

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 29, 1902.

NUMBER 26.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN

(INCORPORATED.)

OFFICE

218 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance)..... \$3.00
After three months..... 1.50
After six months..... 2.00

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PHILLIPS BROOKS was a strong believer in doctrinal preaching. He said on one occasion, "No exhortation to a good life that does not put behind it some great truth as deep as stannite, can seize and hold the conscience."

"BEHOLD I come quickly." We must not leave this great fact out of our reckoning, and as his stewards be prepared at any moment for him to come and reckon with us as to the talents with which he has endowed each of his servants.

DR. OUTLER, in speaking of a man who had recently died, said: "His godly father brought up his sons—four of whom became ministers—on the Catechism, and this anchored them for life." One of the brightest of the signs of the times is the revival of the study of the Catechism.

CONTINUED anger against our brother shuts heaven in our own faces. Greater wrath is incurred by refusing to forgive than by all the rest of our indebtedness. In fact, it is impossible to escape condemnation if we refuse to pardon others. "Lord, make me of a meek, forgiving spirit. May my heart be as ready to pardon offences as it is to beat."

BISHOP WILLIAM TAYLOR, the great missionary of the Methodists to Africa, has died in California aged 81, having remained at work till he was 77. When he was a Virginia country boy he had a dream in which a voice said to him: "William, God has a great work for you to do, and if you will not confer with flesh and blood, turn neither to the right hand nor to the left, but follow the leading of the Holy Spirit, your wisdom will increase like a continual dripping into a bucket."

THAT dream changed the whole course of his life, made him courageous, hopeful, incapable of discouragement. And from that time he was engaged in the work for the salvation of souls with all his heart and strength. In his work in Africa he insisted that every station should be self-supporting in order that the converts should not look upon the church as a charity institution.

DR. L. B. BATES said in a ministers' meeting in Boston: "There are 600 churches in New England closed up today, and there are 200 in New York State closed up, though once the Gospel of Jesus Christ was preached in them. If this thing keeps on, there will soon be more souls in need of salvation in this country than in China." The truth is sad enough without exaggeration, for it will be many a year before there are as many souls in this country as in China.

How To Save Souls.

BY REV. A. O. DIXON, D.D.

RULES.

Rule 1. Yield yourself completely to the guidance of the Holy Spirit and do what he directs. Philip had been preaching in the great city of Samaria; thousands had come to hear him, and hundreds had been converted. The Holy Spirit directs him to leave this crowded city and go into an uninhabited place. I can see the puzzled face of Philip as he tries to explain to himself why God wants him where there are no people. He might have said, the trees and stones and sand of the wilderness do not need any preaching. I should remain where there are crowds of people who are willing to hear me. But I do Philip an injustice. No such puzzled expression sat on his face. He went without questioning just where the Spirit guided; and, if you want to be a soul winner, you must yield yourself without reserve to the leading of the Holy Spirit.

Rule 2. Put yourself on a level with the one you approach, and enter into sympathy with him. The eunuch was reading the Scriptures and Philip began to talk with him about the subject in hand. He sat beside him physically and intellectually in the chariot.

Rule 3. Preach Jesus. The eunuch was reading the chapter in Isaiah which refers to the Messiah, and when you find a man reading the Bible it is easy to begin at the same Scripture and preach unto him Jesus. The eunuch did not preach simply about Jesus. We may tell where Jesus was born, what he said and did, and yet not preach Jesus. Many Sunday-school teachers tell their scholars all they know about Jesus, but do not urge them to accept Jesus as their Saviour and Lord. What this rich Ethiopian treasurer needed was Jesus; and every sinner on earth, whether he be rich or poor, learned or ignorant, black or white, has the same need. It is safe to preach Jesus to everybody, for Jesus meets the need of every soul.

DIFFICULTIES.

It is easier to prepare a sermon and preach it to a crowd than to approach an individual and preach to him Jesus. It takes more courage and wisdom to do personal work than to make public addresses, and, sad to say, most of us preachers take more delight in public address than in private soul winning. Let us look at some of the difficulties in the way of Philip, and they suggest the difficulties that confront us.

1. The eunuch was a stranger. Philip had never seen him before. He belonged to a different nationality; they had little in common but sin and the need of a Saviour. The fact that a man is a stranger to you is not always a disadvantage. If your life is inconsistent, the less he may know about you the more influence you will have with him. This explains why some parents cannot talk to their children. The children know them too well. They were there when the temper was lost and the sharp, bitter words were spoken. They see in the private life the defects of character. This explains also why the husband cannot talk to the wife, and the wife to the husband; they know each other too well. If there is any obstacle in the way of reaching those who know us best, let us at once get rid of it; go to the person who knows you and make full confession of your sin, ask forgiveness, and determine by God's help hereafter to live as you should.

2. The eunuch was pre-occupied. He was very busy reading the Bible, and he

were taught in childhood that it is impolite to interrupt one while he is reading. And yet Philip pressed his way through this barrier of preoccupation and preached unto him Jesus. This is a busy age; men and women about us are preoccupied with their temporal affairs. Some of them are oppressed with the burdens of wealth; others with poverty. The business man in his office has many callers and cares; shall we go in and thrust ourselves upon him while he is thus preoccupied? We should tell him there is one thing more important than making money, and he knows it before you tell him. He will honor you for your earnest persistence. While I was preaching in a Southern city several years ago, a young man in the house where I was boarding received a note which ran like this: "My dear friend, I have accepted the Lord Jesus Christ as my Saviour, and I want to join the church; come around and tell me how to go about it." That note was sent by the manager of a great tobacco factory. On the previous Saturday evening a group of young men prayed for his conversion, and one of them said to the others, "Boys, Monday morning at ten minutes past ten o'clock I am going to our friend's office to urge him to become a Christian; pray for me now, and pray for me at that time, that the Spirit of God may go with me." Promptly at ten minutes past ten o'clock on Monday morning the young man entered the office of the busy manager, and found him seated on his high stool busy with his ledger. "Can you give me five minutes this morning?" he asked. "What do you want?" was the reply. "Do you want to talk religion to me?" "O never mind, you give me five minutes." "All right, go ahead, I can stand it if you can." The earnest young Christian took a little Testament from his pocket, and opening it, placed his finger upon a verse and read, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Now, my friend," he continued, "we boys have been praying for you a long time, and I have come around to tell you that I am a sinner saved by Christ, and I want to see you saved also. Good morning." The manager of the tobacco factory was not happy during that day, the figures became confused before him. He said to himself, that young man is in earnest, and I will become a Christian, as I ought, and from that day to this he has lived as such.

3. The eunuch was a man of high position. He was a member of the cabinet of a Queen; conventionalities surrounded him, and shut him off from the common people. It is easy for us to talk to children for whose opinion we care little, or to the tramp on the street, whose rebuff will not hurt us. It is harder to go into the company of men and women who are high in social position, surrounded by the luxuries of wealth and the dignities of honor, but Philip, with the Spirit of God upon him did not stand back on this account. He was as bold to speak to the treasurer of the Queen as to the rabble in Samaria. The externals of worldly position did not count much with Philip; an immortal soul was everything. It is the fashion to abuse certain wicked men in high position, but how many of us have prayed for them, and talked to them about their soul's salvation?

The eunuch misunderstood the Scripture. He was mystified as he read. Pastoring questions filled his mind. And there are not a few people to-day who refuse to accept Christ because they cannot understand all the Bible. Years ago a young man rose in a meeting asking for prayer. I made an engagement with him

for a conversation at a certain hour. Next day he came with a sad face, and I asked him his difficulty. "Well," said he, "I have been troubled a long time about the question as to where Cain found his wife." This young man was a student in the university, and was letting the devil cheat him out of his soul with such quibbling. And when I answered that question I found there were still other questions just as frivolous waiting for solution. There is much about the Bible that we cannot understand even after we have accepted Christ, and received spiritual discernment. There is scarcely anything we can understand until we have surrendered to Jesus. Christ is himself the best interpreter of his word.

A man came to Mr. Moody with a long list of questions. The blunt evangelist said, "I will answer your questions tomorrow if you will promise to me one thing." "What is it?" asked the man. "I will not tell you unless you will promise to try to do it." "O, well, I will try." "Give yourself to Christ," replied Moody, and then came to me with your questions." The man went to the meeting next day to tell Mr. Moody that he had taken his advice, and now he had no questions to ask. All of them had been answered by his surrender to Jesus.

A Good Bond.

A devoted family of the Society of Friends had lost all their property, and were almost penniless. The wife was sad indeed, and almost ready to despair; but her husband was cheerful. The wife was almost ready to "curse God and die." She was astonished at the coolness with which her husband met his lot; so she asked him one day: "Husband, how is it you bear this trouble so well? It almost crushes me to earth." "Why, wife, we are not quite so bad as you imagine. We have a bond left which we can draw upon in case of need, for it is fortunately 'on demand.'" "Why, husband, what bond do you mean? I thought we had lost all." "Oh, no. Here is the bond," and, opening the family Bible, the good man read: "I will never leave thee nor forsake thee." "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." His wife inquired: "Do you call that a bond?" "Yes," he replied, "it is a great deal surer bond than some of those we have lost. They failed us in our hour of need, but this never will." If Christian people would always take this bond view of the Bible promise, they would be spared much anxiety and distress.—Ez.

When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying, "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any man can bear. But strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folks' sorrows—put them on thy shoulders—take my yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett, M. A., in "Apostolic Optimism."

Questions Answered.

BY SENEX.

"Some years ago, one of our members asked for a letter, saying he was going to join a Baptist church in the country, but he never did. At our last church meeting, he brought the letter to the church and, giving it to the Moderator, asked to be taken back into full fellowship with the church, and to stand just as he did seven years ago. This was granted him. Then rising, he said he wanted to make a motion that the church exclude him. He said he wanted to join another denomination, but wanted the Baptist church to exclude him first. Could you take a member back in full fellowship and then in ten minutes exclude him?"

A brother is a member of a church, although he has a letter, until he has used the letter to be received into a sister church of the same faith and order. No action of the church was necessary to receive the brother back—he was already a member.

He did wrong to carry the letter in his pocket for seven years. Many churches give letters good for only six months, and usually letters to some other specified church. The church should not have lost sight of this man, and long before the seven years had passed ought to have disciplined him for neglect of public worship and for not contributing to church expenses.

Instead of excluding him from the fellowship of the church for a sin he was going to commit but was not yet guilty of, the church ought to have prayed, then and there, that he be kept from the sin of turning away from the church to go and join a human society. And a committee ought to be appointed to labour with him to show him his sin and persuade him with God's help to be a faithful member of the church. If the committee failed, and the brother persisted in going off, the church ought to hope to the last that he would see his wrongdoing and not exclude him till he had joined the other denomination.

"Years ago I was taught that Baptists hold that the Bible order of the commandments is repentance, faith, baptism, the Lord's Supper. Last Wednesday night I heard a Baptist pastor take the position that faith always precedes repentance. Is he right?" I think you probably misunderstood him. And that what he said was the regeneration which is God's work comes first. That is the Calvinistic doctrine. The doctrine is that logically regeneration comes first, but that it is simultaneous in time with repentance, at least as a general thing. The soul is dead in trespasses and sin and can do nothing till God acts.

It may be that the preacher was drawing a distinction between what is called historical faith and saving faith. No man repents who does not have faith in the existence of God, his justice and mercy, in the atonement of the Lord, and in his own sinfulness. No man would ever repent of his sins who did not have faith in these great truths.

But that is not saving faith. A man may believe the entire Philadelphia Confession of Faith, may know that he is a sinner on whom rests the wrath of God, that he is going to hell and can only be saved by the atonement, and yet have no saving faith. Saving faith adds to this intellectual faith in the great doctrines of the Scriptures, a personal trust for salvation to the mercies of the atoning blood. Saving faith believes that God has accepted the great Substitute for the sinner, and for the sake of His blood has pardoned the sinner who has this faith.

And this faith comes after repentance. Repentance towards God and faith in the Lord Jesus Christ as Saviour is the order. No man who does not feel himself a sinner and wish to be delivered from the guilt of sin and receive the pardon of God, will ever trust a Saviour. They that be whole have no need of a physician. A convicted sinner sees himself lost, guilty, helpless. He loathes his sin and longs to be free from it. He feels his

guilt towards a holy and just God, he regrets it, he longs for pardon and peace with God. This is repentance. He sees that while he is helpless God has laid help on one who is mighty to save and that if he will only trust his soul to that Saviour God will accept the great Substitute and let the guilty stand; pardoned and justified in His sight. And this saving faith comes after repentance. But, on the other hand, repentance goes on through life. There is not a day which passes on which we do not fall short of our duty and need to ask forgiveness.

"What do you think of a church that calls itself a missionary Baptist church that has a member who is a drunkard and a liar and is now in jail for embezzlement, this not being his first offence. He told the pastor of the church he was very sorry for his crime, and thought the church ought to forgive him. The pastor presented the statement to the church and said they had no authority to exclude him from the membership so long as he repented and asked for forgiveness. The church accepted the statement made by the pastor and retained the member. What do you think of such a member, such a pastor and such a church?"

I think the member is a disgrace, and that by retaining him in its fellowship the church is putting its Lord to an open shame. The pastor is a good man, no doubt, but one who has not discriminated what is said in the Bible in regard to public and private offences. And the church is probably a good one, but one which follows its pastor unthoughtedly. The direction in regard to the exclusion of men guilty of public offences are given in 1 Corinthians 5:9-13 and in 2 Thessalonians 3:6. They are very strong, and very positive. There is not an intimation that the man who had brought disgrace upon the cause of Christ was to be allowed to remain in the church, because he said he was sorry.

In his admirable little "Standard Manual for Baptist Churches," a book of which every church ought to have a copy, the lamented Hiscox says: "If the case be one of flagrant immorality, by which the reputation of the body is compromised, and the Christian name scandalized, on being proven or confessed, the hand of fellowship may be at once withdrawn the offender, notwithstanding any confessions and promises of amendment; but not without a trial. The church's good name and the honor of religion demand this testimony against evil. He may be subsequently restored, if suitably penitent."

There is not a line in the Bible which indicates that a church should retain such an offender because he says he is sorry. After he has been excluded, if he desires restoration, it is for the church to judge whether his penitence is sincere, and whether he is in his life bringing forth fruits which show true penitence. It is evident, though, that there was no penitence in this man's soul. True penitence is humble, wishes the church to do what it thinks best for the cause of Christ. He asserted that he thought the church ought to forgive him, thus presuming to make himself the judge of his own case. And the brother who sends the question says in his note that after he made his so-called confession of penitence, he said that he meant to kill his father-in-law as soon as he got out of prison, because he would not go on his bail!

The church ought to exclude the man promptly—that threat to kill his father-in-law is ground enough for exclusion. If after his term in prison is out, he shows by his life that he is regenerated, and he asks for restoration, let him be received.

Go out under the sky, and the horizon sweeps about you as a center, and the heavens bend just over your head. Change your position, and still the heavens bend over you. (So forever are we encompassed by God's love; nowhere can we go without his goodness about us, nowhere can we go without the heaven of his love bending over us.

—SUNSHINE for the WESTERN RECORDER.

Robbing God.

Justice, right, honesty, fairness, uprightness, truth should characterize all human transactions. But they do not. Men rob each other. This cannot be disputed. It is a common occurrence. The proceedings in our criminal courts make this fact familiar to every community. When a man enters his neighbor's house by stealth and takes his goods, he is guilty of theft. When a man by unfair means and unjust dealing takes advantage of his fellowman, he is guilty of fraud. But when a man openly and defiantly takes from his fellowman the fruits of his labor, or the possessions of rightful inheritance, he commits robbery. Robbery is the bold, aggressive, forcible taking from another what of right belongs to him; and our courts are kept busy in their efforts to bring men guilty of this crime to just punishment.

This is bad enough; but the more serious question is, Will a man rob God? Will he by violence, by force, by bold determination take from God what belongs to Him? If robbing men is a high crime, how shall we characterize the robbery of God? It seems well nigh inconceivable that any man could be capable of committing the awful sin. Yet, in times and ways without number, men rob God. The ungodly, in their opposition to all that is good and true and virtuous, rob Him; they who are unconcerned about their soul's well being, and indifferent to His righteous claims, rob Him; he who breaks the least of His commandments, robs Him. Earth's bonnies, the flocks on a thousand hills, man's powers of body, mind and soul—all belong to God. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein"; and God is robbed when they who dwell in His world live as though there were no God, no sovereign possessor and ruler. The command is imperative and authoritative: "Give unto God the things that are God's." How much that command covers. It is almost impossible to inventory the things that are God's, which it is the duty of men to give unto Him. What share has God, or what rights of ownership in their bodily strength, in their time, in their estate, in their mind and its culture, in their tongue and its speech, in their business and its profits, in their social influence and its motives, in their happiness and its fruits? Men generally regard these things as exclusively their own—not as God's in any sense; despite the plain, unmistakable truth that they are all His to be used for Him, and to be accounted for to Him.

God has a right to universal homage. He alone must be enthroned and worshipped as God. He justly claims this. He is jealous of His sovereign right to the homage of men. He insists on this in His very first commandment, "Thou shalt have no other gods before me." He only is entitled to religious veneration. In this, no man, nor saint, nor angel can have share without robbing God of the glory due unto His holy name. It was more than arrogance, it was downright robbery of God in Darius to demand by royal edict that exclusive religious homage of his people, so that their prayers should be all poured into his ear. And he was deservedly rebuked for it through the divine blessing on Daniel's fidelity and loyalty to the God of heaven and earth, who is the only proper object of religious worship.

God claims and is entitled to supreme affection. This Christ teaches in His summary of the Law: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbor as thyself." The affection which I am to cherish for my fellowman has limitations, "Thy neighbor as thyself." "As thyself" is the rule or measure of every man's philanthropy. But my God is more than my neighbor. He is my Maker and Redeemer, therefore He asks that He might occupy the throne of my heart forever. In this, as in all things, He claims the right of pre-eminence, and if I deny Him that right, then am I a rebel and a robber.

God claims our obedience as His just due. In order to do this, we must have

knowledge of His commands, understand what He requires. The Bible is His great statute-book. Here we learn what our duty is. To disobey God is to rob God. Every omission of duty robs Him, as well as every positive transgression.

God has a claim upon our means and talents. Of these men have refused Him the share that belongs to Him. In olden times the law of giving was positively laid down. God commanded the Israelites to bring, as suitable offerings, a sheaf of the first fruits, a lamb without blemish, a young bullock and goats. But they sometimes kept back a part of the required return; they also brought that which was imperfect into the temple, which was forbidden. This was robbing God, and brought upon them His righteous indignation. When He charged them with robbing Him, they asked, "Wherein have we robbed thee?" He replied: "In tithes and offerings"; and added: "Ye are cursed with a curse, for ye have robbed me, even this whole nation." Does not this history repeat itself in our own times? Have not scores of men the Lord's talents hid in a napkin? What is that but a downright robbery of God, inviting the very curse which He visited upon the defrauding people of Israel in the time of Malachi?

Every consideration calls for honest dealing between man and man, and by all men with God.—Christian Intelligencer.

Heroic Fidelity.

When the plague swept over the island of Tanna, all the natives of the mission party returned to Anietyum, except faithful Abraham. Mr. Paton, finding him with his things packed to go, said:

"Abraham, they are all going; are you also going to leave me here alone on Tanna, to fight the battles of the Lord?" He asked, "Misi, will you remain?" I replied, "Yes; but, Abraham, the danger to life is now so great that I dare not plead with you to remain, for we both may be slain. Still, I cannot leave the Lord's work now." The noble old chief looked at the box and his bundles, and, musing, said, "Misi, our danger is very great now." I answered "Yes; I once thought you would not leave me alone to it; but, as the vessel is going to your own land, I cannot ask you to remain and face it with me!" He again said, "Misi, would you like me to remain alone with you, seeing my wife is dead and in her grave here?" I replied, "Yes; I would like you to remain; but, considering the circumstances in which we will be left alone, I cannot plead with you to do so." He answered, "Then, Misi, I remain with you of my own free choice, and with all my heart. We will live and die together in the work of the Lord. I will never leave you while you are spared on Tanna."

God Constantly Speaks to Us.

BY REV. F. B. MEYER.

The longer I live, the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the Word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by his own heart that he has learned the will of God.

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

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

Texas Education Notes.

BY F. M. LAW, D.D.

