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Faith, Hope and Love, these three.

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All true religion must stand on true morality.—Henry Ward Beecher.

When men once quit the plain teaching of Christ, it is easy for them to go into all manner of heresies and absurdities.

Long ages have passed since the King went away into the far country. The signs of the times all tell us that his coming draweth nigh.

DR. CUYLER is right in saying that there is too little of the old "faithful, fervid, loving, pungent and persuasive preaching to the unconverted." This is one of the reasons for the lamentable decrease in the number of conversions. If ministers are set to be watchmen for souls, and winners of souls, how shall they escape if they neglect the salvation of souls?

THE Year Book of the Episcopal church in England is not encouraging to that denomination. In five years the number received into the church has decreased from 228,348 to 195,678 per year. The number of baptisms of adults had fallen off, and also the number of Sunday-school scholars. The number of total abstainers had also fallen from 155,252 to 110,901.

THE *Journal and Messenger* says that Southern Baptist ministers who go to Northern pastorates "rarely become assimilated to Northern institutions and ways. Their sympathies are more likely to be with the South than with the North." A sentence in the *Chicago Standard* of the same date speaks of "the Southerner's characteristic love of his own." This explains the fact of which the *Journal and Messenger* speaks.

THE *Independent* says: "There are nations to-day—we somewhat contemptuously call them Latin nations, and with airs of superiority pronounce them decadent—that do not understand how a people can be so crazy to make mere quantities of money that no one has any time or spirit for life itself. The English and Americans are not such nations. We make prosperity not a means to happiness, but a merciless master."

DR. CUYLER says that the masters in Israel "pushed to the front such deep and mighty themes as the attributes of God, the divinity of Jesus Christ, the nature and desert of sin, the atonement, regeneration, faith, the resurrection and judgment to come, with heaven and hell as tremendous realities. Especially they emphasized the heinousness and desert of sin as the great argument for repentance and acceptance of Jesus Christ."

Christian Universities and Theological Studies.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In a preceding article attention was called to Principal Fairbairn's estimate of the grievous loss suffered by Christian universities through the exclusion of the theological sciences that are of fundamental importance to the proper understanding and the true coordination of other sciences and the formation of a true philosophy. The learned author and theological preceptor is equally emphatic in the expression of his conviction that theology and theological education suffer in a still larger measure from being isolated from the other branches of university instruction. The following paragraph is well worth quoting:

"But if the university suffers from the exclusion of theology, the seminary suffers still more by isolation from the university. It is bad for the studies, and is not good for the men. Theology loses half its significance when studied out of relation to the other sciences or departments of knowledge. It is when it knows the minds it has to convince and persuade that it will be most reasonable and most potent. It will learn to investigate, discriminate, and construct all the better that it sees the methods, the principles, and the limits of all the sciences. There is nothing that so prevents a possible turning into an actual enemy as living face to face with him as a neighbor. Isolation means alienation; sectional studies produce estranged students. Religious men have often feared that contact with the secular sciences might secularize theology; it would have been worthier of them to believe that contact with theology would spiritualize the secular sciences. If they acted so in the world, would they ever transact business or mingle in society? If they acted so in the church, what would they be but selfish cowards, mean men who had mistaken themselves for saints? The only man fit to be a modern theologian is the man able to speak amid criticism; and he is best placed who feels that he can and will be criticised. As things now are, he must be a specialist, and the need for specialism grows more and more; but he ought to be a specialist who is daily forced to rub against other minds and other inquiries than his own. There is no man that seclusion so injures as the theological student. If he is ever to know himself, he must know other men; and if he is ever to know men, he must learn while he and they are being educated together. But to be associated only with those who are in kind, quality, and destiny like himself, is to have no chance of ever knowing men. What happens is that he falls into the order of those who were apostolically described as 'measuring themselves by themselves, and comparing themselves among themselves,' and thus, by coming wholly to 'commend themselves,' cease to be 'wise.'"

This representation seems to ignore the fact that the great mass of students in theological seminaries have passed through courses of secular studies in universities, and that in almost any given theological institution there are representatives of from twenty to thirty different universities or colleges, who bring to bear upon each other the influence of the modes of thought imbibed in each of these institutions. But that Fairbairn's representation contains elements of truth in the highest degree worthy of our attention, can scarcely be doubted. As I conceive it, one of the greatest advantages to the

student for the ministry, who intends to complete a literary as well as a theological course, in studying in an institution where theology and secular studies are combined, lies in the fact that his theological studies may be pursued in part concurrently with his secular; and in such a way as to guard him in some measure against the perils to faith involved in the study of modern science and philosophy apart from constant contact with theological studies and teachers. The presence of a theological faculty, moreover, is sure to exert a wholesome influence on the scientific and philosophical instruction of a university.

More recently President Harper has expressed views similar to those of Dr. Fairbairn. The following paragraph from his article on "The Trend of University Education" (*North American Review*, April, 1902), briefly embodies his thought: "The great theological seminaries of the future will be those which are identified, directly or indirectly, with the universities. The time is already near at hand when the theological seminary, standing alone and apart from other educational work, will not be able to attract even ordinary students, not to speak of the strongest. The tendency of things points unmistakably to a time when, as in the case of other professional schools, the theological seminary will be joined closely to the university. It is hardly possible here to show why this is to be. It is enough to say that the ordinary theological seminary cannot to-day provide the curriculum of study demanded by those who are to do the work of the ministry during the next quarter of a century." These remarks are followed by the statement that the churches are already demanding ministers of wider sympathies and larger views than those educated in the ordinary seminaries, and that it is no uncommon thing for university graduates to forgo theological training lest they should be injured rather than helped thereby.

I am of the opinion that President Harper is unduly pessimistic regarding the work of the theological seminaries. With such a broadening of their curricula as increased endowments are sure to make possible, and with professors and students trained in the best universities, they will no doubt long continue to perform an extremely useful service for the churches. Most of the churches desire ministers who combine soundness in the faith with a thorough understanding of the life and thought of the time, and an ability to combat false philosophy and unbelieving science on their own ground. If by men of wider sympathies and larger views he means men who have become emancipated from the current orthodoxy, it is doubtful whether he is right in believing that there is a crying demand on the part of the churches for such, or whether they would meet the needs of the great work of evangelization in which the churches are engaged. If, on the other hand, he means men who, while standing firmly on the impregnable rock of Holy Scripture, have become so thoroughly acquainted with the life and thought of the age as to be able fully to utilize all that is true and good therein and effectively to combat all that is false and evil, I fully agree with him as to the need and demand of the churches; and I am convinced that theological seminaries equally well equipped and manned and forming departments of great universities or affiliated with them can better supply every legitimate demand of the churches than those of the isolated type. And the great Christian universities sorely need the presence of sound theological professors and a large body of earnest and zeal-

ous students for the ministry to preserve them from becoming utterly secularized and God-forgetting. At present there is abundant work for all the seminaries of both types. Each type will, no doubt, have the effect of stimulating the other, and each will learn from the methods of the other.

Making Our Own Portraits.

BY M. V. B. KNOW, D.D.

"As a man thinketh so is he." His thinking touches the whole being. Even the face is shaped and given expression by what a man thinks, plans and carries out. We say that the drunkard bears the mark of his appetite and its indulgence in his reddened, bloated face. The deceiver only has ability, by brazen impudence, to look honest people deeply in the eyes. The hard student can be picked out among men. Thought is a sculptor. The sharp chisel cuts deep or in light touches, but is evermore fashioning. Not in the face only does one's thinking find expression, but in the whole physical bearing. In step, in speech, in attire, in business, a man's thinking finds expression.

But these things are only the outward expression of what is going on within one's invisible self, the spirit. For, beholding our Saviour as in a mirror, we are changed by that studious contemplation to the same image, till we grow from one attainment of glory to another. Our communion with God, our gazing upon his excellencies, fashion our being's growth and our spiritual life. Because we are free we make our spiritual portrait as truly as we make our facial expression. For we can even become partakers of the divine nature, when, as heaven has designed, we use the great and precious promises given us, Heaven's offers to the limning, and it is in using them for us to reach the results. To be moulded into the Master's image is the ideal. We put on the Lord Jesus Christ, the new man which, after God, is created in righteousness and the truth of holiness. To aid our efforts we have the Bible, conscience, the providences and joys of daily life, the teachings of man's evolution, the lessons of nature, the guidance of social enlightenment. We shape our being. We are the arbiters of our own destiny. The new name will be the result that our spirits, so impressive, reach through these helps. When in the end he shall appear, we shall be like him, correspond to the image of the Son, so that he will become the first-born among many brethren who bear his lineaments. Thus we shall be known in heaven. The judgment day will hang out our portraits made in this time of probation, and as we have made them they will be eternal.—Christian Advocate.

MR. MACK, a Baptist minister, who had been separated from his mother in his youth, sought her after an absence of many years. He knew her instantly, but she would not believe that the tall, grave, fine-looking minister could be her boy. When a child she accidentally wounded his wrist with a knife. To comfort him she had said, "Never mind, my bonny bairn, your mither will ken ye by that when ye are a man." When his mother would not credit his identity, he bared his arm and said, "Mither, mither, dinna ye ken that?" In a moment they were in each other's arms. God never wounds us by mistake, but the marks of his rod are the proofs of your sonship.—Exchange.

Church Prayer-Meetings.

BY REV. I. P. TROTTER.

My good friend and brother, Q. J. Wright, indicates a layman's surprise that so few of our churches have "church prayer-meetings" as distinguished from "preacher's prayer-meetings." Because his church is composed of such a large number of noble men who will lead in prayer and take charge of the prayer-meeting, he seems to think many of the Baptist churches in Kentucky are like his own. He judges other churches by his own—a rule that will not work well in this case. That noble church and community spread a bountiful feast for a thousand people at the Association last year. There are more churches in Kentucky that can equal this River View church in feeding an association than can equal it in the number of members who will lead in public prayer. And fewer are the churches still—much fewer—that relieve their pastor from leading the prayer-meeting.

The Elk Creek church has a large number of members that lead in public prayer. Neither does the pastor conduct the prayer-meeting. He does not attend it, as he does not live there and gives only half his time to the church. I suppose there are several churches over the state somewhat similarly situated that have prayer-meetings conducted by the members.

But I seriously question whether there are six churches in the state employing a pastor for all his time, that have the prayer-meeting led by the members instead of the pastor. If I am mistaken, let the churches speak out, as Brother Wright did. They ought to be marked as banner churches, for we can safely say beforehand they are the most united and spiritual of churches—our best churches.

Kentucky is not the only state that is short in the number of churches that have "church prayer-meetings." I got a letter from the pastor of a city church in another state, who, in referring to my article, "A Surprised Pastor," said that very few of his members were willing to lead in prayer, and that it was difficult to get any member to take charge of the prayer-meeting in case he needed to be absent.

The pastor of one of the very best churches in Kentucky does not, as a rule, give an opportunity for others to say anything at the prayer-meeting. He considers his the best way to conduct that special prayer-meeting. Possibly he is correct. But I feel convinced in my own mind that the best thing for our churches is to have the responsibility of the prayer-meeting thrown upon the membership. Our prayer-meetings ought not to be so seriously affected by the absence of the pastor.

Imagine all the churches in Kentucky that have pastors for all their time, with prayer-meetings run by the members instead of the pastor! What a blessed era of increased spirituality it would bring to them all.

Hattiesburg, Miss.

A Plea for Doctrinal Preaching.

BY S. P. GASTON.

It may be presumption in the pew to dictate to the pulpit, but in view of the fact that there are heterodox pulpits and that the dangerous teaching of these pulpits is being heralded broadcast by the press, it may not be amiss for the pew to sound an alarm and ask every orthodox pulpit to come to the defence of "the faith once delivered to the saints," and emphasize the doctrinal truths that are the life of vital godliness.

Not long ago a Philadelphia daily that boasts of a large circulation gave an outline of a sermon that elaborated the myth theory, and gave special stress to the thought that Christ and Satan in the temptation in the wilderness, and the prodigal son of the parable were only myths, and later the same paper in a review of Prof. Pearson's book denied the divinity of Christ! Of course there need

not be any fear that such teaching will destroy the hope of any who can give a good reason for the hope that is in them, or weaken the faith that is well rooted and grounded in the author and finisher of faith, but only the Omnipotent One knows the full extent of damage to those who have but little faith, and to many, especially of the young, who have no faith and are halting between two opinions, ready to be carried about with every wind of doctrine," and to embrace any belief but the one that saves the soul.

Doctrinal preaching ought to be popular, not only as a standard against error, especially the dangerous myth fallacy, but because of its inspiring, stimulating, uplifting, edifying and converting power. The precious Bible would be less precious without its comforting doctrines. The best sermon that ever has been, or ever will be preached, the sermon on the mount, "these sayings of mine," did not leave the weighty matters of the law untouched. And what a consensus of doctrine this model preacher sometimes gave when he only had one or two hearers, as in his talk to Nicodemus, and to the two from Emmaus when "beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." Paul ranked next to Christ in preaching, and he, too, was a doctrinal preacher, for he "did not shun to declare the whole counsel of God."

Please, then, excuse the pew, ye men who are called to preach, for entreating you, with all deference and respect, to now and then make "the doctrine," which is according to godliness the theme of discourse, so that "the man of God may be perfect and thoroughly furnished to every good work," and that "the light of the knowledge of the glory of God in the face of Jesus Christ" may so shine into the hearts of the unconverted that, despite all false teachers can do, they may be brought to a saving knowledge of the truth as it is in Jesus. "If the foundations be destroyed, what can the righteous do?"—Presbyterian.

The Danger Cry.

BY REV. E. A. BARD.

Hark! It is a still, cold night. It is just such weather as may bring snow to lie like a great white crystal under the bright yellow sun some other day.

"Freezing weather!" you say. "So still and dead everywhere!"

Hark! Somebody is calling. Somebody, too, is coming.

You have a light with you, and you see a pale face turned appealing to you, and a voice says, "Can you tell me how I can be saved from freezing to death?"

What would you do? Would you let his cry go by you with the wintry wind, a danger cry unnoticed? You would get him away from that icy dreariness and numbness and threat of death as soon as possible. You would get him into a new atmosphere of warmth, of nourishment, of comfort.

But what would you say if he should, in response to your inquiry how he came there, make this reply: "My father put me here! My father exposed me to this danger!" That would all be very strange to you.

Now, change all the above. Think of only a quiet, comfortable room into which a minister comes to meet a caller; and the caller, a young man, looks up and says, "Can you tell me how I can be saved from dying a drunkard?" That is what a young man said to me one day. What a danger-cry! He came to my house, his eyes staring pitifully out of a white face. He confessed that he had come right from the police station, where a fit of intoxication had sent him. What did I do? Just what you would do to the man found by you in the winter road and in danger of death. I got him into a new atmosphere—of prayer, of repentance, of supplication for forgiveness and strength. Then I asked him how this trouble of drink started. He said he thought it all began when his father gave him a drink of beer. He was then a boy. Think of it! A father taking a child into the

hard, freezing atmosphere, and exposing him to the peril of death! What a serious, harsh venture! And yet the father did not think so, doubtless. To him, it was just a pleasant treat he was giving the boy. And because parents are thoughtless and some of them set in their opinions beyond a hope of change, we must deal directly with the children.

We do this in Sunday school. Especially must we deal with the boys. The girls are mercifully shielded by their natures and by social customs in a community where boys find arrows of temptation thickly flying about them. I plead strongly, especially, for the boys. Send your instructions that way, and make the teaching plain and positive. Is there a society among the boys, a society based on total abstinence, and built up along those lines? Give it your best help. Boys are gregarious. They go in flocks. They like a society. A fellowship charms them. Then, too, in a society, work can be divided up and distributed. A pack of work can be taken on a boy's back. The interest is helped by this giving out of work. In many ways a society helps the interest in a cause. Let us do something and do it as often as we have an opportunity.

Anything to keep off a cruel result! Do we think what may be the result of a drinking habit if allowed to develop? I referred to the appeal from a poor fellow threatened by the winter cold. In a New England town was a bright boy who went into a store and was a success in his clerkship. Everybody liked him. Finally people made remarks about him of another sort. They whispered that he was "drinking." He lost caste. He lost customers. He lost his clerkship. Finally he turned for shelter to the poorhouse. One winter night a figure, uncertain, staggering, was going along the road to the poorhouse. Oh, how cold it was! The stars were icicles with candles behind them. Down below was the staggering man. He reached the poorhouse door, knocked, waited. Nobody came. A doorstep may be one's only bed, and he went to bed on the doorstep. In the morning, somebody opened the door, started back, and then bent forward. What was it on the doorstep? A dead body, a white face, a still face! Once a bright, innocent boy; that morning a drunkard, frozen on the doorstep.—Herald and Presbyter.

Light at Evening Time.

BY REV. THEODORE L. CUYLER, D.D.

I once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm followed by a thick blinding mist. After our rough scramble over slippery rocks, it was a woeful disappointment to find, on our arrival at the "Tip-top House," that we could not see any object two rods from the door. But, late in the afternoon, the clouds began to roll away, and one mountain after another revealed itself to our view. At length the sun burst forth, and over-arched the valley of the Sacoc with a gorgeous rainbow; we came out and gazed upon the magnificent panoramas with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed "at evening time it shall be light!"

My experience on that mountain top is a striking illustration of the experience of God's people in all ages. Faith has had its steep Hills of Difficulty to climb, and often through blinding mists and hustling storms. Unbelief says "halt," and despair cries "go back!" But hope keeps up its steady, cheery song, "it will be better further on." The poor old patriarch Jacob waits out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man at evening time it is light.

The office of faith is to look to the fact that behind all clouds however thick, and all storms however fierce, God is on the

throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the tempest are the preparation for the afterglow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for good to them whom God loveth and who trust Him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon Him. No climb of duty is so high, so steep, or so hard, but God is standing at the top! No honest work for Him is ever entirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in the right spirit, and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious outburst of light at evening time!

There is hardly any passage in our Bible that is more full of encouragement to faithful ministers and teachers and parents and to all who are toiling in Christian enterprises than this very text that suggests this article. Things easily done are generally of small value; it is the costly undertaking that counts. From the days of Bethlehem, Gethsemane and Calvary the history of the Christian church has been—conflict before victory, labor before reward, shadow before sunlight. When Europe had long been enshrouded in the "dark ages," Martin Luther seized the trumpet of the Saxons tongue and blew a blast that rang from Rome to the Orkneys. I well remember when my friend John G. Whittier was threatened with personal violence on account of his advocacy of Negro emancipation; the grand old poet lived to sing the triumph of the Union and of liberty. I could recall incidents in my own experience that illustrate how after dark days of discouragement, at evening time it was light. In my first pastoral charge of a small church, the discouragements were so great that I was under a strong temptation to abandon the difficult field of labor entirely. Suddenly there came the most remarkable outpouring of the Holy Spirit that I have ever witnessed during my whole ministry! That revival was worth more to me than any year in the Theological Seminary.

If it is true that the old age of a faithful follower of Christ exhibits the light at eventide, still more impressively does this often apply to his or her dying bed. During my active pastorate, I sometimes got better sermons from my people than I ever gave to them. I recall now a most touching and sublime scene that I once witnessed in the death chamber of a noble woman who had suffered for many months from an excruciating malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous tones she began to repeat Henry Lyte's matchless hymn, "Abide with Me, fast falls the eventide." One line after another was feebly repeated until with a rapturous sweetness she exclaimed:

Hold Thou Thy cross before my closing eyes,
Shine through the gloom and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee.
In life, in death, O Lord, abide with me.

As I came away from that room, which had been as the vestibule of Heaven, I understood how the "Light at eventide" could be only a flashing forth of the overwhelming glory that plays forever around the throne of God!—Christian Intelligencer.

You may exult the love of Jesus till it becomes the most sublime passion the world has ever known, yet if it be not linked with the power of the great throne, that love has in it no more saving virtue than the nesting of a baby to its mother's breast.—Dr. D. J. Barrell.

