost, but are charged with the awfully serious business of undertaking to awaken from the dead, men who are already lost. Not that a part of the human race is lost, nor that all of the human race is partly lost, but that all are truly lost. If God's Word shall mean anything of comfort and consolation in those passages that speak joy and hope, so should its awful sentence of condemnation have weight of meaning. If there is, therefore, now no condemnation to them who are in Christ Jesus, then there is now no condemnation to them who are not in Christ Jesus. The Son of God has as truly said, "He that believeth shall not be damned," as he has said, "He that believeth shall be saved." Modern literature, and, to a dangerous degree, modern preaching, has obscured the yawning pit of condemnation.

God's word of wrath against sin has been neglected, and in its stead appeal is made to the better elements of human nature—alas, sometimes to the rekindling of the spark of divinity said to exist in every human soul. A specious plea is made for the heathen who lives up to the best lights before him, and, whether intentionally or not, often morality is encouraged to boast of its upright life, and is set forward as an example by which men are to become pleasing to one another and acceptable to God. Never until we return to the solemn acknowledgment of the doctrine of total depravity will there be Christians who feel in their hearts an overwhelming sense of duty to God and their fellowmen to exert their utmost ability to save them by the power of the gospel of Jesus Christ. No amount of technical criticism or quibbling about the rationale of depravity should be allowed to obscure the fact. Let there stand out in our minds the soul-crushing truth that unredeemed humanity is now and forever lost.

2. There must also be an adequate salvation. Over against the lost condition of men the divine Scriptures place a wonderful Saviour, and in the life history of that Saviour—the spectacle of men, the tragedy of worlds and the sacrifice of the universe—he is given as God's remedy for sin. Jesus Christ bleeding on Calvary is the only adequate hope of a soul trembling on the brink of eternal woe. "And I, if I be lifted up from the earth, will draw all men unto me." If it be true that the cultivation and discipline of the human mind and heart will accomplish

WHITE AND RED

Pale blood—pale face—poor health; Scott's Emulsion—red blood—rosy face—good health; that's the order of events.

Our first lines give a condensed history of many cases, chiefly young girls at school. For some reason girls of that age are frequent sufferers from pale blood—a real blood starvation.

Scott's Emulsion, a clean, white medicine, makes rich, red blood and rosy faces. It is blood food.

We'll send you a little to try, if you like. SCOTT & BOWNE, 409 Pearl street, New York.

STEWART DRY GOODS COMPANY.

- Black Goods.**
- We are offering more of those sterling values that are making this department so popular. Stylish, reasonable Black Goods at the lowest prices possible for worthy goods.
 - 50C For 24-inch All-wool Granite Cloth.
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 - 85c For 44-inch Mixed, good value.
 - \$1.00 For 44-inch Striped Material.

- Glove Dept.**
- This department is brimming over with novelties. All the newest styles and latest shades here.
- \$1.00 7-finger Black, all the new spring colors, splendid in style and quality.
 - \$1.25 Our "Stewart" glove made at this price.
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 - \$1.75 Young, Centimeter and Perlin's fine French Kid, the very best Glove made.
 - \$2.00 Our "Young" Black Suedes are unequalled in color and style.

- Hosiery.**
- Now that the warm days are here, you will want those Musser All-over Lace and Lace Ankle Effects. We are showing this season's latest novelties.
- \$1.00 Ladies' very fine All-over Lace Eye, reinforced Hosiery, in new shades and designs.
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 - \$2.50 Ladies' Pure Milk drop stitch Hosiery, in all colors.
 - \$3.50 Ladies' Milk Lace of Lace-ankle Hosiery, in all the new colors.

- Neckwear.**
- We never displayed such a variety of stylish novelties in neckwear as we are showing just now. Just received many new and beautiful sheer neck pieces.
- \$12.00 Ladies' Fancy colored Bluffs in exquisite shades.
 - \$7.50 To Give Black and White Not Bluffs, exceedingly fashionable.
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 - 90C Low trimmed Madras Stocks with ties included.

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- 30C For Good Extra Fine Quality all this season's styles and colors, such as old rose, rosin, and blue, brown, etc. a quality of silk never before sold under 40c per yard.
 - 15C 20 pieces of Royal Irish Hosiery in the quality, finish and durability for the price, regular 20c goods.
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such an evolution in human character as to produce life out of death, why then, Oh my God, this agony in Gethsemane, and this death on Calvary? If Jesus Christ's death were not essential in the covenant of God for the redemption of sinners, and if he did not suffer their guilt, Oh why did his bursting heart exclaim, "My God, my God, why hast thou forsaken me?"

If men are not much fallen; if their condition is only tolerably bad; if this world is only in slight disharmony; if men have deviated only slightly from parallel lines; if we are not lost utterly, but are simply wandering in a desert; if we are not blind, but only somewhat dizzy; if we are not deaf, but only heavy of hearing; if we are not dead, but only numbed and chilled; then possibly moral training, culture and discipline may bring back the strayed; may open wide and clear the vision; may quicken the hearing and warm into geniality the benumbed sensibilities. But do the Scriptures teach this to be true? Do they not bring to us the fact that all our moral sensibilities are utter-

ly distorted and dead, and like Lazarus in the grave awakened only by the authoritative voice of the Son of God speaking by the right of Calvary, into life from the dead.

Most assuredly Jesus' death was an awfully necessary part of his wonderful redemptive work. If there is anything made plain in God's holy truth, it is the fact that Jesus Christ's face, saddened and tearful, was turned over towards Calvary. Over and over again, grief stricken and sin burdened, Jesus' utterances indicated that the weight of that malignant death on Calvary rested upon him. Now if Christ died merely as a hero, if he did simply as a martyr of truth, if he died to set men an example of how a man ought to die, why does not God say this when revealing to us the dreadful purport of the tragedy? What he does say is sublimely indicative of this purpose of the cross. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him

EDITORIAL.

SOUTHERN BAPTIST CONVENTION.

The attendance is large and representative and the brethren are in fine spirits. The reports of the Boards are inspiring. The figures are given elsewhere in this issue. We congratulate Kentucky Baptists on coming up more handsomely than ever before. In gifts to the Foreign Board, Kentucky went beyond what had been asked. The number of baptisms reported from our foreign stations—1,489—is larger than ever before. The number from Southern China—419—is specially gratifying. The contributions of the members of our mission churches on the foreign field are commendable. The converts gave last year \$13,356.69 or a little less than \$2 per capita. Some of our home churches, though far wealthier, have not done so well. This speaks well for the character of the converts, nearly all of whom are quite poor.

The report of the Home Board opens with a fitting tribute to the lamented Dr. F. H. Kerfoot and to the late Hon. Porter King, the corresponding secretary and the chairman of the Committee on Cuba as well as the attorney for the Board, who went home during the past year. The report shows 8,150 baptisms by those under appointment of the Home Board, these numbering 674 in contributions Texas led with \$15,418.60. Next came Kentucky with \$14,898.91. Then Virginia with \$11,186.58 and then Georgia with \$9,914.54.

A full statement of the Diaz matter, from the standpoint of the Board, is made, just as we urged should be done. The gist of the case against him is that he, with out the knowledge of the Board, mortgaged the church property in Havana, got the church there to vote him back salary of \$100 a month, (the amount aggregating \$12,000 or \$14,000) as superintendent of the Baptist cemetery, and after signing a document releasing all claim to the title of church property has sought to evade that release and to cast reproach on the Board. We have seen no full statement of Dr. Diaz' side of the question, but from such information as we have, we take it that he claims that the Baptist property in Havana belonged to the church there and whatever they agreed to was all that was required, and that the Board had nothing to do with the case, except to pay him his salary as missionary and to receive his reports. Our work at other stations in Cuba is doing well.

The Sunday School Board reported gratifying progress. The receipts were \$89,845.71, or \$10,964.74 more than last year. The reserve fund is \$50,000 securely invested and the building fund now amounts to \$12,000. The appropriations aggregate \$6,141,999, including \$250 for the Theological Seminary, which we suppose went to pay for the lectures of Dr. Hatcher on the Sunday-school work. The report makes no specific mention of the Eljah Ford episode, which was duly published at the time, though it declares that the affairs of the Board are conducted with an open management.

The election of Gov. Egle as President of the Convention was most happy, though either of the other brethren named would have adorned the position. Gov.

Egle is certainly a master of assemblies, as well as a man of highest and purest character. The standard will not be lowered by his hands.

The admirable Convention sermon by Dr. McConnell we publish in this issue, and it is worthy of its occasion.

The attendance at the Convention is very large. Kentucky has the largest delegation of any state. Pastor Vines and the Hon. J. H. Tucker were felicitous in their addresses of welcome, as was Dr. Montague in his response.

The weather is propitious and the atmosphere of Asheville is delightful. We will offer further comments next week.

The Christian Standard recently published the articles of faith of the "Disciples of Christ," or "The Christian Church." Here is its article on the subject of the church:

They hold that the Church of Christ is made up of all obedient or baptized believers. Using a man as a figure, Jesus is the head, and all baptized believers constitute the body. Individual Christians are members of this one body or church of Christ. When a group of these "members" meet in one place, and keep the ordinances and do the work of the head, in fellowship with one another, they are called the church of Christ in that place. In the interest of good order, the New Testament teaching provides for the instruction and leadership of these disciples, by men who are variously called elders, bishops or pastors, associated with whom are those called deacons, whose function is to serve. These local churches have no other head than the whole church. The bishops are not to lord it over God's heritage, but are to be examples to the flock. Christ is the head of the church in one place, as he is of the whole church made up of the sum total of obedient believers.

This is an interesting statement, and coming from their ablest and most widely circulated paper, we take it as the faith of the Disciples generally. So here is their "creed" on the subject of the church. Several things suggest themselves.

1st. They do not make the church to include all who are saved, but only all baptized believers. The Disciples admit that infants dying in infancy are saved, but yet the definition of church does not include them. So with the Disciples the church does not equal the saved.