Sixty years ago, the English speaking American population in Texas was very small—less than the population of some of our Texas cities to-day. There were Indians and Mexicans, but few of our own people. Among those who had come from the old states were men of ability and culture. Among these may be mentioned the names of Z. N. Morrell from Tennessee, R. H. Tallaferrero and R. E. B. Baylor from Kentucky, Hosesa Garrett, O. H. P. Garrett and James Huggins from South Carolina, and Wm. M. Tryon from New York. These, with others who might be named were leaders among Baptists, and wise foundation-builders. As far back as 1840, steps were taken to inaugurate an educational movement. This was in connection with the Union Association, and finally resulted in the chartering of Baylor University, February 18th, by the Congress of the Republic of Texas before annexation, located at Independence, Washington county. This was before the smoke of war had fully cleared away. The school was chartered co-educational, but was afterwards divided into Baylor University, and Baylor Female College, the former now located at Waco, and still co-educational, the latter at Belton, and exclusively for the education of girls and women. These schools have encountered and passed through the difficulties to which pioneer schools are generally subjected; but, having the care and support of the few Baptists in the country, they survived the trials and dangers through which they were called to pass, including the civil war. They have generally carried a heavy burden of debt, but have been generally successful in suspended operations for a day. Both are now in good condition, with large and increasing patronage, the University at Waco having an attendance of six or seven hundred, and Baylor College at Belton between three and four hundred. C. H. Cooper is President of the University, and Rev. Dr. Wm. Wilson is President of the College. The Baptists were the first to move in the matter of higher Christian education in Texas, and have been successful in preserving the work of their beginning. It may be a surprise to some to learn that Baylor Female College is the oldest and oldest Baptist school in the United States for the education of women, yet this is true. The Judson Institute at Marion, Ala., is the oldest, and Baylor is second. There may be some schools older, but so far as known to your correspondent, there are no other non-denominational. Baylor was named after Hon. R. E. B. Baylor, who was an eminent jurist in the early history of Texas, and who had been a member to Congress from Alabama before coming to Texas.

No man has been so prominent in educational affairs in this state as Dr. Rufus C. Burleson. He has been a central figure, always active, and a man of great influence. He was at the head of Baylor University practically nearly fifty years, and passed to his reward last year, he has been a benefactor to people and the state that he had so faithfully served. There is to be a suitable memorial placed to his memory on the University campus. Henry L. Graves, D.D., from North Carolina, was the first President of the University. It is sometimes said that Judge Baylor was the founder of Baylor University, and sometimes this has been attributed to Dr. Burleson. Neither statement is strictly true. Rev. Wm. M. Tryon was the chief actor in its inception and promotion. He was one of the finest men of his day, and among the prominent early promoters of Christian education in the state were those mentioned, together with Horace Clarke, Dr. Wm. Royall and Rev. Wm. Carey Crane.

It was during the administration of Dr. Luther A. Holland, D.D., and Rev. Wm. M. Andrews of the University, that these schools were moved from Independence. Action to this effect was taken by the Baptist State Convention, which resulted in the consolidation of the University with Waco University at Waco, under the name of Baylor University at Waco, and Baylor College (a new location) at Belton. This action of the Convention was in 1885, and the schools opened up in their new homes in 1886. The people of Waco took an active, earnest interest in getting the location of the University, and in helping the institution to suitable and excellent buildings. The city has been and is yet liberal to the institution.

Some ten years ago the University made an effort to pay its indebtedness. Dr. E. H. Carroll, President of the Board of Trustees and head of the First Church in Waco, took the lead in the matter, and was joined by Rev. G. W. Truett. They made a noble success, raising between eighty and ninety thousand dollars. Since that time other important buildings have been added, and the equipments of the school greatly improved. The Baylor campus were practically without endowment, and being without available property or money, they moved "empty-handed" to their new homes. Belton has given the College about forty thousand dollars first and last; this in connection with fifty-eight thousand dollars in bonds was used in buildings. The main edifice is of cut stone, three stories high, and with a two hundred foot front, on a beautiful elevation in the Northern part of the city. The campus proper contains twelve acres of ground with an adjoining tract for dairy purposes. There is a complete water system and sewerage system, supplied by its own artesian well, electric light plant and steam laundry. The healthfulness of the location is

everything that could be desired. By the way, it is a question why people should not send their daughters from the North to the South, rather than from the South to the North to be educated. We scarcely know of the origin and development of country in the North. In addition to this, consider the season of the year when the school changes are made. The literary standard of the Baysors is equal to that of our best schools in the country. Another attraction of Baylor College is its fine musical advantages. The school is generally admitted to be very fine. Still another feature, for which we feel devoutly thankful, is the Christian character of these schools. Especial attention is given to the development of the true principles of the Christian life, as well as to the saving of the lost. The Lord has greatly blessed us in our educational work in Texas.

I want to say something of the debt-paying campaign through which we have been passing for the last three years, of other schools and of some other things, but will not do so lengthily. I will have to tax you with another article. Wonderful things have been accomplished. Some of us old people realize that we have reached a new era, and are now living in a new Texas. Bryan, Texas.

Modern Issachars--Crouching Between Burdens.

BY REV. G. E. F. HALLOCK, D.D.

"Issachar is a strong ass!" So said his father, who knew him best. As some one has said, Issachar had left his property, he might be permitted to sleep under this infamous epithet: "He is a strong ass;" continued his father: "crouching between burdens." If he had been a weak one he might have been pitied, or his father might have added an explanatory word, such as a kind of cherub, or child to his will. But his crime was his self-attention, and his pride instead of manfully enduring or fighting. His was a strength with its nose in the dust. Issachar is an example of the evil that results from too easy circumstances. The inheritance of Issachar was very pleasant. It was level and fertile, easily cultivated and exceedingly remunerative. So his descendants came at length for the most part to take things easy and submit to outrages which those in poorer circumstances would have resisted even to death. They grew indolent and luxurious, caring for little or nothing of their own ease, sinking at last into mere tribute-payers.

It is generally thought well to be born fortunate, rich, well-situated, well-favored. But it is not always so—not usually so. It is a serious affliction to a man to be too well off, and many a son has been ruined because he inherited a fortune from his father. We read an excellent article recently entitled "Wrestling With Our Advantages." We all have to struggle with our advantages quite as much as with our disadvantages, with our gifts quite as much as with our debts. No man ever yet worked his way in a dead calm. We all need some hindrance to help us, some retarding winds to drive us forward. "Adversity," says some one, "is the prosperity of the great." Kites rise against the wind, not with it. Not ease but storm, not facility but difficulty, it is that makes men. The trouble with Issachar was that he did not wrestle with his advantages. He was essentially ease-loving, and his manliness was too dear a price to pay for it.

There are not a few modern Issachars to be found among the men who ought to be the best citizens in our country, states, or municipalities, and incidentally in the world. These are good citizens among the poor, and bad citizens among the rich and prosperous, and bad citizens among the rich and prosperous. But it is sadly true that too many modern Issachars are men of our time. They are easily satisfied. They crouch between burdens. They are ease-loving, and do not like to take their part in the duties of citizenship. It is to them too much trouble to vote, to attempt to bring about pure politics or try to enforce the law; it is to the descendants of Issachar, they are indolent, or luxurious, or come to care little or nothing for anything but their own convenience, and so they, like his descendants, sink at last into unparitotic tribute-payers. The silently and supinely submit to outrages that they ought to resist, and stir up obloquy, and resist, and back their resistance by the very utmost degree of patriotic enlistment.

There are modern Issachars in the ministry, too, and we are sorry to say. Some crouch between burdens too early in life, and others are ease-loving and indolent from the first. The "dead line" in the ministry is drawn by itself. "Be thou faithful unto death." The weapons of the minister's warfare should be wreathed from his hands only by death; for there is no comfort outside of service. The modern Issachar who has nothing better than a smugly manuscript to put in his Bible—him we do not forget, if not the manuscript itself the reason for it will be known and read of all men. This means that he is done, that he is retracting his steps, that he is a "strong ass crouching between burdens." Crouching between burdens on the part of any is failure, dishonor, dishonor. No Christian can do it and be anything but a weakling. No Christian should at a time for laying down his burdens or pushing them aside. He should hold out in the hands for God until he gets his discharge. Issachars in the churches and communities—people who crouch between burdens, who shrink duty and shrink from responsibility. They help neither in the finances nor in

the spiritual work. They love ease. They see that the church is good, believe in it, sit in the pews; they "enjoy" the services, but that is all that they do. Issachar is a strong ass, crouching between burdens in the church, that Issachar left such a host of descendants to follow in his ways. Look out! Are you getting comfortable and easy? Then suspect yourself and watch yourself lest your habits of industry fall, lest your patriotism grow languid, your religious convictions grow feeble, and your usefulness drop untimely out of your life.—Interior.

Shelving Young Men of Fifty.

We hear a great deal in these days about "the dead line" in the ministerial calling, writes William Matthews in the Saturday Evening Post. At fifty years of age, or even forty, a preacher is said to be reaching the "dead line," at which he is supposed to be superannuated, although he should be, and commonly is, at the very floodtide of his power. Churches of all denominations want, therefore, young pastors. If they are but fairly skilled in the gray-haired pastor at Andover, Newton or Amherst, so much the better. But can the student who graduated at a theological seminary one, five or ten years ago possibly have the learning, pastoral experience, knowledge of men, wisdom, tact, caeteris paribus, which the gray-haired pastor has, accumulated by thirty or forty years of study, sermonizing, trial and pastoral toil? Our "slow" forefathers, who lived before the days of steam and electric travel, telephone and short-out courses of education, thought not. Of course, they knew well enough that there were exceptions, but the general rule was that Edwards, Taylor, a Nathaniel Emmons—as at a later day there were a Beckwith, a Channing, a Bushnell, a Sumnerfield, a Starr King—in whom genius could supply the place of years of study and experience. But, for the preacher of average natural gifts, they deemed these prerequisites to success.

"Old" and "young" are purely relative terms. It is not the gray hairs on a man's head, the crow's feet above his eyes or the wrinkles on his face that prove him old, but the lack of force and fire, of elastic hope and faith, of mental and spiritual power.

When the pastor of the First Congregational Church in Boston died, in 1833, the church resolved to supply his place by a young man, and accordingly elected Mr. Davenport, of New Haven, then twenty years of age.

There are men of sixty and seventy, and even eighty years, who are brimming with enthusiasm and energy, and there are others but thirty years old who are bankrupt in both. "The dead line" which is supposed to threaten a man chiefly, exists as really as in every other calling; but it is one which is fixed at no age, but is continually shifting, and is drawn, not by fate or providence, but by each man for himself. The preacher draws it when he is self-satisfied and stops growing mentally and spiritually; when he ceases to keep abreast with the thoughts, sciences and improved processes of his time. Chalmers, Robert Hall, Bushnell, Wayland, Edwards, Park never reached the line in question. They did not, at any period of their lives, lay down their activity with the current. They knew that mentally a man cannot simply stand still; that, like Virgil's boatman, *si brachia forte remisit*—if he relaxes his efforts he is carried backward. They continued to the last alive in every fibre, interested in every new advance of thought; and if they had each lived and studied to the century, they never would have thought of trying to, at any time their respective stools of knowledge, and labelling them complete. Many of the liveliest, most energetic and most receptive clergymen we know—men who keep all the windows of the mind open to the light—are past sixty.

Of course, there are languid, spiritless old men in the ministry, as in all other callings; but, in the great majority of cases, old age found them—it did not make them—such. If it was a preacher of this stamp whom a venerable father in Israel is said to have taken by the whiskers and warned: "You had better die, now, for if you leave your present charge, nobody will call you with such a badge of advanced life," the advice was not the sagacious. It was his brains that needed dying, not his whiskers.

Body and Soul.

If you think of the material side of man's existence, he is more wonderful in his strength, in his energy, in his anything else God has made. And you, what is this made of mine? It is the carbon upon which the light of God is to play and have its work. As is the carbon to the electric light, so is the body of man to the spirit of man. Only that; nothing more! It is the basis of life, that upon which the rest of man's being is to be built. This body of mine, surpassing in its wonder all human understanding, is for to-day, not to-morrow. In God's great to-morrow I must have a body of another form—no longer the earthly and material, but the heavenly and the spiritual. I must have a new body, for the spirit in the way of its probation. More marvellous in its mechanism than sun, stars, tree or plant, or any other form of matter, and yet being but the lowest stratum in the complex life of man.—Rev. G. Campbell Morgan.

SUBSCRIBERS TO THE WESTERN RECORDER.

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.

MAGAZINES.

The May number of the *Pilgrim* has a distinctive out-of-door flavor. The cover is a very striking bit of color work by Arthur Hooper, whose work in adapting landscapes to the style of magazine covers has been quite notable in the last few months. Mr. Sylvester Baxter leads the magazine with an article on "The Picturesque Aspects of Municipal Socialism," which, to a great extent is a description of the work done in Boston to provide out-of-door recreation for the masses. The illustrations are plentiful and beautiful as well. Mr. Wilhelm Miller, of the Encyclopedia of American Horticulture, contributes a second of his gardening articles. This one suggests ways for using wild flowers in the home garden.

What The World Thinks Of It.

A very common idea among Christians who mingle socially with those outside of the church fold is, that they gain added influence over the outsiders by conforming, in a measure, to their laxer customs. They think that in this way they will show that they are not "bigoted," "puritanical" or "straight-laced," and that their ideas of religion are not such as to make it repellant to the young or to others who would find enjoyment in life. There can hardly be a greater mistake than this. As a matter of fact, the world's standard for Christians in matters of outward conduct is higher than Christians' standard for Christians in the same line. Christians take into consideration the spirit and motives of a believer as back of all conduct, and they judge accordingly, but men outside of the church lay chief emphasis on outer conduct, and shape their judgments of a believer by his course with reference to the highest standard of morals. A Christian is not so likely as a man of the world to judge a Christian severely because of his indigence in thought-going, or card-playing, or dancing, or wine-drinking, or tobacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world do not presume that a Christian who reports for a Christian who abuses them than for a Christian who indulges in them.

On an ocean steamer, a clergyman and his young companion were the only total abstainers at their cabin table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their abstinance. But the very men who thus criticized them spoke with a contemptuous sneer of the course, in this line, of another clergyman at an adjoining table, who was supposed to take a glass of wine socially—although he really did not do so. The mere position that a clergyman would do what they were asking another clergyman to do, gave them a lower estimate of that clergyman.

A young girl who had been brought up to dance and go to the theatre, and whose father seemed to have little regard for religion, married a man connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet her father told a clergyman friend that he should have a higher regard for his daughter's religion if it kept her from dancing and the theatre-going.

It does not follow that the world's standard is the correct one, or that Christians ought to conform their course to the world's opinion as to their duty. So far as that is concerned, a Christian ought to do what is right, whether those who observe him deem his course correct or incorrect. If it be a Christian's positive duty (whether he be a clergyman or a layman) to drink and to smoke and to dance and to play cards and to go to the theatre, then he ought to do those things courageously, as unto God, be the consequences what they may. But if he has the privilege of a choice, and can occupy the higher or the lower plane as he deems best, and if, in the exercise of his choice, he would "have good testimony from them that are without," and would gain influence by his conduct as well as by his character, what men of the world who practices are on the lower plane, he may be sure that he will gain through his personal conformity to the higher standards rather than to the lower.—Bolder Lines in the Field of Doubtful Practices.—Trumbull.

THEY had started for Europe on their wedding trip, and sat together on deck the first evening under the stars. He said: "At last, darling, we are out on the deep waters of the dark blue sea, our journey of life begun. Will your heart always beat only for me as it has done in the past?" "My heart is all right," she sighed "but my stomach feels dreadfully."—Exchange.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 8.

THE COUNCIL AT JERUSALEM.

Acts 15:22-35.

MOTTO TEXT.—"Stand fast therefore in the liberty wherewith Christ has made us free."—Gal. 5:1.

A very heated discussion has arisen in Antioch between the Jewish Christians and the Gentile ones. The Jews insisted that the Gentiles must become Jewish proselytes in order to be members of the churches of Christ. The Gentiles, aided by Paul, refused. And the contention waxed so sharp that a delegation was sent to consult the apostles and the church in Jerusalem.

A council was called and the whole matter considered. It was a most momentous moment for the religion of Christ. But the Holy Spirit decided the matter with his divine wisdom. Our lesson begins with the decision of the council.

"Then pleased it the apostles and elders, with the whole church."—This shows that the apostles did not feel that our Lord's words in regard to the keys gave them any authority over their brethren. This was a church meeting, and the decision rested with the church. The New Testament churches were Baptist churches, sovereign and independent, but asking the advice of the sister churches in cases which perplexed them. The whole church chose two brethren of its number, neither of them apostles, to go with Paul and Barnabas to Antioch and carry the letters. Silas was afterwards a companion of Paul on his journeys.

"And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."—Their greeting the Gentiles shows clearly that the decision was in their favor. It appears that the Judaizers had been at work not only in Antioch, but through the provinces also.

"As much as we have heard, that certain which went out from us have troubled you with words."—Those who had troubled them were members of the church in Jerusalem, and had evidently represented that they spoke the mind of the church. The letter speaks contemptuously of their utterances as "mere words." The church evidently felt that strong action, leaving no room for doubt, was necessary. "Subverting your souls."—Upsetting their minds and removing them from the pure faith of the Gospel to a veiled Arminianism or salvation by works.

"Saying, Ye must be circumcised and keep the law; to whom we gave no such commandment."—The law here means the ceremonial law, and not the moral law. This included all the temple worship, sacrifices, etc. The church at Jerusalem had not authorized these men to carry any such message. It is thought that James, the Lord's brother, wrote this letter. He was the pastor of the Jerusalem church, and would naturally have been the penman. "It seemed good unto us, being

Peculiar To Itself

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of Hood's Sarsaparilla

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with eczema and came near losing my eyesight. For four months I could not see to do anything. After taking one bottle of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever."—SUSAN A. HARRISON, Withers, N. C.

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

assembled with one accord."—Which means they were unanimous in this letter. As they claim to be writing by inspiration it would follow that they were unanimous: "To send chosen men unto you with our beloved Barnabas and Paul."—Their personal acquaintance with Paul was slight; Barnabas they knew well, as he had spent much more time among them. Thus they showed the opposers of Paul and Barnabas in the Antioch church in what high regard they were held in Jerusalem. They add a reason for the high esteem in which they held them, not that Barnabas was most eloquent and Paul one of the greatest of men, but that they had heard their lives for the name of the Lord.

"We have sent therefore Judas and Silas, who shall also tell you the same things by mouth."—The same things that were in the letter. They could also answer any questions which might be asked, and could add their testimony as to the love and esteem of all for Paul and Barnabas.

"For it seemed good to the Holy Ghost and to us."—That is the Holy Ghost acting through them. They knew they were inspired in their decision by the Holy Ghost, and hence that decision was infallible. These, then, are things which the Holy Spirit commands all Gentile Christians to this day. And these things he declares necessary, but we are not tempted in this day and country to disobey the first, as sacrifices to idols are not offered here. But converts in heathen lands may have this temptation to resist. "And from blood, and from things strangled, and from fornication."—When the permission was given to Noah to eat meat he was forbidden to eat blood, because the blood is the life. Things strangled were forbidden, as the forbidden blood remained in them. Fornication was in some cases, as at the temple of Diana in Ephesus, connected with idolatrous religion, and hence Gentiles were in danger of thinking it at least venial instead of its being a great and terrible sin.

I am sorry to say that Peloubet's Notes, which are far from being as sound in the faith as they once were, speaks of these necessary commands of the Holy Spirit as "temporary." There is no shadow of ground for thinking that they are not binding upon Gentile Christians to the end of time. Verse 30.—The council having

ended, Paul and Barnabas, Judas and Silas, hastened with the letter to the church at Antioch. There was great rejoicing among the Gentiles at the decision which authoritatively released them from all obedience to the Jewish ceremonial law. Judas and Silas were prophets, that is, they spoke by inspiration, and their exhortations strengthened the faith of the brethren.

WHAT SHALL OUR MEETING AT LONDON BE?

In God's name let us most earnestly pray, think and work to make the meeting the very best spiritual missionary meeting in our history. God's blessing on our mission work the past year calls for grateful praise and consecrated service. The larger the success, the greater our obligation. Let us have a large attendance of our best men. Let us most earnestly pray for the spirit of humility and spiritual power. Let us baptize our reports and speeches in prayer. Let us believe, "not by might, nor by power, but by my Spirit, saith the Lord." May we have "the unity of the Spirit in the bonds of peace" to the glory of God! CHAS. H. NASH.