The Blue Point Church.

BY A. C. GRAVER, D. D.

"What sort of a church is that?" It quired a stranger of an old man with whom he was riding along a smooth and well-graded turnpike.

"That is a Baptist church—the Blue Point Baptist church." The building referred to was a plain brick structure, of large size, with green shutters, on a raised ground, in a large lot, substantially fenced, and well shaded by trees. Here and there about the grounds were hitching-posts, each known to be for private use.

"Well," continued the stranger, "I have heard that church spoken of a number of times since I have been in the neighborhood. I am a Baptist, and I have often said I would not want to live in a community where there was not a church of my own faith. Are you a member of Blue Point church, Mr. Wait?"

"No, I belong to the Antioch church located about three miles from here; but my wife belongs to the Baptist church, and I go there oftener than I do to my own church, as they have meetings twice a month, and we only once."

"Well, Mr. Wait, in such a community as this, where there is intelligent instruction and thrift, I suppose this Baptist church is strong and prosperous?"

"I am sorry to say," was the reply, "that they are not getting along very well, at least according to my idea of what a church should be. There is not feeling among the members, and they are changing pastors every two or three years."

"I am sorry to hear that of a Baptist church, my friend; what seems to be the trouble?"

"Most of the trouble, I think, is about their church finances."

"Why are not the members able to support a pastor and meet other expenses?"

"Oh, yes," was the reply, "they are able enough; the greater part of the wealth of this community for four or five miles in every direction is in their hands. They are all behind with the pastor, and a few members have to do all the giving, and there is no end to the complaining because so many do nothing. And in our Methodist church the finances are in no better shape."

By this time the two gentlemen had reached the railroad station, where the stranger was to take train for his home in Kansas. He had come to this good old Kentucky neighborhood to purchase a farm, on which he would live with his family, and he had remarked to Mr. Wait going along that an offer had been made him, and he was going to give an answer in the next ten days. The stranger went his way, but the farm was not bought. Whether the condition of Blue Point church had anything to do with this decision, we have never found out.

One week after the meeting of the Blue Point church gathered at the home of Mrs. Wait, wife of the Methodist brother, for the monthly meeting of their sewing circle. There were about fifteen ladies present, representing the older and the younger members of the church. Mrs. Biggs, the president of the circle, was directing matters and giving out the work to be done. There was some clothing to be made for three orphans, who were to be sent to the Baptist Orphans' Home. Two of the ladies took some work for the family of a poor widow in the church, who had been long sick. The young ladies had been sent off to a girls' boarding-school, received some embroidery to be done on order upon some articles of bed linen. Others were asked to finish a quilt that had been on hand some time, in order to have it ready for a box they were going to send to a frontier town. But Mrs. Jamima North insisted on keeping to the line of her speciality, which was knitting. Others called it crochets. She said she had already orders for a pair of silk gloves, some linen mats, and a worsted scarf for Mr. Roycroft's own use. She thought her work for the circle would be worth more in this line than any other. "Aunt Jamima," as every one called Mrs. North, was a widow, living on a small farm, with a nephew to carry on the business. She was widely known and universally loved for her charity, her fine judgment and her ready support of every good cause. She was indeed the Dorcas of the Blue Point church, and her life was a blessing to the whole community.

On this occasion the work of the sewing circle had been going on some time, with quiet in the ample parlor, save the hum and buzz of conversation with occasional ripples or peals of laughter.

"Aunt Jamima," said Mrs. Biggs, speaking from her place near the door, "has Deacon Host been to see you about the subscriptions for another year?"

"He called, but it was while I was away, as my nephew and I; still, I have heard some of the members talking about the plan he is urging."

"He has been to our house," said Mrs. Ellison, from her place at the quilt; "and this new plan of his has set the members to thinking and all the neighborhood to talking. After the deacon left our house Mr. Ellison sat for a long time with his elbow on the table, chin in his hand, as if he was in a brown study about something, and then he said to me, 'Mary, I do wonder if the Blue Point people could ever make this new plan work?'"

"What is Deacon Host's plan?" asked Aunt Jamima, addressing Mrs. Biggs. "I want to understand a thing before I condemn it or approve it."

"You were away, I believe, on a visit to your brother as usual, I thought, but Mrs. Biggs, addressing Aunt Jamima, when Deacon Host explained the plan and urged the

church to adopt it."

"No, he was what it is," came from several voices, and from those who were not present at the meeting referred to.

"Mrs. Reader," said Mrs. Biggs, "you were present and heard what Deacon Host said, so please correct me if I fall to state the plan as it was explained. As I understand it," proceeded the president, "the plan proposed calls upon the members to make weekly instead of annual subscriptions; these subscriptions to be paid every Sunday, and that every member be urged to give something, if it is no more than a nickel, or a penny a week."

"Pardon me," Mrs. Biggs said Mrs. Reader, "you mean that we are to make subscriptions every Sunday we have meeting, twenty-four for the year, instead of fifty-two, where they have services every Sunday."

"Just so; thank you Mrs. Reader," replied Mrs. Biggs; "we have meetings twice a month, which would call for twenty-four subscriptions for the year."

"Well, that is an idea," said Aunt Jamima. "I heard my brother James discussing it with some of the Antioch members, and they thought it would never work there. What does Deacon Biggs think of the plan?"

"He is heartily in favor of trying it," replied Mrs. Biggs, "and so am I."

"Mrs. Biggs," said Mrs. Newlight, "Deacon Host was recently over to Newville on a visit to his daughter, and he never heard anything of this town way of raising church money until he caught on to it over there. Mr. Newlight says that before he could keep up with this weekly plan of giving and receiving he would have to go off and take a course in book-keeping."

"Yes, and my Ben says," added Mrs. Long, "that this plan would keep his mind on his payments day and night for a whole year, and would run him crazy sooner or later."

"It would be all the better for your Ben," replied Aunt Jamima, "if he had something to make him think more about the church and the Lord's work, and less about base ball and ten pins which he finds in town. But Ben is a good boy; he will make a man yet, and if the church adopts this plan, I am sure Ben will do his part with his ten pins."

Thus the conversation ran along all the afternoon. The sun had reached the tree-tops before the ladies had laid aside their work and were preparing to leave. Aunt Jamima was heard to say, "I have been attending the meetings of this circle ever since it was organized, some years ago, and at no meeting have I ever heard as little gossip, back-biting and fault-finding as there has been here to-day."

"It may be," replied the president, "because we have had something better to occupy our minds, though we may not see alike on all subjects."

On the following Sunday morning, it being the regular meeting day at Blue Point, Deacon Host was to make his report of the canvass of the membership on the weekly plan. He was to come forward and make his report, however, if subscriptions had not been completed, and at the suggestion of the pastor he was requested to explain the matter more fully, and report the results after the sermon Sunday morning. There was an unusually large congregation present that day, indeed, that had been so long. It had been many a month since there had been so full an attendance of the members, and it was evident that there was a deep interest of some kind in the congregation.

At the conclusion of the service the pastor, Rev. Fuller Rodney, asked Deacon Host to come forward and make his report. All eyes in that assembly were now turned upon the one man of medium height, slender build, hair slightly tinged with gray, blue eyes and benevolent countenance.

He was always composed, straightforward, and representative in his manner. As he walked to his position on the floor, he was adjusting his glasses and turning the leaves of a Bible he carried in his hand.

"Brethren and sisters," he began, "I believe the plan of giving we have before us is God's plan. I have in the past several months discovered things in the New Testament I never saw before. I want to read you one or two, which some of you have heard me refer to as I have been round in your homes on this business. In 1 Cor. 16:2, Paul gives instructions to the Corinthians about raising a contribution they were to make. In the preceding verse he tells them that he is giving the same instructions which he had given to the churches of Galatia, which shows that the plan set forth in the verse I am going to read was with Paul a tried plan. 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, every one according to his word, man woman and child. Each one is to lay by him in store, having it ready for the day, and do this as God hath prospered you. And then, you will notice, this is not to be done once a year, but it is a weekly matter, and we do this on the first day of every year there. I think this one passage is plain enough for our purposes to-day, and we should not be afraid of anything God commands. This church has a membership of about 230, and heretofore 35 members have done about all the giving. We are always behind and always in debt at the end of every year there is a deficiency that must be made up by the same contributors. If any of you desire to ask any questions about this matter," concluded the speaker, "I hope you will do so."

"Deacon Host," said Bro. Newlight, "if we proposed to drop in a small contribution every Sunday, will each member get credit for what he gives?"

"I have explained that to many of the members, but I may have omitted it in talking with Bro. Newlight. We furnish each weekly subscriber with a package of 25 envelopes, one for every meeting-day in the year. On each Sun-

day the amount for the day is put into one of the envelopes and sealed, with the name of the subscriber, date and amount written on the face. The treasurer credits every week each brother or sister with the amount given."

"How many envelopes will that require, and what will be the expense to the church?" asked Bro. Newlight.

"We are going to use during the year from 2,500 to 3,000 envelopes, and the cost ought not to exceed 70 cents per thousand, without any printing."

Major Rutledge, an intelligent man, who had seen service in the Civil War, and who was now County Assessor, rose to his feet and said: "Bro. Host, I have been deeply interested in this plan and in what you have been saying to-day. But farmers don't always have ready money, and could our members, all of them, have the amounts ready for their payments every Sunday?"

"It is only necessary to look ahead and plan for it. Mr. Roycroft, the merchant, will pay cash for eggs and some other things which the members may want to turn into church money."

"On other question," said Major Rutledge, "suppose some of us should be absent one or more Sundays; what will become of our weekly payments and your plan then?"

"I see," said the deacon, "that Bro. Rutledge asks that question for the benefit of our members, and we should be absent one Sunday or more, when we pay for the next Sunday we are present include the amounts due on the absent Sundays, and enter the total amount on the envelopes. The treasurer will enter each payment under its proper name and date."

"Can we by this plan," asked Bro. Ellison, "in quarters, dimes, nickels and coppers, raise as much money as we have been getting by the old way?"

"Yes," said decidedly more; for we have more contributors and more contributions. We are not to despise the day of small things."

"Now, if there are no more questions," remarked the pastor, "let Deacon Host proceed with his report of the subscriptions received on the weekly plan."

"I will," said Deacon Host, addressing the clerk of the church, "please take a sheet of paper and make three columns from the top; head the first column 'Members,' and the second column 'Weekly Payments,' and the third, 'Annual Amounts.' In these columns enter the subscriptions as I group them."

The report showed the following surprising results:

Members	Weekly Payments	Annual Amt.
4	\$ 1.00	\$ 3.66 (00)
3	75	54 (00)
12	60	114 (00)
10	36	114 (00)
11	20	52 (80)
4	15	14 (40)
20	10	48 (00)
18	05	21 (60)
10	01	9 (60)
10	75	7 (20)
15	02	7 (20)
25	01	6 (00)
152		588 (00)

The clerk then announced that there were 152 subscribers, the total weekly payments, \$21.80, and the total annual payments, \$688.

The treasurer, Bro. Brooks, in answer to a question, said that in past years, out of a membership of 230 we have had about 35 contributors, giving us a total of about \$280, leaving us a deficiency every year of \$80 on pastor's salary and next to nothing for missions.

"What the members have agreed to do the next year, as shown by this report, on the weekly plan," said Deacon Host, "provides fully for the pastor's salary, and gives us \$18 for spreading the Gospel throughout the world. And before I take my seat I want to say that in canvassing the membership with this subscription, Deacon Biggs and Bro. Reader have done as much work as I have done in the past year."

During the making of this report there had been profound interest in the congregation, and it came as a surprise and a revelation to all present. Those who had pledged but little saw what handsome results came from many giving, and the beauty of every member doing something for the support of the Lord's work, however small.

Pastor Rodney who had sat silent in the pulpit, now rose and said: "Brethren and sisters, no one is more surprised and impressed than I am by what we have just heard. I am surprised and pleased to see that every member has met among the members, and it only shows how much we have suffered in the past from not knowing the plan which God's Word has laid down for us. I feel that the Holy Spirit is leading us to-day, and that better things are in store for us as a church, and there is anything more to be said or done about this matter to-day?"

Aunt Jamima moved up and whispered something to Deacon Biggs; then Deacon Biggs went up to the pulpit and whispered something to the pastor. Pastor Rodney said, "We are going to sing a closing hymn, and if there is any one present who wishes to join the church to-day, and go along with us in the work of the Lord, please come forward." The hymn announced was "Guide Me, O thou great Jehovah," and it came forth with such inspiration and power from that large congregation that it was as the sound of many waters. Never hardly in the history of that old church was singing ever heard so spontaneous and uplifting. First, a young lady, then a well-known young man, and then Mr. Samuel Wait, the Methodist brother, came forward and were received for baptism.

At the suggestion of Deacon John Reader, the elderly father of the church clerk, it was agreed to hold services the next day and all the week. The interest was so great that the meetings were carried on three weeks, with additions at almost every service. The whole community was moved as of a mighty wind, many of the aged as well as the young were brought to Christ, and altogether there were over 60 additions by baptism. Blue Point church entered upon a new career of fellowship and efficiency; they lived up to the weekly plan of giving, and their giving was a pleasure and as much a part of their worship as singing or praying. At a subsequent meeting Deacon Host was heard to say: "Brethren, I myself am amazed at the results of Christian faithfulness. No one could foresee what God has been pleased to do for us. Never in my life have I seen a more remarkable proof of God's challenge and promise."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

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.
HAZEL GRAY. By Susan M. Griffith. 12mo, 318 pp. Philadelphia: American Baptist Publication Society, 142 Chestnut Street. Price \$1.00.

Hazel's mother died in destitute circumstances when Hazel was three years old. An evangelist, according to promise, admits her to his own home. She develops a sweet voice; assists him by singing in meetings; finds the "Saviour." Seven years later she is adopted father dies and Hazel goes to live with Mrs. Fairfax an agnostic, but dies a Christian. Earl Burton and Hazel have been friends from childhood. His severe illness discloses to Hazel the fact that she loves him. They are married, but only after she has become heirless to a large estate in England. The scenes are laid in Tennessee. Hazel is a sweet character who endeavors to let her light shine wherever she may be.

MAGAZINES.
 The temporary character of American houses is noticeable. Instead of a permanent shelter our houses are made into mere shells, to be forsaken from time to time for something different. The lack of power to wear well turns the house into a toy, captivating at first, to be sure. It is a hopeful sign to observe leaders in architecture turning toward the ideal three qualities, beauty, individuality and durability, and we note with pleasure an excellent triumph of architectural art. The wonder of the world in architectural appearance, number of floor and interior furnishings of suburban houses combining in an unusual degree facilities for household comfort with charming effects.

Secret Sins.

Our train is rattling on to the great bridge that spans the Tay at Dundee. The last curve we have turned, and now it bursts upon us in all its beauty. In the distance like a crystal hanging spider's web it is, so graceful in its airy flight. Smoothly on to the bridge we glide. Above is the mighty network in all its girder grasp; below, behind, in the proud stretch of iron beams from shore to shore; below, far below, there the waters are churning and chafing round the pillars as if in angry resentment at the daring intrusion into their private domain. A magnificent structure this 'Tay Bridge'! A triumph of architectural art! The wonder of the world in scientific might and magnificence. Ah! yes, but in the midst of that splendid pile there are lurking "secret faults"—oh! just a few little blisters on a girder or two—"secret faults"; and before the careening blast of a winter night, amid the shrill shriek from the throat of the storm-flood, that great Tay Bridge, with its living load of immortal souls, totters and crumbles in its thundering fall. Great God! it is down! "Secret faults"; and the waters of the Tay gape that awful death-gape, and, hastily hushing the drowning gurgle, they are hurrying on remorselessly unbroken in their flow to the sea. Alas! for "secret faults!"—Robertson.

Never before did the kingdom of God have the influence it has on earth to-day. Never before were there so many members of evangelical churches in the United States as to-day. The proportion of church members, compared with the population, is steadily increasing. Never before have the churches been so anxious to do aggressive work for the Master.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 1.

PAUL AT LYSTRA.

Acts 14:8-22.

MOTTO TEXT.—"Thou therefore endure hardness as a good soldier of Jesus Christ."—2 Tim. 2:3.

"And there sat a certain man at Lystra, impotent in his feet."—Probably in the market place. Lystra was an inland city of Lycaonia, and it is likely there were few Jews there, and no synagogue. The apostles then would preach in the market place. They worked many miracles, as we are told in a previous verse. One of these, with its results, Luke has recorded.

"The same heard Paul speak."—That is, preach. The earnestness of his attention attracted Paul's notice. In some way, probably informed by the Holy Spirit, Paul saw the man had faith to be healed. It is thought the expression in this case includes saving faith, as well as faith in the healing of his body. It required great faith in this poor heathen to believe the Lord could heal him. For no one thought there was any hope whatever for one born a cripple or blind.

"Said with a loud voice."—That all might hear and note the miracle. "Stand upright on thy feet."—The cripple did more in no joy—he leaped and walked. Thus God set his seal upon the truth of the apostle's preaching. "Saying in the speech of Lycaonia."—They readily understood the Greek which the apostles used, and that was the language in general use. But in their strong excitement they fell back upon their mother tongue. Paul and Barnabas did not understand this language, it is evident. "The gods are come down to us in the likeness of men."—The mythology of Greece was full of stories of their gods coming to earth thus, and this simple hearted people believed in their religion.

"And they called Barnabas, Jupiter."—Jupiter was their chief god, the ruler of all. Barnabas was probably the older and larger man, and impressed them with veneration. "Paul, Mercurius, because he was the chief speaker."—We know from Paul's writings that, like his Lord, he had no form nor comeliness that men should desire him. But the people had no reference to his appearance in deciding that he was Mercury, but only to his speaking ability. Mercurius was the messenger of the gods, the spokesman of Jupiter.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates."—The temples were frequently outside the cities, which is probably the meaning of the word "before." The gates may mean the gates of the temple, or of the house in which the apostles were, or the gates of the city. The best commentators think the city gates are meant. Garlands were much used in heathen worship; they were placed upon the heads of the victims, and of the priests, and upon the altars. It was from the heathen, who used to put flowers on the altars of their goddesses, that the Catholics adopted the

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use of flowers on "Easter" Sunday.

"Which when the apostles, Barnabas and Paul, heard of, they rent their clothes."—They may have heard some of the people talking in Greek, or it may be they were told of the sacrifice to be made in their worship. Rending the clothes was an expression of great grief or of great indignation, as at the hearing of blasphemy. "Sirs."—A term equivalent to the English "gentlemen." "We also are men of like passions with you."—Mere mortals, your fellow-men, similarly constituted to yourselves.

"And preach unto you that ye should turn from these vanities."—These unreal things. There were no such beings as Jupiter and Mercurius.

"Unto the living God."—Not a mere empty name, as were their gods, but the living One, and also the life-giving One. He was the Creator of all things as well, the God of the whole earth, and not merely of the Jews. "Who in times past suffered all nations to walk in their own ways."—Left them to do it; there is no implication that he approved of their ways, but rather that he disapproved. All nations refers to the Gentiles. "To walk."—To progress. The ways of men go on, there is no standing still in evil. These nations showed what man would do, and what man at his best would do. There never has been a more highly gifted nation than the Greeks. Physically and mentally they were well nigh perfect. But morally and spiritually they were so evil that no man would be allowed to-day in this country to publish a true account of the lives of their leading men and women.

The Gentiles showed the utter failure of natural religion to restrain the beast in human nature; the Jews showed the failure of the law. The average Jew was a far better man than the heathen, showing the power of the law as superior to natural religion. But both showed unmistakably the need of the Gospel.

"Nevertheless he left not himself without witnesses."—While allowing them to go on in their own way, God had not abandoned them. His kindness extended to all. They were without excuse. They could have kept his revelation if they had so chosen. For he had revealed himself to the patriarchs, to the kings of Egypt and of Babylon. All these nations had come in contact with the Jews, and knew of the true God. They had forgotten the

old revelations made so often; they did not care to keep a knowledge of him in their thoughts. But his kindness to them went on without interruption.