2nd. This definition puts the cart before the horse. According to the New Testament a church is always and everywhere a local assembly, e. g. the church in Jerusalem, the church in Ephesus, the church in Smyrna, &c., &c. Speaking metaphorically, all he saved are called the church, when they are conceived as "an ideal assembly" (as Dr. Broadus called it) and as gathered in glory. This is no new sense put into the word church, but simply a figurative use of the term. Just as when the saved are designated as "the bride," no change in the meaning of "bride" is suggested, or when they are called "sheep," or "branches," &c., &c., &c. We have no Scriptural authority for calling all the Christians alive at one time, the church. Nor can we so designate all the elect alive at one time. Many of the elect are now living who yet are not Christians. They will become so before they die, but as yet they are unregenerate. No man becomes a member of "the church of the first born;" he is always a member by virtue of the fact that he is one of those who will be saved, or else he is never a member, because he is not one of those who will be saved.

3d. Unless the Disciples recognize the baptism of other de-

nominations (and we believe they recognize only that of Baptists), these other denominations are ruled out of "the Church of Christ," being unbaptized. They do not consider "the Church of Christ" as synonymous with the saved, however, so that shutting others out of the church does not shut them out of Heaven. In article 4 of this declaration of faith, we find the following: "Church membership and all the rights of the kingdom of heaven upon earth are secured in baptism." Just how much this means, we do not understand. The unbaptized are not only shut out from church membership, but from "all the rights of the kingdom of heaven upon earth."

4th. We note that nothing is said about ruling elders. The same men "are variously called elders, bishops or pastors," and so there is no order of elders distinct from bishops or pastors. This agrees with the Baptist position, and we note it with pleasure.

The Herald and Presbyter tells of the rejection of three candidates for the Presbyterian ministry, by the Presbyteries of New York and Elizabeth, because the candidates were unbound on inspiration. Two Professors of Union Seminary were present, and expressed themselves as being "sick and tired of this spirit of heresy-hunting, &c."

Commenting on this, the Herald and Presbyter, among other things, says: "The struggle for purity of doctrine has not yet ended. Men are trying to creep in unawares to subvert the faith and to lead others astray. . . . We are not ready as a church to permit such assaults on our faith to go unchallenged. . . . There is too much toleration of the things that assail the crown rights of Jesus Christ and put him to an open shame. . . . There are those who call themselves Presbyterians, and who have crept into positions in the church, who are demanding toleration for themselves and their rationalistic views. It is not charity to tolerate such views, but disloyalty to Christ and self-destruction to our church."

These are timely and true words, as applicable to others as to Presbyterians. An inspired apostle wrote (2 John 11:12): "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." The Lord Himself condemned the church at Pergamos (Rev. 2:14-16) for tolerating those who held the doctrine of Balaam; and those who held "the doctrine of the Nicolaitans." Truth is important in everything, but it is of supreme importance in religion.

The Louisville dailies tell of "a secret meeting of all branches of the whiskey trade" at the Galt House, "to perfect the organization which liquor interests are forming in every state to combat unfavorable legislation, and to raise funds to oppose the prohibition movement."

They are hard at it, and it becomes the friends of righteousness to be equally on the alert. We can count on the malignant and persistent opposition of the "liquor interests" to every attack on the saloon. Some of the wholesale liquor men and distillers express themselves as opposed to saloons, and complain if they are ranked in the same class with them. But here we find "all branches of the whiskey trade" secretly organizing to re-

sist the war which good people are making on the saloon. Why should these liquor men who hold their heads high in social and civil life, why should they take sides with the saloons in this fight? Can it be that the sympathies of these respectable gentlemen, some of whom stand high in some churches, are really with the saloon men, and opposed to the good citizens who wish to rid the land of the monster who kills outright 100,000 men a year?

We call upon the respectable wholesale liquor men and distillers to repudiate the action of these "secret meetings," and to show that they wish sobriety to prevail and a terrible temptation to be removed from the path of our young men. We will see.

The action of the "trust" in putting up the price of meat, illustrates what the trusts will do with us when they get full power. This "trust," however, was a little "too previous." It should have waited until the conditions were more favorable. Trusts do diminish cost of production, and it is in their power to benefit the consumer, but it is also in their power to heavily tax the consumer; and it is to be remembered that trusts are not benevolent organizations. They are formed and they will be conducted in the interest of their owners, and not in the interest of the consumers. Whatever tax can be safely laid on the consumers by far-sighted selfishness will be laid, we may be sure of that, since human nature is human nature. Of course, the trusts will be too shrewd to kill the goose that lays the golden egg. So they will make such concessions to the people as will, in the long run, get most money out of the people for the trust owners.

These trusts have, unconsciously, adopted a new version of the Scripture which says, "The poor ye have always with you, and whosoever ye will ye may do them good." The trust's revised version simply strikes off the last word of that passage. Let the reader read it over and note the difference in meaning with the word "good" left off.

THE REV. U. G. JONES, D.D., pastor of the First Baptist church of Covington, is dead! We are most deeply grieved at this sad intelligence. He was a man of rare strength and beauty of character, and an able minister of Jesus Christ. He had recently been bereaved by the death of a loved daughter. We deeply sympathize with the afflicted family in this double bereavement. We will have more to say on this subject next week.

THERE were several brethren from the North present at the Convention, though not so many as we expected. Drs. Morehouse, Dickerson, Fox, Fippo, Potay, with Brethren Chapman, Carr, Thomas and the others received a warm welcome.

THE hymns for the use of the Convention were, at the request of the local committee, furnished by the Baptist Book Concern, whose display at Asheville was very fine. Manager J. Henry Burnett did handsomely.

GOV. NORTHERN was very graceful in declining to stand for reelection as President and in turning over the chair and gavel to Gov. Egle, who was equally graceful in receiving them.

DR. B. H. CARROLL says it is very hard to hold a man on a horse when the man cannot ride the horse.

Editorial Varieties

Bushkin says: "To see clearly is poetry, prophesy and religion all in one."

Potatoes are the greatest crop in the world, exceeding in quantity all the wheat, corn and oats combined.

We are pained to hear of the death of Dr. B. H. Booth, so long Secretary of the British Baptist Union.

President Eliot thinks that the books of the public libraries in Great Britain are books about science and books of sermons.

Some one was asked about Philip Brooks' denominational affiliation and he answered: "He is an Episcopalian with strong tendencies toward Christianity."

In the last five years, according to the official figures, confirmations in the Church of England have declined from 175,345 to 146,474 a year. And yet the population of Great Britain has increased in that time.

Four-fifths of the freight charges between this country and Europe are paid by American and three-fourths of the first class passengers on the ships are Americans. No wonder we Americans think we are "it."

Speaker Hendon has been nominated for re-election to Congress. This is the first time he has been nominated, but this time it was at Waterloo. We suppose the purposes to give his opponents a Waterloo defeat.

The Mileage Committee last year paid the members of the (Northern) Presbyterian General Assembly \$2,477 for traveling expenses and \$212 for entertainment. All the members have their way paid out of a common fund.

The Twentieth Century Fund of the British Baptist amounts to \$1,178,000. How about ours? Well, really, since you mention it, we can recall only that somebody made some suggestions and somebody else raised some objections.

Deacon Theodore Spiden, after serving as Treasurer of Walnut-street church for twenty nine years, has resigned and Deacon W. D. Major has been chosen to succeed him. Deacon Spiden being elected Treasurer Emeritus.

That was a most remarkable and a most glorious work of grace in Simmons College, Abilene, Texas, in which only three of the students were left without making a profession of faith. We would like to see all the students in all our colleges saved!

The Rev. W. K. Powers proposes one point in regard to the suggested 10-day furlough, viz: to change "faithful" to "sweet," so that instead of the commendation, "Well done, thou good and faithful servant," it will be "Well done, thou good and sweet servant."

The Louisville & Nashville Railroad system earned in the last week of April 252 more than in the same week last year. The increase for four weeks was \$14,000. We congratulate the management of this great system. Its prosperity means the prosperity of the South.

The Rev. Edwin S. Lines, an Episcopalian pastor in New Haven, says: "In the church whose minister I am, there has been a strange development of a severe and narrow materialism which has for the time greatly lessened the power of the church to be a mediator and a guide in a time of distraction." He does not refer to his own congregation, but to his denomination.

This spring, as several times before, we have plunged from winter right into summer, and our constitution has to explain it. We are grieved that it is the method nature has adopted to get rid of the "spring poe." No one acquainted with both will deny that nature abhors a spring poe. It has long been a dictum of science that "nature abhors a vacuum."

Dr. Howard Oswald says: "But I have never yet met a higher critic of the first rank, either in Europe or in this country, who would not tell me plainly that he did not believe Christ to be God." That is the statement of a man, who, as every one must admit, knows all about the matter. This high criticism is just what we need to call our attention to, and the critics who hold us as a single conviction or "result" which infidels had not claimed a century ago.

In the past ten years, regular Baptists increased in Canada 21%, while the Free Will Baptists of Canada have in that period decreased 23%. The Free Will Baptists are "open communion" and it is sometimes said that if Baptists generally would adopt "open communion," they would take the world. The facts show just the reverse. If Baptists generally would adopt "open communion," they would rapidly decrease in numbers and in power. On "open communion" what is the use of being a Baptist at all?

Arthur G. Langley, in the London Baptist, speaking of the oldest Baptist churches in Great Britain, says: "Bill Cliffe (Chester) has a continuous history to 1821 A. D.; Haroldswick (Bosby) goes back nearly as far; Bratton (Norw) and Bythorn (Kew) were both founded in 185 A. D." These churches are among the oldest of our English Baptist churches. They are not churches that have died out, but they have lived on and now live, having "a continuous history" back to the dates named.

THE LANCASTER OIL COMPANY.

FEE SIMPLE
Owners of the Celebrated "Wages Farm"

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 Capacity 1 barrel per minute natural flow. **Over 1000 acres of choice Knox Co. and other promising territory.**

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DIVIDENDS CERTAIN.

There is but one possible element of doubt or uncertainty in an investment in the stock of this company; that is whether the four splendid "WAGES WELLS" will continue to yield as handsomely as they have been yielding. If only one of these wells continues its present yield, or all of them together yield as much as one is now yielding, investors will get

FINE DIVIDENDS,

which will be greatly increased by other wells to be drilled on this Wages farm, and on about 2 000 acres of other lands under lease to this company, some of it in Knox and in other counties, all in promising territory.

STOCKHOLDERS WILL GET

dividends from the royalty on all these "Wages Wells" which will be put on the market certainly before the first day of August, 1902. The oil will be marketed by the lessees who, under the contract, agree to put the oil in the market and pay to this company one-eighth of the revenue.