COLLEGE COMPLEXIONS.

Nothing so surely mars a woman's complexion as coffee drinking. A young college girl of Hyattsville, Md., says, "I never drank coffee up to the time I went to college, and as long as you are not going to publish my name will admit that I was proud of my pink and white complexion, but for some reason I began drinking coffee at school, and when vacation came I looked like a wreck. Was extremely nervous and my face hollow and all."

All my friends said college life had been too much for me. After questioning me about my diet Mother gave me a cup of strong, rich coffee at breakfast although formerly she had objected to the habit, but the secret came out in a few weeks when every body began to comment on my improved looks and spirits. She said she had been steadily giving me Postum Food Coffee and I did not know it.

My color came back, much to my delight and I was fully restored to health. I will return to college without the slightest fear of losing ground for I know exactly where the trouble lies.

Mother says the first time she had Postum made no one would drink it for it was pale and watery, but the next day she did not trust to the cook but examined the directions and made it herself. She found the cook had just let it come to the boiling point and then served it, and it was tasteless, but the beverage made according to directions, by proper boiling, is delicious and has a remarkable "taste for mora." One cup is seldom enough for Father now.

I have a young lady friend who suffered several years from neuralgia and headache, obtaining only temporary relief from medicines. Her sister finally persuaded her to leave off coffee and use Postum. She is now very pronounced in her views as to coffee. Says it was the one thing responsible for her condition, for she is now well and the headaches and neuralgia are things of the past. Please do not publish my name." Name can be given by Postum Co., Battle Creek, Mich.

DANGEROUS DRIFTING.

The Baptists profess to be great sticklers for "thus saith the Lord." They are opposed to everything akin to the church of Rome, and yet there are a number of little self-constituted popes who try to dictate to the churches who must become their pastors. Now I would like to know what does an editor or a professor know about the fitness of certain preachers for certain pulpits? I have noticed, not only in one state but in several, that editors and professors feel it enjoined on them to assume the roll of dictatorship of the churches.

What do preachers know about other preachers and their preaching? When they hear them it is often not with prayerful sympathy, but with the critic's eye and ear. When our people discard the manner of selecting pastors used by Episcopal denominations and conform to the congregational selection as they should, they will give the congregation a chance, and not make a partial bishop of a professor or an editor who has some favorite to put forward. These men are destructive of all simplicity; they ignore the Holy Spirit and usurp the place which rightfully belongs to the congregation. Such a state of things among Baptists is truly deplorable. I write in no spirit of criticism, but to call back the brethren and the churches to Scriptural simplicity, and I assure you that I have no complaint to make against the RECORDER or its editor.

We talk of our prominent churches and foremost preachers. Which are our most prominent churches, and who are our foremost preachers? The New Testament makes no reference to prominent churches, nor to popular preachers. It speaks of the church at Rome, Ephesus, Corinth, etc. It always tells the ministers to be faithful and to preach the Word, but nowhere does it command them to seek places more prominent than others. There ought to be in every calling a just reward of merit, but the humble minister when the selection of pastors is dictated by favoritism instead of the combined wisdom and judgment of the people.

To be more direct, it is insincere for our denomination to profess to rely on the godly judgment of the congregation and then in practice to permit one or two men at a distance to dictate a so-called suitable pastor. A brother deacon informs an alleged prominent man in Baltimore, Louisville or some where else that his church pulpit is vacant. Then the alleged prominent brother remembers at once some favorite of his and recommends him. He is called. Is that the congregation? Is that the Holy Spirit? Is that Baptist simplicity?

Under the prevailing method by which pastors are selected, it seems like hollow mockery for one so chosen to speak to the congregation like this: "Brethren and sisters, I trust it is under the guidance of the Holy Spirit that you are to be my congregation and that I am to be your pastor." No one knows that the Holy Spirit has ever been consulted, and the congregation knows that they have not been consulted. The brother's pious announcement is the first news they have had how he came there.

Democracy in church government is much desired, but when it swings to the extreme of ecclesiastical monarchy, or private

dictatorship, it is time to call a halt. Brethren, is it not time to "ask for the old paths" and call back the denomination in this matter to time-honored methods?

IRSON BROOKS IIMBLELAKK, Pastor of First church, Nicholasville, Ky.

For some time the pastors in our town have been working and preaching against the liquor traffic. Temperance lecturers have been invited who have given valuable assistance. Prominent among the number is Mr. Bundick, of Virginia. He occupied my pulpit on last second Sunday morning, and for an hour held my people spellbound. I was somewhat uneasy at the start, thinking he was going to turn it into a political lecture, but he gave it a splendid turn and the effect was wonderful, powerful. Strong men wept. On Saturday before Mr. B. came, one saloon went out of the business. We now have one left. But we hope to make it warm for it. We have organized all the Christian people in town who are opposed to intemperance into a Temperance Band. Our purpose is to create sentiment against whisky, to make it unpopular to sell it or drink it. The Band purposes to give an entertainment soon showing the evils of this awful curse. Will you pray for our success?

The Salem Association has purchased a Gospel tent, to be used for missionary purposes. In some sections of the country the trustees of schools have been refusing to allow our missionaries to preach in their houses. The missionary can now take the tent, and if some brother will allow him to use the ground, can put it up and go to work. The first meeting was held by the writer at Woodland, May 11-19. People came for miles to hear the Gospel under a tent. Though the farmers were busy, they stopped their work and came. There were six baptisms, and others left inquiring the way. There are a great many Catholics in this community and they had not been very anxious to have the Baptists hold a meeting in the house (school). But, after the meeting started, they came out, told us to take the seats from the school house, took us to their homes, wept with us and otherwise took part. They were very kind. Other denominations were present and took part; of course the Baptist brethren and sisters did the right thing. Bro. L. P. Drake was with us through the 14th to the close. The folks kept saying he grows by acquaintance. He carries away their love and best wishes.

Fraternally,
T. J. DUVALL,
Brandenburg, Ky., May 29, 1902.

God often comes to visit us, but generally we are not in.—Abbe Roux.

For Terpid Liver
Hercford's Acid Phosphate.
Take it when your complexion is sallow, and you are troubled with constipation, malaria and sick headache. It stimulates healthy liver activity, increases flow of bile, and improves the general health.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are to do is to send for my FREE CATALOGUE and try them. They have cured thousands when everything else failed. Send immediately. Free with complete directions, no money required. Please give Address and full address.
DR. W. H. HAY,
24 Pine Street, New York City.

CALVIN GRAVES JONES, D.D.

This beloved and faithful servant of God fell on sleep in his home in Covington, Ky., May 10, 1902, surrounded by his loved ones. His passing away was quiet and peaceful. For ten weeks he passed through the toils of a complication of diseases—*anemia* proving the obstinate and fatal one.

Bro. Jones was born at Leakeville, N. C., May 1, 1833; was graduated from Wake Forest College in '58; spent one year in the Southern Baptist Theological Seminary, and was ordained to the Gospel ministry by the Leakeville Baptist church in '84, where he had been baptized when a small boy by Rev. Daniel Taylor, father of Rev. Dr. J. J. Taylor. He at once entered upon his ministry, serving some country and small town churches and doing some missionary work. After a few years in such work he took charge of the College Hill Baptist church, Lynchburg, Va., where he was greatly blessed in his work, and came to be recognized as one of the strong and rising men of the denomination. It was while here that his colleague, Rev. Dr. J. S. Felix, then pastor of the First church, said, "If Jones fills the pulpit, the people fill the pews." After a service of five years he went to Chattanooga and spent two years or more, from whence he came to this city in 1894. For almost seven and a half years we have toiled side by side in this difficult field, loving, trusting and helping each other till he was called home. Some three years ago he received from Georgetown College the title of D. D., which he wore with pride and grace.

He was a preacher of marked ability, being clear, forceful, incisive. He had strong convictions, had the courage of them, and, better still, his religious convictions were founded on God's Word. He believed the Bible to be the Word of God, hence he gave forth no uncertain sound in enunciating its great doctrines and principles. He was possessed of a clear mind, a warm heart and an eloquent tongue. He spoke with great ease and fluency, and in such language that "the common people heard him gladly." One of the finest sermons I ever heard him preach was to a colored congregation, and they certainly enjoyed it immensely. He was much in demand for special meetings.

He was cut down in the prime of his young manhood, being only thirty-nine years old. To all appearances he had a great career before him. But God called him!

Bro. Jones was a thorough Baptist, and believed in the doctrines and polity of his denomination with all the ardency of his nature. He therefore took great interest in denominational matters. He studied to be fair and just in his treatment of those who differed from Baptist views. He was so open, free, frank and candid that those who differed with him had a great admiration for him. He expressed himself freely of men and things. He courted the favor of none, yet had the respect of all. He was a man of great magnetism, very cheerful in his manner, generous in his nature and noble in his aspirations and purposes. He loved the true, the pure, the sincere, the noble; he despised the pretentious, the hypocritical. He loved his family, his church, his work, the people, his Master. His cutting off at such a time,

coupled with his great popularity, has cast a gloom over our city. No larger crowd, if any so large, ever gathered in this city to do honor to the memory of one of its citizens. The public schools closed at such a time as to give all an opportunity to view the remains, which lay in state from 10 A. M. till 2 P. M. on the day of burial.

In his death our community has lost a good citizen, our cause an able defender, the church a devoted pastor and an able minister of Jesus Christ. A manly man, a man of broad mind and of generous impulses; a man of the people and for the people; a loving friend and brother has gone from us. He is embalmed in our memory, which will ever hold him in loving remembrance.

It is proper to say that his devoted church showed every attention while he lay sick, and when his spirit crossed over they lovingly and generously took charge and kindly relieved the bereaved one of all further responsibility.

My faithful friend and beloved brother has been taken away. "I am distressed for thee, my brother Jonathan; very pleasant had thou been unto me."

Servant of God, well done; Rest from thy loved employ; The battle fought, the victory won. Enter thy Master's joy.

B. F. SWINDLER.
Covington, Ky.

DEAR RECORDER:

Let me as a pastor in the mountains say, through the Recorder, that many of us in this section are praying that the coming of the General Association to our section may be a great blessing to us all. We are praying for a meeting of real spiritual power; a time when we shall get closer to God and determine as never before to do more for him. Shall not missions have the right of way? Shall it not be the time when old Kentucky, our dear old state, shall better herself and take a great stride forward? For these things let us all pray. Come and breathe our mountain air and look into the faces of as noble people as ever lived.

Y. urs frat'rally,
EDGAR W. BARNETT.
Jalisco, Tenn., May 20 1902.

TALKS OUT.

Stoner Talks About Food.

It is often the case that doctors themselves drift into bad habits of food and drink, although they know better, but doctors are human you know like the rest of us, but when they get into trouble they generally know better how to get out of it, and the "food route" is a common one among them.

Dr. H. Barber, of Laurel, Ind., concluded that coffee and badly selected food was the cause of his stomach trouble and his loss of weight from 184 pounds to 158 pounds, with nerves impaired and general nervous break-down.

He did not give coffee up at once but began the use of Grape-Nuts and says, "Within a month I could see a wonderful change had taken place due to the use of the new food. I decided to give up coffee and use Postum in its place. So regularly for a time I have been on a breakfast made up of Grape-Nuts, a little graham bread, and Postum Food Coffee. My weight has increased to 174 pounds, my stomach trouble has entirely gone and my mind is clear and vigorous as ever. Wishing you every success, I beg to assure you of my warm appreciation of Grape-Nuts and Postum."

FROM SYRIA.

DEAR BROTHER:

I thank the Lord for the many opportunities he has given us to serve him in different channels. The first week in January Mr. Jureidini was called by a Presbyterian missionary in Sep-el-Tarb (a neighboring town), who has a high boarding school of about 150 young boys. Mr. J. remained there three days, preached six times and over 50 were converted. The 14th of February Dr. Jessup called on Mr. J. for revival meetings to be held in the American Presbyterian church, their seminary for girls, their Sunday-school, the English High School, a Scotch school for Mohammedan girls and a Scotch school for Jews. Mr. J. closed these meetings the 11th of March. He preached about fifty times. In the American girls' seminary there were 89 converted. They wrote their names in a book for my husband, wishing him to pray for them. About that many in the English school were converted. In the Mohammedan girls' school the meetings were Sunday evenings, and about 70 Mohammedan men came every Sunday, and all were well pleased, and they promised to come any time Mr. Jureidini would preach there. This is the only time these Mohammedan men have heard the Gospel preached in public way. One Protestant young man, who was present at the first meeting, spoke a few words, but they felt insulted at what he said, and one of them wanted to shoot him. It is a very dangerous thing in this country to preach to the Mohammedans. A few days before Mr. J.'s last sermon to the Mohammedans three of them met him on the street and stopped to speak. He did not recognize them. They told him they were attending his meetings, and they said all the Mohammedans were well pleased with him, and would come to hear him every time.

These meetings have had a great influence over the people in Beirut. When the little children in the daily schools heard Mr. J. they would go to their homes and tell their people all they could remember, and appeal to them to come to hear him themselves. So the church was crowded every time. At the close of the first meeting one man shouted that he wished Mr. Jureidini a thousand tongues to preach the Gospel. Many have asked Mr. J. why he does not like to be the pastor of the Presbyterian church, and one lady asked me if he would not be their pastor. Our answer to them was, "No! we are Baptists. Mr. Jureidini can preach to you, but he cannot be your pastor." I said it may be the time will come when Mr. J. could have a church building in Beirut. She said, "Please tell him to get a large one, for all Beirut will come to hear him."

Now, brother, you can see there is a great opening for the Baptists, if we only had a church building, even if our church members are few in number. Now is the time to get a good start. God knows we are doing our best and suffering a great deal in many ways. What can we do to get the brethren and the Board interested? Do you think if I sent the letters that have been written to Mr. Jureidini, urging him to come and preach, it would affect the brethren enough to answer our appeal? We are praying over this matter, and the Lord surely will provide the means. Please pray for us. Our hearts are in this work. If one of the good Baptist brethren would only come and visit

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism? Do You Have Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Backache and Urinary Trouble.

Among the many famous cures of Swamp-Root investigated by the Western Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy. Dr. Kilmer & Co., Binghamton, N. Y. (Continued) When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good, she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since. Oct. 1901.

W. F. THOMAS
47 Best St., Buffalo, N. Y.

Lame back is only one symptom of kidney trouble—one of

many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, start of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment on setting, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Western Recorder.

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

us, how happy we would be, for they could see and hear themselves.

Dr. Jessup said he was going to write to you about the good work my husband has done for them.

Yours in Christ,
MRS. S. M. JUREIDINI.
Beirut, Syria.

We are in receipt of the following invitation, which we greatly appreciate:

"Rev. W. E. Powers invites you to be present at the marriage of his daughter, Mary Katharine, to Mr. T. Irvine Tichenor, on Wednesday evening, June 4th, 1902, at 8 o'clock, Woodbine, Beard, Ky."

We extend congratulations.

SUBSCRIBE FOR THE RECORDER.



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A more serious order of preaching is called for if ministers are to make a saving impression upon the age. They handle the most momentous truths, and it ill becomes them to trifle in the pulpit. They have only the Sabbath in which to press home upon those who attend their services the concerns of time and eternity, and they cannot afford to mince matters when it comes to things upon which depend the weal or woe of those for whom they are accountable at the bar of God. If they felt their tremendous responsibility for souls as they ought, how differently many would preach!—Ex.

O LORD, pinch me into the remembrance of my promise, that so I may re-enforce my old vows with new resolutions!—Fuller.

"WAS MEN OTT WILL GOSCHEN" ALL-ZENT."

Composed by Albert of Brandenburg, While Suffering in Exile, 1568.

What'er God will, let that be done; His will is ever sweet; His grace will all thy hope outrun; Who to that faith arisest. The gracious Lord Will help afford; He chastens with forbearing; Who God believes, And to him cleaves, Shall not be left despairing. My God is my sure confidence, My light and my assistance; His counsel is beyond my sense, But stirs no weak resistance. His word declares The very hairs Upon my head are numbered; His mercy leads Holds me in charge, With care that never slumbered. There comes a day, when, at his will, The pulse of nature ceases; I think upon it, and am still, Let come what'er be pleased. To him I trust My soul, my dust, When flesh and spirit sever; The Christ we sing Has plucked the sting Away from death forever.

OUR PULPIT.

"WITHOUT THE CAMP."

BY ALEXANDER MACLAREN, D.D. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.—Heb. 13:13, 14.

Calvary was outside Jerusalem. That wholly accidental and trivial circumstance is laid hold of in the context, in order to give picturesque force to the main contention and purpose of this epistle. One of the solemn parts of the ritual of Judaism was the great Day of Atonement, on which the sacrifice that took away the sins of the nation was borne outside the camp, and consumed by fire, instead of being partaken of by the priests, as were most of the other sacrifices. Our writer here sees in these two roughly parallel things, not an argument but an imaginative illustration of great truths, and though he does not mean to say that the death on Calvary was intended to be pointed to by the unique arrangement in question, he does mean to say that the coincidence of the two things helps us to grasp two great truths—one, that Jesus Christ really did what that did sacrifice expressed the need for having done, and the other that in his death on Calvary the Jewish nation, as one of the parables has it, "cast him out of the vineyard," and so, in the context, he urges this analogy between the two things. But a Christ outside the camp beckons his disciples to his side. If any man serve him he has to follow him, and the blessedness, as well as the duty, of the servant on earth, as well as in heaven, is to be where his Master is. So the writer finds here a picturesque way to enforce the great lesson of his treatise, viz., that the Jewish adherent to Christianity must break with Judaism. In the early stage it was possible to combine faith in Christ and adherence to the Temple and its ritual. But now that by process of time and experience the church has learnt better who and what Christ is, that which was in part has to be done away, and the Christian church is to stand clear of the Jewish synagogue. Now it is to be distinctly understood that the words of my text, in the writer's intention, are not a general principle or ex-

hortation, but that they are a special commandment to a certain class under special circumstances, and when we use them, as I am going to do now, for a wider purpose, we must remember that that wider purpose was by no means in the writer's mind. What he was thinking about was simply the relation between the Jewish Christian and the church. But if we take them as we may legitimately do, only remembering that we are diverting them from their original intention—if we take them as carrying more general lessons for us, what they seem to teach is that faithful discipleship involves detachment from the world. This commandment, "Let us go forth unto him without the camp," stands, if you will notice, between two reasons for it, which buttress it up, as it were, on either side. Before it is enunciated, the writer has been pointing, as I have tried to show you, to the thought that Christ without the camp necessarily involves disciples without the camp. And he follows it with another reason, "here we have no continuing city, but we seek that which is to come." Here, then, is a general principle, supported on either side by a great reason.

Let me, first, try to set before you

I.—WHAT THIS DETACHMENT IS NOT.

The Jewish Christian was obliged utterly and outwardly to break his connection with Judaism, on the peril, if he did not, of being involved in its ruin, and, as was historically the case with certain Judaizing sects, of losing his Christianity altogether. It was a cruel necessity, and wonder that it needed this long letter to scrow the disciples of Hebrew extraction up to the point of making the leap from the sinking ship to the deck of the one that floated. The parallel does not hold with regard to us. The detachment from the world, or the coming out from the camp, to which my text exhorts, is not the abandonment of our relations with what the Bible calls "the world," and what we call—roughly meaning the same thing—society. I was saying a Sunday or two ago a good deal about the function of the Christian church as a leaven, which involved the necessity of being closely associated, and in contact with, all forms of human life, national, civic, domestic, social, commercial, intellectual, political. Does my text counsel an opposite course? "Go forth without the camp." Does that mean huddle yourself together into a separate flock, and let the camp go to the devil? By no means. For the society, or the world, out of which the Christian is drawn by the attraction of the Cross, like iron filings out of a heap by a magnet, is in itself good and God-appointed. It is he "that sets the solidarity in families." It is he that gathers humanity into the bonds of civil and national life. It is he that gives capacities which find their sphere, their education, their increase and their chief activity in the walks of intellectual, or commercial or political life. And he does not build up with one hand and destroy with the other, or set men by his providence in circumstances out of which he draws them by his grace. By no means. To go apart from humanity is to miss the very purpose for which God has set the church in the world. For contact with the things to be healed is the only way of healing, and they are poor disciples of the "Friend of publicans and sinners" who prefer to consort with Pharisees. "Let

both grow together till the harvest." The roots are intertwined, and it is God that has intertwined them.