"And gave us rain from heaven, and fruitful seasons."—Paul illustrates here what he means by being all things to all men. When preaching to the Jews he appealed to their national history and to the Scriptures. In preaching to the Athenian philosophers he addresses their consciousness and conscience. In talking to these unlearned peasants he talks of the blessings of which they are familiar. Thus he begins with what his hearers believe and instructs them from that standpoint. He never excuses the heathen for their unbelief; they are responsible for the light they had.

"And with these sayings scarce restrained they the people, that they had not done sacrifice to them."—They liked the thought of having a visit from two of their gods, and were reluctant to give up their belief. The contrast between their conduct now and that a few days later is like that of the multitudes who cried "hosannah," and then "crucify him."

"And there came thither certain Jews from Antioch and Iconium."—Many of these men who followed Paul with such persistent bitterness were animated by a zeal for God, such as he himself had felt in persecuting the saints. They felt that Paul was turning away the people from the worship of Jehovah to idolatry. And if Jesus of Nazareth were not God, Paul deserved stoning for teaching the worship of a man. This Antioch is the one in Pisidia.

"Who persuaded the people."—The Lycaonians were proverbially fickle. The Jews may have represented Paul as a dangerous magician. Barnabas was a gentler man, and did not rouse so much wrath. It is the man of fire who makes enemies, but it is the man of fire who accomplishes the most in this world, whether of good or evil.

"And, having stoned Paul."—There can be no doubt that, as he fell, Paul recalled that other stoning in which the witnesses laid down their garments at his feet and rejoiced that he was counted worthy to suffer as Stephen had suffered. They dragged the dead body out of the city as they would drag a dead dog, counting him unworthy for burial.

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About two years ago I began the use of Grape-Nuts and a marked improvement set in at once. In eight weeks I had regained my strength and could do my old work even better than before, that of writing for the press. All honor to Grape-Nuts. Name given by Postum Co., Battle Creek, Mich.

"As the disciples stood round about him."—In Lystra there were those who believed, and who went out to mourn over and to bury the crushed body of the apostle. "He rose up."—He may have been dead and restored to life. He was certainly bruised and mangled. And the miracle at least gave him a sound body, able to walk into the city and to depart the next day. It was not his to depart and be with Christ at that time, for him to live was needful for the brethren. There was nothing more to be done, then, at that place, and they went to Derbe, about twenty miles. How long they preached at Derbe is not told. But many were saved. And then they turned back and went over the same ground. They returned to Lystra, where we hear of no further attempts against a man whom stoning had failed to kill.

"Confirming the souls of the disciples."—Strengthening them by further instruction. Paul did not promise them an easy time, but rather much tribulation. But beyond tribulation, the kingdom of heaven.

NEWS ITEMS FROM NORTH TEXAS

Everything is moving along nicely in our section of country. The recent rains have filled the farmers with encouragement, and the prospects for good crops are fine.

The Lamar County Baptist Sunday-school Convention held its annual session with the church at Glory, and the brethren that attended say that they had a glorious time. The attendance was greatly interfered with by the rain, being off the railroad and in the black mud, but few from a distance could attend. Rev. S. S. Crain was elected President. The next session will be held in Paris.

Rev. A. N. Pledger, pastor at Detroit, has just closed a fine meeting at that place. He was assisted in the meeting by Bro. G. A. Miller. Twelve were added to the fellowship of the church. The saints at that place recently set apart their new church house to the service of the Lord. Bro. Pledger is doing a good work there from all reports. Bro. Miller is engaged in revival work, and making Blossom his headquarters.

Pastor Pinson is getting along well with his work. He contemplates holding a meeting in the near future. He feels greatly encouraged over the prospects before him.

Missionary S. D. Taylor, who has charge of our county mission work, recently held a meeting at Slate-shoals, in which twelve were received into the fellowship of the church—four by baptism. Bro. Blanchard assisted him. He was also called as pastor. The church had gone down, and had not kept up regular service for a long time; but now they will have a forward movement. Bro. Taylor will hold a number of meetings in the near future at different places over the association, where churches have no regular pastors. Rev. E. M. Francis, who has recently been called to the care of the church at Blossom, held a meeting only a short time ago, resulting in a great number of conversions and about fifty accessions to the church. The church has moved up to full time, and is in hearty accord with all our organized work. We are glad to welcome Bro. Francis into our association.

The Prairie Ridge church recently set apart to the full work of the ministry Bro. H. H. Stephens, who has been in the school-room for some time. It

is to be hoped that he will be taken out of the school-room and given plenty of work to do.

The revival season is on hand, and we earnestly hope that there may be great gatherings of the saved all over the land. Certainly the fields are ripe to the harvest.

On April 29 the pastors and workers of Lamar County Baptist Association met in the First Baptist church, at a call meeting, for the purpose of going into permanent organization, which was done by electing Rev. John Crain President and J. H. Myers Secretary and Treasurer. The first meeting of the Ministers' and Workers' Institute will be held in the First Baptist church, Paris, Texas, beginning Monday morning, 9 A. M., June 9, 1902, and continue two weeks, five days each week. The object and aim of this body is to provoke to a more thorough study of God's Word, and better equip each one to be a real soul-winner in the Master's work. It is earnestly desired that all pastors, Sunday-school workers and soul-winners in the association will attend this meeting. A good programme has been arranged. The churches here will entertain all who come free. Let all who can attend this Bible school and get all the help possible for the great work before them.

J. H. MYERS,
Secretary and Treasurer.
Paris, Texas.

THE BOARD INSTITUTES.

The recent institutes held under the leadership of Dr. J. W. Warden in Louisa at the Twenty-second and Walnut and at the Logan-street churches, have suggested to me to say a few words with reference to the great value of this work. It has been my pleasure to attend a number of them, and to take part in some of them. I have had opportunity to observe the impressions created by these institutes, and to know something of the good done, and I wish to bear witness to the exceeding value of this kind of work.

Dr. Warden displays remarkable skill and judgment and tact in enlisting the co-operation of the brethren, and in making out the programmes for stimulating addresses and fruitful discussion. The work is educational in character. It deals with the great doctrines and the fundamental teachings of the Bible. They are calculated to stimulate interest of the right kind in both these directions. Any pastor would do well, and be rendering a great service to his people to secure an institute. What we need is that our church members shall be thoroughly taught the fundamental principles of our religion, and thoroughly established in the things which we believe.

It seems to this writer that Dr. Warden has never done more useful work than this, and he should have the staunch support of all who love to advance the kingdom of the Master.

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NASHVILLE NOTES.

Baptist affairs in Nashville are on the up-grade. You will not be surprised at that assertion, when you take account of the corps of workers we have in our community.

There is the big-bodied, big-brained, big-hearted Burrows down at the First church. He and his noble people are at present bending their energies toward removing the remainder of the old debt upon their magnificent seventy-thousand-dollar building. Of course they are going to succeed. They do say that Dr. Burrows is a grand preacher.

Then there is Bishop Lofton at the Central church, where he has labored so successfully for fourteen years. How he can do so much preaching and pastoral visiting and find time to write so many books is a marvel to all of us. They have just closed a protracted meeting that reached a great many souls.

Over in Edgefield is the inimitable Rust. They are now launching a building movement which contemplates the expenditure of about ten thousand dollars. This will increase the seating capacity to about seven hundred. They need the room for the present auditorium cannot accommodate the large crowds that attend this church.

In North Nashville Bishop Golden of the Third church is giving good account of himself. They broke ground this week for their new church building. They propose to erect a building that will cost about twenty thousand dollars.

Pastor Stewart is doing most effective work at Centennial and the church is growing splendidly. The same can be said of the work of Pastor Peyton at the Howell Memorial church.

Two churches have done the unusual thing recently by calling again their former pastors. The North Edgefield church has brought back Bro. Sherman and the Seventh has called former Pastor J. H. Wright. Already good reports are coming from these two fields.

What shall I say of the pastor of Immanuel? Well, I suppose about the best we could say of him is that he is pastor of not only the best church in Nashville, but the best on the face of the earth. So it seems to him, anyway. Recently we had some special meetings in which the pastor did the preaching, and about thirty were added to the church, nineteen of whom came by baptism.

I must not fail to speak of the splendid work of our city missionary, Bro. S. M. Gupton. At present we have five missions organized and others will be organized soon.

I suppose it would be proper to refer to Drs. Frost, VanNess and Spilman in connection with the Sunday School Board, but I want to say that they count for much in the religious life of our community. They are not specialists simply. They influence in a broad and wholesome way the church life of our city.

SUNDAY SCHOOL BOARD.

This year has been one of enlargement in every department of the Board's work. A larger volume of business has been done than in any previous year. Very large appropriations have been made to the objects which our denomination fosters. And the reserve fund has increased so handsomely that we are beginning to feel that the much-needed building is almost in sight. The periodicals have all been greatly enlarged and im-

proved under Dr. VanNess' editorship. The bringing of Bro. B. W. Spilman into the field secretaryship has opened a new line of work that promises large returns. He is meeting with fine success.

The sickness of Dr. Frost has caused us deep anxiety, but he is now well on the road to recovery.

We have another secretary in our midst. He is an indefatigable worker. I refer to Dr. A. J. Holt, Secretary of our State Mission Board, Superintendent of our Orphan's Home and co-editor of the *Baptist and Reflector*. He can travel more miles and make more speeches than any man I know. Bless his big heart, he is a benediction to us.

Yes, indeed, we have a paper down here, too, and it is a good one. Its voice goes out into all the borders of our state and beyond. The *Baptist and Reflector* is a mighty power in our land. Dr. Folk, its editor, by his courageous fight against evil, has won the love of all who value the truth. He has fallen, however, under the severe disapprobation of the saloon element of late. This element seems to have suddenly developed a very great solicitude for the dignity of the ministry. They are very anxious for Bro. Folk to stop fighting them, for fear he will transgress the limits of his sphere as a minister of the Gospel.

So we think we are justified in taking a hopeful view of our future in this "Athens of the South."
T. B. RAY.
Nashville, Tenn., April 24.

A COMPLIMENT TO THE SEX.

During the progress of a protracted meeting, held in Johnstown, Ohio, by the Rev. Mr. C. of the Methodist Episcopal Church, it so happened that most of the persons who came forward to the altar for the prayers of the church were females; which induced some objectors to say that weak-minded persons generally were the first to seek religion, which came to the ear of Mr. C. The next evening of the meeting, he took occasion to notice their objection as follows, as near as I can remember.

"Well, friends, we have had a very profitable meeting to-night. I wish to notice a little objection I heard of to-day concerning our meeting. Some persons have said that this is not really the work of the Lord, because nearly all the seekers are females; they, moreover, challenge us to tell why there is so large a proportion of the weaker sex engaged. Now, sirs, I will not answer you directly, but see here: Two years ago, I had occasion to go to preach to the prisoners in the Ohio penitentiary. Now, how did it happen that there were more than four hundred males, and but about half a dozen of the weaker sex? When you answer this, I will be prepared to speak to your question."—Ex.

A TELEGRAPH wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Cour de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said, "It was not the sword that did these things; it was the arm of Richard." We should be instruments that the Lord can use, and when He has used us, the glory should all be His.—Rev. George F. Pentecost.

SUNDAY-SCHOOL CONVENTION

Of the Nelson Association

Was held with the Cox's Creek Baptist church on April 26-27, 1902. Notwithstanding the exceeding high wind and chilliness of the first day, the crowd was large and the churches of the association were well represented, and their reports indicated a thriving condition of the Sunday-school work.

The body was called to order by Bro. J. C. Samuels, who has occupied the Presidency of our Convention for several years, and who was re-elected at this meeting, together with Bro. T. P. Samuels as Clerk.

The opening exercises were conducted by the pastor, Bro. J. R. Johnson, who read a portion of Scripture relative to our duty both to study and to teach God's Word. Bro. J. A. Booth offered the opening prayer, after which the subjects for discussion were taken up in order.

First subject, "Building a Sunday-school," was discussed by Bro. Charles Anderson and A. H. Garrett. The foundation upon which to build and the material composing the structure were carefully considered.

The second subject, "Essential Qualifications for Successful Teaching," was discussed by Bro. W. O. Lewis and A. F. Gordon. The brethren set forth as essentials, a spirit-filled life, a love for the work, a knowledge of your subject and an acquaintance with your scholars as to their special needs.

Bro. W. O. Carver being absent, his place was filled by Bro. J. N. Pretridge, who assisted Bro. J. S. Kinsey in discussing the question, "Practices, customs, habits and rules which should be abandoned." The habit of not taking any part at all in the work was regarded as the worst. Many other things, and some things quite amusing, were brought out as things to be avoided.

"Social work in the Sunday-school" was discussed by Bro. O. C. Ricketts, who set forth the advantages of sociability, its drawing power, &c., and advocated getting to the school early in order to take advantage of this part of the work.

"Pastors' place in the Sunday-school" was discussed by Bro. J. A. Booth and W. H. Canada. Conclusion reached was that pastors ought to take an active part in the work, engage in the exercises, sometimes as superintendent, sometimes as teacher and then again go in the class and become a scholar. This brought the first day's exercises to a close.

The Sabbath being a beautiful day, the house was filled to overflowing, and the audience was first entertained by singing and speech-making by the children; after this by "Talks to the children" by Bro. W. E. Walker and W. C. Chambers. These brethren made quite interesting talks and captivated the children.

Bro. J. N. Pretridge delivered the 11 o'clock sermon, reading the parable of the vineyard as found in Mark 12, and took for his text, "Thy kingdom come. Thy will be done" (Matt. 6:10). Among the many good things said was that he believed in Baptist succession from away back to the "prophets of old."

Upon the whole we had a good meeting, and the good people of this good old church showed a generous hospitality.

Q. J. WRIGHT.

"No man is such a conqueror as the man who has defeated himself."—Becher.

SHELBYVILLE COLLEGE COMMENCEMENT.

The following is the programme of the Annual Commencement of Shelbyville College, May 25 27, 1902:

Sunday, May 25, 10:30 A. M.—Baccalaureate Sermon.—Rev. B. B. Bailey.

Monday, 8 P. M.—Lecture: "Snobs and Snobbery."—Colonel L. F. Copeland.

Tuesday, 10:30 A. M.—Commencement Address: "The Sphere of True Womanhood."—Rev. W. H. Felix, D.D.

The Conferring of Diplomas.
Tuesday, 8 P. M.—Annual Recital by the pupils of the Departments of Music and Elocution.

BARDSTOWN INSTITUTE COMMENCEMENT.

The closing exercises of this school will begin on Sunday, May 25, 1902, with the preaching of the annual sermon in the Baptist church at 11 o'clock A. M., by Rev. B. H. Dement, Ph.D., of Louisville, Ky.

On Monday and Tuesday evenings the final exhibitions will be held at the college buildings.

All the Protestant congregations of the town will unite with ours when the annual sermon is delivered.

H. J. GREENWELL.

Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health and use it the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off of your burdens.—Haywood.

GAS FACTORIES

In People who Do Not Know How To Select Food and Drink Properly.

On the coffee question a lady says, "I used to be so miserable after breakfast that I did not know how to get through the day. Life was a burden to me. When I tried to sleep I was miserable by having horrible dreams followed by hours of wakefulness. Gas would rise on my stomach and I would belch almost continually. Then every few weeks I would have a long siege of sick headaches. I tried a list of medicines and physicians without benefit.

Finally I concluded to give up my coffee and tea altogether and use Postum Coffee. The first cup was a failure. It was wishy-washy and I offered to give the remainder of the package to anyone who would take it.

I noticed later on in one of the advertisements that Postum should be boiled at least 15 minutes to make it good. I asked the cook how she made it and she said, "Just the same as I did tea, being careful not to let it steep too long."

I read the directions and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 or 20 minutes. That time it came to the table a different beverage and was so delicious that we have been using it ever since.

My sick headaches left entirely as did my sleepless nights, and I am now a different woman." Name given by Postum Co., Battle Creek, Mich.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the "WESTERN RECORDER." 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.

WITHOUT self-restraint the whole order and beauty and worth of life are destroyed. A well-balanced character implies an all round effective control. One unbridled passion is not only a failure at a single point, but is an indication of failure at the center also. In the best there are evil tendencies, and evil desires, that are ever claimant; so that in the ordinary conduct of life the habit of self-restraint is essential, if a straight course is to be steered, and even if fatal shipwreck is to be avoided. A weak, undisciplined nature, however naturally sweet and gentle and pure, is sure to meet some day a confluence of circumstances, or an overwhelming temptation, which will end in moral disaster. We constantly underestimate the power of a trained and restraining will; not only over outside circumstances, but also over the inner nature, amending constitutional defects, checking impulses, impelling to right courses of action, and thus altering the very character. Like every other faculty, the will needs to be educated and strengthened by the exercise of itself.—Rev. Hugh Black.

WHEN God leads us, we go under his sheltering care; but when without his guidance we go into places of danger, we take our life into our own hands. If we venture into places of temptation when duty does not lead us there, we put ourselves outside the divine protection.—J. K. Miller.

LAMPS do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—Spurgeon.

CALVARY.

BY C. H. FOULSON.

O Calvary, on thy bloody slope, Christ Jesus there was crucified, In agony but steadfast hope, He bowed his sacred head and died

O Calvary, on thy rugged brow, Christ Jesus gave his life for me; I shew before him humbly bow, For from my bonds he made me free.

O Calvary, on thy cursed tree, The Son of Man for me didst die, But yet I love to think of thee, For Jesus there didst draw me nigh.

Ah, Calvary, those scenes are past, They now lie buried with the dead, The Crucified now reigns at last, And love and glory crown his head, Covington, Ky.

OUR PULPIT.

NO ROOM FOR CHRIST IN THE INN.

BY C. H. BURGEON.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—Luke 2:7.

It was needful that it should be distinctly proven, beyond all dispute, that our Lord sprang out of Judah. It was necessary, also, that he should be born in Bethlehem-Ephrath, according to the word of the Lord which he spake by his servant Micah. But how could a public recognition of the lineage of an obscure carpenter and an unknown maiden be procured? What interest could the keepers of registers be supposed to take in two such humble persons? As for the second matter, Mary lived at Nazareth in Galilee, and there seemed every probability that the birth would take place; indeed, the period of her delivery was so near that, unless absolutely compelled, she would not be likely to undertake a long and tedious journey to the southern province of Judea. How are these two matters to be arranged? Can one turn of the wheel effect two purposes? It can be done! It shall be done! The official stamp of the Roman Empire shall be affixed to the pedigree of the coming Son of David, and Bethlehem shall behold his nativity. A little tyrant, Herod, by some show of independent spirit, offends the greater tyrant, Augustus, Augustus informs him that he shall no longer treat him as a friend, but as a vassal; and albeit Herod makes the most abject submission, and his friends at the Roman court intercede for him, yet Augustus, to show his displeasure, orders a census to be taken of all the Jewish people, in readiness for a contemplated taxation, which, however, was not carried out till some ten years after. Even the winds and waves were not more fickle than a tyrant's will; but the ruler of tempests knoweth how to rule the perverse spirits of princes. The Lord our God has a bit for the wildest war horse, and a hook for the most terrible Leviathan. Autocratic Caesars are but puppets moved with invisible strings, mere drudges to the King of kings. Augustus must be made offended with Herod; he is constrained to tax the people; it is imperative that a census be taken; nay, it is of necessity that inconvenient, harsh and tyrannical regulations should be published, and every person must repair to the town to which he was reputed to belong; thus, Mary is brought to Bethlehem,

Jesus Christ is born as appointed, and, moreover, he is recognized officially as being descended from David by the fact that his mother came to Bethlehem as being of that lineage, remained there, and returned to Galilee without having her claims questioned, although the jealousy of all the women of the clan would have been aroused had an intruder ventured to claim a place among the few females to whom the birth of Messias was now by express prophesies confined. Remark here the wisdom of a God of providence, and believe that all things are ordered well.