WITHOUT ANY EXPENSE WHATSOEVER

to the company or its stockholders. The capacity of these wells, they having been recently tested by filling tanks, will make the revenue of the company much more than 25 per cent. on the total capitalization, and it may and, most likely, will reach 100 per cent. There are now already

FOUR WELLS

yielding oil on this place, and there is sufficient space for from ten to twenty other wells on the farm. The company will own

SEVEN EIGHTS

of the output of leased lands. The owners of stock are

MEMBERS OF THE COMPANY

and entitled to one vote for each share of stock held. It offers to shareholders an investment on which they can realize handsome dividends within a few weeks; and in addition to this an interest in the development of other lands.

INVESTORS

are not offered a chance to earn dividends, but to invest in that which is certain to pay a handsome return on their money, with almost a certainty of earning unusually large dividends. The capitalization is

SIXTY THOUSAND DOLLARS.

The shares are \$5 each, sold at par value, and are non-assessable. The property of the stockholders is exempt from payment of corporate debts. The incorporators and officers are all well known, conservative and successful.

BUSINESS AND PROFESSIONAL MEN

of Lancaster, Kentucky, where the company's office is, where it was incorporated, and where its books will be always open to the inspection of stockholders. Nearly two-thirds of this stock has been placed, and stock will be withdrawn as soon as the limit is reached. It may be withdrawn any day. Remittances may be made by check, cash or money order.

ADDRESS.

The Lancaster Oil Co.,
 Lancaster, Kentucky.

Southern Baptist Convention.
 (Continued from 8th page.)

Bro. A. C. Davidson read the report on vice-presidents of the Board. Only a few reported, but these few showed the usefulness of such vice-presidents. On motion, the report was adopted.

Bro. J. D. Jordan read the report on Young People's work. The report showed gratifying progress. Bro. Jordan emphasized the part of the pastor's activity. Bro. J. B. Searcy recommended the B. Y. P. U. Quarterly. Bro. W. D. Uppshaw told of a great revival which sprang from a young people's meeting. On motion, the report was adopted.

Bro. J. D. Chapman made a verbal report on enrollment, verifying the secretary's report. The report was adopted.

Bro. H. W. Provence introduced a resolution to send greetings to Mrs. F. H. Keffook. The secretary was authorized to insert a notice of Bro. F. H. Keffook in the minutes. The resolution presented by Bro. Provence was adopted. The secretary was authorized to insert in the minutes the resolutions adopted by the trustees of the Seminary upon the death of Bro. Kerfoot.

The secretaries were authorized to have printed and distributed 10 000 copies of the Annual, and that they receive \$100 each.

The annual resolution of thanks to the railroads, hotels, boarding-houses, local Baptists, and his other Christianians, and also to Mr. George Vanderbilt for courtesies.

Adjourned with prayer by Brother J. N. Prestridge.

Night.

Shortly after 8 o'clock the President called the body to order. After devotional exercises, the chair announced as the special subject for the evening, The Federation of Baptist Schools in Each State. J. M. Carroll, of Texas, was the first speaker. He spoke of some of the advantages of correlation as illustrated in Texas. He regards the work done in Texas within the last five years as almost miraculous. Some advantages:

First, it discourages the reckless starting of new schools. A second advantage is that it completely stops debt-making. A third advantage is that it puts a stop to many conflicting and hurtful agencies. No agent can go out to canvass for money without the endorsement of the Educational Commission. Correlation has also put a stop to hurtful competition between the schools. Fourth, it has greatly increased the possibility of genuine unity in denominational work. Again, it has made each of the schools more distinctly Christian as well as denominational, and has become a safeguard against doctrinal unsoundness. Again, it has ensured Christian test of great schools. Again, it has confidence has been given to all the people. It has encouraged patronage which has nearly doubled. Again, every school has materially improved. It has secured for each school a wider hearing at home and farther away. It has improved the schools by providing a better standard of scholarship. It makes all of the schools more nearly self-supporting. It encourages and makes prominent Christian education, and gives prominence to Christian education. Correlation makes possible the having of one real college.

Bro. Hatcher followed with an impressive speech.

DEAR RECORDER:

On the first Saturday in May the Executive Board of Franklin Association selected Mt. Pleasant church as the place of meeting of the Association on Wednesday and Thursday, August 20 and 21. This church is at a point not accessible, 3 1/2 miles from Frankfort, 1 1/2 miles from the Forks of Elkhorn, and 1/2 mile from the Crossroads and Frankfort Turnpike, and situated on a turnpike road. Please give notice of this meeting in your associational calendar.

U. V. WILLIAMS, Mod.
 EMMET L. JONES, Clerk.

REV. EBEN G. VICK, county attorney of Logan for the second term, who was ordained to the ministry last February, called at our office in company with Rev. J. B. Cheek, pastor of Russellville Baptist church. Call again, brethren.

A Bible for 12 cts

A Beautiful Woman's Teachers' Bible earned by meeting 12 cents to friends (including 10 cts) No postage necessary. For plan address Mrs. W. Wallace, Louisville, Ky.

Bible Day in the Sunday Schools

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

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

F. H. KERFOOT MEMORIAL.

The Trustees of the Southern Baptist Theological Seminary, assembled in annual session in Asheville, N. C., May 28th, 1902, desire to place in the records of the Board this paper in honor of Dr. F. H. Keffook, whose earthly career closed since their last session.

While it is true that Dr. Kerfoot assumed no official relation with this Board at the time of his death, we do not feel that we are restrained by that fact from paying to him the tribute of honor and affection of which he is eminently worthy. We remember with satisfaction that our brother was long associated with our Seminary, first as a student, highly respected, then for as many years as Professor of Systematic Theology, and also for quite a number of years as the laborious and efficient treasurer. We recall with grateful appreciation the ardent, faithfulness and ability with which he consecrated himself to the service of our beloved Seminary. In every relation which he sustained to this Board and the Seminary, he was diligent, conscientious and enthusiastic. He put no measure upon his zeal, and wrought heartily to the full measure of his opportunity and power.

Dr. Kerfoot had those strong characteristics which gave him influence and prominence in every position in which he was placed. He could not be hid. On every vital issue connected with our denominational work he was conscientious and he was honest and fearless in avowing and advocating them. By nature he was intensive, and his whole being was behind his deeds.

Dr. Kerfoot was eminent as a denominational factor. Our brother was a man of commanding ability as a preacher, and his services, both as a pastor and as a preacher on special occasions, were sought far and wide. His soul was knit to Southern Baptists, and he longed for their unification and development and progress. Great respect was felt for him throughout the South, and he was a welcome guest in every Baptist assembly.

When he assumed the high position in the missionary system of our people, it was generally agreed that he had extraordinary adaptations and equipments for that position. In the brief tenure of office, he had already secured truly a potent grasp upon the great task, and had given promise of noble results. We lament his departure while yet at the zenith of his powers and the high tide of his opportunities. The loss of a man so true and strong is indeed a bereavement to our Southern brotherhood. With sorrowing hearts we can only say, let the will of our God be done.

It is not the purpose to give a sketch of Dr. Kerfoot's life, but simply to announce his death to this body, and to place a fitting tribute to his worth in the annals of the Seminary.

Asheville, N. C., May 10, 1902.

YOUNG PEOPLE'S MEETING.

This was called to order at 8 o'clock p. m. Thursday, May 8, by President L. O. Dawson. After singing "Coronation" Bro. M. D. Jeffries led in prayer. After another song the President announced that the next thing was the election of officers. On motion of H. C. Kossamon, of Mississippi, the Secretaries were instructed to cast the ballot for L. O. Dawson, Bren. E. S. Candler, member of Congress of Georgia, and H. E. Tralle, of

Kentucky, were chosen Vice-Presidents.

The Committee on Nominations then reported as follows: For State Managers—T. M. Calloway, Alabama; O. C. Coleman, District of Columbia; R. Van Denter, Georgia; O. V. Edwards, Louisiana; Arthur F. Ake, Mississippi; T. Neil Johnson, North Carolina; J. O. Rast, Tennessee; George W. Troest, Texas; T. V. O. K. Iley, Arkansas; W. A. Hobson, Florida; Carter Helm Jones, Kentucky; Curtis Lee Laws, Maryland; A. W. Payne, Missouri; J. D. Chapman, South Carolina; J. O. Moss, Virginia.

The President then presented as the first speaker Bro. M. O. Peters, of Maryland. Bro. Peters' subject was "Baptism," a doctrinal discussion. The speaker said the doctrinal side of any subject is necessarily dry. A little over two years ago Bro. Peters began the study, and, as a result, left a prominent position in the Presbyterian church to become a Baptist minister. Many say that baptism is only a symbol. So is our flag a symbol of our nation, but it is the symbol of our honor, of our faith, of all we hold to be dear and true, the symbol of our liberty and independence.

The evening meeting was closed with prayer by Bro. Taylor, of Virginia. Asheville, N. C.

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One who will bring good references may take our Combined Course and pay 40% of the tuition after accepting a position payable \$5 each month. No security will be required. We will secure the position or refund cash payment. Write for catalogue and full particulars of this special offer. Address (at either place) Drangon's Practical Business College, Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Shreveport, Galveston and Ft. Worth.

A Mother's Milk

may not fit the requirements of her own offspring. A falling milk is usually a poor milk. Borden's Eagle Brand Condensed Milk has been the standard for more than forty years. Send for book, "Babies," 71 Hudson St., New York.

The American Baptist Educational Society have agreed to give \$35 000 to the endowment of Baylor University, provided \$125 000 is raised. It will be raised with ease.

The DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO.

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FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

WILLIE'S QUESTION.

Where do you go when you go to sleep? That's what I want to know, There's loads of things I can't find out, But nothing bothers me so.

Nurse puts me to bed in my little room, And takes away my light; I curl up in the blanket warm, And shut my eyes up tight.

Then off I go to the fannest place, Where everything seems queer; Tho' sometimes it is not funny at all, Just like the way it is here.

There's mountains made of candy there, Big fields covered with flowers, And lovely ponies and birds and trees, A hundred times nicer than ours.

Oh, dear mamma, I see you there, And sometimes papa, too; And last night the baby came back from heaven, And played like he used to do.