Now, I know that one does not need to insist upon this principle to the average Christianity of this day, which is only too ready to mingle itself with the world, but one does need to insist that in so mingling, detachment from the world is still to be observed; and it does need to be taught that Christian men are not lowering the standard of the Christian life, when they fling themselves frankly and energetically into the various forms of human activity, if only whilst they do so, they still remember and obey the commandment, "Let us go forth unto him without the camp." The commandment misinterpreted so as to be absolutely impossible to be obeyed, becomes a snare to people who do not keep it, and yet sometimes feel as if they were to blame, because they do not. And, therefore, I turn now in the next place to consider—

II.—WHAT THIS DETACHMENT REALLY IS.

Will you let me put what I have to say into the shape of two or three plain, practical exhortations, not because I wish to assume a position of authority or command, but only in order to give vividness and point to my thoughts?

First, then, let us habitually nourish the inner life of union with Jesus Christ. Notice the words of my text, and see what comes first and what comes second. "Let us go forth unto him." That is the main thing. "Without the Camp" is second, and a consequence. "This him" is primary, which is just to say that the highest, widest, noblest, all-comprehensive conception of what a Christian life is, is that it is union with Jesus Christ, and whatever else it is, follows from that. The soul is ever to be looking up through all the shadows and shows, the changes and circumstances of this fleeting present, unto him, and seeking to be more closely united with him. Union with him is life, and separation from him is death. To be so united is to be a Christian. Never mind about camps or anything else, to begin with. If my heart is joined to Jesus, then all the rest will come right. If it is not, then you may make regulations as many as you like, and they will only be red tape to entangle your feet in. "Let us go forth unto him;" that is the sovereign commandment. And how is that to be done? How is it to be done but by nourishing habitual consciousness of union with him, and life in him, by an habitual reference of all our acts to him? As the Roman Catholics put it, in their hard, external way, "the practice of the presence of God" is the keynote to all real, vigorous Christianity. For, brethren, such an habitual fellowship with Jesus Christ is possible for us, though with many interruptions, no doubt; still ideally it is possible that it shall be continuous and real. It is possible, perfectly possible, that it shall be a great deal more continuous than, alas! it is with many of us.

Depend upon it, this nourishing of an inward life of fellowship with Jesus, so that we may say "our lives are hid"—hid, after all vigorous manifestation and consistent action—"with Christ in God," will not weaken but increase the force with which we act on the thing seen and temporal. There is an unwholesome kind of mysticism which withdraws men from the plain

DEAR MADAM: Please Read My Free Offer



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

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

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

It costs nothing to try this remedy once, and if you desire to continue its use it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures every body, young or old. If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope. Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves money and expense and the unpleasantness of having to reveal your condition to others. Your health and happiness result from its use. Whenever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write today, as this offer may not be made again. MRS. M. SUMMERS, BOX 212, NOTRE DAME, IND., U. S. A.

duties of every-day life; and there is a deep, sane, wholesome, and eminently Christian mysticism which enables men to come down with greater force, and to act with more decision, with more energy, with more effect, in all the common deeds of life. The greatest mystics have been the hardest workers. Who was it that said, "I live, yet not I, but Christ liveth in me." That man had gone far, very far, to the realization of the habitual consciousness of Christ's presence, and it was the same man that said, "That which cometh upon me daily in the care of all the churches." The greatest mystic of the Middle Ages, the saint that rode by the lake all day long, and was so absorbed in contemplation that he said at night, "Where is the lake?" was the man that held all the threads of European politics in his hands, and from his cell at Clairvaux, guided popes, and flung the nations of the West into a Crusade. John Wesley was one of the hardest workers that the church has ever had, and was one of those who lived most habitually without the camp. Be sure of this, that the more our lives are wrapped in Christ, the more will they be energetic in the world. They tell us that the branches of a spreading tree describe roughly the same circumference in the atmosphere that its roots do underground, and as far as our roots extend in Christ, so far will our branches spread in the world. "Let us go forth unto him without the camp."

Again, let me say, do the same things as other people, but with a difference. The more our so-called civilization advances, the more, I was going to say, mechanical, or at least largely released from the control of the will, and the personal idiosyncrasy becomes great parts of our work. The Christian weaver drives her looms very much in the same fashion that the non-Christian girl that is looking after the next set does. The Christian clerk adds up his figures, and writes his letters very much in the same fashion that the worldly clerk does. The believing doctor visits his patients, and writes out his prescriptions in the fashion that his neighbor who is not a Christian does. But there is always room for the personal equation—always! and two lives may be, superficially and roughly, the same, and yet there may be a difference in them imperceptible, undetectable, but very obvious, and very real, and very mighty. The Christian motive is love to Jesus Christ and fellowship with him, and that motive may be brought to bear upon all life:

A servant with this clause Makes drudgery divine.

He that for Christ's sake does a common thing lifts it out of the fatal region of the commonplace, and makes it great and beautiful. We do not want from all Christian people specifically Christian service, in the narrow sense which that phrase has acquired, half so much as we want uncommon things done from an uncommon motive; worldly things done because of the love of Jesus Christ in our hearts. And, depend upon it, just as from some unseen bank of violets there come odors in this opening spring, so from the unspoken and deeply hidden motives of love of Jesus Christ there will be a fragrance in our commonest actions which all men will recognize. They tell us that rivers which flow from lakes are so clear that they are tinged throughout with celestial blue, because all the mud that they brought down from their upper reaches has been deposited in the still waters of the lake from which they flow; and if from the deep tarn in our hearts of love to Jesus Christ, the stream of our lives flows out, it will be like the Rhone below Geneva, distinguishable from the muddy waters that run by its side in the same channel. Two people, partners in business, joined in the same work, marching step for step in the same ranks, may yet be entirely distinguishable and truly separate, because, doing the same things, they do them from different motives.

Let me say, still further, and finally about this matter, that sometimes we shall have to come actually out of the camp. The world as God made it is good; Society is ordained by God. The occupations which men pursue are of His appointment, for the most part. But into the thing that was good there have crept all manner of corruptions and abominations, so as that often it will be a Christian man's duty to come away from all outward connection with that which is incurably corrupt. I know very well that a morality which mainly consists of prohibitions is pedantic and poor. I know very well that a Christianity which interprets such a precept as this of my text simply as meaning abstinence from certain conventionally selected and branded forms of life, occupation, or amusement, is but a very poor affair. But "Thou shalt not" is very often absolutely necessary as a support to "Thou shalt." If you go into an Eastern city, you will find the houses with their fronts to the street, having narrow slits of windows all barred, and a heavy gate, frown-

ing and ugly. But pass within, there are flower-beds and fountains. The frowning street front is there for the defence of the fountains and the flower-beds within from the assaults of foes, and speaks of a disturbed state of society, in which no flowers can grow and no fountains can bubble and sparkle, unless a strong barrier is round about them. And so "thou shalt not," in a world like this, is needful in order that "thou shalt" shall have fair play. No law can be laid down for other people. Every man must settle this matter of abstinence for himself; things that you may do, perhaps, I may not do; things that you may not do, I very rightly may. "A liberal Christianity," as the world calls it, is often a very shallow Christianity. "A sour, puritanical severity," as loose-living men call it, is very often plain Christian morality. An inconsistent Christian may be hailed as "a good fellow" and laughed at behind his back. Samson made sport for the Philistines when he was blind. The uncircumcised do often say of professing Christians that try to be like them, "What do these Hebrews here?" and God always says to such, "What dost thou here, Elijah?"

and shape our lives; the union with Jesus Christ, and the citizenship of the heavenly Jerusalem. In the measure in which they do, it will be no sacrifice for us to come out of the transient camp, because we shall thereby go to Him, and come to the City of the living God, the heavenly Jerusalem "which hath the foundations."

IMPRESSIVE FACTS.

BY R. J. W.

The parting command of our Lord Jesus to his disciples was to give the Gospel to all the world. Two thousand years have gone by, and yet a thousand million of this world's population are without the Gospel. The early centuries showed a wonderful advance of the kingdom of the Lord. Then there came a relapse. The last century has shown such marvelous results as makes the heart of the lover of God thrill with joy. If there had not been one conversion for all the missionaries which have been sent out, the obligation on us to preach the Gospel would be just as strong, for it is God's command, and our duty is to obey. But the results in foreign lands have been glorious. In addition to this, it is wonderful how in answer to prayer God has opened the nations, and they are now standing with open doors ready for the Gospel messenger. The lives of missionaries, and also the lives of native converts, furnish us with inspiration for nobler efforts. Yet what serious opposition must still be met, not simply in the foreign land, but in the home land. Among Christian people the question now is, not whether the heathen will receive the Gospel, but whether God's people will give it to them. We have been busy here and there building church edifices, schools, asylums, etc., in our own land, while the millions of the dying in foreign lands have been virtually neglected by us. For none can claim that we have been doing anything to talk about when Southern Baptists have averaged less than ten cents apiece for the year to send the Gospel to dying millions.

Let us look at some other facts. One of our states has three preachers on the foreign field to sixty-four at home. Another has one on the foreign field to one thousand at home. Another has none on the foreign field and three hundred at home. A great change is needed in our denominational and Christian economy, if we ever take the world for Christ. In this land most of our people can hear the Gospel almost any Sabbath morning by riding a few miles in any direc-

MIRROR, SCALES, ETC.

There was a man. And his mirror said "sallow skin." And the scales said "losing weight." And his friends did away their heads as he passed by. But being a prudent man he forthwith swallowed daily certain pleasant doses of Scott's Emulsion.

Then his mirror said "ruddy face." And the scales sunk beneath his weight. And his friends looked upon him with amazement.

(NOTE.—This is no fable—but is true history.)

W. H. BONDY has a little to try, if you like. SCOTT & BOWNE, 420 Pearl Street, New York.

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 flannel suits or separate shirts.
- 29c Yard—Light-weight Serge, in shepherd checks, in brown and white and black and white; suitable for light-weight shirts; these goods were sold for 45c.
- 39c Yard—Etamines, the latest fad of the season, in all latest shades, in plain and half-line stripes, in grays, oyster, tawny, oiled, old rose and red, 40 inches wide; the original price on these goods was 60c.
- 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, Mignonette, Powderette, Gypsy Cloth, Crepe de Chine, Albatross and Granite weaves.

- \$1.25 Yard—The new Carita, 44 inches wide, the proper thing for dresses, soft and rich in texture, worth \$1.50 a yard.
- \$1.24 Yard—Mohair Japon, 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, 20 inches wide.
- 75c Yard—Black Corded Silks in fancy cords and stripes, suitable for waists, 20 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, 24 inches wide.
- \$1.00 Yard—Beautiful quality Black China Silk, perfectly lustrous, suitable for mourning dresses or separate waists, full 27 inches wide.

Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

J. Bacon & Sons,

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



New Veilings.

- 25c Takes your choice of about a dozen new styles of these 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 swiftest Face Veils, worth up to 60c per yard.

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

Men's Furnishings.

- 25c For garment for Men's Hand-bleached Hair-ribbon Underwear, the shirts in long and half sleeves, the drawers well finished and stayed.
- 38c For Men's White Muslin Night Shirts, collared and cuff attached, trimmed in white and colors, full length and width, usual best value.
- 75c For Men's Laundered Madras Neglige shirts, plaited and plain front; also plain white; this shirt is retailed every where for 1.00.

Laces.

- 35c Yard—Beautiful Arabian Medallion, suitable for organdies, tissues and lawns, 10 inches wide; also some 13 inches wide at 35c.
- 98c Yard—Equisette Black Silk Chantilly Lace, 9 inches wide.
- 98c Yard—Black Silk Chantilly Lace No. 7, 9 inches wide.

tion, while out in foreign lands there are millions who have never heard that there is a Christ. To give an idea—if the millions of China were divided out among the missionaries there, each ordained missionary would have about nine hundred thousand people to look after. If every convert in China were to turn to be a preacher, each one would have about five thousand to look after. This gives an idea of the awful destitution in that land, and calls for careful thought on the part of every young preacher to consider where he can do most for the advancement of God's kingdom. Our people need to take an enlarged view. It would be well for many of them to consider the first few verses of the sixtieth chapter of Isaiah. Let them climb up on Calvary, and hear the call of God to lift up their eyes and see. Let them look out over the lost world for which Christ died and get a new vision. We are glad that some of our churches are coming to look simply at self, and are looking out in the name of the Master. One church in

South Carolina, with 230 members, gave last year for all purposes \$3,115. Of this, \$170 was for State Missions, \$187 (and a box valued at \$75) for Home Missions, and \$1,072 for Foreign Missions. It certainly looks as if Christ would be better pleased with this church which sent out one-third of all raised to give His Gospel to dying men, than with the church which spends two or three thousand at home, and sends \$20 or \$30 to carry the Gospel to those without Christ. In another town we know of a case where a sister gives \$500 to support a missionary, and her church gives another \$500. Right recently two laymen have sent in their check, one for \$500 and the other for \$600, each wishing to give enough to pay the salary of a missionary. Their churches make good contributions besides. We know of another church where a layman became deeply interested, and has made it his business to work for Foreign Missions, until the gifts for this object have gone up to \$1,000 a year. We need not simply our preachers, but our laymen, to be

leaders in this great work of the Lord. There is probably not one of the 19,600 churches in the Southern Baptist Convention, which could not give \$10 a year to send the Gospel of Christ to dying men, and a thousand of our churches could give each \$100, and a hundred could give each \$1,000. Oh, that our people would realize that God wants this work done. God is putting much wealth into the hands of Southern Baptists. It will either be a blessing or a curse to us and our children. I believe that in no way can we use it more effectively to bring blessings upon those whom we love than in God's name to give to bring this world to the knowledge of Christ. This does not mean to neglect the work at home, for those who give most to save the dying for whom Christ died, will do the most and receive the most for blessings in the home land. In the next three months we must decide whether we shall enlarge our work for God. For this, let us all pray and work.

SUBSCRIBE FOR THE RECORDER.

EDITORIAL.

It is said that men are driven from Christianity by the rigidity of the faith of the orthodox people, and we are asked to let up and let down, to become loose and lax, so that these men who cannot stand rigid orthodoxy may not be driven away. This is the talk, and it is given us in most unctuous fashion.

It is in order for these people to add that men are driven to become thieves by the rigidity of the views of honest people. Let honest people let up and let down on honesty, let them admit that a man need not be so very honest after all, that defalcations, breaches of trust, and even thefts—to some extent—are all right. Thus these men who now are driven into being thieves, will be held from going so far, and will be induced to be "as honest as circumstances allow," as a preacher on West said of a man in a funeral sermon.

By the same token it can be claimed that men are made liars by the rigidity of the views of truthful people, who condemn all lying. If only this sweeping condemnation of lying would stop, and it would be generally admitted that to a certain extent lying is all right, and that men are to be truthful only "so far as circumstances allow," then these men who are driven away from truthfulness by the narrow and rigid views of truthful people would not go so far astray.

Similarly it may, on the same principle, be claimed that the rigidity of the views of our best people on the sanctity of human life drives men to become murderers. This wholesale and indiscriminate condemnation of murder repels men, who, if more liberal views of murder prevailed, would not kill so many as they now kill. If only it were generally admitted that a man may properly kill somebody; every now and then—not too often, of course, for there should be moderation in all things—these men who become reckless murderers would not be driven so far.

The same reasoning could be applied to purity, and to everything else. The devil never invented a sillier lie than that men are driven from Christianity by the rigidity of the views of orthodox people. No man was ever driven from any faith by the fact that people hold that faith earnestly and tenaciously. In deed that is what wins converts. Note the converts made by the Christian Scientists, the Mormons and others. The way to win converts to your faith is to hold that faith with all your heart and mind and soul and strength.

It is true men are driven away from a faith by an unlovely spirit shown by those who hold that faith, and by observing that its adherents lead lives inconsistent with that faith; but no man was ever driven from any faith by the rigid adherence thereto of those who held it. Men are driven from Christianity by exhibitions of an unlovely spirit on the part of professing Christians and by their inconsistent lives, but never by the firmness of their faith. The way to win men to Christianity is to hold with deathless grip to "the faith once for all delivered to the saints," and to live and not in strict accordance with that faith.

Men have been driven into dishonesty not by the strict views of honest people, but by the

agly spirit and inconsistent practices of those who profess honesty. And so for the other things. No man ever drove anybody away from the truth by holding it too strongly. And no man ever won anybody to the truth by holding it with looseness and laxity. Men are not led to honesty, or truthfulness, or purity, or any good thing by lowering the standard.

The New York Independent says: "There is a serious difference of opinion among the members of the General Conference of the Southern Methodist Church, now in session at Dallas, Texas, as to whether the \$298,000 War claim paid by the Government several years ago to the Widows' and Orphans' Fund, ought or ought not to be returned." &c.

It was not the Widows' and Orphans' Fund, but the Publishing House that received this money. Maj Stahlman was the agent of the House, and before the bill passed the Senate it was reported he was to get 40 per cent. of the amount as his fee. Senators telegraphed to the managers of the House to know if this report were true, and the answer came back, "No." So the bill passed, and it turned out that Maj Stahlman, by contract with the managers, got 85 per cent. of the whole. This caused a great scandal. The Bishops got together and offered to return the whole amount if the Senate would so vote, but no such vote was taken. And ever since there has been more or less stir about it. It is claimed by some that all has been done that need be done, and the matter should be dropped. Others insist there is a taint upon the money, and it should be returned. We do not believe it will be returned; yet it is to the credit of the Bishops that they offered to return it, if the Senate said so. We are not aware that there has been any official condemnation of the method pursued in getting this money; and we think the General Conference should go to record on that point.

We note with special interest and pleasure the following from Prof. J. W. McGarvey in the Christian Standard of May 17:

A brother who expects to settle before long in some Southern or Southwestern town, where he will probably find no congregation of disciples, asks me whether he should deprive himself of the privileges of the Lord's Supper, or accept the most reasonable terms of communion offered him. I answer, that he ought not, under any circumstances, to deprive himself of the Lord's Supper, and therefore, he ought not to settle in such a town; for a congregation of unbaptized people cannot set the Lord's table, and though Baptists men, they will not admit him to it. Let settled in Bodom for business gain, but as a result he soon lost all he had.

Note the language—"a congregation of unbaptized people cannot set the Lord's table." This is as strong "close communion" doctrine as any one would care to see. Certainly Professor McGarvey is not surpassed in ability and scholarship by any one in the ranks of the Disciples, and we are glad to see him come out thus clearly and strong for "close communion." Alexander Campbell also was equally strong for "close communion." Yet every now and then some Disciple preacher berates the Baptists for their "close communion." We suggest that this striking utterance of Prof. McGarvey be clipped and preserved—"a congregation of unbaptized people cannot set the Lord's table."

SUBSCRIBERS TO THE RECORDER.

It is interesting to note the efforts of the "liberals" to explain away the decay of Andover Seminary. It was the oldest and best of the Congregational theological seminaries. It had more sacred memories clustered around it than any other. It had more brilliant names in its records than any other. But it began to depart from the faith. The departure was first ignored, then excused and then justified—which is the natural tendency of tolerating false doctrine in such places. Then the product of the institution did not suit the churches of its denomination, who cling to their faith. It was said that "liberalizing" the institution was in response to "the demand of the age," and that it would greatly enlarge and strengthen the institution. This has turned out to be false, since the liberalizing was done and "the age" did not respond favorably. Such claims are always false. No such institution is helped by departing from the faith of its founders.

And now Andover, having failed along liberal lines, is to be removed and to be joined to some other institution. But will the "liberalists" learn the lesson? We trow not, but it is to be hoped that conservatives will learn it, and will resist vigorously the beginnings of the "liberalizing" process.

A "higher criticism" paper recently said: "Any man may be safely permitted to hold any view of the Pentateuch or of Jonah which seems to him true, who has Christ formed within him the hope of glory."

To this Prof. McGarvey, in the Christian Standard, replies: "My judgment is that no man has Christ formed within him, the hope of glory, if he does not believe what Christ says. If he claims to believe in Christ, and yet denies the truth of something which Christ affirms, I cannot avoid the conclusion that he is troubled with 'incipient infidelity,' which, like incipient consumption, will prove fatal if it has its natural growth. Many a man, especially among young men, has commenced by doubting the story of Jonah, and gone on from this to doubting everything in the Bible."