When all persons of the house of David were thus driven to Bethlehem, the scanty accommodation of the little town would soon be exhausted. Doubtless friends entertained their friends till their houses were all full, but Joseph had no such willing kinsmen in the town. There was the caravanserai, which was provided in every village, where free accommodation was given to travellers; this, too, was full, for coming from a distance, and compelled to travel slowly, the humble couple had arrived late in the day. The rooms within the great brick square were already occupied with families; there remained no better lodging, even for a woman in travail, than one of the meaner spaces appropriated to beasts of burden. The stall of the ass was the only place where the child could be born. By hanging a curtain at its front, and perhaps tethering the animal on the outer side to block the passage, the needed seclusion could be obtained, and here, in the stable, was the King of Glory born, and in the manger he laid.

My business this morning is to lead your meditations to the stable at Bethlehem, that you may see this great sight—the Saviour in the manger, and think over the reason for this lowly couch—"because there was no room for them in the inn."

I shall commence by remarking that there were other reasons why Christ should be laid in the manger.

I think it was intended thus to show forth his humiliation. He came, according to prophecy, to be "despised and rejected of men, a man of sorrows and acquainted with grief;" he was to be "without form and comeliness," "a root out of a dry ground." Would it have been fitting that the man who was to die naked on the cross should be robed in purple at his birth? Would it not have been inappropriate that the Redeemer who was to be buried in a borrowed tomb should be born anywhere but in the humblest shed, and housed anywhere but in the most ignoble manner? The manger and the cross standing at the two extremities of the Saviour's earthly life seem most fit and congruous the one to the other. He is to wear through life a peasant's garb; he is to associate with fishermen; the lowly are to be his disciples; the cold mountains are often to be his only bed; he is to say, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head;" nothing, therefore, could be more fitting than that in his season of humiliation, when he laid aside all his glory, and took upon himself the form of a servant and condescended even to the meanest estate, he should be laid in a manger.

Methinks there was yet another mystery. You remember, brethren, that this place was free to all; it was an inn, and

please to remember the inn in this case was not like our hotels, where accommodation and provision must be paid for. In the early and simple ages of the world every man considered it an honor to entertain a stranger; afterwards, as travelling became more common, many desired to shift the honor and pleasure upon their neighbors; wherefore should they engross all the dignity of hospitality? Further on still, some one person was appointed in each town and village, and was expected to entertain strangers in the name of the rest; but, as the ages grew less simple, and the pristine glow of brotherly love cooled down, the only provision made was the erection of a huge square block, arranged in rooms for the travellers, and with lower stages for the beasts, and here, with a certain provision of water and in some cases chopped straw for the cattle, the traveller must make himself as comfortable as he could. He had not to purchase admittance to the caravanserai, for it was free to all, and the stable especially so. Now, beloved, our Lord Jesus Christ was born in the stable of the inn to show how free he is to all comers. The Gospel is preached to every creature and sheweth none. We may say of the invitations of Holy Scripture,

"None are excluded hence but those Who do themselves exclude; Welcome the learned and polite, The ignorant and rude."

Though Jesus' grace can save the prince, The poor may take their share; No mortal has a just pretence 'To perish in despair.'

Class distinctions are unknown here, and the prerogatives of caste are not acknowledged. No forms of etiquette are required in entering a stable; it cannot be an offence to enter the stable of a public caravanserai. So, if you desire to come to Christ you may come to him just as you are; you may come now. Whosoever among you hath the desire in his heart to trust Christ is free to do it. Jesus is free to you; he will receive you; he will welcome you with gladness, and to show this, I think, the young child was cradled in a manger. We know that sinners often imagine that they are shut out. Oftentimes the convicted conscience will write bitter things against itself and deny its part and lot in mercy's stores. Brother, if God hath not shut thee out, do not shut thyself out. Until thou canst find it written in the Book that thou mayest not trust Christ; till thou canst quote a positive passage in which it is written that he is not able to save thee, I pray thee take that other word wherein it is written—"He is able to save unto the uttermost them that come unto God by him." Venture on that promise: come to Christ in the strength and faith of it, and thou shalt find him free to all comers. The inn itself had no room for him; and this was the main reason why he must be laid in a manger.

What can we find in modern times which stands in the place of the inn? Well, there is public sentiment free to all. In this free land men speak of what they like, and there is a public opinion upon every subject; and you know there is free toleration in this country to everything—permitted to say, toleration to everything but Christ. You will discover that the persecuting spirit is now as much abroad as ever. There are still men at whom it is most fashionable to sneer. We never scoff at Christians now-a-days; we do not sneer at that

respectable title, lest we should lose our own honor; we do not now-a-days, talk against the followers of Jesus under that name. No; but we have found out a way of doing it more safely. There is a pretty word of modern invention—a very pretty word—the word "sectarian." Do you know what it means? A sectarian means a true Christian; a man who can afford to keep a conscience, and does not mind suffering for it; a man who, whatever he finds to be in that old Book, believes it, and acts upon it, and is zealous for it. I believe that the men aimed at under the term, "sectarians," are the true followers of Christ, and that the sneers and jeers, and all the nonsense that you are always reading and hearing, is really aimed at the Christian, the true Christian, only he is disguised and nick-named by the sectarian. I would give not a farthing for your religion, nay, not even the turn of a rusty nail, unless you will sometimes win that title. If God's Word be true, every atom of it, then we should act upon it; and whatsoever the Lord commandeth, we should diligently keep and obey, remembering that our Master tells us if we break one of the least of his commandments, and teach men so, we shall be least in his kingdom. We ought to be very jealous, very precise, very anxious, that even in the minutiae of our Saviour's laws, we may obey, having our eyes up to him as the eyes of servants are to their mistresses. But if you do this you will find you are not tolerated, and you will get the gold shoulder in society. A zealous Christian will find as truly a cross to carry now-a-days, as in the days of Simon the Cyrenian. If you will hold your tongue, if you will leave sinners to perish, if you will never endeavor to propagate your faith, if you will silence all witnessing for truth, if, in fact, you will renounce all the attributes of a Christian, if you will cease to be what a Christian must be, then the world will say, "Ah! that is right; this is the religion we like." But if you will believe, believe firmly, and if you let your belief actuate your life, and if your belief is so precious that you feel compelled to spread it, then at once you will find that there is no room for Christ even in the inn of public sentiment, where everything else is received. Be an infidel, and none will therefore treat you contemptuously; but be a Christian, and many will despise you. "There was no room for him in the inn."

How little room is there for Christ, too, in general conversation, which is also like an inn. We talk about many things; a man may now-a-days talk of any subject he pleases; no one can stop him and say, "There is a spy catching your words; he will report you to some central authority." Speech is very free in this land; but, ah! how little room is there for Christ in general talk! Even on Sunday afternoon how little room there is for Christ in some professed Christian's houses. They will talk about ministers, tell queer anecdotes about them—perhaps invent a few, or, at least, garnish the old ones, and add to them, and make them a little more brilliant; they will talk about the Sunday-school, or the various agencies in connection with the church, but how little they say about Christ! And if some one should in conversation make this remark, "Could we not speak upon the Godhead and manhood, the finished work and righteousness,

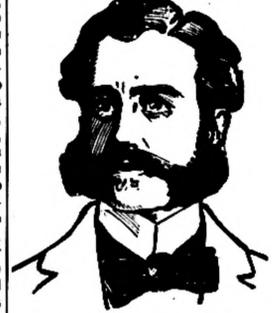
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the ascension, or the second advent of our Lord Jesus Christ," why we should see many, who even profess to be followers of Christ, who would hold up their heads and say, "Why, dear, that man is quite a fanatic, or else he would not think of introducing such a subject as that into general conversation." No, there is no room for him in the inn; to this day he can find but little access there.

I address many who are working-men. You are employed among a great many artisans after day; do you not find, brethren—I know you do—that there is very little room for Christ in the workshop? There is room there for everything else; there is room for swearing; there is room for drunkenness; there is room for lewd conversation; there is room for politics, slanders or infidelities; but there is no room for Christ. Too many of our working men think religion would be an incumbrance, a chain, a miserable prison to them. They can frequent the theatre, or listen in a lecture-hall, but the house of God is too dreary for them. I wish I were not compelled to say so, but truly in our factories, workshops and foundries, there is no room for Christ. The world is elbowing and pushing for more room, till there is scarce a corner left where the Babe of Bethlehem can be laid.

As for the inns of modern times—who would think of finding Christ there? Pitting out of our catalogue those hotels and roadside houses which are needed for the accommodation of travellers, what greater curse have we than our taverns and pot-houses? What wider gates of hell? Who would ever resort to such places as we have flaring with gas light at the corners of our streets to find Christ there? As well might we expect to find him in the bottomless pit! We should be just as likely to look for angels in hell, as to look for Christ in a gin palace! He who is separate from sinners finds no fit society in the reeking temple of Bacchus. There is no room for Jesus in the inn. I think I would rather rot or feed the crows, than earn my daily bread by the pence of fools, the hard earnings of the poor man, stolen from his ragged children and his emaciated wife. What do many publicans fatten upon but the flesh, and bones, and blood, and souls of men. He who grows rich on the fruits of vice is a beast preparing for the slaughter. Truly, there is no room for Christ among the drunkards of Ephraim. They who have anything to do with Christ should hear him say, "Come ye out from among them and be ye separate; touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters." There is no room for Christ now-a-days even in the places of public resort.

This brings me to my fourth head, which is the most pertinent, and the most necessary to dwell upon for a moment. Have you room for Christ? Have you room for Christ?

As the palace, and the forum, and the inn, have no room for Christ, and as the places of public resort have none, have you room for Christ? "Well," says one, "I have room for him, but I am not worthy that he should come to me." Ah! I did not ask about worthiness; have you room for him? "Oh," says one, "I have an empty void the world can never fill!" Ah! I see you have room for him. "Oh! but the room I have in my heart is so

base!" So was the manger. "But it is so despicable!" So was the manger a thing to be despised. "Ah! but my heart is so foul!" So, perhaps, the manger may have been. "Oh! but I feel it is a place not at all fit for Christ!" Nor was the manger a place fit for him, and yet there was he laid. "Oh! but I have been such a sinner; I feel as if my heart had been a den of beasts and devils!" Well, the manger had been a place where beasts had fed. Have you room for him? Never mind what the past has been; he can forget and forgive. It mattereth not what even the present state may be if thou mournest it. If thou hast but room for Christ he will come and be thy guest. Do not say, I pray you, "I hope I shall have room for him;" the time is come that he shall be born; Mary cannot wait months and years. O! sinner, if thou hast room for him let him be born in thy soul to-day. "To-day if ye will hear his voice harden not your hearts as in the provocation." "To-day is the accepted time; to-day is the day of salvation." Room for Jesus! Room for Jesus now! "Oh!" saith one, "I have room for him, but will he come?" Will he come indeed! Do you but set the door of your heart open, do but say, "Jesus, Master, all unworthy and unclean I look to thee; come, lodge within my heart," and he will come to thee, and he will cleanse the manger of thy heart, nay, will transform it into a golden throne, and there he will sit and reign forever and forever. Oh! I have such a free Christ to preach this morning! I would I could preach him better. I have such a precious loving Jesus to preach, he is willing to find a home in humble hearts. What! are there no hearts here this morning that will take him in? Must my eye glance round these galleries and look at many of you who are still without him, and are there none who will say, "Come in, come in?" Oh! it shall be a happy day for you if you shall be enabled to take him in your arms and receive him as the consolation of Israel! You may then look forward even to death with joy, and say with Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." My Master wants room! Room for him! Room for him! I, his herald, cry aloud, Room for the Saviour! Room! Here is my royal Master—have you room for him? Here is the Son of God made flesh—have you room for him? Here is he who can forgive all sin—have you room for him? Here is he who can take you up out of the horrible pit and out of the miry clay—have you room for him? Here is he who when he cometh in will never go out again, but abide with you forever to make your heart a heaven of joy and bliss for you—have you room for him? 'Tis all I ask. Your emptiness, your nothingness, your want of feeling, your want of goodness, your want of grace—all these will be but room for him. Have you room for him? Oh, Spirit of God, lead many to say, "Yes, my heart is ready." Ah! then he will come and dwell with you.

"Joy to the world, the Saviour comes. The Saviour promised long; Let every heart prepare a throne And every voice a song."

I conclude with the remark, that if you have room for Christ, then from this day forth remember the world has no room for you; for the text says not only that there was no room for him, but look—There was no room

for them!—no room for Joseph, nor for Mary, any more than for the babe. Who are his father, and mother, and sister, and brother, but those that receive his word and keep it? So, as there was no room for the blessed Virgin, nor for the reputed father, remember henceforth there is no room in this world for any true follower of Christ. There is no room for you to take your ease; no, you are to be a soldier of the cross, and you will find no ease in all your life-warfare. There is no room for you to sit down contented with your own attainments, for you are a traveller, and you are to forget the things that are behind, and press forward to that which is before; no room for you to hide your treasure in, for here the moth and rust doth corrupt; no room for you to put your confidence, for cursed is he that trusteth in man, and maketh flesh his arm." From this day there will be no room for you in the world's polite society—you must go without the camp, bearing his reproach. From this time forth, I say, if you have room for Christ, the world will hardly find room of sufferance for you; you must expect now to be laughed at; now you must wear the fool's cap in men's esteem; and your song must be at the very beginning of your pilgrimage.

Jesus, I thy cross have taken, All to leave and follow thee; Naked, poor, despised, forsaken, Thou from hence my all shall be.

There is no room for you in the worlding's love. If you expect that everybody will praise you, and that your good actions will all be applauded, you will quite be mistaken. The world, I say, has no room for the man who has room for Christ. If any man love the world, the love of the Father is not in him. "Woe unto you when all men speak well of you." Ye are not of the world, even as Christ is not of the world." Thank God, you need not ask the world's hospitality. If it will give you but a stage for action, and lend you for an hour a grave to sleep in, 'tis all you need; you will require no permanent dwelling-place here, since you seek a city that is to come, which hath foundations; whose builder and maker is God. You are hurrying through this world as a stranger through a foreign land, and you rejoice to know that though you are an alien and a foreigner here, yet you are a fellow-citizen with the saints, and of the household of God.

What say you, young soldier, will you enlist on such terms as these? Will you give room for Christ when there is to be henceforth no room for you—when you are to be separated for ever, cut off from among the world's kith and kin mayhap—out off from carnal confidence forever? Are you willing, notwithstanding all this, to receive the traveller in? The Lord help you to do so, and to him shall be glory forever and ever. Amen.

GENERAL ASSOCIATION.

The Ministers' Meeting of Kentucky Baptists will convene in London, June 10, at 10 a. m. The General Association meets at the same place, June 11, at 10 a. m. Rev. H. B. Taylor or Rev. W. J. Bolin will preach the annual sermon. The railroad rates will be one and one-third fare on the certificate plan. Pay full fare going, and take certificate for the same; when this has been signed by the Secretary of the Association you can return for one-third the regular rate.

J. K. NUNNELLY, Sec.

—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, 1902.

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 37, 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 pipe lines. 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 1st will participate in the dividend.

Strong Points.

The strong points for an investor in this Company may be summed up as follows:—The small capitalisation enabling the Company to pay larger proportionate dividends than those capitalized 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.

EDITORIAL.

SOUTHERN BAPTIST CONVENTION AGAIN.

The two points of special public interest in the Convention, were the report of the Committee on Co-operation and the Diaz matter. The matter of co-operation had been considered for three years, and at New Orleans last year the committee recommended a new board located at Baltimore, the brethren there generously offering to give \$4,000 a year for three years. A minority report substituted Atlanta for Baltimore. Strong opposition was developed to both these plans, and the writer saw, or thought he saw, that if either of these plans were adopted, it would be so hampered by opposition as to fail in doing the work expected. To vote both these plans down and do nothing, would be child's play. So having nothing better to propose, the writer moved and urged that the matter be referred to a special committee for another year. At Asheville they recommended that the messenger of each district association to the Convention be regarded as the messenger of the Convention to his association, and that he be requested to push the work of the Convention in the association. 2nd That the Statistical Secretary enlarge his work so as to furnish the general and the state secretaries all the helpful information practicable, and 3d That the general and the state secretaries be a standing committee on co-operation. This was adopted. It involves little extra expense, puts the responsibility where it belongs, and is at least a step in the right direction. We hope for great good from it.

Dr. Diaz was present, and it was understood that he wanted to be heard, though we did not hear of any application he made for a hearing. The matter was brought up by the Rev. J. A. Lee, and was referred to a committee of one from each state. When organized, they sent two of their number to notify Dr. Diaz that they were ready to hear whatever he might wish to say to them, but he declined to say anything, and so the matter was dropped. This was a disappointment to some. Of course, Dr. Diaz had a right to be heard by an impartial jury—to insert a legal term—but, of course, the Convention as a body could not try the case. They might have appointed a special commission to go fully into the matter, to visit Havana, if necessary, to examine all the documents in the case in Atlanta, to hear all the testimony and to report their conclusion next year. This might have been done, but since Dr. Diaz declined to have anything to say to the committee, there was no need of doing anything further.

Of course, the Convention gave proper recognition to the memory of the lamented Dr. Kerfoot. The Home Board's report, and the action thereon, the noble address of Dr. McDonald and the special resolutions, all gave expression to the feelings of the body. Dr. H. A. Tepper, Sr., was fittingly remembered also, although he had not been Secretary for several years before his death.

Waco made a brave fight for the next meeting, but Savannah got it. Dr. John D. Jordan is a skillful general, and he managed

his campaign well. We look for a great meeting in Savannah.

Mr. E. P. McKissick, proprietor of the Battery Park Hotel, is certainly a prince among hotel men. His magnificent hostelry overflowed, with messengers and visitors, hundreds being turned away. This was headquarters, and a fine service was rendered along with excellent fare. On Sunday at 11 A. M., by invitation of Mr. McKissick, the writer preached in the large and elegant "Palm Parlor" of the hotel, which was well filled. Dr. Gilbert Dobbs kindly led the singing; Drs. B. H. Carroll, Sr., and Charles E. Taylor led in prayer. After the sermon Dr. A. E. Dickinson arose and made a tender address. We all sang "How firm a foundation," shook hands, wept and had a good old-fashioned time. We heard good reports from the various churches, though many of the best preachers had no appointment.

Feeling that the time of the Convention was precious, the writer introduced an amendment to the by-laws, providing that no extra nominating speeches be made, and limiting addresses of welcome to one of not more than 15 minutes, and responses to one of not more than 10 minutes. The heartiness with which this amendment was adopted, showed that it "met a felt want," as brethren say when they start a new paper.

DEAR DR. EATON:—

Please give me an editorial on "The Kind of Association I Want at London." I have written and shall write to some brethren to answer the same and you will publish these replies. Tell the brethren that London is preparing for a big crowd. We shall entertain all who come.

Fraternally,
Wm. B. MCGARITY.

London, Ky.
The kind of Association we want at London is a large and representative gathering of our Kentucky Baptists, Spirit-filled and Spirit-guided. We hope a high and strong note will be struck for missions, and education, and that the meeting will be an inspiration to all who attend and to all who hear of it. Our General Association is the first of the State bodies to meet after the Southern Baptist Convention. This fact puts upon us a special responsibility, since from us comes the first response to the action of the Convention in mapping out the work for the new year. We hope the response at London will be clear and strong. As we have already stated, Kentucky had the largest representation at the Convention of any state, and it is fitting that she should lead in the great work in which the Convention is engaged.

HENCKFORTH Dr. H. M. Wharton will be on wheels, though we doubt if he will move any faster than before. Mrs. Mary S. Geiger, mother of Mr. Horace Geiger, Dr. W.'s singer, has ordered the construction of a Pullman car as a home for Dr. Wharton and her son on their evangelistic tours. They will travel in that car on their journeys, and will make it their home when in their meetings. Each of these brethren will have a suite of three rooms. The cost is \$7,000, which Mrs. Geiger generously furnishes. There are several chapel cars in use, but this is the first car of its sort of which we have heard. We congratulate the brethren and hope they will be greatly blessed in their work.