So all this day I've been trying to think, Oh, how I wish I could know; Whereabouts that wonderful country is, Where sleepy little boys go.

-The Independent.

MELISSA'S SUCCESS.

BY ROSE HARTWICK THORPE.

Good morning, Mrs. Thompson. I saw you sitting on the porch perusing apples, and I thought I would run over and chat with you while I shall pass for dinner.

Mrs. Clark, short and stout, waddled up the path leading from her own back door. The path was well trodden, and the hinges of the mid-way gate in the partition fence were kept bright by constant use.

"I brought my apples out here on purpose, hoping that you'd take the hint and come over. Getting apples ready to dry is tedious work, and they're too heavy to take to a neighbor's," said Mrs. Thompson, cordially. Then raising her voice, she called:

"Melissa, bring my sewing chair for Mrs. Clark."

"I didn't come to make bother for you," interposed Mrs. Clark. "I had just as soon sit down on this top step, and lean against the house. I can as easily may as well make myself at home to me. I never did see anything grow like this rose bush. If it keeps on at this rate you'll have to cut a hole through it in order to see what your neighbors are doing." She laughed cheerily, and as the woman Melissa appeared with the rocker.

"Whatever Melissa undertakes turns out a success," affirmed Mrs. Thompson with pardonable pride as she glanced towards her pretty, rosy-cheeked daughter who blushed becomingly.

"O ma, you've forgotten the bread that even the chickens couldn't eat," reminded Melissa.

"No, I haven't," laughed her mother. "Neither have I forgotten that I set that bread myself. You to one if you'd had the whole management of it from the start it would have been all right."

"Now, ma," began Melissa, but Mrs. Clark interrupted her.

"Tain't no use for you and your ma to quarrel over that bread. I reckon that she's about right though, for everybody in Plunkettsville knows that whenever you put your hand to it pretty likely to turn out well, whether it's a picnic, or a church social."

"That's because I go to work with a vim. Any one can do it as well as I," replied Melissa, modestly.

"That's just what responded Mrs. Clark, emphatically. "They don't try."

She settled herself comfortably in the rocking chair, and lifting the pan containing the peas from the dishpan she placed the latter on the floor at her side. In a moment she had the pods, emptied the peas into her suspension tap, and arranged the pan in a convenient position for receiving them when shelled. Having completed her arrangements she satisfactorily she took a handful of peas from her lap and began her work. "It's just as Melissa says, working with a vim," she added, rocking slowly back and forth. "And not only that but sticking right to it through thick and thin. I've never seen any man or woman do it so well as she does. It's the quiet, persistent kind, like Melissa, who keep the world going."

"It's just amazing how Melissa does succeed with her peas!" remarked Mrs. Thompson, complacently, for this was a subject that interested her to the bottom of her material heart. "I've never seen people work so hard as she does."

Mrs. Clark gathered the corn of her apron in one hand, and rising deliberately, reentered a transient pan that had rolled to the floor, and deposited it in the dishpan. "I've never seen people work so hard as she does," she said, "but peas are peas, and there's no relying on the spot they're going to hit. As I was saying a minute ago, when a body's got a faculty for anything, why that's the thing they ought to do, and since Melissa's got a faculty for succeeding I just wish she'd undertake to make John Andrews quit drinking, and behave himself."

Melissa, on delivering the chair to Mrs. Clark, had gone back into the roomy kitchen, and was standing by the sink washing the milk dishes. Her elbows were tucked above her dimpled elbows, and the wide strings of her fresh gingham apron were tied in a neat, large bow exactly in the center of her slender waist at the back. Her face, like one of her own sweet flowers, was turned appreciatively toward the window, which, opening upon a picturesque daisied whiffs of mignonette to fill the kitchen with perfume. The two women sat just beyond the window and the murmur of their voices came to her, but her own thoughts absorbed her, and she did not heed the sound of Mrs. Clark's attention until the name of John Andrews was spoken in connection with her own. Perhaps other words had reached her only to drift past her, but these found instant lodgment in her heart. A quick blush spread over her sensitive face, and she began to rattle the dishes noisily.

Did Mrs. Clark suspect—did any one suspect—that she liked John Andrews more than she ought, she wondered. "He's as handsome and good-hearted a young fellow as I ever knew," replied Mrs. Thompson, reflectively. "What a pity that he is spoiling his life with drink. He's a good fellow, but he can't say 'no.' You mark my words, Mrs. Thompson, there's more young men go wrong in this life for not saying 'no,' and sticking to it, than because they're any real hankering after the deed."

A moment of sober meditation followed this comment. Mrs. Thompson's paring-knife, quartered, oiled and slipped a juicy look-no-farther. Mrs. Clark shook the handful of peas into the pan, then she said in her clear, far-reaching tones: "It's a great trial to his ma, I can tell you. She sees great store in him, and no one else here but that he's been a good one. He's in the pen, no matter what the future may be, providing for her as few years would have done. He's been her only support since his pa died when he was but fourteen, and he's fixed up the place considerable."

Melissa, having finished the milk dishes, and turned the peas bottom side up on a bench in the sun to sweeten, was now brushing invisible dust from the window-sill and chair-back. Her face, like her mother's, was as clear, far-reaching tones: "It's a great trial to his ma, I can tell you. She sees great store in him, and no one else here but that he's been a good one. He's in the pen, no matter what the future may be, providing for her as few years would have done. He's been her only support since his pa died when he was but fourteen, and he's fixed up the place considerable."

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"That's true enough, but can you put your finger on one serious, sensible thing they've done since they came here? There's been mistakes, but I don't know. If there hadn't been another thing but the raising of John Andrews it's enough to make every decent person in Plunkettsville despise them."

"The intensity of Mrs. Clark's opinion on this point was evident by her emphatic gestures, and the rapid tapping of her foot on the porch floor. These, however, acted as an outlet for her overcharged feelings, and she was her own serene, composed. Her face, like her mother's, was as clear, far-reaching tones: "It's a great trial to his ma, I can tell you. She sees great store in him, and no one else here but that he's been a good one. He's in the pen, no matter what the future may be, providing for her as few years would have done. He's been her only support since his pa died when he was but fourteen, and he's fixed up the place considerable."

"For my part," she began, "I don't see how any human being can drink and work, and do what he knows is wicked and sinful, when, if he stops to think at all, he must remember that he has been condemned to death, and that the sentence is likely to be carried out any minute. It's a terrible thing, living as one does right on the verge of the grave. Oh, you needn't look at me that way, Melissa Thompson," for Melissa had come to the door while she unrolled

her sleeves and buttoned the hands of them about her slim wrists. "I know I don't look as if I ever considered death, or any other serious subject, for I'm one of your loafing loafers. But this needn't interfere with keeping one's account in fairly good shape, so that if the summons comes sudden like there's no need of hasty-berly and anxiety getting ready to go. Isn't that the regular coming down the street? Yes, I thought I couldn't be mistaken in that old white horse of his. Well, I'll have to run home and get my rags down from the garret before he gets to our house. Now do run over real often, Mrs. Thompson, and let me know just bring your crocheting, and sit with me any time."

She passed down the path towards the gate in the partition fence, and was too far away for any response from mother or daughter, before she ceased speaking. The morning's conversation was soon forgotten by the two women, but Melissa remembered it, and a great desire to save John Andrews for his mother's sake, and for her own sake, took possession of her. A serious thought had dropped into the tranquil lake of her being that morning disturbing its peaceful waters, and the ripples of it agitated her with feverish restlessness. The Andrews home lay a quarter of a mile beyond the widow Thompson's place. John always passed by on the Thompson side of the street, and when Melissa was among her treasured flowers, he would stop and say a few friendly words and the exhalation of heart sentiments which neither at the time suspected. The swift, rosy flush that swept her face as his approach, the tell-tale light in her lifted eyes, the fragrance of mignonette that seemed to cling to her, impressed her sweetest personality upon him, until he came to look forward all day to the home going and Melissa. In his thoughts he called her "little mignonette," cherishing the remembrance of her as part of his nobler, truer self, and religiously excluding any suggestion of her from those hours when his baser self controlled him. He had not realized how strong the chains that bound him were, until he had tried to break them. Being too honorable to offer her a slave in bondage, he set a seal on his lips, and thought his secret all his own, while she, with maidenly modesty, gazed at her with admiring eyes, those ineffable lips of the soul, confided it whenever they met, and words could only have emphasized it the confession.

[Continued next week]

"I COULDN'T STOP THIS BITING..." A young backwoodsman who guided me on a trout fishing expedition, pointed out to a certain lake where he said that the winter before he had gone fishing for pickerel through the ice, and while he was watching the pickerel, suddenly the large lake trout began to bite, and he was so successful he caught twenty-five pounds of them. "I quietly remarked, 'If it not against the law to catch trout through the ice?' He looked at me whimsically, and said, 'O, yes, but then, I couldn't stop their biting.' I think there are a good many young people who excuse themselves for their sins in much the same way. They put themselves into positions where they are tempted to do something reasonable thing, and then say, 'O, well, I couldn't have done differently, situated as I was.' A man goes with drinking company, knowing that he will be tempted to strong drink, and then excuses himself for his sins by saying, 'I was in the circumstances in which he is placed. You cannot help temptation's coming when you put yourself in the way of it, but you can keep away from the places where you have every reason to know that you will be tempted.' - Endeavor Weekly.

In a West of England church one Sunday the bans were between two parishioners had been put up for the first time. After a few words the vicar was preceded by the proctor's clerk, who said: "Mr. B.—I want to speak to 'em. About those bans—can I have 'em changed?"

"Of course, if you wish," was the surprised reply. "You are not married, yet, or legally bound in any way." "Ah!" with a sigh of relief, "that's what I wanted to know. You see, I've been thinking it over, and, coming to me, I'd rather have her sister."

"You can please yourself," replied the vicar. "But, of course, fresh bans must be published." "Ah!" A pause. "Mr. B.—I paid 'em half a crown for 'em, and I don't want to pay another half crown?" "Naturally. If you change your mind so late in the day, you must expect to pay for it." "Ah!" A long pause. Then, with sudden resolution, "A w. well—leave 'em be as 'tis." - Selected.

IF WE ONLY UNDERSTOOD.