If it be all right for a "man who has Christ formed within him the hope of glory," to deny what Christ says about the Pentateuch and about Jonah, why is it not all right also for such a man to go on and deny what Christ said about Himself? And why is it not all right for him to go on and deny that there is any Christ, any hope or any glory?

PASTOR MCGARVEY is deeply interested in education work in the mountains in Kentucky. He wishes the General Association to take vigorous hold of this matter, and to aid in the correlation of our mountain schools. In other states much has been done along this line, notably in Texas. There, the schools are under the control of the Baptist Convention of the state. Many in Kentucky are not prepared for anything of this sort. They wish the independence of the schools maintained, though they desire co-operation. Our Educational Committee have been for several years at work along this line, and with gratifying results. There is a widespread and growing conviction that the time has come for an advance educational movement in Kentucky, and many are thinking about the shape this movement should take. Pastor McGarvey desires our schools now in the mountains to

be fostered by the General Association, and that two more be established; that a fund of \$2,500 a year be secured, the Home Board being asked to furnish a like amount, to be divided out among the mountain schools, by our State Board, and that a special agent be put in the field to secure this money.

The whole subject is one that should receive the earnest attention of our wisest brethren, who should take the whole situation into account. We hope a satisfactory conclusion will be reached.

A LEADING divine opens an article with this sentence: "There is only one thing absolutely certain about this new century; that is, that every one who reads these lines will be dead before the century ends."

Now that is not "absolutely certain." It may be the end will come, and that some who read those lines will be changed without dying at all. It may be that one or two of them will live into the 21st century.

Moreover, there are many things that are "absolutely certain" about the 20th century. It is certain that it is the 20th century, that it contains 100 years, that much good will be done in it, and that much harm also will be done. It is certain millions of people will be born and millions will die during the century. There will be new Baptist papers started. People will marry and will be given in marriage. Many will make fools of themselves. There will be sickness and suffering; and there will be health and joy.

THE NEW YORK Independent speaks of the widespread feeling of apprehension that pervades all the walks of life. We think the Independent, in repudiating the authority of the Bible and in advocating views in line with such repudiation, has had its share in bringing to pass this feeling of apprehension. Since our very civilization is founded on the Bible, if its authority be taken away, we may well stand aghast as we anticipate the results. "If the foundations be destroyed, what shall the righteous do?" Just in proportion as the "new views," advocated by the Independent, the Outlook, &c., prevail, just in that proportion will this feeling of apprehension deepen and widen. There is no solid standing ground but the Word of God. Building anywhere else is building on the sand, and whatever is so built will fall.

THE Methodists do not take to the individual communion cups. Zion's Herald says, "not one change in 2501 has adopted the new invention." It goes on to say it is like "every eye looking by himself." Comparing the Lord's Supper to the Jewish Passover, the Herald asks: "Did each member of a Jewish family, for sanitary reasons, take his morsel of lamb and bitter herbs and go away and commune with himself alone in a corner?" While the individual cups have been adopted by a good many prominent churches, we do not think their use will become general.

It is reported that Mr. William Waldorf Astor, late citizen of the United States, is very much disgusted at the criticisms on the appointment of Mr. Whitelaw Reid as special ambassador to King Edward's coronation, and that Mr. Astor (late citizen, &c.,) has decided to wear pink trousers and a feather in his hat on the occasion.

Editorial Varieties

The Porto Ricans are making "progress." They have just ordered 100,000 worth of antiseptics.

Experiments show that the average of our export cities is blotting the oceans. This is a serious problem.

A Chicago woman declines a nomination for school trustee on the ground that her two-year-old child needs all her time.

The Hutchinson lost its press and composing rooms by fire, but the loss is covered by insurance, and our excellent contemporary is as bright and shiny as ever. The only sign was a day's delay in the appearance of the paper.

Now that Germany has presented the United States with a statue of Frederick the Great, to be set up in Washington, we move that the United States give Germany a statue of George Washington to be set up in Berlin.

There are 1776 Northern Presbyterian churches. Of these 1776 have pastors, and 2126 have "stated supplies" and 1284 have neither. It thus appears that more than half the Northern Presbyterian churches are without pastors. What does this mean?

An English sailor in Singapore watched a Chinaman put a dish of rice on a grave, and asked him: "When do you expect your friend to come and eat that?" The Chinaman answered: "Some time as your friend's come out to smell flowers you fellows put."

The Baptist quotes Dr. W. K. Hatcher as saying: "I cannot speak for other states, but in Virginia I do not see it is possible to have a better thing to do for our children than from getting an education in our public schools." This is a startling statement.

The editor of the WESTERN RECORDER on Tuesday night delivered the address in Chattanooga on the occasion of the burning of the mortgage that has for years been upon the President's estate. From Chattanooga he went to Jackson to deliver two addresses before the Southwestern Baptist University.

Special honor has been paid to Dr. J. L. M. Curry, who has gone to Madrid as the special envoy of the United States. A marriage has been appointed to attend him, and the grand marshal of the order of Our Lady has been conferred upon him. At the royal banquet Dr. Curry sat next the prince of the Asturias, and sat next the King.

It is more important for Kentucky Baptists to be well represented at London, Ky., June 11th than it is to be well represented in Ash Grove, N. C., May 24th. Had we been short in our representation at Asheville there were others there who would have made good, in a measure at least, the loss. But if we are short at London, there is no one to make good the loss. And since we were so well represented at Asheville, let us not fall short at London.

Dr. C. G. Graves, the veteran teacher, died last week in Winchester, Tenn. He was 82 years of age, being four years older than his distinguished brother, Dr. J. B. Graves. He was not a minister, but for half a century he did noble work in teaching young ladies. He was the pioneer in university education among Baptists. Mary Sharpe Oatley, an educated woman, and Wesleyan College, and many thousands of the masters of the South and West are witnesses to his skill and power as a teacher, and they fondly cherish his memory.

And now Cardinal Gibbons refuses to take part in the dedication of the monument to Gen. Sherman on the program. This is a mistake, and it should open some people's eyes. The Episcopalian refuses to recognize ministers of evangelical denominations, while they recognize Roman Catholic priests. And now he is asked to recognize Episcopalianism as really the best, too bad! Episcopalianism recognizes, also, the ordinations of the Greek church, but the Greek church declines to return the compliment. It is noteworthy that the orders Episcopalianism recognizes do not recognize Episcopalianism, while those who do recognize Episcopalianism do not recognize Episcopalianism. (Lutherans, &c., do not have their orders recognized by the Episcopalians. All this is funny. Baptists can look on with complacency, believing that this whole "order" business is unscriptural and foolish.)

Evangelist F. T. Martin is laboring effectively in Arkansas. Just now he is in Jonesboro; next week he will be in Pine Bluff, and thence he goes to Tyler, Texas. He mightily urges the truth wherever he goes. In recently coming with his wife and children to the "universal fatherhood of God" a hearty and ardent many others God.

—Bro. Martin crossed the line and called forth the denomination of a Methodist preacher, who rushed into the secular papers, but presently retired when Bro. Martin pressed him. This Methodist charged Bro. Martin with teaching that: "All who are not baptized are not Christians." This is a most apostolic Baptist slogan, are infallibly on the way to a hot climate." When men cannot answer Baptist arguments (and that is whenever the Baptist position is clearly shown) they proceed to bring some false charge against us. We will not charge us with holding what, all through the centuries we have repudiated.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The power of Christ's resurrection," and on "Lead us not into temptation."

Broadway—Bro. C. A. Stakely preached in the morning. Pastor Jones preached at Stetson University, Florida.

Chestnut-st.—Pastor Weaver preached on "Sowing beside all waters," and on "The parable of the ten virgins."

East—Pastor Felix preached on "Laying aside every weight," and on "Christian joy in adverse circumstances."

McCarran Memorial—Pastor Hamilton preached Mrs. E. N. Woodruff's funeral sermon at 9 A. M. He preached on "An old-time preacher," and on "Modern pelagianism." Two joined by letter.

Twenty-second and Walnut—Bro. A. T. Wolford preached on "The Sons of God," and on "A count for a son." Pastor Dement preached at the Bardston Institute.

Clifton—Pastor Foster preached on "Paul's ministry," and on "The peace of God in the heart."

Franklin-st.—Pastor Jenkins preached on "Confidence in Christ," and on "The judgment."

German—Pastor Jansen preached on "A valled Gospel," and on "The sin of sins."

Highland—Pastor Dawes preached on "Christianity in the home," and on "The question of wealth." One added by letter.

Logan-st.—Bro. W. M. Bruce preached on "Committing thy way to the Lord," and on "Salvation."

Portland-avenue—Pastor Henderson preached on "The value of a good name," and on "Final perseverance."

Southgate-st.—Pastor Clarke preached on "Debt to Christ," and on "Will a man rob God?" One added by letter.

Third-ave.—Pastor Allen preached on "Nothing but Jesus," and on "All things working together for good."

Twenty-sixth and Market—Pastor Reid preached on "Forgiveness," and on "Confession." Young people organized.

Thirty-sixth and Grand—Pastor Snider preached.

Kadale—Pastor Hill preached on "Pilgrim's Progress," and on "The home."

Reargrass—Bro. J. W. Warder preached on "Infant baptism," and on "The work of the Holy Spirit."

Elk Creek—Pastor Cates preached on "Knowing the terror of the Lord," and on "Persuading men."

Underwood (Ind.)—Bro. Humphreys preached on "Daniel's purpose," and on "The conversion of Saul."

Hope Rescue Mission—Bro. Martin preached. Work progressing encouragingly.

SEMINARY NOTES.

H. C. Smith secured the \$10 worth of books offered by Dr. Haves for the best reproduction of Dr. Hatcher's lectures on the Sunday-school.

W. H. Cannada, who will soon sail for Brazil as missionary, led the mid-week prayer-meeting; subject, "The Guarding Power of God."

V. L. Stonnell, of Virginia, has accepted a call to Friendship, Ind.

J. T. Bowden will supply for a month or two in Norfolk, Va., after June.

Jno. R. Stratton supplied for Pastor C. H. Jones last Sunday night.

Dr. Dargan preached the commencement sermon for the Lottsville Training School last Sunday at 4th Ave. Methodist church.

Dr. Mullin preached the commencement sermon for Potter College at Bowling Green, Ky., last Sunday, and delivered an address for the Williamsburg Institute last week.

J. A. Kirtley, Jr., will supply for six weeks at Cripple Creek, Col., beginning 5th of June.

J. L. Hart will supply at Patterson, Va., this summer, until they call a pastor.

The American Baptist Publication Society presented each member of the graduating class with a nice book.

Pastor J. B. Kinsey was accom-

panied by Dr. Bow last Sunday at Cedar Creek, who preached for him.

A. M. Ross, of North Carolina, has accepted the call to Thirty-sixth and Grand of this city, to succeed J. B. Snider.

Pastor E. E. George, of Glenview and Eight Mile, has gone to his home in Alabama for a short vacation. Bro. Robbins will supply for him while he is gone.

Dr. B. H. Carroll, Jr., starts this week for Europe. He will remain at 8005 Cambridge Place, N. W., Washington, D. C., until June 15, then his address will be Gubner St., Berlin, Germany. He will spend one year abroad studying the Semitic Languages, Church History, and traveling.

Dr. Dargan expects to start June 11th, and return for the second half of next session.

The annual report of the librarian shows that there are 21,260 bound volumes in the library, and about 3,700 that ought to be bound if funds were available. The card catalogue contains 37,100 cards, and will be added to indefinitely.

The work in the library is being pushed forward rapidly, and it is the intention to make this the best reference library in the South. Its doors are open to the general public for reference.

During the month of June, Mr. Edgar Allen Forbes, the librarian, will conduct a training school for some Louisville librarians. Instruction in practical library science will be given by lectures and illustrated by books and materials in the Seminary library. Practical work will be carried on by each member of the class. H. C. MCGILL.

THE STATE.

Pastor G. W. Hill writes: "Oakdale Baptist church, Louisville, has just closed a successful meeting, resulting in an increase of 75 additions by letter. Bro. F. O. Lamoreux, of Columbus, Ind., did the preaching. A full house every night testified to his power in preaching and singing the Gospel in a sympathetic and convincing manner. His preaching was orthodox, doctrinal, earnest and tender, and his singing above the ordinary. His collection of songs, used as solos to precede the sermon, could not be better selected to advise and prepare the hearts of people to listen to the Gospel. Our people were unanimously pleased with the meeting."

Pastor W. J. Levi writes: "Last Sunday, at my church at East Fork, Metcalf county, I had the pleasure of baptizing eight members into her motherly arms. East Fork is a good church. She is the mother of all the neighboring churches—her children are all about her."

Bro. T. E. Richey writes: "It was my pleasure to accept an invitation to occupy the pulpit of the Second Baptist church of Paducah last Sunday morning, preaching the evening church has been without a pastor for some time. Two or three weeks ago they called Bro. W. H. Robinson, of Columbus, but had not learned whether they would secure his services, as he had occupied a very important field, and has in its membership quite a number of such men as Capt. W. D. Tudor, Joseph Vogt, Cole and many others, who constitute the salt of the earth. Every reason points to the assurance that, with arduous and judicious management and persevering labor, a strong and efficient church could be built up here. The field, for several reasons, is difficult, and needs a level head, courageous heart and sound judgment as to the helm to assure safe landing. It is hoped Bro. Robinson has these qualifications, and that all their promise will be realized. I enjoyed my visit and the royal entertainment of Bro. Tudor's charming family greatly, and shall be glad to go again any time the brethren think my services will profit."

Bro. W. M. Wood writes: "On the 9th of April I began a protracted meeting at Livermore with Pastor T. M. Morton, continuing for 10 days, which resulted in 38 additions to the church. Bro. Morton conducted the meeting two days after I left with good results. We think the church was spiritually, morally and financially benefited. There is a bright future for the church. The church has assumed new life under the very able leadership of Pastor Morton. A large Sunday-school is maintained with over a hundred pupils. The possibilities for our cause there are indeed very encouraging. Another result of this meeting, and the one which I think should be noted, is the quickening of the Christian conscience to such an extent that on the Saturday after the meeting closed the town was carried

for local option by a handsome majority. I see, therefore, that the election officers, in certifying the returns, stated that the town went 'wet' 117 and 80 'dry,' while in reality the vote was 80 'wet' and 117 'dry.' Any man connected with the whiskey power and the licensed saloon will do well to be on his guard, for he is not accidentally made. The greatest foe to-day of Christianity is the licensed saloon. Oh! for grace that will enable us to vote 'Dry kingdom come!'"

OTHER STATES.

The first church of Lynchburg, Va., has been greatly blessed in a meeting which continued a month and has now closed. Pastor W. L. Pickard had no assistance outside of the godly members. Only the old and familiar and worshipful hymns were sung. All their dependence was upon the Spirit, and not man. The results were 28 additions to the fellowship of the church.

Dr. W. B. Carson, of South Carolina, died recently. He lived in Florida for several years. It has been some time since he was active as a minister, but he was a useful man in his day.

Pastor W. M. Nevins writes: "Please change my paper from Emulation to Washington, D. C., 122 Fifth Street, S. E. We have just got settled in my new home, and people gave me a royal reception."

Bro. J. M. Newman, formerly for some time pastor at Claremore, I. T., but for a time doing evangelistic work from Kansas City, has been elected general or district missionary for the northern half of Indian Territory, and is now at work upon the field. It is a needy field, where much hard work must be done, but Bro. Newman loves hard work for his Lord.

Forty have been added to the Third church, Nashville, as a result of an meeting in which Pastor W. C. Golden did all the preaching.

Bro. Jacob H. Sharp, who completed a two-years' course in the Seminary, was ordained to the full work of the ministry by the Stock Creek church, Tenn. Bro. Sharp has been called to the care of the church at Jonesboro, Tenn.

The church at Weason, Miss., is wonderfully revived. There have been 80 professions.

In the meeting at Rogers, Ark., in less than three days, the congregation outgrew the house of worship, and a temporary tabernacle had to be constructed to accommodate the people.

The new meeting house of the saints at Macedonia has been set apart to the worship of God. Bro. S. J. Porter of Fayetteville preached the dedication sermon upon, "Him that overcometh will make a pillar in the temple of my God."

The church at Delta, Clay county, Ala., is rejoicing over the conversion of souls as a result of their meeting. Twenty were baptized, and many more joined by letter and restoration.

The church at Pickens, S. C., closed their meeting with 8 additions by experience and baptism and seven by letter and under watchcare.

The church at Walker's Creek, Texas, has been graciously revived. Thirty were restored, and baptism 18 by baptism and 19 by letter and restoration.

The church at Island Grove, Texas, has set apart Bro. F. Dickinson to the full work of the Gospel ministry.

The church at Winfield, La., has been greatly strengthened every way in a meeting held by Bro. J. H. Wharton of Ruston. Sixteen additions to the church.

We had a pleasant visit from Dr. Charles A. Stakely, of Montgomery, Ala., and it was the writer's privilege to hear his admirable address at the Seminary on the "Philosophy of Missions." The writer also heard with great pleasure Dr. J. W. Millard's address on "Christ's Second Campaign." His engagement in Chattanooga prevented the writer's hearing the address of Prof. J. H. Farmer, and being present at the commencement exercises.

Dr. E. C. Dargan leaves next week for several months to tour in Europe, where he will give special attention to the history of preaching. He will give our readers occasional articles which will tell us of his work and of his observations. Dr. Dargan has a paper for circulation, and his forthcoming book will certainly be the best on that subject. We heartily wish him bon voyage.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION

J. M. PROST, Corresponding Sec'y.

EACH ORDER contributes to the Bible Fund and helps the Sunday School interests of the Convention.

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B. Y. P. U. Quarterly for Young People's Prayer Meetings. Per quarter, 10c. single copy; ten or more to same address 4c. each.

BAPTIST SUNDAY SCHOOL BOARD
 167 N. Cherry Street, Nashville, Tenn.

SEMINARY COMMENCEMENT.

The annual commencement of the Southern Baptist Theological Seminary, Louisville, Ky., began in Norton Hall May 29 at 10:30 A. M. by singing "Holy, Holy, Holy, Lord God Almighty." Opening prayer by Dr. Eaton. After short, closing exercises of the Missionary Society, "Jesus shall reign," etc., was sung. The military address was delivered by Rev. Chas. A. Stakely, D. D., of Montgomery, Ala. Subject: "The philosophy of missions." The address was instructive and powerful. He discussed the personal action and the national in the propaganda of missions, and the glory to be given to God and Jesus Christ.

In the evening Dr. J. W. Millard, of Baltimore, Md., delivered a very practical and interesting address on "Christ's second campaign." He discussed, first, the preparation of the world for Christ's coming, briefly noting how the Jews, Greeks and Romans prepared the world religiously, intellectually and politically for the new religion. Secondly, noting the intellectual preparation under the old civilization when the Bible was in one language, and under the new civilization it is in many languages. Thirdly, he discussed the preparation in Christendom, politically, intellectually, commercially and scientifically. Giving a glowing statistics of the increase of the Christian in the last century.

Thus closed the first day's programme, characterized by two great addresses pointing towards the power of God and the conqueror, Jesus Christ. H. C. M.

A BAPTIST SUMMER SCHOOL FOR SUNDAY SCHOOL WORKERS.

Beginning on Monday, July 21, and continuing through Sunday, July 27, there will be held in Fountain City, Tenn., a Summer School for Sunday School Workers. The programme is being prepared and will be announced in a short time. A cheap rate will be secured on the railroads, and rates for board will be from 50 cents to \$1.00 per day. Fountain City is five miles from Knoxville, and is reached by a dummy line with trains every hour.

If you contemplate going, write to Bro. W. B. Spelman, President of the Tennessee Normal College at Fountain City, who will be glad to fill you of the arrangements for board.

B. W. SPELMAN,
 Field Sec. Baptist S. B. Board,
 Nashville, Tenn.

NOTICE.

The Women's Missionary Meeting in connection with the General Association, will be held in London, Ky., on Tuesday, June 10 at 9:30 A. M. Each Society in the state is entitled to a delegate, and it is hoped a large number will be present.