DR. WARDER will next week hold a New Era Institute at Harrodsburg.

The death of the Rev. Calvin Graves Jones, D.D., inflicts a great loss upon our cause. He was cut down in the midst of his highest usefulness, with his best work apparently yet before him; taken "like a summer-dried fountain when our need was the sorest." For seven years he had been the loved and honored pastor of the First Baptist church in Covington, where, as in Lynchburg and in Chattanooga, his labors had been greatly blessed. This stood confessed in the city's tears. He had just entered his fortieth year; and the noblest service and the highest usefulness opened before him.

About a year ago he had an attack of grip which left him weakened, and he never recovered. Diligently he kept at his work till some two months ago he was obliged to give up. During his sickness his youngest child sickened and died, and sore was his bereavement. Gradually getting worse, and feeling ready to go, yet he hoped to recover, until he came near the end. The brethren refused to believe this sickness was unto death. They could not see that it was for the glory of God for such a man to die just when he was equipped for the highest service. His death was a surprise as well as a grief, and, as in the case of Stephen, "devout men carried him to his burial, and made great lamentation over him."

Dr. Jones was a man of singular beauty and strength of character. He was modest without timidity, and bold without egotism. He was an able and a sound preacher, and a faithful minister of Jesus Christ. He was a fine specimen of that noblest of earth's products—a Christian gentleman. At home, on the street, at church and among his brethren, he ever "adorned the doctrine of Christ, his Saviour"—not negatively, but positively. He was ever pronounced and aggressive for truth and righteousness, and stood "four-square" to all the winds that blew.

The writer was summoned by telegram from the Convention at Asheville to preach the funeral sermon, and it was a sad, though a loving, service. There was a great outpouring at the funeral. The body was placed in the casket opened at the side and the top, so as to look as if Dr. Jones had just lain down to rest after preaching, and had fallen asleep. It was hard to believe he was really dead. There was a great profusion of most beautiful and tasteful floral offerings, that came from a variety of sources. The laboring men asked that the body be placed in the church before noon, so they might visit and view it during their dinner hour. The whole community felt deeply bereaved, and realized that "a prince and a great man had fallen in Israel."

We never saw so many preachers at a funeral, excepting only at the funeral of Dr. Broadus. Resolutions accompanied by appropriate remarks were offered from the Cincinnati Baptist Ministers' Conference, and from the Covington Ministers' Conference, of which latter Dr. Jones was president. Dr. Partridge read the resolutions of the Cincinnati Conference, and the Rev. C. M. Thompson followed with fitting remarks. The Rev. Drs. Jos. Ramin and R. I. Watkins, respectively, did like service for the Covington Conference. The writer then spoke from Acts 7:60-8:2—the death and burial of Stephen. The Rev. G. W.

Ossasdy read the Scriptures, and the Revs. G. W. Hill and H. N. Quisenberry led in prayer. The Rev. B. F. Swindler, who directed the exercises, referred tenderly to the deceased, and told how exactly six months previous, at his own daughter's funeral, Dr. Jones preached the sermon. The deacons were pall bearers, and the whole city, along with many visitors, were the mourners.

Dr. Jones leaves a widow and four young daughters, to whom many thousands of hearts go out in loving sympathy.

We make a practical suggestion to our preachers in Kentucky, and the same may apply to other states. While the railroads give half-fare to messengers and visitors attending the Southern Baptist Convention, we have not been able to get better than a two-third rate for those attending our General Association. Instead of paying full fare going, taking a certificate and returning for one third, our preachers generally use their two-thirds ministers' rate, which comes to the same thing in this case. The result is, only those not ministers buy Associational tickets, and so go down on the railroad books to the credit of the Association. Then when we try to get the railroad to give us a better rate, they examine their books, note the comparatively small showing and decline our request.

Now if our preachers would only buy the Associational tickets—the cost in the end being exactly the same, since two-thirds fare each way is the same as full fare going and one-third fare returning—this would greatly help the Associational showing on the railroad books, and would help in getting a better rate next year. The preachers in Indiana have done this, and have succeeded in getting a half fare rate to their state meeting. We hope all our preachers will use Associational tickets in going to London.

In a recent speech, Mr. Jerome took occasion to give as a reason why he did not attend church, that the pulpit offered him only "milk diet," while he wanted strong meat. We often hear complaints, especially in the cities, that the men stay away from church, and various devices are suggested to attract them. The device that seems to be in most favor is to "enrich the services" as they call it, by responsive readings, flowers, extra music, Esterism, &c., &c. And the more the men do not attend, the more this "enrichment" (?) goes on. This is simply to perfume the "milk diet," and to make it even more objectionable to strong men.

Another device considerably in favor is to avoid any dogmatism in the pulpit, but to state only platitudes and such general propositions as no one can object to, and thus avoid giving any offense. This is simply to dilute the "milk diet" and to render it less acceptable to those who want strong meat.

Strong men do not take to "milk diet," and to perfume it or to dilute it is to make it worse. When the pulpit offers strong meat, it attracts strong men. And just here is the reason why in so many churches in our cities the men do not attend.

REV. W. D. NOWLIN, while in Louisville, called at our office. He applies for Dr. J. T. Christian in Chicago during the latter's absence in London, England.

Editorial Varieties

The First church of Birmingham, Ala., have adopted plans for a new building to cost \$60,000. Dr. A. J. Dickinson is pastor.

We acknowledge an invitation from the senior class at Liberty College, Glasgow, Ky., to attend their coming exercises May 23rd. We extend our best wishes.

A Chicago paper recently announced: "This evening the Rev. _____ will preach his farewell sermon and the choir will render a thanksgiving specially composed for the occasion."

There were five vacancies on the Board of Trustees of the Seminary, which were filled by the election of Janus Caldwell, Kentucky; J. D. Chapman, South Carolina; J. W. Hilliard, Tennessee; W. D. Pollock, Georgia; and T. J. Shipman, Virginia.

Kilnash Dickey, Esq., and Mrs. Maud Downer Burnham were happily married at the writer's residence on last Thursday at 4:30 P. M., the writer performing the ceremony. They are a prominent and a highly esteemed couple, the bridegroom being a leading merchant at Cave City. We extend our heartiest congratulations.

In a London magazine for May, we note the advertisement of windows for rent from which to see the Coronation Procession at the coming coronation of King Edward. We note one window, and a small one at that, in the third story of a house on the line of the procession, advertised for rent at 100s. Think of the few people who can look out of one small window and pay that sum for the privilege of standing there while the procession passes!

That is a novel method of Governor Davis of Arkansas in dealing with Massachusetts Negro phillists. He pardoned a Negro convicted of crime in Arkansas "on condition that he become, within thirty days, a citizen of Massachusetts." What would be the effect of such a pardon on a man of such a policy? Suppose the governor of Massachusetts should pardon a white criminal on condition that he become within thirty days a citizen of Arkansas? There are two sides to the question.

Governor Eagle showed himself a true "master of assemblies" in the chair as President of the Southern Baptist Convention. At one time the motion began to pile up in a way to confuse any one not a master of parliamentary law, and the writer watched with interest to see how the President would act. Promptly, clearly and decisively he chair held the body to the line of parliamentary law, without the slightest wobble or hesitation. It was evident that a master hand was at the helm.

It turns out that the sending of Mr. Whitlaw listed as special ambassador to attend the Coronation of King Edward VII receives very little favor, even in the States. There is no more reason why we should send a special ambassador to witness the coronation of a British King than there is why Great Britain should send a special ambassador to witness the inauguration of the President of the United States. Mr. Held is to view the Coronation arrayed in red plush trousers and in other appropriate apparel.

The auditorium at Asheville was large enough and comfortable enough, but the arrangement of the stage was such that brethren who sat in the rear of the hall, the committee went to meet, could be heard through the building almost as clearly as if they had been addressing the body. This made more or less confusion during the meetings and made it necessary for the President, over and over again, to send messengers to quiet the brethren, who being out of sight, had no idea of the noise they were making. When the Convention meets in Louisville, there will be no such difficulty.

The last *Seminary Magazine* opens with an article on Christian (?) Science (?) from the editor of the WESTERN RECORDER. Then follow—The New Testament in the Tongue of Robert Burns, M. A. F.; How to Use the Devil, Clarence Hodges (Imagination a Pulpit Power, M. A. Jenkins; The Truly Successful Pastor, R. J. Williamson; Faith of the Universalist Church, W. H. M'Guintin; Music in Public Worship, F. D. Sears; the issue Life, T. S. Hall; Ministerialism, M. A. Kerfoot. Kentucky led in donations, which are well filled. It sends a copy, J. H. Hurt, Norton Hall, Louisville, Business Manager.

Secretaries Burrows and Gregory have sent us the minutes of the Southern Baptist Convention at Asheville. This is neatness and dispatch for you. The frontispiece, most appropriately, is a capital picture of Dr. F. M. Kerfoot. Kentucky led in number of messengers, having 176 to Virginia's 159, North Carolina's 154 and Georgia's 128. We hope Kentucky will turn out as well, in proportion, to the General Association at London June 11th. It is nothing like the meeting at Asheville. Kentucky led in the state, as it is to Asheville. And if its brethren went there, how many should we expect at London? London is in the eastern part of the state but let the brethren in the western part remember that the Association meets at Murray last year. Next year the meeting should be central. We hope to see a large and representative attendance at London.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Serving the Lord," and "Forgive us our debts." One joined by letter. Work on the new house progresses apace. The main tower is nearly finished, and the ceiling of the audience room and the floors in the basement are laid.

Broadway—Pastor Jones preached on "For Jesus' sake," and on "Setting up banners." Four received by letter since last report. Pastor addresses the St. Louis B. Y. P. U. Tuesday night.

Chestnut-street—Pastor Weaver preached on "The Spirit's intercession," and on "Prayer and its answer." Two received by letter.

East—Pastor Felix preached on "Deliverance from men of the world," and on "Being beaten with many stripes." Two received by letter and one baptized.

McFerran Memorial—Pastor Hamilton preached on "Thanking God and taking courage," and on "God's choosing a great man for a great work."

Twenty-second and Walnut—Pastor Dement preached on "Christian unity," and on "At Jesus' feet." One received for baptism and one by letter. Pastor Dement preaches the commencement sermon at the Bardston Institute next Sunday.

Clifton—Pastor Foster preached on the Convention at both hours.

East Mead—Pastor J. E. Johnson preached on "The Christian's credentials," and Bro. W. D. Bell on "The prodigal son." One baptized.

Franklin-street—Pastor Jenkins preached on "Four His," and on "Paul's prophecy to Timothy fulfilled in Louisville" (2 Tim. 3:1-5). Building to be refitted.

German—Pastor Jansen preached on "The dark valley," and on "The wonders of Pentecost."

Highland—Pastor Dawes preached on "The Convention," and on "A belated believer." Bro. D. J. Aithey spoke to the young people Sunday night.

Logan-st.—Pastor Tralie preached on "The Convention," and on "Four things to think about."

Parkland—Pastor Taylor preached on "The Convention," and on "Acceptable service." One joined by letter.

Portland-avenue—Pastor Henderson preached on "Comfort and consolation," and on "What think ye of Christ?" One received by letter. **Southgate-street**—Bro. R. E. Bell preached on "God's forbearance," and Bro. W. B. Glass on "The living water." They have added \$300 to the pastor's salary, and they propose to build a handsome house of worship.

Third-ave.—Pastor Allan preached on "Sowing and reaping," and on "Christ's call to the heavy laden." Two joined by letter.

Twenty-sixth and Market—Pastor held preached on "The grace of God," and on "The value of an early knowledge of the Bible." Four received by letter.

Oakdale—Pastor Hill preached on "Christ's first sermon at Nazareth," and on "The home." One joined by letter.

Van Buren-street—Pastor Ray preached on "Stirring up God's gift," and on "Come." One received for baptism.

Thirty-sixth and Grand—Pastor Snider preached.

Hope Mission—Pastor Bruce reports good progress and outlook bright. Property bought and in the hands of trustees named by some of the churches.

Jeffersonville (Ind.)—Pastor McFarland preached on "Resurrection power," and on "Tasting God's goodness." One joined by letter.

Pewee Valley—Pastor Carroll preached. He retained the pastorate, and will go to Germany.

Springfield—Bro. W. O. Carver preached on "Friends to Jesus," and on "A wrong measure of life." Bro. J. D. Allen spoke to young people.

Bro. Weaver presented an interesting paper on the coming General Association. It was unanimously endorsed by the Conference. Remarks were made by Bro. H. H. Jones, Jenkins, Robertson, Tralie and Hamilton. The paper of Bro. Weaver is published in this issue.

SEMINARY NOTES.

Examinations are in full blast! So far the "exam" in Biblical Introduction is all the talk. W. T. Hillman, of Texas, is back taking some special examinations. B. H. Carroll, Jr., will sail for Europe in a short time, where he expects to study in Germany. Dr. Dargan and wife will travel in Europe this summer and next fall. He expects to gather material for his book that he will write on the History of Preaching.

C. T. Willingham will supply a month at Grace-street church, Richmond, Va., and a month at Macon, Ga., this summer.

It is whispered that the efficient business manager of our *Seminary Magazine*, has been offered an official position with one of the Southern State denominational papers. We would regret to lose him from Kentucky.

Pastor G. W. Clarke and his noble band at Southgate expect to erect a new house of worship soon. W. B. Glass preached for him last Sunday night.

The mid-week prayer-meeting was led by Dr. E. C. Dargan.

The Librarian's salary has been increased, and the library is now open to public reference. Librarian Forbes is taking an active interest to promote the welfare of the library. Recently separate has been placed a large sign over the front entrance. We hope to see by next year a large sign on Norton Hall and New York Hall.

The Commencement will begin Monday, May 26, at 11 A. M. Meeting of the Missionary Society and address by Dr. Stately, of Alabama. At 8 P. M., the Alumni Address, by Dr. Junius W. Millard, of Maryland. Tuesday, May 27, at 10 A. M., Seminary Address, by Dr. Farmer, of Canada. Announcement of Graduation in Separate Schools, and Delivery of Certificates. At 8 P. M., Commencement proper.

H. C. MCGILL.

THE STATE.

Pastor Luke P. V. Williams writes: "On May 14th I closed one of the most successful meetings with the First Baptist church I had for years. The church has been in a slough condition for a number of years, only recruiting about enough to make up for the deaths and exclusions. On the 4th inst. I began the meeting, with Bro. Paul Price doing the preaching. It lasted about the next eleven days, with 18 additions to the church, 5 by baptism, one by restoration, and 10 by relation. The church was greatly revived and spiritually strengthened. This is only the beginning of what we expect for the Farmers church."

Pastor Wm. M. Stallions writes from Springfield: "After 12 years of work in this section, I have resigned my churches to accept the care of Forks of Dix River church for all my time. No man ever served a nobler people, and the right man will find a noble home in their hearts and homes. During these years I have baptized 34 and have aided in a number of meetings outside of my field in which 600 have been added to the churches. I have also preached 32 funerals, have married 61 couples. May God bless those who have stood so nobly by me in my work, and whose loyalty has been all that a pastor could ask. With many tender thoughts, I leave them for my new field, where I trust God will continue to use me for his glory."

Bro. Earle D. Sims writes under date of May 9: "At the invitation of my brethren, I have just had a delightful missionary tour, preaching and lecturing on 'Missions.' On Thursday, the 1st, I lectured at the mission of the First Baptist church at Owensboro. They have a beautiful brick building, and within the walls the First church 48,600. Bro. J. D. Hooker is pastor of the mission, and is doing a fine work. Bro. E. P. Jones is pastor of the First church. On Friday night I preached at the mission on the Walnut-street church at Owensboro. Here we had house running over with people, and one person professed faith in Christ. This mission is doing a grand work. Saturday and Sunday I spent with Bro. J. J. Cloer at his church at Rochester. This is a grand church. I lectured Saturday night and three times Sunday and preached one sermon to crowded houses. This is a new church. Bro. T. T. Martin recently held a great revival at this place. The church is a grand Sunday school, of which Cashier H. A. Wilson is superintendent. They are now going to commence to build a Sunday-school room and a baptistry at

a cost of \$300. It was a delightful day I spent here, as so many people showed such deep interest in the Lord's work. Monday night I spent at Walton's Creek church, and Tuesday night at Beaver Dam church. Bro. E. W. Coakley is pastor of these two churches. Wednesday night I lectured to an overflowed house at Zion church. Bro. J. J. Cloer is doing a grand work here, and I appreciate the great interest our churches are showing for the mission work."

Pastor U. G. Hughes writes: "I preached at our new church house at Baker, in Crittenden county, May 11. Had a fine congregation. We have a fine Sunday school, and everything is moving nicely. We ask the prayers of our brethren for our little church."

Pastor J. S. Kinsey, of Clearmont, N. C., died May 13th in Norfolk, Va., at St. Vincent Hospital. He was one of the most liberal Baptist laymen in North Carolina. He built the Simmons Nursery at the Thomasville Orphanage, and assumed all most entire support of it during his life.

OTHER STATES.

Dennis Simmons, of Williamson, N. C., died May 13th in Norfolk, Va., at St. Vincent Hospital. He was one of the most liberal Baptist laymen in North Carolina. He built the Simmons Nursery at the Thomasville Orphanage, and assumed all most entire support of it during his life.

Pastor C. W. Duke, of Elizabeth City, N. C., will preach the annual sermon at the annual Orphanage of North Carolina in July.

Pastor Pruitt, of Twelfth-street church, Charlotte, N. C., has had a fine meeting, with J. T. Jenkins, of Georgia, assisting.

Bro. W. W. Rivers writes: "The church at Conway, Ark., though without a pastor, has had a great meeting. Bro. J. C. Street left us in January to take charge of the Sunday-school interests of the Convention, and we have been without an undershepherd ever since. Bro. Harvey Beachamp conducted the meeting for two weeks. There were nearly 50 conversions, and 100 resolutions to our membership. Thanks be to God, every unconverted girl in Central College, with one exception, professed faith in Christ. Bro. Beachamp makes every seat in the house an anxious seat, and proposes every pew to be filled by an enquirer. He preaches the Gospel straight!"

Pastor Henry B. Stoneham writes from Stoneham, Texas: "I shall have charge of the Front Royal church during the summer. Please forward my paper there. I have resigned at Lelohfield, Ky. Change my address to Front Royal, Va., at once and oblige."

Bro. Jos. Shaeckelford writes from Richland, Ga.: "Commencing with the last number of your paper published in this month (May), I changed the address of my paper to Richland, Ga., to Trinity Station, Morgan county, Ala. My resignation as pastor of the Richland Baptist church will be tendered to the church next Saturday to take effect at the close of this month (May). I shall then leave for my old home in Alabama."

A meeting in the New England church, Wood county, W. Va., closed with 21 additions to the fellowship of the church.

In a meeting in the New Hope church, Nicholas county, W. Va., there were 21 professions of religion, 13 baptisms with others to follow.

A meeting in the Pines Grove church, Davie county, Mo., closed with 17 additions to the fellowship of the church.

The Seddon church, Ala., has set apart its new house to the worship of God.

Thirteen were added to the fellowship as the result of a meeting in the Nelson church, Mo.

In a 14 day's meeting at Shelbina, Mo., there were 12 professions of religion.

Eld. A. O. Decker pastor of the church at Pomeroy, Mo., has been ordained to the full work of the Gospel ministry.

The Bartlett Street church, Sumter, S. C., has set apart its new house to the worship of God.

The church at Williamsburg, Ala., has been blessed in a meeting resulting in 14 additions to the church by experience and baptism, and the entire church revived.

BARBOURVILLE, KY.

The writer preached last Sunday at Barbourville, and found the town in twenty years greatly improved. The Baptists then had no building and no church organization; now they have about the best church building in the town, on one of the finest corners. They also have a new college building, well located, that is valued at about \$10,000. There is some debt on it, but it will be taken care of by the liberal and noble spirits who have already done so much. The church is without a pastor, but they are thinking of making a call soon. The church is not financially strong, but, what is better, they are most willing workers. They are stalwart Baptists and have made great sacrifices for the cause.