It was on a Pennsylvania sleeping-car coming East. All of the passengers had retired except one man, who, holding a crying baby in his arms, moved wearily up and down the car, kissing the downy head of the child, and speaking softly and gently to the troubled little soul, as he sought in vain to quiet it. A man is good for many things, but sometimes good for nothing, but when it comes to tranquillizing an irritable infant, he loses how largely his usefulness is impaired, and his pride is humbled into the dust.

A woman with a feeble voice, who had just awakened out of slumber, put her head out of a berth and yawned, in a tone of deepest indignation, "Take that child out of the car!" And, as if this was the signal for concerted action on the part of the passenger who had formed a combination for three different berths, and for one hour and fifteen minutes had been making the night hideous with his snoring, he rose and roused up and snatched out, "Why don't you carry that child to its mother!" And then a chorus of emphatic protests echoed along the car. "This is a gross imposition; where is the inducement?" "I'm not in a mood to be talked for in a man's mouth quivered, a sob choked in his throat. He drew the frail body down close against his breast, and kissed with infinite tenderness the tear-filled eyes, and then said, with the volleys of protest, was hushed a moment. "I would take the baby to its mother—God knows I could like to—the little one has been crying for her ever since we left her; but I can not take it to its mother, for she is in her baggage car in her coffin. I'm taking her back to her old home where she may sleep until Jesus comes, under the blue sky where she played as a child. The baby misses the touch of his mother's hand, and the sound of his mother's voice, and the smell of his mother's milk, and the sound of a strong man's sob unexpressed filled the car.

In five minutes twelve women were in the state of the car, headed by the fat man in his uniform, each woman with a wealth of tenderness in her face, and the fat man sobbing as if he had lost his best friend. "Forgive us; we didn't know. Poor little darling! You do love and always be with you, the baby." The third child laid its head down on a motherly woman's breast and was about to slumber by a lullaby.

"If only, in the way of life, our larger pity would be folded all about the broken hearts if we could only understand, and thus the weary way be sweetened to the sons of man by pouring in the balm of God!

Seek, then, to understand. Be slow to smile or chide; In patience God has given grace, So let that grace abide. - Wash word.

"REST IN THE LORD."

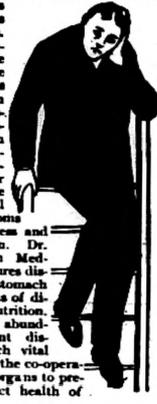
A young man, distressed about his soul, had called his friend to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heart-felt desires," after salvation, continually lamented that he did not feel any different in spite of all. "His present friend did not answer him at first, but presently interrupted him with the inquiry: "'W. did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued.

"Well the first was, I could not lie still. I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once." "And then?" "Oh, I found out I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink." "And is not God's word your

AT THE TOP.

It is a laudable ambition to reach the top of the ladder of success. But many a man who reaches the topmost rung finds his position a torment instead of a triumph. He has sacrificed his health to success.

A man can succeed and be healthy and be a success. He can heed Nature's warnings. When there is indigestion, loss of appetite, ringing in the ears, dizziness, spots before the eyes or palpitation of the heart; any or all of these symptoms point to weakness and loss of nutrition. Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. By perfect and abundant nourishment distributed to each vital organ it enables the co-operation of all the organs to preserve the perfect health of the body.



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worthy of your trust than the changeable sea? He does not bid us wait for the feelings; He commands us just to rest in Him, to believe His word, and to accept His gift. He will not let us sit down in rest in your place of ruin and death, and His word to you now is, 'The gift of God is eternal life, through Jesus Christ, our Lord.' - Rom. vi. 23.

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Children's Corner.

A FLY PROTEST.

One rainy day, when Tommy was looking out of the window, he saw a fly buzzing against the pane.

"I'll catch that fly," said he; and his little fat fingers went pattering over the glass until at last he chased the fly down into a corner and caught it.

"Let me go," said the fly.

"I won't," answered Tommy.

"Do let me go! You hurt me; you pinch my legs and break my wings."

"I don't care if I do. You're only a fly—a fly's not worth anything."

"Yes, I am worth something, and I can do some wonderful things. I can do something you can't do."

"I don't believe it," said Tommy. "What can you do?"

"I can walk up the wall."

"Let me see you do it," and Tommy's fingers opened so that the fly could get off.

The fly flew across the room and walked up the wall and then down again.

"M," said Tommy. "What else can you do?"

"I can walk across the ceiling," said the fly; and he did so.

"M," said Tommy again.

"How do you do that?"

"I have little suckers on my feet that help me to hold on. I can walk anywhere, and fly, too; I am smarter than a boy," said the fly.

"Well, you're not good for anything, and boys are," answered Tommy, stoutly.

"Indeed, I am good for something. I helped to save you from getting sick when the days were hot. Flies eat up the poison in the air, and if we flies had not been around in the summer to keep the air pure, you and baby and mamma would have been sick."

"Is that true?" asked Tommy, in great surprise.

"Yes, it is true; and now I will tell you something else. You are a bad, bad boy."

"I am not," cried Tommy, growing very red in the face. "I don't steal or say bad words or tell what is not true."

"Well, you are a bad boy, anyhow. It is bad to hurt flies. It is bad to pull off their legs and wings. It is bad to hurt anything that lives. Flies can feel, and it is bad to hurt them. Yesterday you pulled off my brother's wings."

"I never thought of that," answered Tommy, soberly. "I won't do it again. I'll never hurt a fly as long as I live, and be sure that I'll never hurt you."

"You won't get a chance," answered the fly, as he walked across the ceiling.—Our Little Ones.

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59c Yard—We have a beautiful quality of 8-11d-colored Henrietta, in tan only; these goods were sold for 86c and 75c.

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\$1.24 Yard—Mohair Jabon, the new and attractive fabric quite out of the ordinary, 46 inches wide, worth \$1.50 a yard.

\$1.25 Yard—44 inch Blisk and Wool Clairrette, worth \$1.50 per yard.

\$1.25 Yard—44-inch Wool Crepe de Chine, the proper thing for tucked suits, worth \$1.50.

Silks.

50 Yard—Washable Pongee Silk in new shades of tan, 30 inches wide.

75c Yard—Black Corded Silks in fancy cords and stripes, suitable for waists, 30 inches wide.

75c Yard—Beautiful quality of Figured Foulard Silks in latest patterns for dresses, in medium and dark colorings; green, navy blue, old rose, black and white, 31 inches wide.

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New Veilings.

25c Takes your choice of about a dozen new styles of these thin, becoming Face Veilings, worth up to 80c per yard.

35c Takes your choice of a lot of this Face Veils, in the very latest and most attractive styles seen this year.

48c For your choice of a lot of the very excellent Face Veils, worth 75c per yard.

New Chiffon Hat Veilings in this month's latest productions direct from Paris.

Men's Furnishings.

25c For garment for Men's light-colored, full-length, 11 under-wear; the shirt is long and half sleeves, the drawers well finished and stayed.

38c For Men's White Muslin Night shirt, no collar and collar attached, trimmed in white and colors, full length and width; usual 50-cent value.

75c For Men's Laundered Madras Neglige shirt, pinned and plain front; the shirt writer; the shirt is retailed everywhere for \$1.00.

Laces.

35c Yard—Beautiful Arabian Medallion lace, suitable for organizes, dresses and lawn, 3 inches wide; also comes 2 inches wide at \$24.

98c Yard—Equestre Black Silk Chantilly Lace, 9 inches wide.

98c Yard—Black Silk Chantilly Lace, 9 inches wide.

WHY FELIX AND MARY ANN WENT HUNGRY.

"Meow!" said Felix, "I want my supper."

"Meow, meow," said Mary Ann more softly, "where can the little mistress be? The white folks are all done eating."

"She has forgotten how hungry we are," sobbed Felix; "let's go to sleep, and then we'll not mind."

So Lucia's two kittens cuddled together, and went to sleep hungry. Poor little kittens!

But where was Lucia? Ah, this little girl was tired of her own work, and had undertaken to do somebody else's.

When supper was over, it was always Lucia's duty to carry a little tin pail out of the pantry, and fill it with milk for Felix and Mary Ann; but to-night the little girl's head was bent on doing something very clever, "s'prising" mother.

There was to be company in the parlor presently, and out in a little cool back room there was a box of roses and similar waiting to adorn the mantel. Lucia slipped down from her place at the supper table, and stole away.

"I know I can fix 'em jus' bootiful," Lucia was saying to herself as she lugged the big box along, stepping very softly past the dining-room door, for fear mother and auntie would not let her. Mother and auntie, chatting over their peaches, did not hear her pass the door, but they did hear, presently—oh, my! my!! such a crash, and cry, and wail.

And when they flew to the parlor, there, on the tiled hearth and the fur rug, was a heap of broken china, crushed roses, and a little girl with a face cut and bruised with broken glass.

That night when the "company" came, there was a large wet spot on the floor, and there was a chipped place on the tiles

and a bare place on the mantel, and a little tied-up and court-plastered girl in the nursery bed, and a very unhappy mother, and a flustered auntie, and two hungry kittens!

Do you see how many wrong things would not have happened if one little girl had done her own next little duty, instead of reaching out after mother's and auntie's grown-up duty? But Felix and Mary Ann never knew why they had no supper that night.—Ex.

A newboy had come to school fresh from the country, and the ready "sir" and "miss" of the city child were quite unknown to him.

"What's your name?" queried the master.

"George Hamilton."

"Add 'sir' to that, boy."

"Sir George Hamilton," came the unexpected reply.—Boston Courier.

THE DOCTRINE OF MISSIONS.

(Continued from 7th page.)

might not perish, but have everlasting life." "My soul is exceeding sorrowful even unto death." "I have a baptism to be baptized with; and how am I straitened till it be accomplished?" Oh cruel cross of Calvary, thy blackened shadow fell along the pathway of Jesus Christ from Jordan's bank to Golgotha's knoll, and out of the shadows the forked tongues of the serpents of death gleamed in terror all the way. It is told by some one that in the construction of the carpenter's shop of Joseph of Nazareth, when the skylight was finished two pieces of timber were so left that their shadow made a cross on the work bench in front of the young carpenter. I suppose this to be merely a legend, and yet, Oh suffering Redeemer, was there ever an hour from the first announcement of thy public ministry until noon on block Friday, that the shadow of the cross did not sadden thy soul?