Young ladies' societies are included. Societies are requested to send reports of what they are doing and how the work is doing. Send names of delegates to E. S. BROADUS, Pres. Gen. Com. 1319 Third Ave., Louisville, Ky.

Our usually accurate Bro. J. W. Loving, who reported the proceedings of the Southern Baptist Convention, was caught napping in his report of the W. M. U. He said Miss Beck was President instead of Mrs. O. A. Stakely.

It was the writer's pleasure to attend the Lynnland College commencement last Thursday. It was an ideal day. At every station many people got on the train, and it was soon evident why so long a train had been provided. Reaching Lynnland, the beautiful grove in front of the College was thronged with people, and vehicles were coming up from every direction. It was worth a journey to see the crowd, which was estimated at 5,000. Good looking and well dressed people they were, too, evidently, people of refinement. Acres and acres and acres were covered with people.

Seats were arranged for some 1,200 in front of the stage on the lawn, and the rest of the multitude stood or strolled or sat on the grass according to their tastes. The Rev. J. B. Hunt led in the opening prayer, after which the Rev. Day Brokaw had the people welcome. There were also recitations by Master Robert Strava and Mr. Chester A. Hill. The music was furnished partly by the band but mainly by the ladies, and was so real and instrumental. The following young ladies took part: Misses Blyne, Albert, Clark, Bland, Lida and Edna Gywnn, Howlitt, Neighbors, Jenkins, Stark, Watkins, and Marriott.

The Commencement of the Stars was rendered most brilliantly and beautifully. Seven young ladies properly arrayed, were the three Pleiades and beside them there were the heralds of the seasons and the messenger of the gods. The following young ladies took part in the Commencement: Misses Bland, Clark, Richardson, Jenkins, Gregory, Walker, Collins, Stark, Pearl, and Nellie, Lillie and Bertha Madden.

The writer delivered the annual address of the section, Wladon, as his theme. As for which President Gywnn delivered the diplomas with fitting remarks. Dinner was served on the grounds, and the people gave themselves up to social intercourse for the rest of the day. It was a most delightful occasion. We do not know any other school in the land that has such commencement as Lynnland. It has a strong hold on the hearts of the people, and they make commencement day a general holiday. There are few who are not present, and were all in manifest sympathy with the occasion. We congratulate President Gywnn and his faculty on the signal success of their labors.

SOME OLD MAGAZINES WANTED.

The American Baptist Historical Society, 1420 Chestnut Street, Philadelphia, has some numbers of *The Baptist Chronicle*, published in Georgetown, Ky., in 1839 and 1841. It would be much pleased to secure others of the same publication to complete the set. Any one who can aid in this way, or suggest how such aid may be secured, will confer a favor by communicating with the Society. There are a few duplicates among those we have which might be exchanged for some that we do not have.

We also have numbers of *The Baptist*, published in Nashville, Tenn., in 1844, 45, 46, 47, and would like to get into communication with any one who may be able to assist us in completing this file. These periodicals are of considerable historical value, and will be available here for any one who may wish to see them at any time. A. L. VAIL, Cor. Sec.

The Seven Hills Chattanooga, to be held near Owensboro, July 31st to August 13th, promises to be of special interest. Mr. J. H. Parrish is President. Those who are particularly interested are: Dr. John McNeill, Dr. M. Hamill, R. S. MacArthur, Generals Gordon and Wheeler, Lieut. Hobson and others.

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Children's Corner.

A REAL HERO.
BY MARY E. BRUSH.

"Nonsense, Oedric! You can't go along! You'd be scared to death at sight of the first pair of antlers!"—and with lordly air of superiority, seventeen-year-old Brother Dick followed Harold and the guide into the boat, and soon the latter was a tiny speck far away over the blue, sparkling waters of Birch Lake.

Oedric's eyes followed it wistfully. How he wanted to go on that hunting trip! The quaint old guide, with his keen eyes, lean, lithe figure and panther-like tread, had fascinated him the evening before by telling him story after story of wildwood life.

"Dick might have taken me along!" Oedric muttered moodily. "I don't care if he is eighteen. He needn't treat me as though I were a baby! I wish I hadn't a girl's pinky-white skin and curly hair, and I wish mamma hadn't named me after Lord Fauntleroy! Oedric indeed! I wish it had been Tom or Jack or Sam, or some every-day sort of name!"

Just then Oedric heard his much-despised name called in sweet tones from up at the camp.

Scrambling to his feet, Oedric ran up the fern-bordered path to the little cabin, which, with its blue and white-painted walls and veranda pillars of red, looked patriotic and picturesque against the sombre background of green birches and darker hemlocks. Indeed, the woods were on all sides save that one opening on the water—woods so dense that even at noonday the shadows were deep, and, at nightfall, even the best-trained hunter might lose his way in the gloomy labyrinth.

Camp life in the Adirondacks was very delightful, Oedric thought, and if only he could have gone on a real hunting trip his cup of joy would have been full.

Mamma and Aunt Hilton and little Rose and Rena were standing on the veranda when Oedric came up the steps.
"Never mind, dearie! Just think how lonely we would be without you! Don't you know that you'll have to be our protector now?"

Oedric's face brightened. He thrust his hands in his pockets and strutted a little. To be sure, it would be unpleasant for the ladies to be left alone. There was only old Jacques, the cook. He was lame and deaf as a post.
"Even old Jacques is gone this afternoon," said mamma. "He went down to the end of the lake for our mail and some groceries. So, Oedric, we shall have to depend on you to be our true knight. Auntie and I would

like a little row. We thought we'd go over to the island and get a puffal of blackberries for tea. We'll take the two small boats. If you'll row auntie, I'll take Rose and Rena."

The party thus divided were soon rowing over the dashing waters. And when the pretty, green island was reached such a quantity of luscious blackberries as were found there! Then there were armfuls of cool, dewy ferns, long festoons of green ground-pine and bunches of fragrant wild flowers. From the island they rowed to the opposite shore, where there was a little inlet fed by a cool, clear stream. Here was the place to catch trout, and Oedric and auntie caught eight speckled beauties.

Eager for a few more, they lingered while mamma and the twins, Rose and Rena, turned their boat homeward, intending to go around to a point where pond-lilies grew.

By this time, however, the trout had grown very wary, and so, at last, auntie and Oedric were forced to wind up their lines and row away with only the eight pretty captives.

"What's that?" Oedric suddenly exclaimed, with ears poised in the air.

"It sounds like Rena screaming!" said auntie, turning pale. "What can be the matter! Row fast, Oedric!"
(She was too frightened to say "your lordship!" this time, and Oedric was too frightened to care if she had.)

When away from the screen of overhanging boughs, they soon saw what was the matter.

In going for the lilies, mamma's boat had gotten stuck upon a snag. Birch Lake was noted for being full of stumps and fallen trees. There would have been no particular danger had not Rena, who was a nervous little thing, been so overcome by terror as to start up screaming and jumping up and down in the boat, to the imminent danger of upsetting it.

Oedric had a cool head if he was only twelve years old.

"Auntie, let me put you ashore here! Rena," he called louder, "O, usin Oedric wants you to stop screaming and sit right down in the boat. Nothing will hurt you. I am coming to take you into my boat."

"Take Rose, too," said mamma eagerly watching the boat as it came with wide sweeps toward her. "Take both the children!"

"All right, mamma, and then I'll come back and help you."
The twins fell to quietly sobbing when they found themselves safe in Oedric's boat, and when they reached the shore Aunt Hilton occupied herself in alternately scolding and hugging them.

Seeing them all safe, Oedric again turned his boat toward his mother. Reaching her, he took his oar and carefully pried away at her boat, which, now that it was lightened of the weight of the two chubby children, soon floated clear of the sunken stump.
"There! I'm all right now!" said mamma, with some of the pink tinge coming back to her white cheeks. "Oedric, you are a darling child! What would I have done had you been away on that hunting excursion?"

"Lucky I wasn't!" Oedric replied with an important air. "Tell you what, it's handy to have a man around sometimes, isn't it, mamma?"—Ex.

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FROM CUBA.

The evacuation of the American forces has begun; the new Cuban President is arrived to the eastern region of the island, the people are enthusiastically preparing great festivals for the inauguration of the Republic, and the "small flock," caring for the Redeemer's interests in this country, are in constant prayer and supplication that the new state of things may bring good to the advancement of the Gospel and the salvation of souls.

Rime is making strenuous efforts to secure official protection, in the way of (though not openly recognized) semi-official character; toleration over its pretensions of being the religion of the Cubans and, especially, for grasping in the ways now left open to it by the tolerant eyes of the Government. As soon as they heard that the new President was going to visit his mother's grave at Bayamo, they hastened to offer themselves to celebrate there a sumptuous funeral ceremony to honor the remains of the dead lady; the principal object in view being no doubt to impress into the mind of the people that Mr. Palma is a Catholic and will side with them. At the same time, they will almost force the President to participate in the ceremony, and sanction with his presence the aims to which they want to arrive in the new Republic. The Archbishop of Havana sent a delegate to greet President Palma on his landing at Jibara.

We are waiting to see the spirit shown by the new Government on the religious problem. Some are pessimistic, and others hopeful. Those who are acquainted with Mr. Palma from old times think that he has a rather Protestant spirit, and even it is said he attended in the States religious services at a Congregational church. The Lord will give the evidence of what he is and of his purposes in this line.

The termination of the American intervention in Cuba will help the cause of missions. I presume, because the dreadful weapon handed against us until now by the priests, that we were here to work in favor of annexation of Cuba to the United States, will lose much of its strength. But I think they will go on using it in the new aspect that we have remained in the country for working with the same end.

A fair instance of the profit they get from this attack against us was experienced by me, a few days ago, at the little town of Madruga. There is working for the Gospel an evangelical missionary, who is not an ordained minister, and who has gathered a congregation of some twenty-five persons. One of his members desired to get married to a girl of his same faith and, accordingly, the worker there called me to perform the wedding ceremony. While going, he told me in the cars the many persecutions he has been, and was, suffering from the Roman priest of the place; he said that sometimes he could not preach because of the ringing of bells to which the priest resorted as a means of preventing the celebration of the service, being the mission house located very near the Roman church. In order to avoid this mortification, the preaching place was moved to a retired part of the town, and then the priest adopted another way of preventing the meeting. He began sending negro boys to insult the mission house and make noise by crying and firing rockets at the

outside that the preacher could not give his message. I asked him whether he had not complained to the local authorities, and, after some hesitation, he replied that his mission was of full peace to men and of suffering for the cause of his Master, and that he has not presented any complaint against that soul blinded by Satan; that he had prayed and left the case at the feet of Him whose work was injured.

When in the evening I began the service for making that wedding, a large crowd filled the house and the vast porch of it, anxious to see a "Protestant marriage." The pastor there thought it was a good opportunity for having a preaching before the wedding and requested me to speak. So I did from the text: "You are my friends, if you will do the things which I have commanded you," trying to present to them the real characteristics of the true disciple. When I came to an end, there was heard clapping of hands at the porch, and the people gathered there began getting off for the near corner of the street, distant some ten yards from the house. Then a very loud voice began crying: "Cubans, you are very wrong to hear those contemptible Protestants, who are cursed by God and men; they only merit your deepest hatred, and especially now, when they are in our country working exclusively in favor of annexation, for making a slave of our Cuba, chained at the feet of a most odious foreign people. They desecrate the name of God by using it as a means of covering their hideous political plans under the guise of religion. But I count on you, veterans of our independence, and on you, noble color race, whom these adventurers hate and despise, that you will be at my side to repel them from our town!" etc., etc.

At this moment I felt in me the need of addressing him whose servants were insulted and threatened for doing his commands, and invited the congregation to pray. When I closed my lips the voice at the outside was silent. It was the priest who had been hearing me preach at the porch, and who became so much enraged that he called the people in the street to the near corner and addressed them. His voice was so violent by wrath that he sometimes failed to put it out but in an almost suffocated manner.

After that the wedding was to take place, and the people who had been hearing the infuriated priest rushed again into the porch to see the ceremony. They were noisy and commenting on what the man had said, as I thought; and before commencing the matrimony, I remained for a while staring at them in silence until they became more respectful. When the rite was accomplished they retired, making favorable comments upon the act.

Just at this moment a band of negro boys appeared from around the corner, crying and making a deafening noise with tin cans and horns, and, coming in front of the mission, stood there yelling for near an hour against us, at the cries of: "Down the Protestants!" The police force of the town was witnessing everything there without making the least attempt to repress the aggression, and the very Mayor of the place rode on horseback along the street, and went away without any concern of what was happening. It was evident that the authorities were in full agreement with the priest against us,

and that the insulting band of negroes was sent and paid by the former to frighten us and put us away from the town.

Two days later, when I was back at Matanzas, the missionary of Madruga came to see me here, very nervous and anxious, saying that he was obliged to give up his work in Cuba for the present and go to the United States, from whence he had been hurriedly called, and that on the previous night he had prayed, with other brethren, asking for inspiration regarding his field, and he had felt that I was the man intended for the Lord to take charge of his persecuted work: "Oh!" he added, "don't say no to him!" A blast of light came into my soul at that moment, and I could find no wish in my heart, and no words in my lips to refuse. We prayed together, and we read the Word of God, which was opened by the 61st chapter of Isaiah, 17, and then I answered him: "Go in peace; Madruga is on my charge." Yes, I accepted that much threatened of the devil work, because I know that if he sends me there, he will go with me, and this means victory. How thankful I feel, and how I bless Him from whom all mercies flow. My work at Matanzas is gaining every day in number and spirit; it is now more of a regular established church than that of a mission. We have near 100 members; have a successful ladies' missionary society, which is doing nicely in bringing souls to Christ; we have a very fine Sunday-school, a B. Y. P. U. band, a day school, where the Gospel is daily taught to 55 children. I was pastor at the time, and He, who knows how to employ His servants, saw all this, and through the means of making a matrimony, sent me now into that higher service among hostile opposers, where one must be His witness and His apostle under the hatred of the iniquitous.

Blessed be His name.
Yours in His work,
J. V. COVA.
Matanzas, Cuba.

THE GENERAL ASSOCIATION
Of Baptists in Kentucky.

Let every Baptist church in Kentucky remember that the General Association meets at London June 11th. The Woman's Missionary Union meets in connection with it. Every Baptist church in the state is entitled to one messenger, and an additional one for every two hundred members in excess of one hundred. We hope that each district association has appointed messengers. If your church has not appointed a delegate, please see that they do. We earnestly request that all messengers write at once to Bro. S. A. Lovelace stating, if possible, when you expect to arrive.

Trains leave Louisville at 8:25 A. M. and 8:50 P. M.; Lebanon Junction 9:40 A. M. and 9:35 P. M.; Lexington 11:10 A. M. and 8:40 P. M. O. & O. via Winchester, and arrive at London 8:17 P. M. and 8:08 A. M. A committee will meet all trains. The railroad fare is two cents a mile on the certificate plan.

The London Baptist church has provided free entertainment for all messengers to the association and Woman's Missionary Union. Board can be had by those not entitled to free entertainment at good houses and hotels at fifty cents to a dollar a day. If you are coming, write at once, Wm. B. McGarrity, Pastor.

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Yours very truly,
O. F. FINDLEY, SECRETARY.

OUR MOUNTAIN WORK.
We have just taken a little peep into our mountain work, and will now try to state the impressions made upon our mind. The points visited were Jackson, county seat of Breathitt county, and Beattyville county seat of Lee county, Ky. The Baptists of these towns have been unfortunate, it seems. Sometimes in the men sent to them, and sometimes in their inability to keep among them the right man when they had him. They have been much dispirited. The church at Jackson was at one time disbanded and given up. We found them here, however, reorganized, and working with considerable enthusiasm. Our indomitable secretary, Bro. Bow, had held them a meeting reorganizing them and inspiring them with the purpose of rising and building; and then they have with them at present, the indefatigable Sunday School worker and colporteur—Bro. R. L. Baker who was holding all the ground gained, and gaining as much more as possible. We found him going from house to house preaching Sunday school and church work with a zeal that could not be otherwise than contagious. We never have found more enthusiasm in any one man than is in this Brother in his Sunday school and colporteur work in the mountains; and he should be kept in it, if possible. After working with him a few days, we suggested, his name should not be Baker but Walker.
The Church here has let the contract for getting out the stone and making the brick, and the work is moving on nicely. They have planned for the building of the best house in Jackson. It will cost about \$3000.00 when completed. About \$1500 have been subscribed by the church and town, and I understand they will do more yet. They will need considerable outside help and ought to have it. Jackson is quite a center of influence; and we ought to have a good house of worship here, and a strong man to occupy its pulpit. Bro. Baker, we unhesitatingly say would be the man for the work if the board could spare him from his present mission, but this possibly the board could not well do.

Beattyville—We found the church here very much dispirited indeed. They could recite readily the efforts that had been made to locate among them a preacher, but either he had not suited them or they had not suited him. Some of them thought it hardly worth while to try to have an appointment to preach as the people would not come out. But Bro. Baker said to the speaker, "Tell everybody you see there will be preaching here tomorrow night;" and to the surprise of our informants we had a fairly good audience on that night, and the next night it was considerably increased.
We were impressed with the needs of these mountain churches, and especially of the places mentioned. The Presbyterians have a splendidly equipped college at Jackson; the Episcopalians have a good school at Beattyville. Their schools are no doubt doing a grand work for the mountain people, but they could not be expected to look very closely, as fostering it, after the Baptist cause. They are to be commended for their zeal in their own cause, but Baptists need to be equally zealous. There are great possibilities to the Baptists in Jackson and Beattyville, and through their towns, and surrounding mountain counties. We have a good home at Beattyville, but want the preacher. We want the preacher and home at Jackson.
"Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." Jan. 4:28-35.
A. C. DOMIN.
Lafayette, Ky., May 7th 1902.

True love will make the selfish selfish; the false, true; the poor, rich; the miserable, happy; and finally, it will bring all living things into heavenly harmony! Follow after love. Love never faileth! The spiritual sun shines by night as well as by day. Each soul is a divine organ which needs but the touch of love to evoke the beauty and fullness of its notes; and when all shall love, the discordant notes of the world will develop into the sweet notes of celestial harmony, and the selfish, mortal existence will give place to eternal, conscious, glorious life.—Ex.

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WORKING IN CHINA.

Encouragements and Difficulties.

Bro. T. L. Blalock, Chas. Tedder and myself left Tai an Fu early in February for Kwie Teh Fu, about 200 miles distant, in the adjoining province of Ho Nan, and where we have a small band of believers. We are together in this city for about a week. Then Bro. Tedder remains to study the language and work with the people, while Blalock and I go off for a trip. Bro. B. stops at a city 35 miles west for a few days, where is some interest. A man had gone to Kwie Teh Fu from here to invite us to visit the city. He is a believer, and has been holding meetings in his tailor shop. Bro. B. remains here a few days, baptizes him and then returns to Kwie Teh Fu to work with the Christians and preach to the heathen, while I go 150 miles farther west, visiting and preaching in nineteen different walled cities, several of them larger than Louisville, and none of them, perhaps, with less than 50,000 people. I also passed through, or in sight, of perhaps not less than 15,000 towns and villages, some of them with only a few families, while others would have 20,000 to 50,000 people. In the region I traversed on the trip west and back to Kwie Teh Fu there is a population perhaps equal to half that of all the Southern States, and not more than a dozen Protestant missionaries in all this region. Catholics are abundant, and are in some cases making the people ten fold more the children of the devil. All the Protestant work in this region has been done by the China Inland Mission except the little beginning made by us of the Gospel mission. They are almost purely evangelistic in their methods—no work or money scarcely at all spent on schools, large buildings, &c., and, as a consequence, they have a most promising work. I saw something of their work, and was much encouraged by it. Their methods of work are almost the same advocated by the G. M.

At Kwie Teh Fu the church recently excluded five worthless members, and five others have since been baptized, and I have just baptized two at Feh Ohio, in Au Hwie province, 85 miles south of Kwie Teh Fu. Nearly all these recently baptized have been brought in through the efforts of the few natives at Kwie Teh Fu., and not one of them has been paid a cent or directed by us in it. There are now nineteen baptized persons in this region besides the five just excluded. Twelve of them are in Kwie Teh Fu city, two 85 miles west in another city, Lu I Hlem, one southeast 90 miles in Yang Ching city, two 85 miles south in Feh Ohio city, and one in each of two large towns 12 miles from Kwie Teh Fu. Several of them are very earnest in telling the Gospel to others. Several of them, too, are very interesting cases in that they have learned to read very well since believing in Christ, and that, too, without any school or aid from us. Several of those who have so learned are passed thirty years old.