In a recent protracted meeting, there were forty-two converts, thirty-eight of the number being students in the college.

Knox county has a population of about 30,000, with 4,500 members of Baptist churches. Among the leaders of our church and college are the following brethren: W. J. Candill, N. W. Plank, W. F. Amis and his brother G. S. Amis, leading merchants, Judge J. H. James, H. Hughes, J. E. Golden, P. D. Brittain, A. M. Hemphill and Rev. W. L. Brook, the president of the college and temporary supply of the Baptist church pulpit—a young man of rare gifts and bright prospects, the noble son of a noble father who is one of our leading mountain preachers.

Whatever may be the fate of other mountain schools (and I hope all will prosper) I am persuaded that our Institute at Barbourville will continue to prosper. Last session they enrolled 149 students, and the faculty consists of six experienced teachers. I am quite sure there is no foundation for the rumor that unfriendly rivalry exists at Barbourville against our school at Pineville. The brethren at Barbourville are attending strictly to their own business, and nothing that concerned energy and liberality in proportion to their means can accomplish has been or will be left undone.

I am indebted to the brethren for many courtesies while in Barbourville. In company with Mr. Hicks, President of Swan Lake Oil Co., I was taken to the oil wells of Knox county (and they are many) and oil is in great abundance. One farm of less than 100 acres, bought some time ago for about \$500, was sold to the Lancaster Oil Company for \$25,000. It is known as the Wages Farm. Prices have advanced. At the wells, in tanks, I judge there are stored between 4,000 and 5,000 barrels of the oil. Many wells are being drilled, and I believe that Knox Co. will be a profitable oil field. They need a pipe line and steps are being taken that will likely result in one being built within the next ninety days.

I was greatly pleased with my visit. Col. James P. Rippey, of Lawrenceburg, accompanied me.

W. P. HARVEY.

A CURE FOR TOBACCO HABIT.

Mrs. M. Hall, 4014 Eleventh street, Des Moines, Iowa, has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days after using tobacco for over thirty years. All desire for its use has gone. Can be filled by any druggist. Mrs. Hall will gladly send prescription free to any one enclosing stamped envelope.

We are glad to know that Potter College, at Bowling Green, has had one of the most successful years in its history. President Cabell and his able corps of teachers deserved this success. The programme for their commencement appears in another column.

The Trustees of Georgetown College will meet June 9th, at 2 P. M., in the Library and Chapel Building in Georgetown.

Rev. T. T. Eaton, D. D., Louisville, Ky.
DEAR BROTHERS:—I want to thank you for the noble and wise spirit and sanctified tact you have manifested in your editorial supervision of the Recorder. You are none too radical. You are conservative enough. There are thousands of Baptists who think just as you do, although they cannot put their thoughts into such terse, plain English. I believe in meeting rationalism, higher criticism and all other heresies with drawn sword, and to strike when it is necessary to strike. The Recorder is for the times, for the defense and propagation of the truth. It is fulfilling its mission grandly.

The College has done splendidly this year. Dr. Tupper, of Philadelphia, preaches the annual sermon. W. M. Vines delivers the literary address. Your visit is still remembered with great pleasure. Trust we may have you to deliver those lectures here that you are to deliver at Baylor University.

Wishing you good health and many, many years more of increasing usefulness, I am
Yours most fraternally,
S. E. JONES.

Carson and Newman College, Jefferson City, Tenn.

DEAR RECORDER:
Sunday, May 4th, Valley Oak church set apart Silas A. Watson to the full work of the Gospel ministry. The following were the ordaining council: Rev. Middleton, moderator; W. P. Martin, clerk; Rev. T. J. Goddy and Deacon J. B. Hatter, with the deacons of Valley Oak church. Bro. Watson was raised in the neighborhood where he was ordained, and has been preaching since for several years, and all the council were acquainted with him almost from childhood, consequently knew all about his soundness of doctrine.

There have been more preachers ordained here in the last three years than I have known of for ten years before, and all that I know of are sound in doctrine and on the Sunday-school and mission question, and we only have about half a dozen that are opposed to these.

I think that by fall there will be two or three more here, and there is a general move along the line—going to places where people cannot get to church and preach at their houses and at stands in the woods. And there is talk of organizing two Sunday schools for social places for the benefit of the children. I have two appointments to organize schools now, and likely to have several others soon. SINEAD.

SENEX' feelings when he reads his answers in last week's Recorder can be described. The second and fourth pages of his manuscripts were transposed, and the result is confusion.

The first page ends with, "Why have they practically cut this command out of their Bibles?" The second begins with, "I was in the Recorder's office," and goes to the end. The third begins, "The brother asks my opinion of the argument," and goes to the end without saying anything with all reverence. The fourth page begins, "If the brother is consistent." If Senex and the readers know how things are Convention week, we know they would be forgiving.

DEAR RECORDER:

I have accepted a call to Bell Buckle church. And on reaching our new home found a number of Baptist Sisters in possession of our home. Our furniture having been sent in advance, the Sisters had straightened up things in cozy style, and the pantry with many good things and prepared supper for the family. My wife says she wishes she could move to a new church every week. I would that all Baptist preachers could bear such treatment. Please change my address from Danville, Tenn., to Bell Buckle, Tenn. We cannot do without the "RECORDER" for it records so much truth.

J. B. ALEXANDER.

Bell Buckle, Tenn. May 5.

GENERAL ASSOCIATION.

Messengers to the General Association of Baptists in Kentucky will please send their names at once to the undersigned, and to the committee. There will be no trouble to secure names for the entire delegation, provided we know beforehand who to expect. We hope for a large number and an enthusiastic meeting.
W. M. B. SMITH, Pastor.

SUBSCRIBE for the RECORDER.

A Bible for 12 Cts
A Beautiful Holman's Teachers' Bible earned by mailing 12 cents to friends (entire 12 cts). No canvassing. For plan address Rev. J. W. Watson, Louisville, Ky.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE BAR.

A post has said of the saloon that it is appropriately called a bar:

- A bar to heaven, a door to hell; Whoever named it named it well; A bar to want and broken health, A bar to honor, pride and fame, A door to sin and grief and shame; A bar to hope, a bar to prayer, A door to darkness and despair; A bar to honor, useful life, A door to bravest, bravest strife; A bar to all that's true and brave, A door to every drunkard's grave; A bar to joy that home, impart, A door to tears and sobbing heart, A bar to heaven, a door to hell, Whoever named it, named it well. —Knoxage.

MELISSA'S SUCCESS.

BY ROSE HARTWICK THORPE.

[Concluded from last week.]

Love, they say, is blind, but it is nevertheless, clear-sighted and much to be desired. Melissa knew just when John was putting forth strong efforts to lift his life from the mire in which it wallowed. She knew just when he had conquered, and when he had failed. No more of the passionate gaze. Melissa knew just when John was putting forth strong efforts to lift his life from the mire in which it wallowed. She knew just when he had conquered, and when he had failed. No more of the passionate gaze. Melissa knew just when John was putting forth strong efforts to lift his life from the mire in which it wallowed. She knew just when he had conquered, and when he had failed. No more of the passionate gaze.

As one evening she stood by the gate, and John Andrews, in company with Lew Shank, passed by on the other side of the street; passed by with averted face, and she knew that this was one of the times when she had no part in his life. She knew that there would be days, perhaps weeks, of self-abasement and remorse on his part, and it might be that their old friendly intercourse would never be renewed, for Lew Shank put him farther from her, and each time the interval before he would speak to her lengthened. There had been a dull pain in her head all day, now it became intense, with a corresponding ache in her heart. How could she save him? Was there any way? She had succeeded in less important matters, why not in this? Was it because she was handicapped by not being able to influence him openly as a mother, a sister, or an acknowledged friend? Weary at heart, she thought and prayed, and intense desire had been lavished on him without any visible effect. Was she becoming discouraged? Mrs. Clark had said that the secret of her success in other things was persistence. Weary at heart, she thought and prayed, and intense desire had been lavished on him without any visible effect. Was she becoming discouraged? Mrs. Clark had said that the secret of her success in other things was persistence. Weary at heart, she thought and prayed, and intense desire had been lavished on him without any visible effect. Was she becoming discouraged? Mrs. Clark had said that the secret of her success in other things was persistence.

"I have a right," she murmured, "for he loves me. His eyes have told me so a hundred times." Poor consolation this, for she knew that his lips would never say the words while his slavery lasted. The weary hours crept by while she sat there in the moonlight thinking of her hopeless love, and that dear young life going to ruin; thinking, also, of Mrs. Clark's words, and of what her life would be if she could carry one through life. It's all I was had, an I don't see but that I've got along as well's them as spent a fortune on their education." His opinion had apparently been endorsed by every parent in Plunkerville, since this was about the time that the education their children had received. That night for the first time in Melissa's life she keenly felt her lack of

knowledge. The poor girl attributed her present helplessness to her limited education. Surely there was a way, but her ignorance prevented her discovering it. How hot her face was, how close and stifling the room. The blood was throbbing through her veins at such a rate that she could hardly endure inactivity. Arising from her cramped position she went below, and out into the night air. Her only thought was to cool her aching head. Mechanically she plucked a spring of mignonette, and, passing through the gate, walked in the shadow of the maples that lined the street toward the village. So absorbed was she in the thoughts that claimed her attention that she did not realize the distance she had gone until the sound of approaching footsteps started her. Looking up she saw John Andrews coming towards her with every appearance of intoxication. In fact he was in just that condition when imagination is easily excited and vision magnified. Melissa stood in the shadow of the maples, and he did not see her, but as he came standing past her a sudden desire to speak to him controlled her, and with a quick movement she stepped directly in front of him. The clear moonlight cast its radiance on her white, staring effect. The suddenness of her appearance was frightfully suggestive of an apparition from the unseen world, and as such John Andrews regarded her. He recognized her features, but to him they seemed glorified, and her straight white gown falling to her feet gave her the appearance of great height. His mother had retained the old superstitions of her childhood, and something of her beliefs clung to him. Owing to this, and to the fact that she was a stranger, he was convinced that it was Melissa's wrath appearing to plead with him, as her eloquent eyes had often done, just before her spirit took its flight. One hand was laid over her heart, and one was raised impressively. They were little crowd hands, for they were too active about the household matters to be kept white, but the moonlight and John's imagination made them seem like snow. Her eyes, large and intent, were turned to his, and she saw in his quivering heart like a knife.

"How dare you lead the life you are living," she cried, "when the Great Judge has pronounced the sentence of death upon you, and you know not the moment of its execution. If the summons comes to-night, are you ready to appear? She stepped back into the shadow, and before his startled eyes the spectral figure seemed to vanish as suddenly and mysteriously as it had appeared. John Andrews made no attempt to discover where his apparition had been, for such an attempt was useless, he thought. He had never been so thoroughly frightened before, and great drops of perspiration fell from his face as he hurried homeward. What John Andrews thought or felt, or vowed in the minutes that he could only be conjectured by his conduct afterward. The following morning the little village of Plunkerville was startled by the intelligence that Melissa Thompson was dangerously ill. John Andrews was not surprised. He had expected it, and the tidings only confirmed him in his belief that her spirit had visited him with a message from the Great Judge.

"She will die," he mentally affirmed, "for only those nearing death are allowed to leave the body, and visit others, as Melissa did me last night." But Melissa did not die, though it was many weeks before she was able to leave her room, and her treasured flowers were sleeping under the white cover of winter when she first ventured into the cosy sitting room where a genial fire blazed and crackled cheerily in the wide-mouthed fire-place to greet her. Mrs. Clark who had proved a true friend during the girl's long illness, sharing the pain which she herself had so serenely away her stout figure back and forth in a rocker, while her busy fingers toed off a stocking. She was also engaged in the pleasurable task of entertaining Melissa with an account of the happenings in the village during her illness, by one little interesting event had been narrated, when Mrs. Clark suddenly exclaimed:

"If I haven't forgot to tell the very best of all, John Andrews is reclaiming from his evil ways, and no longer associates with the idle boys. They say that he hasn't drunk a drop of liquor since you was taken sick." Melissa's pale face flushed with quick, glad surprise, but Mrs. Clark, in her knitting just then, and by the time she had rectified the mistake Melissa had fully recovered her com-

posure; but her hands had come together in a silent thanksgiving, and the light of joy shone in her eyes. Melissa and John had been married a whole year before he told her of his singular experience the night before she was taken sick. Going over to his side she put her arms about his neck, laid her cheek close to his while she told him how it had happened.

"I accepted it then as a message straight from God," he said, soberly, "and, do you know, little wife, I still believe it to be such. All other means of salvation or me had failed, but this was his way." —Interior.

BOY PHILOPOHY.

An incident occurred in a country school-room where boys and girls, from ten to thirteen years old, were practicing gymnastics.

"Which ought to jump better, the boys or the girls?" I questioned. "The boys," was the prompt response. "And why?" I continued. "Because boys are always jumping. All their games are jumping games. Girls sit in the house and read a book."

"Then tell me something that girls can do better than the boy?" "They can cook," was the reply. "They can sew," came next.

A third boy, with freckled face and merry eyes, added demurely, "Two girls can stay mad at each other longer than a boy can."

The situation was interesting. The girls assented to the statement, and the boys, upon further questioning, explained in boy fashion.

"Well, you see how 'tis. Boys like to go with a lot, and girls like to go with one. When the girl gets mad with another girl, she goes off with her girl friend and talks it over, and they keep talking it over, and that makes it worse still, and they don't speak to the girl that they're mad at, and the girls talk it up and talk it over and keep it up; and sometimes they stay mad for weeks!"

Being in pursuit of the boy's theory, I made no comment on choice of terms. The word "mad" was evidently understood by all parties.

"How do the girls make up so quickly?" I pursued.

"Well, you see, we said that boys like to play with a lot; and perhaps the two boys that are mad with each other are on the same side in a baseball game, and the captain says to 'You two fellows get up here and get out!' Then they make up. Or, maybe, the speaker continued earnestly, 'the fellow you're mad at is on the base, and when you're running to the base you call to him to get out of the way, and then you have spoken and made up. Even if you have been fighting you have to shake hands when the fight is over.'"

"Is that the rule of the game?" I asked, gravely.

"Yes," the boys assented. "Always."

"And do you learn, at the same time, not to show when you are vexed?"

"Well, boys learn pretty soon. They have to. Suppose you are walking down the street with some boys and one of the boys says, 'Is that your grandfather's collar you're wearing?' Another one says, 'How many years have you worn that hat?' And another says, 'Where are you going to put that next batch of freckles?' There isn't room for them now. If you just laugh they will stop, but if you show that you're mad they keep on, and so you learn to laugh and not to show when you are teased."

The replies were suggestive, to say the least. I warmly recommended the girls to adopt the policy of the boys, thinking of the various committees and clubs in which the power to work with a "lot" was demanded of women. "How good it would be if the girl's training developed in her the power which she has so often desired to make up or get out!" says the boy captain, briefly. He recognizes that the success of the game depends upon co-operation and good fellowship. But so it is in other games in which the players have not learned the vital lesson. It is not uncommonly sometimes traceable to this very lack? The question is worth discussing.

The boys had given me food for meditation. I was grateful to them. One more question I asked, with my thought upon the school curriculum. The question was addressed to the boys and girls.

"If you had to select some one to live with, which would you choose, a person who was able to laugh when he was teased, and to keep from showing when he was teased, or one who never falls in arithmetic?"

The answer was unanimous, no

contrary minds: "Oh! the one who laughs when he is teased and doesn't show that he is mad." —Congregationalist.

A DULL GIRL.

"Would you rather be good or clever or happy?"

There had been a hot discussion over the old question at Maggie Barton's luncheon. Each party had its champions, and nobody had come to saying that the terms were not "mutually exclusive," and that it would be hard to choose one of them which should not carry at least one other in its train.

On one conclusion the boys of the school were agreed—that to be a dull girl was a severe trial in this modern world. Edith Colman was the only one who did not say a word on the subject. Yet she knew more about it than all the other chattering, witty and clever young creatures; for she was the very type under discussion—a dull girl.

She went home that afternoon with a faithless depression in her heart. Life did not seem worth living, since she was to have none of its fairest prizes—praise, admiration, social success.

Not only was her spirit heavy, but her feet seemed weighted with lead, and when she tried to talk a list at the dinner-table, her words came more thickly and slowly than usual. She believed her dullness was increasing. The next morning found her too feverish to think even of her stupidity. By noon she was shut up with a trained nurse and an attack of pneumonia.

Then a strange thing happened in her family. They found that the only dull child among the six boys and girls was desperately missed.

Edith was not alarmingly ill, so that the family was not worried by anxiety.

One simple fact was that nothing seemed to go well without her. The flowers on the breakfast table were faded; there was nobody watching at the window to let Mrs. Colman in from a hard morning of shopping; Bridget was crying with toothache, and there was nobody to console or advise her; Bob couldn't get his arithmetic lesson, not because Edith wasn't there to help him, for she, poor girl, knew less about the problem than he did, but because nobody thought to send him off to the dining-room, where he could work in solitude; Helen hadn't the audience which she liked for her practicing; even Mr. Colman was irritably saying that half the house was gone, and he recalled remorsefully that he had been wishing not long ago that "Edith had something to say for herself."

The Colman family discovered suddenly that the world needs to learn, that so-called "dull" girls who had enough sense to discover her own limitations can be an invaluable element in the happiness of her friends.

When Edith got well—for she did not get well with promptness—she found that she had lost all the prizes for which she longed at Maggie Barton's luncheon.

The outside world never viewed her in a different light. To them she was always "the dull one of the Colman girls." But in the little circle of her friends, she was the one who cared she was destined to have that best tribute in the world—not the sense of being thought clever or wise or witty or beautiful or accomplished, but of being indispensable.—Youth's Companion.

A PROMINENT dog fancier and wealthy man of Philadelphia stepped into a grocery the other night and accidentally stumbled over a fat old German, who was sitting in a corner smoking his pipe.

Under his chair was the most remarkable specimen of a dog that the gentleman had ever seen. It had the appearance of a pug, with rough red hair and a long tail. It was impossible to resist laughing at the placid old man and his long-eared dog.

"What kind of a dog is that?" asked the gentleman.

"I don't know," replied the German. "I suppose you use him for hunting?"

"No." "Is he good for anything?" "No." "Then why do you value him so?" "Because he likes me," said the old fellow, still puffing at his pipe.—Philadelphia Press.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our lights, and that is to be done heartily; neither is to be done by halves or shifts but with a will, and what is not worth this ef-

"FRUIT OF THE LOOM."

Men and women of taste and judgment go into ecstasies over the wonderful patterns, textures and colors which are "the fruit of the loom." But there is one fruit of the loom they rarely consider, and that is the frail and faded woman, old before her time, because necessity compels her to work under conditions, which send her more favored sister to bed and the doctor's care.



The diseases which weaken and torment women, may in almost all cases be cured by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness.

"I had female trouble for eight years," writes Mrs. J. J. Dennis of San Jose College Street, Jacksonville, Ill. "I could not enjoy what I suffered. I sought relief among the medical profession and found none. My friends urged me to try Dr. Pierce's Favorite Prescription. When I commenced taking this medicine I weighed thirty-five pounds. Now I weigh one hundred and fifty-six pounds—more than I ever weighed before. I was so bad I would lie from day to day and long for death to come and relieve me suffering. I had internal inflammation, a disagreeable drain, bearing down pain, and such distress every month, but now I never have a pain, do all my own work and am a strong and healthy woman."

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women.

Dr. Pierce's Pleasant Pellets should be used with "Favorite Prescription" whenever a laxative is required.

Advertisement for THE ROYAL INSURANCE COMPANY, LIVERPOOL. Includes names of John B. Castleman and A. S. Lamborn, and address in Columbus Building, Louisville, Ky.