It is not my purpose to speak at length of the extent of the atonement. That might be an interesting subject at another time. But if ever we are to be great missionaries and carry out in any worthy sense the purpose of our glorious Redeemer, not a jot or tittle of the magnitude of His suffering or the depths of His agony can be lost. If the religion of Jesus Christ is something better than something else, if it is simply an improvement on humanity, well may our ardor cool. The salvation we are set to proclaim, the light we are to hold up before this world and the glorious Gospel of redemption and life that we are to preach in Jesus' name is the unique thing in this universe, sanctified and dignified by the death of the Son of God on Calvary as the only provision of Divine wisdom by which man could be saved. Hear him as he exhorts in *Getsemane*, saying, "Father, if it be possible, let this cup pass." If it is possible to save men in any other way, to fulfill Divine purpose by any other means, to keep the Divine covenant apart from this agonizing experience, let it pass.

If ever in our minds there is a shadow of doubt that the atonement of our Saviour is a reality and a real necessity in the salvation of the sinner, the power that illuminates Christian effort and fires the heart of Christian enthusiasm has been put out. The soul that is not kindled at Calvary can never be the light of God, blazing in heathen darkness.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Take this thought out of the gospel we preach and the system is no more than a plan of political government or an order of social life, and while we may become in some sense civilized, and come forth as philanthropists and benefactors of mankind, we shall be impotent and helpless to lift up a lost world. If Anthony declared that Caesar's wounds had tongues, what may be said of Jesus Christ's? The nail prints in his hands, the thorns on his forehead and the spear mark in his side give point and power to the truth of his grace. We are not sent forth as apologists, nor are we to compromise. It is ours to preach the gospel of life through Jesus Christ, the crucified and risen Saviour, and only when we thus preach have we the right to expect the presence

and power of the divine Spirit of God, who is given to emphasize what is said in the hearts of those who hear. A Spirit-filled ministry is a missionary ministry, imbued with the life and death of the Son of God. Speaking with all reverence, the divine Spirit can make no practical use for salvation of the man who "bears not the marks of the Lord Jesus."

As to the extent of the atonement, let none of us fear that God's provision of extent will fall of the fullness of his commandment. If he has said to us, "Go into all the world and preach the gospel to every creature," let us not fear that the atonement will be ineffectual where we go. Let us not imagine that there is danger of our speaking without the lines of God's gracious provision for sinners. It is ours to tell the glad story of redeeming grace, and it belongs to the commission of the Spirit of God to apply the work of Jesus Christ, and about this we need not give ourselves chief concern. Let it be ours to bear the blood stained banner forth and prayerfully and confidently let us leave it with God's Spirit to apply the efficacy of that death on Calvary for sinners. Oh cross of Christ! A gleaming radiance, without the cloud that hung over Golgotha, has streamed across the ages, and never will there be doubt enough or darkness enough to obscure its quenchless light. "Jesus saves, Oh wondrous story!" The happiest reflection that comes to us with regard to the loved ones that have gone before is the record of their salvation by simple faith in Jesus Christ. The sweetest comfort that comes to the aching heart, overwhelmed with the duties and trials of life, is the abiding faith we have in the present power of the Son of God to save. The greatest heritage that we can leave to our children is the assurance of the efficacy of the blood of Christ to cleanse them from all unrighteousness. The most heavenly enthusiasm that thrills our souls is the privilege of commending to other people the joyous hope of our Saviour's love.

IV.—EXPERIENCE, DUTY AND DOCTRINE ARE INCLUDED IN DIVINE PURPOSE.

Note how this remarkable circumstance about which we are speaking concludes, "As many as were ordained to eternal life believed." Possibly one of the weaknesses of our representation of the Son of God in the world is that we have been disposed to ignore one element of divine truth in the advocacy of another. It will not avail to magnify the duty and privilege of the children of God to carry the gospel to the lost by stirring or ignoring the eternal sovereignty of Almighty God. Our Convention sits to-night in the heart of a territory of country that has been divided and weakened, contending for and against this sublime truth. A large element of our people who have magnified the doctrine of sovereign grace have done it at the expense of sovereign duty, and others, unable to comprehend the relation of the two, have magnified Christian duty at the expense of sovereign grace. God, more willing to place his hand of approval upon the progressive, has added his sanction to the preaching of the men who have emphasized duty so that those who have laid the heavier emphasis upon sovereignty have greatly diminished from the day of their separation. While we may not be able to harmonize human freedom with

divine sovereignty, what objection can there be to a fuller recognition of the simply sublimity of both.

When will we learn that the sovereign purpose of God is inclusive rather than exclusive. Our disposition toward this great truth of God's Word has been one of dread and fear. When will we know that it is only our Father's will set forth in definite terms; and not the iron fate of a despot. Election, predestination and foreordination are words emphatic of God's holy purpose of good. If we could only see the great loving heart of our Lord couched in these terms, how different they would appear. The infinite love of God in heavenly harmony with infinite wisdom and justice result in divine purpose—the very best possible purpose, and that is God's purpose. His divine character expresses itself in an ordination, and that is divine fore-ordination. God's holiness expressed in accord with man's nature results in election, and that is eternal election. Let us widen out the meaning of these deep things. And instead of restricting sovereignty to the election, predestination and calling of the few, give it a meaning commensurate with the commission. God is not a dreamer. Jesus Christ has not sent us outside the limits of electing love, nor ordered us beyond the lines of atoning mercy. The Lord sweeps us out into the high seas of his glory and enable us, with Paul, truly to exclaim: "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out. . . . For of him and through him and to him are all things; to whom be glory forever."

CONCLUSION.

Patience, my brethren! The kingdom is coming. The Saviour said to his weeping disciples: "I will not leave you comfortless." "We fight not as they who beat the air." The Holy Spirit is in the world, and is using us to teach the world of sin, of righteousness, of judgment, and he is not brought to extremity.

These years of faithful service of our fathers shall not fall of a rich heritage. "Blessed is he that goeth forth and weepeth, bearing precious seed, for he shall doubtless come again rejoicing, bringing his sheaves with him."

We have been kept in the kindergarten and primary what seems to us too long, but the time is coming when we shall have something of a missionary education. The Sunbeams, the Sunday-school and the Seminary are destined to give us a generation of Christians who will have received a drilling in the teaching of our Lord on this subject far in advance of former generations. Oh blessed day of grace! Next to the coming of the Lord himself, when he shall come in power and great glory, shall be the day of missions. When the glad hearts of the saved of the Lord shall take up the Master's bequest to the world—the glorious heritage of gospel privilege; and carry it forth to every nation and kindred and people and tongue.

"Angel" and its kindred "evangel" are two of the sweetest words in our language. And well may the words have similar origin, for the evangel of earth and the angel of heaven are kindred spirits.

John in his vision on Patmos saw an angel flying through heaven carrying the everlasting gospel to every nation and kindred and people and tongue. Sweet angel of vision, I would

**—THE—
Sterling Oil Co.**

OF BEAUMONT, TEXAS.

CAPITAL STOCK, \$100,000.

OFFICERS:

DR. T. E. CRANFILL, President and General Manager Waco, Texas.
DR. J. T. HARRINGTON, Vice-President, Waco, Texas.
MR. J. B. COOPER, Treasurer, Waco, Texas.
MR. J. W. PINSON, Field Manager, Beaumont, Texas.

DIRECTORS:

T. E. CRANFILL, J. T. HARRINGTON,
JOHN B. COOPER, J. A. HARRISON,
of Waco, Texas.
J. W. PINSON, of Beaumont, Texas.

The "Sterling Oil Company" of Beaumont, Texas, received its Charter under the laws of Texas on the 8th of March, 1903.

The Company is capitalised for \$100,000, divided into one million shares, at 10 cents per share, par value.

The purpose of its organization is to produce and market oil and to make money for its stockholders.

Two Months:

Two months of progress finds the Company in the following condition:—The Company owns in fee simple two tracts of land in the gusher district of Spindle Top Heights, Beaumont, Texas; one tract being located in block No. 23. On this tract of land we have a contract for three guaranteed gushers, one of which is now completed and from which we are now delivering oil on our contract of \$2,700.00 worth per month from these wells. We are now drilling a second well on this tract, and when it is completed will begin on No. 3.

Sterling No. 4.

Sterling No. 4, located in block 27, from which we are now delivering oil. We have contracted to deliver from this well 20,000 barrels of oil per day, provided this amount can be delivered through our pipeline. No. 4 is one of the best gushers on the field and its present capacity is more than 50,000 barrels at the mouth of the well.

Progress.

The progress of this Company has been phenomenal, and its condition is such that we will be able to pay a 5% dividend on or about June 15th.

Stock.

We are offering a limited amount of this stock at par, or 10 cents per share, allowing no one to purchase less than \$10.00 worth of stock. The amount that we shall sell will be limited. It will therefore be necessary for those who desire to purchase this stock to send in their orders at once. All who purchase stock by June 15th will participate in the dividend.

Strong Points.

The strong points for an investor in this Company may be summed up as follows:—The small capitalization enabling the Company to pay larger proportionate dividends than those capitalised for a greater amount. The number of wells owned by the Company, completed and in process of development, are exceeded by only about two other Companies on the field. We also are procuring a number of valuable leases in the surrounding territory.

Management.

The management of the Company is in the hands of men of character and business ability. The President of the Company, Dr. T. E. Cranfill, is General Supervisor for Texas for the Mutual Reserve Life Insurance Company of New York. The Vice-President, Dr. J. T. Harrington, is one of the most prominent physicians in Texas, and is the city physician of the city of Waco. Mr. J. B. Cooper, Treasurer, is assistant manager in this city of the well-known cotton firm of McFadden & Co., of Philadelphia.

References.

For information regarding the Company and its management, we take pleasure in referring you to the Citizens National Bank of Beaumont, Texas, to R. L. Cox & Co., of Beaumont, Texas, Mr. G. W. Carroll, of Beaumont, Texas, the First National Bank of Waco, and the Citizens National Bank of Waco, Texas.

Facilities.

The President and Vice-President of the Sterling Oil Company are also on the directory of a Refining and Transportation Company, which position will enable them to always find a ready market for the Sterling Oil Company, as well as procuring transportation facilities.

Remember that the price is 10 cents per share and no orders received for less than \$10.00 worth of stock.