There seems to be much hopefulness in this work, but we are surrounded by difficulties. Before we came from Tai-an, a man 25 miles from Kwie Teh Fu had been twice to see the natives en-

quiring for us and expressing a wish to know of Christianity, bringing names of thirty persons, who, he said, were interested. I visited this band and found them filled with ideas derived from the Catholics—that we would give them all kinds of temporal benefits, including protection in breaking of the Chinese law, if they would follow us! I soon disabused their minds of this idea, preached to them eternal life in Christ as every man's chief concern in this life. My heart was much stirred, for I saw that several, especially the old men, really listened with apparently joyful interest, but I saw and felt from the first that the leader was completely blinded by the devil to any spiritual thought or blessing. He slipped my Chinese card into his book, evidently expecting to use it when I was gone, but I saw the performance and slipped it back again in his absence, and saw him, in much disappointment, looking for it afterwards. He told a Chinaman, who was with me before we left, that they would have to follow the Catholics! Alas! alas! Another man came to me in a very business-like way with a deed written up to a house and business, offering to give it to me for a nominal sum, and to throw himself in soul and body to be my disciple if I would take up a lawsuit for him! I soon told him that for 10,000 ounces of silver I would not take it up, sold him a little book and he departed, perhaps to find some present comfort and gain from some Catholic and everlasting destruction to his soul hereafter. I could have made myself rich and gained a great following for myself in the past year by selling my card and influence.

Some of us of the G. M. hope to move soon to this Hotan field for more extended and vigorous work—in fact, Bro. Tedder is already in Kwie Teh Fu.

The great need is more workers led and used of the Holy Spirit. There are not less than 25 walled cities in this region without any Gospel messenger. Pray for these people.

Fraternally,
G. F. BOETICK.

DEAR RECORDER:

Our orphan house is nearly completed. Ten days will about finish all except putting in seats. It is beautiful, attractive, convenient and most admirably located. Have set the first Sunday in July for dedication. Expect Dr. Bow, our State Secretary, to be here and remain, preaching at least eight days.

If I live to superintend the building of another church, it will be built of stone, and I trust somewhere in the mountains of Kentucky. If you should take the mountains, with what transpired thereon, out of the Bible, the remainder would be "but the fading fabric of an empty dream." So the mountains of Kentucky are all essential to the triumphs of the Gospel within our bounds. I love mountains—sickness drove me to them and they healed me, and I love mountain people because they are brainy, faithful, honest and true. You always, or nearly always, know where to find them. Then, in proportion to their wealth, they do more than others. A faithful, consecrated preacher, who gives all his time and life to God, can live among them and live as well as they do. They will not support a preacher who runs a store, a shop, a farm, and I am glad of it. The only preachers I have known to com-

SSS SKIN DISEASES



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

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

Ottawa, Iowa, April 10, 1901.

In 1893 I broke out with Eczema on my head, legs and arms. The Doctors treated me for about two years without giving relief. I next tried various ointments, soaps and washes, but these did me no good. I finally quit taking medicine, as the physician said the disease had become chronic and incurable. Having endured this tormenting malady for about 15 years, I determined to make another effort to get rid of it and began S. S. S. in July, 1900, and continued it until November, when I discovered, to my surprise and joy, that not a spot could be found on my body, which before had been almost covered with the eruption.

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

F. C. NORFOLK, 1017 Hawthberry Street.

There is no hope of getting rid of a skin disease except through the purification of the depreciated blood and neutralizing and filtering-out of the circulation all poisonous substances and acids.

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

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

or any of the poisonous drugs which constitute the basis of so many so-called skin cures.

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

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

plain of poor pay were those who did not preach much, if any.

I trust the meeting at London will be largely in the interests of the mountains.

J. WENDELL BLACKBURN,
Burtsville, Ky., May 19, 1902.

WHAT WILL IT BE?

The language of inspiration is, "Whether therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." This is certainly a comprehensive injunction. The idea is that we must do nothing whatever, however small, without having God's glory in view in the doing of it.

Again, the following is also found: "Whatsoever thy hand findeth to do, do it with thy might." Notice how that reads, "Whatsoever thy hand findeth to do." That word "findeth" plainly shows that we are to hunt for something to do for God. The all-comprehensive demand is, that the full play of all our powers is to be made subserv-

ient to the glory of God even to the seeking of opportunities to do still more. Nor is this at all unmeasurable. We can never, by the most assiduous effort, approximate a tithe of return to him for the matchless goodness and mercy he has manifested toward us so long and so patiently. Observe how he is touched with your infirmities—with a separate, special, discriminating love. "There is not a single throb in that single human heart that does not thrill at once with more than electric speed up to the mighty heart of God. You have not shed a tear or sighed a sigh that did not come back to you exalted and purified, by having passed through the eternal bosom." Ah, how great then is our obligation to him! How are we meeting this obligation? Soon the death call will come. Very soon it will be said of each of us: "It is finished." We are ever talking leave of something that will not come back again. We let go

with a pang portion after portion of our existence. However treary we may have felt life to be here, yet when that hour comes—the winding up of all things, the last grand rush of darkness on our spirits, the hour of that awful, sudden wrench from all we have ever known or loved, the long farewell to sun, moon, stars and light—brother men, I ask you this day, and I ask myself humbly and fearfully, what is finished? When it is finished, what will it be? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and selfish gratification; or will it be: "Father, I have finished the work which thou gavest me to do." Echo answers, what will it be? what will it be?

T. E. RICHBY.

Princeton, Ky.

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 DALLAS, TEXAS.

THE FARM
 KENTUCKY TRAMM FARM.

The bluegrass is shorter than usual
 at this season of the year.

Buyers are paying 17 cents for wool
 in Bourbon and Fleming counties.

Millard Allen bought a bunch of
 scrub cattle in Lincoln at 2 1/2 and
 3 cents.

M. J. Farris bought a bunch of
 cattle in Stanford, averaging 750
 pounds at 20.

Wheat is looking badly in some
 sections, and the outlook generally
 is not promising.

In Boone county worms have out
 some fields of corn so badly that the
 owners are farrowing out and plant-
 ing again.

Lister Thomas, of Anderson Co.,
 sold recently to go to Hot Springs,
 Ark., his handsome bay mare by
 Chester Dars. Price \$800.

Much complaint is coming from
 the farmers on account of the cut
 worms. They report great damage
 in some sections of the county.

Thomas Allison, of Mason county,
 had an entire field of corn destroyed
 by cut worms, just as though it had
 been swept with a broom.

Fox, Sanders & Co., of Boyle
 county, sold to Julius Frank for
 the United Dressed Beef Com-
 pany, of New York, 450 sloop cattle,
 averaging 1,200 pounds, at \$5.75 per
 cwt.

C. F. McMeekin, of Fayette Co.,
 sold to Capt. J. S. Brown, of Pitts-
 burgh, five thoroughbred yearling
 colts and two fillies for \$17,000.

A Mason county farmer sprinkled
 a little Paris green on a bunch of
 newly-cut clover, and placed the
 clover under the canvas of his to-
 bacco plant bed. During the night
 the cut worms attacked the clover
 and died.

Roan Brothers, cattle dealers of
 Victoria, Iowa, have agents in the
 Bluegrass region looking for grazing
 ground for 1,000 head of Hereford
 cattle. The drought and shortage of
 the corn crop in Iowa forced the
 move.

There were about 200 cattle on the
 market at Danville on court day.
 Fifteen two-year-old steers sold at
 \$38.95 per head; 26 short yearlings at
 \$24, and four bunches of yearlings at
 from \$30 to \$29 per head.

B. Dunbar, of Hubble, sold his crop
 of wheat at 86c. William Sutton
 sold some old corn to Garret Woods
 at \$3 at the crib. S. M. Luce sold
 some corn to Anderson & Spilman at
 \$3.29 delivered. Most all the wool
 was taken up in the Hubble neigh-
 borhood Wednesday at 17c for good
 and 15c for black and burry.—Dan-
 ville Advocate.

A CHAT ABOUT TURKEYS.

We hope that a number of our
 readers started right this season
 by sending away off to some dis-
 tant breeder for strong, vigorous
 toms for their turkeys, as we ad-
 vised them to do some two months
 ago. No one thing is as injuri-
 ous to a flock of turkeys as is
 close breeding. Investigation has
 shown that in some localities all
 the turkeys owned for ten miles
 round are the direct descendants of
 one original pair brought into
 the county some ten years before.
 Is it any wonder that the young
 poulters are hard to rear when such
 conditions exist? Many suppose
 that all they need to do is to ex-
 change with a neighbor, little
 thinking they may bring home
 an own uncle of their hens; for
 this reason we urge you to send
 off 500 or 600 miles for a new
 tom.

If you have neglected to do
 this, send for some eggs and raise
 from them a new tom or two for
 next season. When the eggs
 hatch, be sure to toe-mark the
 poulters, so you can tell them when
 grown from your own. No kind
 of poultry brings more cash than
 the turkey crop if well fed and
 properly marketed; this could be
 increased if new blood was more
 frequently brought in. The tur-
 key crop of our farms will be-
 come a failure ere long unless
 this has attention.

We called attention last year
 to the Black turkey, and gave it
 as our opinion that it would be a
 grand food fowl for all Southern
 States, and especially for Texas.

One of the best places in which
 to let a hen turkey run with the
 poulters is a field where the grass
 is short. As a rule a pasture is
 very good—woodland is suitable.
 Keep them out of meadows and
 grain fields until after the grain
 and hay are harvested, because
 the wet vegetation is very bad
 for the young poulters, as it chills
 and sets them back in their
 growth.

You will always find the finest
 and strongest turkeys where they
 are given free range, as much
 range as possible. As a rule,
 they will not wander far from
 home. There are two things
 which have to be done in order
 to have good success in breeding.
 One is that you have to get the
 right kind of breeding stock, and
 the other is to feed them prop-
 erly. These are the main things
 and only requirements.

The proper way to feed breed-
 ing stock is to be very careful
 and not over-fatten them. Of
 course all turkeys are fed princi-
 pally on corn before Thanksgiving
 and Christmas, as many of
 them are dressed for table pur-
 poses at that time. As soon as
 the breeding stock has been se-
 lected, they should be fed on en-
 tirely different lines. The princi-
 pal food from that time until
 the hen commences to lay should
 be oats.

The best way to feed oats is to
 scald them, but if a person does
 not care to do this, they can be
 fed on just ordinary oats with
 the hulls on. During the very
 coldest weather in January and
 February it is well, perhaps, to
 feed them a little corn at night,
 but never in the morning, and at
 night feed them no more of it
 than they will eat up clean with-
 in five or ten minutes after giv-
 ing it to them. Where the tur-
 keys have range around a barn-
 yard, a person must be very care-
 ful not to overfatten them, and,
 as a rule, it is only necessary to
 feed them at night; and under
 such conditions, I would feed
 corn only about three times a
 week, all other feeds to be oats.
 Another food necessary to keep

turkeys in good health is ground
 charcoal, but be sure not to eat
 it ground fine, as turkeys will eat
 it better when it is very coarse.
 On a farm they can ordinarily
 find all the grit that it is neces-
 sary for them to have, but I think
 the eggs will hatch better if the
 turkeys have oyster shells. These
 also need to be ground very
 coarsely. If the turkey has not
 enough lime properly to supply
 the egg, the shell will be very
 porous, and many of the germs
 will die on this account. The
 oyster shell should be set around
 in small boxes where the turkey
 can get at it handily.

As a rule, many young turkeys
 are killed by overfeeding. On
 large farms, it is not necessary
 to feed more than once a day
 where the turkeys have plenty of
 range. Young turkeys can live
 on insects and many little grasses
 which they relish. During the
 berry season, especially when
 wild strawberries are ripe, it is a
 pleasure to watch the little tur-
 keys pick and eat them.

The foregoing is a plan for
 feeding young turkeys where
 they have free range, but if you
 are on limited range, the best
 plan we know is to take three
 boards, make a triangular pen
 fourteen inches high, put the
 poulters inside of it with the moth-
 er, and feed them there until
 they are old enough to jump over
 the boards. As a rule after that
 time it will be all right to give
 them free range.—Country Gen-
 tleman.

TO CHECK THE SQUASH VINE
BORER.

A handful of tobacco stems
 placed around a hill of squashes
 is said to do much to keep away
 the fly that is the parent of the
 squash borer. It is also a good
 fertilizer, particularly if ground
 fine. But it is said that even a
 more effective remedy is the use
 of bisulphide of carbon. Make
 a hole about an inch deep in the
 soil of the hill, among the vines,
 and put in a few drops of the
 liquid and cover it up. The fumes
 will find their way upward among
 the plants, and if the moth is
 there it means instant death to
 her. If she has been there it de-
 stroys the eggs of the young bor-
 ers. If she has not come she will
 detect the odor and keep away.
 The fly usually appears in the
 latter part of July, and the borer
 begins its work about August 1,
 and the vines begin to wilt and
 turn yellow about the first of Au-
 gust, but they are sometimes ear-
 lier. When they are seen in a
 single vine it is quite time to
 make the application if it has
 not been done before. It may
 not be necessary to caution any
 one of the poisonous or explosive
 character of this compound, or
 the danger of inhaling the fumes
 or carrying fire near it, but bet-
 ter a few unnecessary words than
 the trouble that might result if
 these precautions were neglected.

We have known gardeners to
 give up growing squashes be-
 cause of these squash borers, or
 because of the abundance of the
 large squash bug, yet the latter
 is easily disposed of by spraying
 with the Bordeaux mixture, a
 single spraying being usually
 enough if the vines are well coat-
 ed with it. They live by suck-
 ing the sap, and do not like the
 lime and copper flavor.—Massa-
 chusetts Ploughman.

The giver of all good gifts is
 now favoring us with a profu-
 sion of the best things in the
 fruit line—the ripe, juicy straw-
 berry.—Breckinridge News.

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400 ft.	10 ft.	1 1/2 in.	400 lbs.	4.00
500 ft.	10 ft.	1 1/2 in.	500 lbs.	5.00
600 ft.	10 ft.	1 1/2 in.	600 lbs.	6.00
700 ft.	10 ft.	1 1/2 in.	700 lbs.	7.00
800 ft.	10 ft.	1 1/2 in.	800 lbs.	8.00
900 ft.	10 ft.	1 1/2 in.	900 lbs.	9.00
1000 ft.	10 ft.	1 1/2 in.	1000 lbs.	10.00

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TRAINS NORTH.
 Leave Louisville.
 8 a. m.; 2 a. m.; 12:05 p. m.; 3:30 p. m.
 Arrive Louisville.
 10:40 a. m.; 11:35 a. m.; 5:10 p. m.; 8 p. m.

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REV. JAMON A. THOMAS, M. D., Ph. D., Box 10, NOTTAWA, MICH.

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The First Term begins June 15, 1903. The Second Term, July 8, 1903.

Instruction will be given in the departments of Old Testament, New Testament, Systematic Theology, Church History, Homiletics, Pulpit Speaking, Pneumatics, and Comparative Religion. Special lectures will be given by Chancellor R. B. Anderson, President of the University, Professor H. C. King of Oberlin, H. L. Nelson of Kalamazoo, W. H. McKelvie of Chicago Theological Seminary, U. B. Stevens of Yale, L. H. Jordan of Cambridge, England.

Special Circular will be sent on application to the Secretary.

Out Your Own Hair

and that of your boys.

The "Star" Clipper

Saves time and barber's bills. Any one can use it with safety. It cuts hair of all colors close to the scalp. Every home should have one.

Price, complete, \$1.35

Write for the Clipper and CUTLERY and more.

Satchell & Co., Louisville, Ky.

FARM FENCE

Put up at once. It is the best and most durable.

LOW WIRE WORKS, Louisville, Ky.

All mothers of daughters should write to Mrs. M. Summers, New York, Ind., for a free copy of her "Advice to Mothers." Good in this paper.

WOMEN'S GREATEST BATTLE

is the battle for the right to vote. It is the battle for the right to be counted as citizens of our country. It is the battle for the right to be treated as equals with our men.

WOMEN'S SUFFRAGE PARTY, Louisville, Ky.

WOMEN'S SUFFRAGE PARTY

is the only organization in the world that is devoted to the cause of the woman's right to vote. It is the only organization that is not a mere social club.

WOMEN'S SUFFRAGE PARTY, Louisville, Ky.

BELLS

and other church and school bells. Send for the catalogue.

The C. S. Bell Co., Hillsboro, N. C.

PLEASE mention this paper when writing advertisements.

Items of Interest.

NEWS THE WORLD OVER.

The explosion in the Fraterville and Thistle mines at Coal Creek, Tenn., killed 75 men. Only one man escaped, and he was blown out of the mine. Rescue parties started immediately after the explosion, but the Thistle party were driven back by the gas almost as soon as they entered the shaft. The Fraterville party got in for some distance, but their way was completely blocked by a heavy fall of slate. The mines are on fire, and all hope for the men at work is abandoned.

A cyclone wrecked the little town of Goddard, Texas, the town which Davy Crockett and his heroic band made forever famous. A strip of the town two blocks wide and a mile long was entirely destroyed. Ninety were killed and 100 wounded. As soon as the story was known a special train was sent from Cuero with physicians, druggists and volunteers, and a similar one from Victoria. Everything which human skill can do is being done for the wounded.

Among the buildings destroyed were the Baptist church and parsonage, just built. The Methodist church was also destroyed. The storm struck San Antonio, destroying much property and injuring several, but more seriously. Austin also suffered some property loss.

Was there ever so many disasters following each other so closely. The town of Preston, Minn., suffered severely from a water spout which swept the houses away through the town, moving several houses eighteen feet from their foundations. The railroad track was washed out for four miles and the depot turned around. Four persons were drowned, and Alderman Gooding was killed by lightning.

It is a good thing that the Republican party for some of the "liberal" religious papers in the North to try to conceal and to excuse. All the papers say President Roosevelt feels the dishonor keenly, and is resolved that the guilty shall be punished.

The Record-Herald, a leading Republican paper of Chicago, speaks these strong words: "It is known beyond doubt that the War Department has ordered press dispatches to the front in the North to try to conceal and to excuse. All the papers say President Roosevelt feels the dishonor keenly, and is resolved that the guilty shall be punished."

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The Captains of the British steamer, Roddam, had just set anchor off St. Pierre as they were in the harbor when a cloud of smoke and fiery cylinders rushing with terrific rapidity over the bows, enveloping it in a sheet of flames. Fortunately he had steam up, and backed away immediately. But when he got out of harm's way he found his men were lying dead among the cylinders which covered the deck six inches, and others were badly injured.

It is said that the town of Orsa, Sweden, has, in the course of a generation, sold \$75,000,000 worth of trees, and by means of judicious replanting has provided for a similar income every thirty and forty years. In consequence of the enormous wealth there are no taxes. Railways and telephone are free, and so are school-houses, teaching and many other things.

Great use was made of an order said to have been issued by the Philippine General Loans for a massacre of all foreigners in Manila in February, 1903. This order came up for consideration before the Senate Committee and Senators pointed out in it proof that it was a forgery. Gen. MacArthur, who was before the committee, was convinced that it was a forgery.

L. M. Hallack, who served as a sergeant in the Philippines, has testified before the Senate Committee. He said he had witnessed the massacre on dozens of more natives, in order to extract information from them. And he said it was a common report that this torture was frequent. He also said he was present when a town of natives was burned and the women were without giving them any time to remove their furniture. God is not dead.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Probably in advance. Count the words and you know at once what the charge will be. Unless otherwise recommended the fees, I will be brought down to 10 words.

TOLLEY.

Sister Narcissa Tolley, wife of J. H. Tolley and daughter of James and Martha Atwater, was born Dec. 1874, professed faith in Christ in 1891, and united with the Baptist church at Deer Creek. She was married October 18 1899. She loved her church, and lived a faithful and consistent member until her death, April 4, 1903. Her death was from blood poisoning, she leaves a devoted husband, two precious little children, a kind and affectionate father and mother, two precious sisters, a loving brother and a host of friends to mourn their loss. But we sorrow not as those who have no hope.

The funeral services were conducted by the writer at Hopewell church, in Livingston county, near her home, after which we laid her away in the cemetery at that place to await the resurrection of the just.