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Advertisement for BASE BALL PLAYERS. Supplies direct in Clubs and Lowest Wholesale Prices.

Advertisement for GERMAN BANK, PHOENIX and Market St., LOUISVILLE, KY. Capital \$1,000,000. General Banking & Savings Bank.

Cures Weak Hearts.

Palpitation and other heart irregularities are nearly always caused by a weak stomach and a disordered digestion. TYNER'S DYSPEPSIA REMEDY cures weak stomach, regulates the gastric juices, builds up the appetite and invariably cures palpitation, intermittent pulse and other heart irregularities. For this purpose it has no equal. It cures acid indigestion and restores good health and sweet refreshing sleep.

A GOVERNOR'S OPINION.
Governor Rufus Taylor of Tennessee says: "I and Tyler's Dyspepsia Remedy is an admirable aid to digestion. It imparts vigor and restores of feeling which is very desirable. It is a sure cure remedy for aiding digestion, curing dyspepsia, relieving fullness and depressed feeling after eat."



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Children's Corner.

THE INDIAN LEGEND OF THE AR-BUTUS.

Many, many moons ago, they say, there lived an old, old man all alone in his wigwam among the dark pines and firs. His long hair and beard were white as the snow that covered everything, and he was dressed in the skin of the bear to keep him warm, for all the world was winter then. The little brooks were locked fast with Jack Frost's strongest chains; the wind moaned through the trees, and not even a squirrel or a blue jay dared venture out.

The old man went about searching everywhere for some bits of wood to keep a fire in his wigwam, but he could find none. Then in despair he went back, and called to the Great Spirit to send him some warmth that he might not die. And as he sat there, stretching out his hands over the few coals that were left of his fire, the door of his tent was pushed aside and in came the most beautiful maiden! Her cheeks looked as if the pinkest wild roses were blooming there, her eyes were dark blue like clear skies at twilight, and shining like stars, and her hair was brown as the October chestnuts, and it touched the ground as she walked. Her dress was made of sweet grasses and ferns, and on her feet she wore the most beautiful white satin slippers in the world, for they were made of a shining white lily. Her breath was like the south wind when it blows over a field of clover, and it made the tent as warm and fragrant as a June day.

The old man said to her, "My daughter, I am glad to see you; but tell me who you are, that you come to my lodge dressed so strangely? Sit here and tell me of your country and your nation, and I will tell you of my wonderful deeds."

So the maiden sat down upon a mat of rushes, and the old man began: "I am all-powerful. I breathe, and the rivers and lakes are locked fast in icy chains."

"I breathe," said the maiden, "and the violet, the wind flower, and all the lovely sisterhood spring up to greet me."

"I shake my white locks," said the old man, "and snow covers the ground."

"I shake my curls," said the maiden, "and from the clouds falls the warm rain, each little drop bringing freshness from heaven to the tiny roots that are waiting for it."

The old man said, "As I walk through the trees, at my command each leaf falls to the ground, the squirrels and beavers hide away in their holes, and from the lakes and rivers the wild geese and herons leave their nests among the reeds and rushes, and fly southward."

The maiden said, "At my com-

At the Busy Store

Colored Dress Goods.

- 22c Yard—Mixed Suitings, in mottled effects, in medium gray light gray, tan and oyster; suitable for light-weight Eton suits or separate skirts.
- 29c Yard—Light-weight Serge, in shepherd checks, in brown and white and black and white; suitable for light-weight skirts; these goods were sold for 45c.
- 39c Yard—Etainines, the latest fad of the season, in all latest shades, in plain and half-line stripes, in gray, oyster, rose, cadet, old rose and red, 40 inches wide; the original price on these goods was 50c.
- 59c Yard—We have a beautiful quality of Solid-colored Henrietta, in tan only; these goods were sold for 85c and 75c.

Black Goods.

- This spring we show a beautiful collection of Black Goods. In all-wool the newest are the fashionable Etamines, Voiles, Mignonettes, Powderette, Gypsy Cloth, Crepe de Chine, Albatross and Granite weaves.
- \$1.25 Yard—The new Carla, 44 inches wide, the proper thing for dresses, soft and rich in texture, worth \$1.50 a yard.
 - \$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 Silk and Wool Clairette, 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, 34 inches wide.
- \$1.00 Yard—Beautiful quality Black China Silk, perfectly lustrous, suitable for mourning dresses or separate waists, full 37 inches wide.

Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

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New Veilings.

- 25c Takes your choice of about a dozen new styles of those thin, becoming Face Veilings, worth up to 50c per yard.
 - 35c Takes your choice of a lot of this Face Veil, in the very latest and most unique effects seen this year.
 - 48c For your choice of a lot of the very latest 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 Unbleached Balbriggan Underwear; the shirts in long and half sleeves, the drawers well finished and stayed.
- 35c For Men's White Muslin Night Shirts, collared and collar attached, trimmed in white and colors, full length and width; usual 50-cent value.
- 75c For Men's Laundered Madras Nightgown Shirts, plaid and plain front; also plain white; this shirt is retailed everywhere for \$1.00.

Laces.

- Yard—Beautiful Arabian Medals, 35c items, suitable for organdies, muscins and lawns, 2 inches wide; also some 3 inches wide at 50c.
- 98c Yard—Equisite Black Silk Chantilly Lace, 3 inches wide.
- 98c Yard—Black Silk Chantilly Lace veils, 2 inches wide.

ing the flowers lift up their heads, the trees put on their dresses of tender green, the little brooks sing as they ripple over the pebbles, and the bluebirds, the robins, and the merry voices of children join in their song."

So they talked until, as it grew warmer and warmer in the tent, the old man's eyes grew heavy, and at last he slept. Then the maiden knelt beside him and waved her hands gently above his head, and he began to grow smaller. A tiny stream of water flowed from his mouth, and soon there was nothing but a small mass on the ground, and his clothing had all turned to green leaves. Then the maiden took from her dress the most lovely white flowers and hid them all about under the green leaves. As she breathed on them, she said, "I give thee my most precious treasure and my sweetest breath, and all who would pick thee must do so on bended knee."

Then the maiden floated away through the woods and plains with a step so light that she seemed a bit of thistle-down blown by the wind; but wherever her foot touched the ground, there, and nowhere else, sprang up the rosy and white clusters of the fragrant arbutus.—Child Garden.

gent was amazed to see Tige, the pet cat, that always chased other animal intruders, licking the crow's head with her tongue, while the dusky bird flapped its wings in approval.

Then the crow's foot was bandaged and it was put to bed in a box, while the cat dozed outside. Yesterday morning both pets ate their meals of bread and milk together off the same plate, and wandered about the barracks, apparently taking much satisfaction in their companionship.—Philadelphia North American.

"You refuse!" exclaimed the Prince Sigismund, with an oath. "Say anything like that again, and I turn your old father into the streets."
"I care your Highness's pardon. I had forgotten my father."
"And will you do as I bid?"
"I beg of your Highness, as a favor, to obtain my dismissal from the Duke."
Prince Sigismund stared at the young man before him.—Ex.

THE CHANTY CROW AND CAT.

A crow and a cat which eat and drink together and generally share each other's joys and troubles are the oddest animal affinities at League Island. They are the pets of the marine barracks and belong to Sergeant Hawkins.

Hawkins found the crow cawing for admittance on Tuesday night. Bringing it into the warm, the sergeant discovered that the bird's left foot had been injured. Putting the stranger upon the floor, he went to get a bandage. On returning the ser-

WOMAN'S MISSIONARY UNION. Auxiliary to Southern Baptist Convention.

After another year of service, once more it is our privilege to assemble together, to look into the faces of co-workers who year after year have attended the Annual Sessions of Woman's Missionary Union, and to greet with cordial welcome those who are known through their works, are meeting with us for the first time.

Appreciating how great are the opportunities and needs of mission work both at home and abroad, in presenting the fourteenth Annual Report, we wish to emphasize a few other reasons for engaging in this service.

In the familiar words of the poet Longfellow, whose name is loved in so many households:

Life is real, life is earnest, And the grave is not its goal; Dust thou art to dust returnest Was not spoken of the soul.

Thomas Carlyle with the rugged earnestness which is characteristic exclaims: "Think of living! Thy life, wert thou the pitifulest of all the sons of earth, is no idle dream, but a solemn reality. It is all thou hast to front eternity with."

But, it is in the Bible that the gravity of life, its origin, purpose and end are most clearly set forth. Here we are told with authority that it is given by God, preserved by him and he requires that it shall bring forth fruit in his honor and glory. In view of its brevity, David prayed, "So teach us to number our days that we may apply our hearts unto wisdom," and Paul thus emphasizes its responsibility, "Every one of us shall give an account of himself to God." Christ's summary of the commandments is, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself." Linking with his parting commission, "Go ye into all the world and preach the Gospel," we are impressed with the fact that those who realize the responsibility of living can engage in no nobler service, none more acceptable to God, than the promotion of the cause for which he gave his only begotten Son.

A sense of "God with us" gives courage to those who "Go Forward" in this work. God who was in the beginning, who is the Alpha and Omega, "the same yesterday, to-day and forever," in carrying out his plan—the gathering out from the nations a people for himself—now as in the past is working through human instrumentality. Realizing as we oft-times do our weakness and incompetence for the duties devolving upon us, faith may be strengthened by bringing to remembrance some instruments which have been honored by him: A rod in the hand of Moses at God's command divided the Red Sea. Pitchers, trumpets, lamps, when used in obedience to his instructions, were sufficient for the overcoming of the host of Midianites by Gideon and his little band of three hundred. Ignorant fishermen of Galilee through obedience to the command, "Follow Me," became teachers of the most learned. After the apathy of the Middle Ages when God wished to rouse his people to their obligation for sending the Gospel to those in darkness, upon a poor cobbler he laid the burden of the heathen world, its condition and its salvation. In our own day, the one who probably gathered more sheaves for the Master than any other was Dwight L. Moody, but would we have thought him fit-

ted for the grand work he accomplished? Another instrumentality of the present time which has become a mighty power because of God working through it, is the organized work of women and children. Of this, Dr. A. T. Pierson says: "It is one of the greatest of modern chapters in the New Acts of the Apostles."

The basis of W. M. U. work being recommendations of the Home, Foreign and Sunday-school Boards, persistent, painstaking, prayerful effort has been made to render every possible assistance along all suggested lines of service.

RECEIPTS FOR THE YEAR 1901-1902.

In studying the condition of foreign fields, we note that there has been steady growth, in some cases unusual and very inspiring progress. Wars, tumults, famines, sickness, and these trials have been endured, but missionaries and converts have stood the test, while those who are "holding the ropes" are becoming more and more interested in the work of their substitutes.

The history of other countries which once, to some extent, had the "light of truth," emphasizes the duty of being concerned regarding the drift of to-day and the issues that will determine the destiny of America in days to come. Laborers in the home land are finding their work difficult because of the tendency on the part of many to drift away from God, desertation of the Sabbath, influence of Roman Catholicism, growth of Mormonism and other false doctrines; but God is giving annual opportunities of reaching the nations of the earth, and will abundantly bless the work of those who would save America, not for America's sake, but for the world's sake, for Christ's sake.

Towards work in home and foreign lands as promoted by the Boards of the Southern Baptist Convention, the Baptist women and children of the South have contributed in cash during the past year \$54,776.52, an increase of \$1,908.26 over last year.

CASH CONTRIBUTIONS.

To the Foreign Board \$34,787.17, \$19,510.48 to the Home Board, \$478.87 to the Sunday-school Board. In contributions to the Home Board is included an offering of \$1,000 for the Church Building Loan Fund from Montgomery, Ala.

BOX CONTRIBUTIONS.

Three hundred and sixty-nine boxes, valued at \$24,459.47, were sent to missionaries of the Home Board; 126 boxes, valued at \$8,894.06, to Sunday-school missionaries.

W. M. U. Departments in the Foreign Mission Journal, Our Home Field and Kind Words are continued. Through the W. M. U. Departments in the Foreign Mission Journal and Our Home Field, edited respectively by Miss Alice Armstrong and the Corresponding Secretary W. M. U., special pains are taken to present such matter as can be utilized in missionary meetings, and will keep our workers in touch with the plans of the general organization. A Band Department in the Foreign Mission Journal is in charge of Miss F. E. S. Heck, who during the past year has been taking the children upon a delightful imaginary journey around the world—"In the Wake of the Mimosas." Each month the tour has been divided into three parts: "A Glimpse of the Country," "A Sketch of a Missionary Hero," and "A Missionary Quiz."

Kind Words grows better with advancing years, is a delight to readers of all ages, but is especially adapted to young people. Miss Alice Armstrong who most ably edits the Young People's Department, is aided by Miss E. Y. Hyde, of South Carolina, who furnishes the first week of every month a programme and helpful catechism on the subject of study, and by other women writers throughout the South, who concentrate their ability to the developing of young lives. Two other departments, "The Young People's Scripture Union" and "Folks and Facts," are in charge of the Corresponding Secretary W. M. U., who secures manuscripts for the former, and collects material from all sources for the latter.

During the past year we have continued sending out sample copies of these periodicals of the Boards, and have been gratified by securing a large number of new subscribers.

COLORED PEOPLE—SIGN OF PROGRESS.

In 1900 the colored Baptist women of the United States formed a general organization known as the Woman's Auxiliary of the National Baptist Convention. They began work with \$10, and by systematic effort reported over \$2,000 at the end of the first year. Recognizing the good results which have attended the united efforts of Southern Baptist white women, the leaders wished the Woman's Auxiliary of the National Baptist Convention to be somewhat similar in methods of work to Woman's Missionary Union auxiliary Southern Baptist Convention. Repeatedly help has been asked of the Corresponding Secretary W. M. U., and cheerfully given.

During a visit to Nashville, Tenn., in September, 1901, we were present at a union meeting of Woman's Missionary Societies (colored), and later, by invitation, attended the annual meeting of the Woman's Auxiliary in Cincinnati. At this meeting the President of the organization made a strong address, emphasizing the importance of Christian home life among the colored people, and the obligation of training them for missionary service, which, beginning by the fire side, should extend the ever-widening circles until through efforts for their own in Africa, the colored women of America shall become a power in answering the prayer, "Thy Kingdom Come." The marked ability not only of the President, but of the Secretaries, the recognition of the need for systematized effort, the desire of delegates to know and obey God's will concerning their race, deeply impressed us with the possibilities of this people and the opportunities which are being offered Southern Baptist women of helping in the work which the colored women are now doing.

IN MEMORIAM.

After two years as Corresponding Secretary of the Home Mission Board, years crowded with work, rich in proofs of wisdom and foresight in devising and carrying out great plans, Dr. F. H. Kerfoot, the strong, aggressive, enthusiastic leader, whose heart was consumed with burning desire to bring into active operation with the Southern Baptist Convention interests every Baptist church in the South, was called to lay down the burdens of life. For him the change was a blessed one, but how great was our loss! Though he is with us no more, As a thought of heaven-sent help to Bravely, faithfully what our God

MISS FAY LEE,

President of the Shakespearean Club, Kansas City.



"Your booklet came to my home like a message of health when I had suffered with headache, backache and bearing-down pains. I was weak, nervous and hysterical and had not consulted any doctor, thinking it would pass away in time, but instead I found that the pains increased and were more frequent. I decided to try Wine of Cardui and in a short time was much improved. It seemed to act like a charm. I kept up the treatment and the result was most satisfactory. Words fail to express my gratitude for the suffering that is now saved me. I am in fine health, physically and mentally. I can only say 'thank you', but there is much more in my heart for you."

BEARING-DOWN pains are the worst that women know. If you are suffering from this trouble you need not be uncertain about it. The pains in the abdomen and back that feel as if heavy weights were pulling down on the nerves of the stomach are "bearing-down pains." They may not be particularly severe at present but they are growing worse. These pains which nearly drive you distracted now is caused by the terrible

nervous tension. The nerves soon begin to give way under the strain. You perhaps jump at any unusual disturbance, or laugh or weep, hysterically at no apparent cause. That is what Miss Fay Lee, 603 1/2 North Seventh Street, Kansas City, Kansas, was coming to when she rescued herself by taking Wine of Cardui. The Wine made her a strong, healthy woman again, as it has made a million other women strong and healthy. By inducing regular menstruation the entire system is relieved of the terrible wasting drains. The ligaments which hold the womb in place are strengthened by a healthy flow and that organ is returned to its normal position. Returning health is the result. This is what Wine of Cardui has done for thousands of the best women in America.

If you need advice write The Ladies' Advisory Department, The Chattanooga Medicine Company, Chattanooga, Tenn., describing all your symptoms freely, and a letter of advice will be sent you. Secure a \$1.00 bottle of Wine of Cardui from your druggist to-day.

WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

may send us: This is the memory that shall attend us.

This shall gild all the days of absence through.

During the year another well-known and honored worker has gone before us into the presence of the King, Dr. H. A. Tepper, for many years Secretary of the Foreign Mission Board. With appreciation of the support given by him to the Woman's Missionary Union, we bear tribute to his memory and recall the beautiful message. "Blessed are the dead that die in the Lord, for their rest from their labors and their works do follow them."

STATISTICS.

Table with 2 columns: Item and Amount. Includes Letters and manuscripts, Postals, Leaflets, pamphlets, etc., distributed, Mission cards (prayer), Miss berries, Papers.

EXPENSES.

The expenses of the W. M. U. for the year are \$3,014.85. Of this amount the Home Board furnished \$1,800.00; the Foreign Board \$1,800.00; the Sunday-school Board \$400.00.

In conclusion, obligation for carrying out the commission of our Lord and Saviour is emphasized by two relations which we bear to him. He is our Master, we his servants and, as the true soldier obeys his officer implicitly, so loyalty to him "whose we are and whom we serve" demands perfect devotion to his will.

Ours not to reason why, Ours not to make reply, Ours but to do and die.

Precious, however, is the remembrance that as the time approached when Christ should crown his life of sacrifice by the agony of Gethsemane and death upon the cross, he drew his chosen ones into closer relationship with himself and gave to them a more endearing name: "Henceforth I call you not servants but friends." As friends, he trusted them with the deepest desires of his heart. In proof of their love for him, he expected them to sympathize with his plans and to labor for their accomplishment with the eager interest which is born of true heart longing. For them he prayed, yet not for them only, but for those who should become his friends throughout all time. No one can read the lives of great missionaries from the apos-

ties' time to our own without perceiving that they have not only been obeying a command as loyal servants of Christ, but in the sweet consciousness of divine friendship, they have gone forward in carrying out the last request of the Son of God.

To most of us there come times when we seem to give but intellectual assent to the truths of the Bible and our work is performed in a perfunctory manner. Is it not because we perhaps unconsciously drift away from Christ and no longer feel the touch of personal friendship? It was this confidence in God as a real and near friend which gave to Abraham's life such distinction and the calm response which made his character so impressive. Strong in the sense of God's friendship, he became a power in making known God's will to men.

As we enter upon the work of the new year, let us dwell more upon the beautiful, inspiring thought that we are the friends of Jesus. Thus shall we learn in all its fulness the lesson of life and with joyful hearts we will labor in hastening the time when our Lord and Master, our Saviour and friend, shall see of the travail of his soul and be satisfied.

ANNIE W. ARMSTRONG.

MAKE YOUR OWN SUMMER MONEY.

Any of the readers of this paper who wish to make a nice income for the next few months, here is your opportunity. Mrs. M. Baird, Dept. 4, No. 187 Beatty St., St. Louis, Mo., manufactures "Vitalis," a healthful, refreshing and one of the most cooling drinks ever used. Can be served either hot or cold. As a tonic to build up the system, it has no equal. One hour makes 100 glasses, at a cost of less than 1 cent a glass. You cannot tell it from Lammada. Once tried, always used. You can sell "Vitalis" at almost every house, drug store and hotel. It is used at the following Churches, Societies, Prisons, etc.: Mrs. H. Baird, 187 Beatty St., St. Louis, Mo. One year's supply of "Vitalis" is guaranteed perfectly pure, or money refunded. Many persons out of employment can do well by selling it. Some agents sell as high as a gross a day, at a profit of 25%.