Send all orders for stock to Dr. T. E. CRANFILL, President and General Manager, Waco, Texas.

not detain thy heavenly flight, nor stay thy rapid wing, but I would have thee hover over this assembly of the saints of God and breathe on us until we shall know that thou art only a divinely inspired pen picture of ourselves, when we shall indeed become the evangel of God, carrying the everlasting gospel to every nation and kindred and people and tongue. Thou hast never been lost in sin. We know a love thou canst not learn. The love of a sinner, saved by grace.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 25.

PAUL AT ANTIOCH IN PISIDIA.

Acts 13:43-52.

MOTTO TEXT.—"Through this man is preached unto you the forgiveness of sin."—Acts 13:38.

Pisidia was a province in Asia Minor, but it was a barbarous country which the Romans did not have under full control. The roads were infested with robbers. Antioch was its chief city, and was on the great Roman highway, which ran from east to west through Asia Minor. Thus it was a center of trade, and, therefore, had its Jewish colony.

"Now when the congregation was broken up."—According to their usual custom Paul and Barnabas went to the synagogue on the Sabbath. And, as was also the custom when noted brethren visited the Jews, they were asked to speak. Paul's sermon differed from any preaching they had ever heard, and excited great interest and attention. As the apostles went out many of the Jews and Gentiles who had become proselytes to the Jewish religion followed them, and were saved by their faith in the preached Gospel, as is shown by Paul's exhortation to them to continue in the grace of God. Grace is a richer word than love, because it means love and favor shown to the undeserving, and thus sets forth the greatness of the love of God to fallen creatures.

"And the next Sabbath day came almost the whole city together to hear the word of God."—Those whom the apostles had persuaded had rejoiced to talk of the grace of God which had saved them to all in the city. If all Christians delighted to talk of the grace of God, sinners would crowd the churches. Paul and Barnabas probably spoke in different places that more might hear.

"But when the Jews saw the multitudes, they were filled with envy."—They had never been able to make such a stir in the city, and the rabbis no doubt thought themselves more eloquent men than these after whom the multitudes were going. "And spoke against those things which were spoken by Paul, contradicting and blaspheming."—The words which they spoke in regard to the crucified Nazarene were blasphemous, because he was God.

"Then Paul and Barnabas ceased hold, and said."—It is not meant that they were ever cowardly, but that they spoke even more strongly than they had done. The Jews thought their opposition would cow them into

silence. It had the opposite effect. "It was necessary that the words of God should first have been spoken to you."—Such was the will of God, that the Gospel should be preached to his chosen people. To the Jew first and also to the Gentile. Into whatever city the apostles went they sought out the Jews. "But seeing ye put it from you and judge yourselves unworthy of everlasting life."—"This mode of speaking is not common; it rests on the Jew view that a man's actions may be taken as his own self-pronounced verdict as to his character and desires."—Heck etc. "Lo, we turn to the Gentiles."—Not the Gentiles spoken of previously, who were Jewish proselytes, but to the heathen in the city. Paul did not mean that he would not seek out and preach to Jews in other cities as he had been in the habit of doing, but that there in Antioch, they would preach to the Gentile.

"For so hath the Lord commanded us, saying, 'I have set thee to be a light of the Gentiles.'—To the Jew first as commanded, but also to the Gentiles. The quotation is from Isaiah 49:6 Salvation came from the Jews, but it was not confined to them. Our Lord was a son of Abraham, but he came to save men out of every kindred and tongue and people over the whole earth.

"And when the Gentiles heard this, they were glad and glorified the word of the Lord."—There could never be a cause of rejoicing at all comparable to this—that salvation from sin was offered to them. It was life from the dead, and eternal life. "And as many as were ordained to eternal life believed."—Arminians have tried in vain to find some way of breaking the force of these strong words which set forth the great Baptist doctrine of predestination, election and effectual calling. But the Greek will admit of no other translation. "No man can come unto me," except my Father draw him. Fallen man is willing to allow the grace of God, but he cannot endure the thought of sovereign grace. But God's sovereignty is the great joy of his saints. They know that if God had not chosen them, their carnal hearts would never have chosen him.

"And the word of the Lord was published throughout all the region."—Partly by the opposition of the Jews and partly by the happy saved Gentiles.

"But the Jews stirred up the devout and honorable women, and the chief men of the city."—Many of the wives of the leading men had become proselytes from heathendom to the worship of God. They were very zealous in the Jewish religion, and were ready to do all to defend it. They stirred up their husbands, the chief men of the city, and by this means Paul and Barnabas were driven from Antioch.

"But they shook off the dust of their feet against them and came unto Iconium."—A city in Lycaonia, sixty miles from Antioch. The Lord had commanded to shake the dust off the feet as a testimony against those cities from which they were driven.

"And the disciples were filled with joy and with the Holy Ghost."—The believing Gentiles were left behind in Antioch. The apostles had left them, but the Holy Ghost remained with them.

For Sick Headache Take Herber's Acid Phosphate. Dr. E. J. WELLS, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility." Gives quiet sleep.

CANCEROUS ULCERS

develop sometimes from very trifling causes, and when and where you would least expect them. A boil, or abscess, burn, blister, wart, tumor, mole, or the simplest little pimple may be the beginning point of a malignant, frightful looking Cancerous Ulcer.

Apparently there is no difference between a Cancerous and Common Ulcer when they first make their appearance, and for this reason every ulcer, no matter how insignificant or harmless it may seem, and all slow healing sores should excite suspicion and cause alarm, particularly if any of your ancestors ever had Cancer, or you have good reason to think your blood is impure; for the sore, after all, is only the outgrowth, the external evidence of polluted blood, and nothing can check its progress until the cancer tainted, vitiated blood has been purified. All efforts to heal the ulcer by means of salves or other external remedies will result in failure, for such treatment can have no possible effect upon the deadly germs and morbid matter that form in the blood and are carried through the circulation to the sore.

MOTHER, TWO AUNTS, AND ONLY SISTER DIED OF CANCER OF THE LEFT BREAST.

I had a Cancer on my left breast, which caused me great pain for three or four years. At times the pains were deep and shooting. The ulcer discharged yellow and rather offensive matter. I had given up all hope, as the doctors gave me no relief. My mother, two aunts and an only sister died of Cancer of the breast, and I am satisfied that I, too, would have been gone but for S. S. S. I felt some better after the first bottle, and after using only seven bottles, was cured. This was several years ago but have seen no signs of the Cancer since. I would urge all who are suffering from the disease to give S. S. S. a trial. Belton, Mo. Mrs. JAMES CASSELL.



A SMALL SORE CAME ON THE INSIDE OF HIS LIP.

About the first of February, 1899, I noticed a small lump on the inside of my lower lip. It annoyed me considerably; the doctor cauterized it and in a few days it dropped off, but shortly after another came and broke into an open sore, and in spite of the large number of remedies I tried, it would not heal. I then went to another, and he gave me something to put on the sore, saying if it did not cure he would cut the sore out. I used his medicine, but received no benefit. I decided a blood purifier was what I needed, and began to take S. S. S. The ulcer was growing rapidly, with some pain and a crawling, creeping feeling. At first S. S. S. seemed to make the sore worse, but this soon changed, and after I had taken seven bottles the place healed entirely; my general health improved and I am as well now as ever and no signs of the disease have been seen since. Hollands, S. C. W. F. BROWN.

WOULD SCAB OVER, BUT NOT HEAL.

Mr. Jno. Masile, Owensboro, Ky., writes: "About three years ago a blister came on the right side of my nose. It grew steadily in spite of efforts to heal it up; the pain was not very severe at first, but increased when the sore began to inflame and discharge matter. At times the place would scab over and appear to be getting well, but the scab would drop off, leaving a red, angry looking ulcer. I had almost despaired of ever curing the Cancer when my attention was called to S. S. S., and after taking a few bottles the Cancer began to gradually grow smaller, the discharge stopped, and I was relieved of the terrible disease."



Cancerous Ulcers can be reached only by a remedy that acts upon and through the blood system, and this is just what S. S. S. does. It goes to the fountainhead of the disease, and drives out the germ producing poisons which cause the ulcer, and purifies and builds up again the deteriorated blood. This is the only true and logical treatment for sores of this character.



By the use of S. S. S. the ulcer is supplied with pure, strong blood, which quickly allays the inflammation and forces out all the irritating poisons, and allows the sore to heal naturally and permanently. S. S. S. acts also as a tonic, and where the constitution has become debilitated and weakened, it restores vitality and strengthens the nervous system, and helps the appetite and digestion. S. S. S. contains no Mercury, Potash or other minerals, but is guaranteed purely vegetable.

Those having a chronic ulcer or sore of any kind that is slow in healing, whether located upon the body or internally, will receive medical advice and such special information as they desire free of cost. Book on Cancer and Other Diseases of the Blood sent free. THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

THE LANCASTER OIL COMPANY, LANCASTER, KY.

Owners of the Celebrated "Wagon Farm" on Little Neckland Creek, Knox County, Ky.

A Short Sketch of Its Officers and Directors.

William H. Kinnaird, the President of the Lancaster Oil Company, is a retired Banker, a successful business man, in his eightieth year, and it is said of him that he has done more for Garrard County than any other man within its history.

R. G. Ward, its Vice President, is a successful merchant and lumber dealer, owner of one of the planing mills at Lancaster, always characterized by clear headedness and prudence in business ventures.

John J. Barton, a coal and general merchant, who has been quite successful for so young a man, is Treasurer of the company.

Lewis Herndon, the secretary, is nineteen years of age, graduated in the High School of Lancaster, attended Central University at Danville and is now a student of law. He is a grandson of the President, Mr. Kinnaird.

Geo. M. Patterson, one of the directors, is B. R. and Express agent at this place, a successful and general merchant, an abolitionist of ability, and one of the ablest lawyers in Lancaster and now the owner of the electric plant at Corbin, Ky.

capably and skill, with large works in Lancaster, is characterized by great industry and skill.

J. B. Kinnaird is an eminent physician, with a leading practice at Lancaster.

Thos. W. Barnett is a leading and successful merchant, and a cool, clear headed business man of fine address.

William Herndon, a successful lawyer of Lancaster, one of the original incorporators, is counsel of this company.

The above gentlemen are the original incorporators.