W. R. GIBBS.

MERIDITH.

The writer and M. W. Meridith preached the funeral of Bro. F. Meridith, of Bee Spring, May 11, 1903, after which our brother was buried with Masonic honors in the Bee Spring Cemetery. Bro. Meridith was born December 22, 1821, and died April 1, 1903. Bro. Meridith was elected clerk of the Green River Association in 1885, which position he has held successfully until his death. In the death of our brother the association and the cause of Christ has lost one of its ablest and most useful members. The church one of its most useful members. Masonry one of its warmest friends, the wife and children a good and loving husband and father, and the neighbors and county a good and useful man. We extend our sympathies to the bereaved wife and children.

E. K. HANLEY, Rhoda, Ky.

SPAUDLING.

It became my painful duty some weeks ago to conduct the funeral services of Bro. W. R. Spaulding at his home near Lovette, Marion county, Ky. After suffering for some two or three weeks with the dreadful disease, paralysis, his spirit was called home to rest. He had a host of friends, and is missed both as friend and physician. He was felt by both church and community, and few will miss him more than his pastor. He gave his heart to God early in life and lived a consistent member of the Harding Creek Baptist church until his death. May the Holy Ghost comfort his bereaved family. His pastor, L. B. ARVIN.

NOTICE.

Messengers to the General Association of Baptists in Kentucky will please send their names at once to Bro. S. A. Lovelace. He is chairman of the entertainment committee. There will be no trouble to secure homes for the entire delegation, provided we know before the 15th of next week. We hope for a large number and an enthusiastic meeting.

W. B. MCGARITY, Pastor.

\$100 REWARD, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have no much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials to the writer.

Address, F. J. CHENEY & CO., Toledo, O. Hall's Catarrh Cure is the best.

LADY VISITOR—"Well, Maizie, I have come after that new baby; you know you told me last week that you didn't want it, and that I could take it home."

"Maizie—'Well, you now have it. I want it myself now; but I'll get you a piece of paper and you can out a pattern.'"—Leslie's Weekly.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it in a box or can, and seal it with cold process. When you put up a basket in the summer and seal it with cold process, you will find that the fruit will keep for a year. Anyone who will pay a dollar for directions how to do it, will receive a copy of the book. There are many people poor like myself, I consider it my duty to give any experience to each and every one. I will send you one or two hundred dollar round home in a few days. I will mail you a copy of the book. Write to any of your friends in the nation (10) two-cent stamps, which will cover the cost of the book, postage, etc. FRANCIS CARY, St. Louis, Mo.

HELL trembles at a heaven-directed eye.

A SONG BOOK SALE!

- Manly's Chorus**—By Dr. Basil Manly, 251 songs. Music, boards—\$20 per 100, by mail. Words, boards—10c each, by mail. (Not published in Shaped notes.) 25 cents
- Hymns New and Old** (248 songs) each (Only published in music) 12c per dozen. 36 cents \$3.00
- Baptist Hymnal, Music, cheap cloth** (765 hymns) per dozen \$6.00, not prepaid. 62 cents
- Baptist Hymnal, Words, cheap cloth** \$3.00 per dozen, not prepaid. 36 cents
- Baptist Hymnal, best cloth, music** postage 13c extra. 75 cents
- Baptist Hymnal, best cloth, words** postage 13c extra. 50 cents
- Baptist Hymnal, pulpit edition, morocco** postage 13c extra. \$2.50
- Church Hymns and Gospel Songs, music, boards** \$3.00 per dozen, not prepaid. Cloth, music, 35c; \$3.60 per dozen, not prepaid. Contains 367 hymns. 30 cents
- Bells of Heaven, complete edition, compiled by J. C. F. Kyger, round or shaped notes.** A collection of 482 popular songs for use in Churches, Sunday-schools, Young People's Societies. Round and shaped notes, \$2.20 per dozen, not prepaid; \$5.00 per hundred, not prepaid. 75 cents
- Bells of Heaven, Abridged, contains 231 songs; per copy** \$4.20 per dozen, not prepaid; \$30.00 per 100. 40 cents
- Sacred Songs (226 hymns) No. 1, music, boards** \$3.00 per dozen, not prepaid; round or shaped notes. 30 cents
- Sacred Songs No. 1, words, boards** \$1.20 per dozen, not prepaid. 12 cents
- Sacred Songs No. 1, words, paper** 60 cents per dozen, not prepaid. 6 cents
- Sacred Songs No. 2, contains 204 hymns, the same editions and prices as No. 1.** 50 cents
- Sacred Songs Nos. 1 & 2, music, boards** \$5.40 per dozen, not prepaid. 50 cents
- Sacred Songs Nos. 1 & 2, words, boards** (430 hymns) \$2.40 per dozen, not prepaid. 24 cents
- Lasting Hymns, music, boards** (244 songs) \$3.50 per dozen, not prepaid; \$25.00 per hundred, not prepaid. This is a new book compiled by J. A. Lee and G. C. Cates and is for use in all church services. 35 cents
- Pearls of Paradise, Part I.** By Cooper and Dortch; contains 95 songs; boards \$2.40 per dozen prepaid; limp cloth, 15c; \$1.80 per dozen, prepaid; Manila 10c; \$1.20. 20 cents
- Gems of Song** (228 pages), cloth \$3.00 per dozen not prepaid. 30 cents
- Gospel Hymns Nos. 1, 2, 3, 4, 5 and 6:**
- Large type, music, \$1.15; \$12.00 doz. not prepaid.
 - Small " " " " 85 " 9.00 " " "
 - Large " wds. bds. 30c " " " "
 - " " " clo. 25c 2.40 " " "
 - Me'lum " " " 18, 1.80 " " "
 - Small " " " 12, 1.20 " " "
- Not published in shaped notes.
- The Chord**—A collection of 135 hymns, with music \$1.20 per dozen, or \$8.00 per 100, not prepaid. 15 cents

A LILY OF FRANCE

By Mrs. Caroline Atwater Mason.

Author of "A Wind Flower," "The Quiet King," "A Minister of the World," etc., etc.

12 mo., 245 pages. Well illustrated.

Price, \$1.10 net; Postpaid \$1.25.

OPINIONS OF THE PRESS:

As a historical novelist, and one who appreciates aptness in seizing current themes to interest the public, Mrs. Mason has achieved a distinct success.—The Watchman.

Neither history nor fiction has ever attempted to tell this dramatic, almost tragic, story as Mrs. Mason has here presented it.—The Chicago Record-Herald.

A recital of surpassing interest... having true literary skill, superb drawing of character, innate sympathy, and a most excellent style.—The Chicago American.

WHEN YOU THINK OF BOOKS, THINK OF US.

Baptist Book Concern,

642 Fourth Avenue, Louisville, Ky.

ROYAL BAKING POWDER

Makes delicious hot biscuit, griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

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

Items of Interest.

The Province of Soind in India has suffered severely from a hurricane. Forty miles of the Heide railroad were washed away, and bridges, houses and embankments disappeared. The loss of life was very great, but the figures have not been given.

A waterpout on the 19th struck the suburbs of Covington, La., and moved over a part of Cincinnati, O., going as far as Dayton, O. The water here twenty feet deep in places and 100 feet wide. Houses were swept away, the loss in the business part of Cincinnati being very heavy. One house in Covington in which four families lived was carried four blocks and dashed to pieces. Six lives were lost.

A British and a United States warship went to St. Pierre to rescue the bodies of the deceased. The Americans had reached the consulate, when the alarm was given. The sailors hurriedly took the heavy coffin with Consul Frenlin's body and ran for the shore, having a narrow escape. The British steamer had not anchored, seeing the danger and gave the alarm. A huge stream of molten matter was pouring into the sea, and new craters were opening on Mount Pelee.

Marshal de Rochembeau commanded the French forces by whose help our independence was won from Spain. Congress voted the money to erect a monument to him in Washington City to show the undying gratitude of these United States to France, their friend in their greatest need. Count de Rochembeau, descendant of the Marshal, was the head of the representative which France put in the exhibition of the statue on the 10th. The Countess de Rochembeau unveiled the statue and President Roosevelt and the French Ambassador, M. Cambon, made speeches.

Lord Pauncefote, who has been the British ambassador in Washington City for many years, died on May 23, aged 72 years. He had made himself popular in Washington City more so than with the country at large, especially after the revolution made by the German government of his duties in 1893. But he was a diplomatist who had the good sense not to make speeches as our ambassadors to England have an unfortunate way of doing.

Michael Neve, of Massachusetts, who fought in Cuba and in China, and after wards in the Philippines says that when in Manila every two or three days Lieutenant Neve of the Ninth Regulars, sent out squads into the hills to hunt for Filipinos, and he went on many of the expeditions. "Our orders were clear and strict. Every body found in the hills, man, woman or child, was to be killed." He says the soldiers greatly disliked it, but had to obey orders under pain of a severe penalty. "And, meanwhile, God is looking on."

Prof. Prince, of Dickinson College, Pa., wrote to the Baltimore Sun, strongly advocating the repeal of the 15th constitutional amendment to the constitution, which gives the negro the right to vote. Thereupon the question arose as to whether Prof. Prince is not a Southerner. The Sun answers that he is a Northern man as well as a professor of history in a Northern college. Verily the world do move.

The Republic's Republic can. "The effort of the Northern philanthropists who are supporting the so-called Open movement, to aid popular education in the South, is met in some quarters by a certain cord, having its origin in the feeling that these Northerners are coming South like missionaries entering heathen lands. Southerners decline emphatically to be classed among the heathen, and that they do so to cause for satisfaction." "We are very glad that Gen. Chaffee has at last seen how inconsistent, to say the least,

it was for Congress to pass resolutions disavowing in strong terms concentration camps in Cuba, and yet for Gen. Bell to follow Weyler's example in Leon. Chaffee reports to the War Department that he has ordered the release of the women and children from Bell's camp. May it be long before the United States army is again disgraced by any such Spanish and British warfare on women and babies.

Lieut. Grover Flint, of Cambridge, Mass., son-in-law of John Fiske, has been testifying before the Senate Committee. He said he had seen twenty cases of the water torture, in some of which he had participated. He said Villages had been burned in order to drive the people into the concentration camps. One indignant Senator asked where the army learned such barbarity, and he replied: "I saw it in Cuba under the authority of Gen. Weyler." At any rate he was honest.

The awful catastrophes in the West Indies have caused a halt in the Nicaraguan canal business. For the region where the canal is to be built is subject to frequent earthquakes and to volcanic action. During last year there were recorded at San Jose 219 earthquakes, seven of which were "striking shocks." The looks of the canal would be in great danger from these. The Panama route has comparatively few earthquakes and no volcano within 200 miles.

Goats' milk is very popular in Greece. In order to be sure to have it pure, the ladies will only buy it from milkmen who bring the goats to the door, and the ladies see the milking. And yet, with the ladies looking on, the milk is watered! The milkman has in his hands a tube which runs up his sleeve to a rubber bag filled with water. What ingenuity reveals display.

It is said that once, when Sir Michael Costa was conducting a rehearsal with a vast array of performers and hundreds of voices, as the mighty chords rang out with thunder of the organ, and roll of drums, and ringing horns, and symbols clashing, some one man who played the piccolo far away up in some corner, said within himself, "In all this din, it matters not what I do"; and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud, "Where is the piccolo!" The quick ear missed it, and all was spoiled because it failed to take its part. O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of his great universe is made richer and sweeter because thou givest him thanks. Bless the Lord, O my soul!—Mark Gay Pearse.

Need Farm Auction Sale of Jerseys and Bertha's.

Need Farm, Lowell, Mass., is so well known to the readers of this paper that it is not necessary to go into details in regard to the high quality of the stock owned at the Need Farm. This is the greatest sale of the kind ever held in New England. There is such a large number and many of the cows are so young, that those who do not wish to pay the high prices usually brought by regular buyers, should be glad to buy very desirable individuals at a great bargain. Every dairyman and farmer who would like to get something to enter his herd either a bull, a heifer or a pig. It is the opportunity of a lifetime. Those who cannot go, but have friends who will attend should commission them to use their judgment in buying for them. The catalogue, which Need Farm has published, gives a great deal of information in respect to the cows and Bertha's, and it is a work of art. It will be sent to all who write for it.

HENDERSON, KY.

Last Sunday, the writer preached for Pastor Francis W. Taylor, morning and evening. The church is in a prosperous condition. During the ministry of Brother Taylor (about three years) 800 members have been received, and the contributions to missions have increased from \$350 to \$400 per year. Two thousand dollars have recently been raised and spent in remodeling the audience room of the church. There are more than 300 enrolled in the Sunday-school, most of whom attend regularly. The prayer-meetings are well attended, and, all together, the church is growing in power. There are about 760 members.

The church is fostering a mission at DeKoven. Bro. Taylor is now engaged in a series of meetings at DeKoven and the indications are encouraging. The mission has a neat chapel that cost \$1,000, and it is paid for, and many of the leading citizens are members. Bro. Whittenbraker is pastor.

The prosperity of Henderson Baptist church under the leadership of Pastor Taylor, his consecrated deacons and noble membership, and the guidance of the Holy Spirit, is a cause for profound thankfulness. The Sunday-school has Professor George Niles, who has charge of the city graded schools, as superintendent. Bro. S. D. Harris I shall remember with pleasure.

W. F. HARVEY.

HOTEL HENDERSON.

While in Henderson from last Saturday until Monday, I was fortunate in being the guest of Bro. H. W. Harndon, the popular manager of the Hotel Henderson. I am not surprised that the manager is one of the most popular among the hotel men in the South with travelers. On the train I heard commercial travelers say, they would travel a hundred miles in order to be at Hotel Henderson over Sunday. I have known Mr. Henry W. Harndon for thirty years. He was born a gentleman, his father and mother occupied the highest social position, and were noted for a high degree of sociability and politeness, that has been liberally inherited by their son. But, as "a man is what his wife makes him," she must be entitled to a liberal share of credit; and then, in addition, his three handsome, modest and Christian daughters add much to the attractions of Hotel Henderson. The table is good, the rooms and linens are models of neatness and tidiness, and, altogether, I know of no better managed hotel in Kentucky, or anywhere else in a city no larger than Henderson.

W. F. HARVEY.

DEAR RECORDER:

Having accepted the call of the Second Baptist church, Newport News, Va., to begin June 1st, I will close my work with the Ghent and Warsaw churches on to-morrow, May 28. Although I am just going back home yet it is with reluctance that I say good-bye to Kentucky. Having labored in this section of the state for about thirteen years—nine years in Carroll county and four years at Cynthiana. I have about lost sight of the fact that I was not a Kentuckian. But, they say, a mother never forgets her own; she bids me come, and I must go to do what I can for the glory of Him whom she has so long and so nobly served. In going from you I take with me the memory of some of the most blessed experiences of life, and leave with you the best wishes of a grateful heart.

To the many friends of Kentucky I must say good-bye. I shall ever love you for your kindnessness to me. To the Bereanians and its entire staff—good-bye—though I shall look for your welcome face each week in my new home. Happy be the man whose privilege it shall be to serve the two most-christian States. He will find many of "the salt of the earth" than whom no man ever had truer, better friends.

B. O. HUBBARD.

Ghent, Ky., May 24, 1903.

THE MARKETS.

LIVE STOCK.	
Report for week ending May 24	
CATTLE.	
Extra good export steers, 1,200 lbs and up	\$ 30 00 to 35 00
Light shipping, 1,200 to 1,500 lbs.	\$ 25 00 to 30 00
Best butchers	\$ 20 00 to 25 00
Fair to good butchers	\$ 18 00 to 20 00
Common to medium butchers	\$ 15 00 to 18 00
Thin, rough steers, poor cows and milkings	\$ 10 00 to 15 00
Good to extra cows	\$ 10 00 to 15 00
Common to medium cows	\$ 8 00 to 10 00
Feeders	\$ 7 00 to 7 50
Heifers	\$ 6 00 to 6 50
Bulls	\$ 5 00 to 5 50
and calves	\$ 4 00 to 5 00
Old cows—Choice	\$ 3 00 to 3 50
Fair to good	\$ 2 00 to 2 50
HOGS.	
Best packing and butchers, 200 to 250 lbs.	\$ 6 00 to 7 00
Fair to good packing, 150 to 200 lbs.	\$ 5 00 to 6 00
Good to extra light, 120 to 150 lbs.	\$ 4 00 to 5 00
Pig shams, 100 to 120 lbs.	\$ 3 00 to 4 00
Pig shams, 50 to 100 lbs.	\$ 2 00 to 3 00
Pigs, 50 to 60 lbs.	\$ 1 50 to 2 00
Smalls, 100 to 200 lbs.	\$ 1 00 to 1 50
SHEEP AND LAMBS.	
Good to extra shipping sheep	\$ 4 00 to 5 00
Fair to good	\$ 3 00 to 4 00
Common to medium	\$ 2 00 to 3 00
Wethers	\$ 1 50 to 2 00
Sheep and lambs	\$ 1 00 to 1 50
Best butcher lambs	\$ 7 00 to 7 50
Fair to good butcher lambs	\$ 6 00 to 6 50
Fair to good	\$ 5 00 to 5 50

LARD TOBACCO.	
Report for week ending May 24	
SALES WITH OILS.	
Following were the sales for the week and year to May 24, with comparisons:	
Week.	Year
Year 1902	2,128 30 230
Year 1903	2,014 30 214
Year 1902	1,544 30 154
Year 1903	1,371 30 137

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Week.	Year
Year 1902	2,128 30 230
Year 1903	2,014 30 214
Year 1902	1,544 30 154
Year 1903	1,371 30 137

REJECTIONS.	
Total sales of heavy soap to date	10,754 106,211 75,0 0
Sales now on hand	66,610 66,607 66,600
Original inspection	66,610 66,607 66,600
REJECTIONS.	
Rejections this week	540 65 370
Percentage of rejections to original sales	51 25 34
Rejections Jan 1 to date 19,045	19,971 14, 94

BULLET—1903 COMP.	
Receipts this week	1,371 1,000 1,381
Receipts, Jan. 1 to date 41,287	70,618 69,200
BULLET—1903 COMP.	
Trash, green or mixed	\$ 5 00 to 6 00
Trash, sound	\$ 4 00 to 5 00
Common lugs	\$ 3 00 to 4 00
Medium lugs	\$ 2 00 to 3 00
Good lugs	\$ 1 00 to 2 00
Common lead, short	\$ 1 00 to 2 00
Common lead	\$ 1 00 to 2 00
Medium lead	\$ 1 00 to 2 00
Good lead	\$ 1 00 to 2 00
Fine and selections	\$ 1 00 to 2 00

BULLET—1903 COMP.	
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SCHOOL MEDALS and BADGES.
Attractive Designs in both Gold and Silver.

- \$1. Silver Shield Medal, 1/2 x 3/4
- \$1. Gold Shield Medal, 1/2 x 3/4
- \$1. Silver Clover Medal, 1/2 x 3/4
- \$1. Gold Clover Medal, 1/2 x 3/4
- \$1. Silver Pendant Badge, 1/2 x 3/4
- \$1. Gold Pendant Badge, 1/2 x 3/4

Designs shown above are about one-third regular size.

School Commencements are near at hand. Our Catalog shows many appropriate gifts for Graduates, Deity, Chast and Inexpensive. Send for Catalog of Watches, Jewelry and Silverware.

G. F. BARNES & CO.
201 and 203 V. Market Street, LOUISVILLE, KY.

Bicycles Below Cost

Justly we will sacrifice at low prices for our New 1902 Models.

- 36" Safety, complete \$22.75

Choice of M. & W. or Record tires. Choice of M. & W. or Record tires. Choice of M. & W. or Record tires.

AMERICAN BAPTIST PUBLICATION SOCIETY
902 Olive Street, St. Louis, Mo.

JUST PUBLISHED

The History of the Missionary Work of the Southern Baptist Convention.

By MARY E. WRIGHT, 12mo., 64 pages. Price, \$1.25 net; postpaid, \$1.45. A brief account of the origin of the Southern Baptist Convention, and a full account of its mission work in China, Africa, South America, etc.

AMERICAN BAPTIST PUBLICATION SOCIETY
902 Olive Street, St. Louis, Mo.

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Trash, green or mixed	\$ 4 00 to 5 00
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W. H. MCKNIGHT, SONS & CO.
Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

Carpets!

Rugs, Mattings, Linoleums, Lace Curtains and Draperies.

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