The Leopard's Spots: A Story of the White Man's Burden. 1895-1900. BY THOMAS HIXON, Jr. A tale of the South since the war, tracing the Negro question from the days of slavery to the present. This book is illustrated and is having a large sale. Order now! PRICE 65 CENTS. Baptist Book Concern, 1004 Fourth Avenue, Louisville, Kentucky.

THE MEETING OF THE GENERAL ASSOCIATION AT LONDON.

As a pastor deeply interested in the mission work in our state, and as the chairman of the Board, meeting monthly with earnest members of the Board, hearing reports from our missionaries and colporters on the field, I feel moved to write a few suggestions for the consideration of the brethren who may attend the session at London. Every heart of our Baptist brotherhood, doubtless, is filled with gratitude to God in view of the wonderful success that he has given to mission work in our state during the past year. The Corresponding Secretary and the missionaries have met with great success in their labors. Now in view of the fact that God has so signally manifested his willingness to bless us, I would suggest:

1. That we all go up to London praying earnestly for the guidance of the Holy Spirit in our discussions and planning. The Spirit alone can give wisdom from above equal to our needs. He seeks to glorify Christ in the extension of his kingdom. Let us all seek to be "Spirit filled" while we are planning for the great work that we have at heart. Theoretically we all admit that all spiritual power comes from the Holy Spirit as we submit ourselves to his influence and guidance. Let us make this a reality and seek to have this power by a full and conscious submission to him.

2. Let us not fritter away our time in side issues and discussions on points of order, &c., &c. Our great work is missionary and educational. The state work being the foundation of all our mission work, we should give the "right of way" to it in the very beginning of our session, and give it full time for discussion before the body. Let nothing interfere with a full deliberation upon all of its interests. The mountain work under its fostering care should be fully discussed and wise plans devised for its successful prosecution. The time is not far distant, if we plan wisely and work energetically, when these mountain churches will be a great factor in our denominational progress in the state. Money and labor judiciously expended among them now will return fruit manifold.

3. Home and Foreign Missions should have careful and earnest consideration. God is opening the world to us, and calls upon us to enter all of its fields and subdue them for his Son. We work, encouraged by his promise and purpose, to give the world to his Son as a possession: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Both the home and foreign fields are ripe for the harvesting. The Twentieth Century will see all these fields occupied and the laborers greatly multiplied.

4. Our educational interests are pressing us as never before. This is true in the world in general. God seems to be impressing the wealthy ones of earth to give to education purposes beyond any age in the world's history. Just think that in the year 1901, according to Appleton's Annual Encyclopedia, the gifts for educational purposes in the United States alone, including libraries, were over \$107,000,000. This showing is simply astounding! Let us wake up to the importance of the work in our state. When God's people enter heartily in the work he will provide the money.

5. Last, but not least, I would

urge that we make the coming session deeply spiritual and intensely devotional. Let the business and discussions be interspersed with earnest prayers and songs of joyous praise. Let there be such inspiration given to every member of the body that he shall return to his people to enthuse them with the missionary spirit as far as is in his power. Thus praying and planning under God's blessing the incoming year will be the most blessed in our beloved state's history. Brother pastor, will you take this as a personal appeal and attend our session at London expecting great results? God grant it.

J. M. WEAVER.

DEAR RECORDER—Poplar Grove church, in Russell county, has been in a very cold state for about ten years, and I have organized three Sunday-schools in that time. They did not belong to any association, and I have visited them several times to get them to join one of the three that was near enough, but could never get them to consent to do so. Last August I made an effort which was successful, but when I left they would only consent to think about it, and finally made up their mind and attached themselves to South Cumberland River Association, and requested Elder W. F. Breeding to preach for them the fourth Saturday and Sunday in September. I went then and we organized a Sunday-school, and they called him. Up to this time they have only missed one Sunday-school, and that on account of rain. On April 27 I was there, and there were about 60 in the classes some of them 65 years old, and several over 40. I told one family that I thought the old children were as much interested as the little children. On Sunday, May 4, they are going to organize two or three more classes.

The church has doubled in membership since the September meeting, and there is talk of several more joining soon. One joined Saturday, three baptized and another would have joined if an opportunity had been given at the water. On Sunday one joined who had been a Free Will Baptist years ago, but his church had divided and gone down. He had lived near this church for several years, and they all knew him well. Last Saturday and Sunday week Bro. Breeding preached two good sermons, and I think that this church is in a good way now to prosper.

On the last day of May and first day of June there is to be a Missionary and Sunday-school Convention at this church, and we are looking forward to that with fond expectation of a good time. If I get the programme in time I will send it to you. I don't know just what it will be, but Foreign, Home, State and District Missions and Sunday-schools will each come in for discussion. We would like to have some of the Louisville preachers to come. Come to McKinney Friday and take a hack for Dunville, then Saturday morning by mail wagon to within a mile of the church, and if you have any doubts about these people being sociable, come and see, and also you may learn some of the needs of this part of the country. I hope that it will give us a Bible Institute at Russell Springs, and if you want to visit a good summer resort it is within five miles of this church—Russell Springs. Come and see for yourself.

SINRAD.

SUBSCRIBE for the RECORDER.

BAD BLOOD TELLS



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

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

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

SSS

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

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

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

HER BEAUTY RESTORED.

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

H. T. SMOBE.

2814 Pine Street, St. Louis, Mo.

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

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

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THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

DEAR RECORDER—On Saturday the fourth Sunday in January, 1901, the Baptists of White Mills church proposed building a house of worship, and on Saturday before the fourth Sunday in January, 1902, held the first services in their new house. The first Sunday in May, 1902, was set to dedicate it to the Lord. Dr. E. C. Dargan, of your city, was invited and consented to preach the dedicatory sermon. At the appointed time the Doctor came. It was a delightful day for the services; a large and exceedingly well-behaved crowd assembled and listened with profound attention to two very, very instructive and edifying sermons by our beloved brother, Dr. Dargan. Although somewhat like Zoroaster of old in stature, yet he is large in preaching ability and selling the old story of Jesus and his love. He greatly endeared himself to our people, and we would be rejoiced to have him come again and again.

After the usual feast of things spiritual at the morning service, an abundant supply of cookies was spread for the temporal wants of the physical man, to which the good-natured ministrants did ample justice. Our beloved pastor, S. H. Tabb, was as happy as any one could be. It was through his untiring zeal and efforts that the Baptists have been led to undertake and complete their new house, of which they are so proud. God bless our pastor.

We were assisted, materially, by many of our sister churches, by Christians of other denominations,

and by many friends of no church connection, in the erection of our house, to all of them we extend our heart-felt thanks for the interest manifested and the help given. May God bless each one that took part in this work.

It would have afforded us pleasure to have had the editor of the Recorder with us on this occasion. J.

THE commencement exercises of Ohio Valley College will begin on May 22nd and continue over May 24th. Rev. J. S. Gasson, of Eminence, will preach the commencement sermon. President I. M. Wise has about succeeded in raising enough money to pay the indebtedness.

We appreciate an invitation to attend the commencement exercises of Beaumont College, Harrodsburg, Ky., May 28th. The College under the able management of Th. Smith, A.M., President, is in a prosperous condition.

LYNNLAND MALE AND FEMALE INSTITUTES will observe commencement exercises May 22nd. President W. B. Gwynn continues to grow in popularity, and the attendance has been larger than usual.

PROGRAMME OF COMMENCEMENT EXERCISES.

Potter College, Bowling Green, Ky.

May 16th—General Recital, College Chapel, 8 P. M.

May 20th—Children's Recital, College Chapel, 8 P. M.

May 23rd—Senior Play, Opera House, 8 P. M.

May 25th—Baccalaureate Sermon by Rev. Edgar Y. Mullins, D.D., Louisville, Ky., Opera House, 10 A. M.

May 25th—Art Reception and Orchestra Recital, College Chapel, from 4 P. M. to 6 P. M.

May 26th—Concert, College Chapel, 8 P. M.

May 27th—Senior Reception, College Parlors, 8 to 11 P. M.

May 28th—Address to Graduating Class by Hon. Chas. W. Fairbanks, Washington, D. C., Opera House, 10 A. M.

For Sleeplessness

Take Horsford's Acid Phosphate.
Dr. PATRICK BOORD, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

ROYAL Baking Powder



Makes Clean Bread

With Royal Baking Powder there is no mixing with the hands, no sweat of the brow. Perfect cleanliness, greatest facility, sweet, clean, healthful food.

The "Royal Baker and Pastry Cook" - containing over 300 most practical and valuable cooking receipts - five to every patron. Send postal card with your full address.

Alum is used in some baking powders and in most of the so-called phosphate powders, because it is cheap, and makes a cheaper powder. But alum is a corrosive poison, which, taken in food, acts injuriously upon the stomach, liver and kidneys.

ROYAL BAKING POWDER CO., 50 WALL ST., NEW YORK.

Items of Interest.

NEWS FROM THE WORLD OVER.

A terrible accident happened at Sheridan, near Pittsburg. A train was being made up for the West with several tank cars of naphtha and refined petroleum. A neighbor car was broken in switching, and three explosions followed. More than 30 persons were instantly killed, and between three and four hundred wounded, fifty of whom will probably die. The loss of property was great. The explosion was caused by carelessness in switching.

Congress promptly passed a bill appropriating \$50,000 to the sufferers in Martinique, and the Dixie was loaded with 300,000 rations, medicines, tents and other supplies and sailed away to the island. John Dillon in the English Parliament called attention to this action, and asked if, in view of the suffering of the English colony of St. Vincent, the government would follow this example, adding that the house would vote unanimously in favor of a relief measure. Mr. Bailew, the government leader, said the Cabinet had been considering the matter, but he had no statement to make.

An appeal to ministers of all denominations has been sent out by a large number of leading preachers of New York City. The appeal gives extracts from the testimony given before the Senate Committee in regard to the torture of prisoners and other atrocities in the Philippines and calls on ministers to rouse their own consciences and the consciences of the American people.

It was proved before a court-martial in Manila that an officer of the United States Marine Corps had been guilty of a crime almost as heinous as Monte Cristo. This has brought to light the disgraceful fact that King Leopold had a large part of his private fortune invested in these gambling halls. No wonder the Socialists are making a stir against such a king.

The French Government, of which the President Waldeck Rousseau is premier, has been victorious in the elections. They now have a majority of 10, a much larger one than before. Waldeck Rousseau has shown himself an able and just man, and

Frauds is to be discontinued. The anti-Jew fanatic were completely routed.

The Secretary of War has given to the Senate, which is horrified at the revelations of the barbarities in the Philippines, a list of the officers and men who have been court-martialed for violating the laws of civilized warfare. It lists 20 names of officers and soldiers. But the Senate said that while the charges were proved or admitted, only one man was punished by three courts and his sentence of imprisonment was remitted by Secretary Hoard.

Following the earthquake in Florida a great chasm opened in the ground, and near by a hill was projected from the surface. It is a hill of considerable height, and throws out stones and masses of earth, showing that it is a new volcano. Lake Santa Rosa, which was 50 yards long by 100 yards wide, has completely disappeared.

The Manchester Guardian says the British did not commit to writing the promises they are ready to make the Boers if only they will quit fighting. It says Lord Kitchener while refusing to put into formal terms the surrender of the English government in regard to the Cape Colony rebels practical independence, they can afford to insist on that point formally, the King would afterwards yield it as a "matter of grace." And it adds: "It would be possible to give to individuals certain assurances which it would be thought unadvisable to embody in a formal statement of our terms."

These words of the Guardian go to confirm the opinion that Lord Wolsey went to Africa as a special envoy of the King with instructions to give the Boers practical independence, if they would only allow themselves to be called part of the "Empire," and surrender. But while the Boers might agree to "have England's face" by accepting "certain assurances" which are to be kept secret, yet they could not trust the word of Chamberlain and Milner. But they may have faith in Wolsey and King Edward. If they have, their conference will end the war. So they get practical independence, they can afford to let the British "hurry" and bid their time for getting rid of all pretense of British rule.

On the 17th, King Alfonso obtained his majority. Spanish kings are not crowned, it seems, but taken a oath to maintain the constitution. The royal procession started at 11 A. M. from the palace. Everywhere the king received an ovation from the great crowds on the streets. The procession went to the Chamber of Deputies where, in the presence of the two Houses, the king took the oath. The world pitied the poor boy who is thought to be weak in body and mind and ill-fitted for his duties. But he is conscientious and will do his best.

Subscribe for the Recorder.

DEAR RECORDER:
The General Association of Baptists in Kentucky will meet with the Baptist church at London, June 11, 1902. It is the business of this Association to promote the interests of State, Home and Foreign Missions; of Bible and Book Colportage and Denominational Literature; of the cause of Education, in Sunday-schools, literary and theological institutions of learning; and of the Benevolent Institutions of the denomination.

During the year the work is entrusted to the Executive Board, Louisville, Dr. J. G. Row, Secretary. This year we are requested to raise \$10,000 for State Missions and \$5,000 for Sunday-school and Colportage work. The Foreign Mission Board, Richmond, Va., Dr. R. J. Willingham, Secretary, asks for \$20,000, and for several of our best pastors to go to the foreign field; the Home Board, Atlanta, Ga., asks for \$15,000; the Sunday School Board, Nashville, Tenn., J. M. Frost, Secretary, wants to place its literature in every Baptist Sunday-school in the state.

The General Association is interested also in establishing and assisting Baptist Academies in Eastern Kentucky, as feeders for our Colleges.

Every Baptist church in Kentucky is entitled to one messenger, and an additional messenger for each 200 members in excess of 100; each District Association is entitled to one messenger, and one additional for every 500 of the membership of the Association.

We appeal to the moderators of Associations, and to every Baptist pastor to see that the Association and churches appoint their best men (Acts 6:3) to help in the great work.

London is 156 miles southeast of Louisville on the Louisville & Nashville railroad, and two daily trains running each way; 97 miles southeast of Lexington; and 141 miles from Elizabethtown. Let us rally to the work, and accomplish all that is planned, and come to London with thanksgiving. Let us unite in effort and prayer, and make this the greatest (Association) in spiritual power ever held in Kentucky.

Fraternally yours,
WM. B. MCGARY, Pastor,
J. G. Row, Cor. Sec.
State Mission Board.

VERY PROMINENT WOMEN.

The recent publication of thirty-one letters, in which conspicuous American women frankly tell of their experience with Wine of Cardui with the hope of aiding their suffering sisters, has attracted much attention. They are from women of the first rank—public speakers, club members, well-known singers, authors, social leaders and professional women. Among the writers are: Mrs. Ida McDonald, No. 47 Beaubien St., Detroit, Mich., Supreme Deputy of the W. C. T. U. of the World; Mrs. Clementine Richmond, of Chicago, Vice-President of the Forum Club; Mrs. Helena Blau, a prominent Society Woman of Milwaukee, Wis.; Mrs. Laura S. Webb, Vice-President of the Woman's Democratic Club of Northern Ohio; Miss Fay Lee, President of the Shakespearean Club, of Kansas City; and Madame Rose Martini, 125 Wabash Avenue, Chicago, President of the Chicago French Society Association. Madame Martini's letter follows:

"I consider Wine of Cardui better than doctor's prescriptions of any other remedy for female trouble. I have tried many, both in this country and abroad, having been a sufferer since my first marriage. I had such excruciating pains at times that I wanted to die, and indeed a life of suffering is not alluring to any one. Your splendid medicine strengthened my nerves, restored my appetite and built up the entire system, and I now enjoy perfect health."

The letters of these reputable women are bringing Wine of Cardui to many sufferers, but they are not mere convincing of the merits of Wine of Cardui in the treatment of female diseases, but thousands of others that have been written by ladies in humbler walks of life, but these women are widely known not only in the communities where they reside but throughout the whole of America, and every one who knows them will be assured that any statement they make is absolutely true.

The way to get out of self-love is to love God.—Brooks.

RESOLVED 1. That we members of the Junior Hebrew Class do hereby express to our much-esteem'd friend and teacher, E. H. Carroll, Jr., our most hearty appreciation and sincere thanks for his work as a teacher with us, and his patient, gentlemanly bearing toward us.

2. We know that much red ink has been spilled during the year, but we feel that this was only another expression of our teacher's love for us.

3. We also feel that he has guided us into new avenues of knowledge, which will tend to make us better preachers of God's Word, and that nothing will now ever shake our belief that the first thirteen chapters of Genesis are truly God's work. May God's richest blessings attend his future life's work.

T. L. SMITH,
D. J. EVANS, Com.
J. H. LARSON,
May, 18th, 1902.

The First Baptist church of Chattanooga, under the ministry of Dr. J. Whitcomb Brogner, have paid off the debt that has for years annoyed them, and on the night of the 27th inst. they propose to burn the mortgage. The editor of the WESTERN RECORDER is announced to deliver "the crematory address."

THE MARKETS.

LIVE STOCK.

Report for week ending May 17.

CATTLE.

Extra good export steers, 1,200 lbs. and up	4 10 00 00
Light shipping, 1,200 to 1,300 lbs.	4 7 50 00
Good butchers	4 5 00 00
Fair to good butchers	4 3 00 00
Common to medium butchers	4 0 00 00
Thin, rough steers, poor cows and cowboys	3 7 50 00
Good to extra cows	4 10 00 00
Common to medium cows	4 0 00 00
Feeders	4 7 50 00
Stalls	3 5 00 00
Veal calves	4 7 50 00
Milk cows—Choice	6 00 00 00
Fair to good	4 5 00 00

HOGS.

Choice packing and butchers, 200 to 250 lbs.	7 00 00 15
Fair to good packing, 150 to 200 lbs.	6 5 00 00
Good to extra light, 120 to 150 lbs.	6 2 50 00
Fat hogs, 100 to 120 lbs.	6 7 50 00
Pigs, 50 to 100 lbs.	5 2 50 00
Light, 100 to 120 lbs.	5 0 00 00

SHEEP AND LAMBS.

Good to extra shipping sheep	4 2 50 00
Fair to good	3 5 00 00
Common to medium	3 2 50 00
Wethers	3 10 00 00
Stags and yearlings, per head	1 7 50 00
Best butcher lambs	6 00 00 00
Fair to good butcher lambs	5 00 00 00
Wethers	5 00 00 00

LEAF TOBACCO.

Report for week ending May 17.

SALES WITH COMPARISONS.

Following were the sales for the week and year to May 17, with comparisons:

	Week.	Year.
Year 1902	3,875	84,307
Year 1901	2,110	80,029

SCHOOL MEDALS AND BADGES.

Attractive Designs in both Gold and Silver.

- 100 Silver Shield Metal, \$1.00
- 100 Gold Shield Metal, 1.50
- 100 Silver Flower Metal, 1.25
- 100 Gold Flower Metal, 1.50
- 100 Silver President Badges, 1.25
- 100 Gold President Badges, 1.50

Designs shown above are about one-third regular size.

School Combinations are near at hand. Our Catalog shows many appropriate designs for Graduates, Dancers, Choirs and Institutions. Send for list of prices, Jewelry and Silverware.

O. P. BARNES & CO.
204 and 206 W. Market Street, LOUISVILLE, KY.

Year 1902	1,791	64,929
Year 1901	2,300	77,952

1902	1901	1900	
Total sales of new crop to date	71,779	100,566	78,724
Sales new crop to date.			
Original inspection	65,508	74,450	67,618

1902	1901	1900	
Rejections this week	514	714	493
Percentage of rejections			
to auction sales	57	35	36
Rejections Jan 1 to date	18,444	18,365	16,011

1902	1901	1900	
Receipts this week	1,819	1,840	1,102
Receipts, Jan. 1 to date	60,297	68,910	42,267

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Trash, green or mixed	4 00 00 00	5 00 00 00
Trash, sound	4 00 00 00	5 00 00 00
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Medium lugs	4 00 00 00	5 00 00 00
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