DEAR RECORDER:—I am not able to reconcile your teaching with regard to the time of the regeneration of Cornelius; with what is said in the exposition of the Sunday-school lesson on the conversion of the eunuch. I cannot find better evidence of the regeneration of any one mentioned in the Bible than are recorded with regard to Cornelius. He was devout, fearing God and working righteousness, praying constantly and giving alms. He pleased God, and hence had the faith that justifies. He obeyed God as promptly as Abraham did, and as readily as the eunuch did, and had the spirit of obedience as readily before he sent for Peter as he had when, with all readiness of mind, he attended to the things spoken by him (Peter); and was afterwards saved in the same sense in which

Timothy was saved, by taking heed to himself and the doctrine, and so Paul knew that his imprisonment and bonds might turn to his salvation through the prayers of the Philippians and the supply of the Spirit of Jesus Christ, in some measure like baptism saves, and as Abraham was justified by works after having been justified by faith.

R. W. MOREHEAD.

DEAR RECORDER:—I have announced in your next issue that Rev. B. B. Bailey will preach the baccalaureate sermon of Shelbyville College and that Dr. W. H. Felix will deliver the commencement address.

Yours fraternally, J. E. NIXON.

Shelbyville, Ky., May 10.

A CHANCE TO MAKE MONEY.

There are berries, grapes and peaches a year old fresh as when picked. I used the Daily Mail Cold Process. Do not heat or seal the fruit, just go to the top, keep perfectly fresh, and crisp almost until you can put up a bushel in ten minutes. Last year I sold directions to over 10 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I encourage my duty to give my experience to each and all, and please anyone can make use of it. I have no desire to be in a low-down, I will send you a trial fruit and full directions to any of your readers for six cents (10¢ two-cent stamp, postage, etc.) FRANCIS CARTER, 1005 E. 12th St.

Must read for amusement as well as for knowledge.—H. W. Beecher.



Leading Chefs & Pastry Cooks use Royal Baking Powder

Absolutely Pure

Makes the finest flavored, most delicious food

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

Items of Interest.

NEWS THE WORLD OVER.

The king of Italy pardoned the officers of the United States warship Chicago who had been arrested by the police and sentenced to prison for being drunk and disorderly on the streets of Venice.

There seems something strange in the deaths of three Congressmen so near together. Mr. Cummings was appointed on the committee to attend the obsequies of General Hoozear, but died before the time.

One of the apologetic offered for General Smith's infamous order which made even the Sultan of Turkey respectable and made Wegler an angel of mercy in comparison, was that the Filipinos had tortured and murdered Private O'Hara.

We mentioned before the eruption from Mt. Pelee, on the island of Martinique. The eruptions continued. Two steamers out at sea saw the whole top of the mountain blown off and a mass of fire fell on the city of St. Pierre, a place of 20,000 people.

A work of more than ordinary importance and interest has been recently inaugurated by the division of hydrography of the United States geological survey in a systematic investigation throughout the country of river pollution from city sewage and other like causes.

The prairie dog in Kansas multiply so rapidly that they are a pest, and Prof. Lantz, of the State Agricultural College, has been commissioned to destroy them.

The lack of coonmen for the merchant marine is so great that other nations are coming to employ Chinese crews and more. Last year, the "Spray" registered 13,000 British ships entered one port alone with Chinese crews.

In a bill for army organization along the lines recommended by Gen. Miles, and very different from the plan of Secretary Root. Senator Hawley, himself a veteran of no mean reputation, and the committee are decidedly of the opinion that a General was fought in forty pitched battles, and has been all his life in the army, knows more about military affairs than a New York lawyer.

The Legislature of Ohio made standard of railroad time legal. But in an insurance case the supreme Court had to decide as to the time of noon, and its decision is in favor of the sun and against the Legislature.

Machinery suffers, perhaps, as much from overheating as it does from general wear. In order to indicate when the motor parts have become excessively heated, a German inventor has devised a paint composed of a combination of the tincture of mercury and copper, a composition which, he claims, will turn color when heated bearings to which it is applied are red in color under normal conditions.

AMONG THE Churches

LOUISVILLE.

Walnut-street.—Prof. E. C. Dargan preached in the morning and Bro. J. P. Jenkins at night.

Broadway.—Prof. A. T. Robertson preached in the morning and Prof. J. R. Samped at night.

McFerran Memorial.—Bro. J. J. Hart, of the Seminary, preached in the morning and Prof. Robertson at night.

Chestnut-street.—Prof. J. R. Samped preached in the morning and Bro. H. L. Martin, of the Seminary, at night.

East.—Bro. Jos. Gwaltney, of the Seminary, preached at both hours.

Franklin-street.—Pastor Jenkins preached in the morning on "What-soever things are of good report," and Bro. H. W. Woodward, of the Seminary, preached at night.

Third-ave.—Pastor Allen preached in the morning on "Call to sleeping Christians," and at night on "Call to sleeping sinners."

Oakdale.—Pastor Hill preached on "How to be a good church-member," in the morning, and at night on "The Home." One baptized.

Southgate-street.—Pastor Clarke preached in the morning on "We shall be like Him," and at night on "Sirs, what must I do to be saved?" Two received by letter and one for baptism.

Portland-avenue.—Pastor Henderson preached in the morning on "Brotherly love," and at night on "Searching for the Christ." Two received by letter.

Parkland.—Brother Snyder, of the Seminary, preached in the morning on "Faith on his way to Home."

Clifton.—Bro. R. E. Bell, of the Seminary, preached.

Thirty-sixth and Grand.—Pastor Snyder preached on "Three epochs in salvation."

Twenty-second and Walnut.—Bro.

Wolford preached in the morning. Meeting at night in the interest of the young, led by Bro. Hoagland. Many of the pastors are in attendance at the Southern Baptist Convention in Asheville, N. C.

SEMINARY NOTES.

"I should be 'mighty glad' to do so, but the examinations have begun, and I cannot."

It is amusing to hear some of the names by which our Seminary is known, or, rather, unknown. The following are a few specimens: "North-ton Seminary," "Methodist Seminary," "Catholic Institution." It is remarkable that, regardless of the fact that it has been located in Louisville for these many years, you can hardly find a business man here that knows where it is located, or that there is such an institution in the city at all.

The following brethren attended the Convention: President Mallins, Dr. Carver, H. C. McGill, C. T. Willingham, Ohio, Anderson, H. E. F. Smith, J. C. Taylor, S. B. Wilson, C. O. Hoavner, J. R. Natt, J. F. Mitchner, Frank Roy.

THE STATE.

Pastor J. H. Spurlin writes: "After ten years' service as pastor of the Sturgis church, I resigned the work the second Saturday in April, to take my old and true home in the church which will call to serve them."

Bro. Theodore N. Compton writes: "I am just out of a good meeting with Pastor George W. Smith, of Parkview church, Shreveport, La. About 25 professions, with some 15 applications for baptism. Bro. Smith came to from the Methodist about three years ago as a result of the Dittler-Hall debate at Marmaduke, Ark. Bro. Smith has taken into Parkview church over 100 members in twelve months. He makes things move where he preaches, and at the present rate he will soon have one of the strongest churches in the South."

OTHER STATES.

Pastor Jo B. Rogers writes from Springfield, Ill.: "After a very pleasant labor of five years, I have resigned at Mowqua. During my connection with that church there have been over 200 additions, the church building improved, and a fine parsonage erected. It is a great church. I have accepted the place of assistant pastor of the Central Baptist church, Springfield, where you may send the RKOODANCE."

Pastor S. G. Mullins writes from Bartow, Fla.: "Last Sunday evening (May 4) we closed on the centenary of the church has ever witnessed. It continued three weeks, and ten days of the time we were assisted by Pastor J. T. B. Anderson, of the First church of Tampa. Bro. Anderson is a strong Gospel preacher, and endeared himself very much to all who heard him and in a special manner to the pastor. The meeting has resulted in a general religious awakening, not only in our church, but throughout the whole city. Those who were hard sinners and have been converted during these meetings, are now at work trying to lead their former associates to Christ. Before we began the special meetings there had been 11 additions since my coming here. During the special meetings there were 41 additions, making in all since my coming in January last 55 accessions to the church. Every department of our church work is increasing in interest and numbers. The Sunday-school has almost doubled in number and our congregations have more than doubled. The outlook is very encouraging. To God be all the glory."

The Religious Herald says: "Involving down this Convention number with a mass of pictures, we give as its special feature a group of intensely interesting articles, under the general head of 'Memories of Great Conventions.' There is no doubt that the great body of the readers of this Herald possess of intelligence and not little children, decidedly prefer the articles to pictures."

Mr. W. N. HALDEMAN, proprietor of the Courier Journal, was hurt by a street-car on Saturday last. He was supposed to be only bruised, and not seriously hurt, and as late as Sunday morning it was thought he would be able to be out in two days. Therefore his sudden death on Tuesday morning was a great shock. Notwithstanding he had passed four scores Mr. Haldeinan's ability was not abated. He is a great loss to the city in which he has been a prominent figure for so many years.

THE GENERAL ASSOCIATION AT LONDON.

Those who expect to attend the meeting of the General Association of Baptists in Kentucky, which convenes at London June 11, will please send their names to Mr. S. A. Lovelace, London, Ky. Wm B. MCGARITY, Pastor.

THE MARKETS.

WHEAT.

Table with columns for Report for week ending May 10, and various wheat grades like Extra good export, Light shipping, etc.

HOOPS.

Table with columns for Hoops grades like Choice packing and butchers, No 1, No 2, etc.

SHEEP AND LAMBS.

Table with columns for Sheep and Lamb grades like Good to extra, Fair to good, etc.

LEAF WOOL.

Report for week ending May 10.

Table with columns for Year and various wool grades like Year 1899, Year 1900, etc.

REMARKS.

Table with columns for Percentage of rejections to certain class, and other wool statistics.

SCHOOL MEDALS AND BADGES. Attractive Designs in both Gold and Silver. Includes list of medals and prices.

TEN DAYS FREE TRIAL. Includes an illustration of a bicycle and text about bicycle wheels.

Table with columns for Receipts, Disbursements, and Balance, including various items like Fresh green or mixed, Trunk sound, etc.

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W. H. McKnight, Sons & Co. Carpets! Rugs, Mattings, Linoleums, Lace Curtains and Draperies. Includes text about their products and services.