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77th YEAR.

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GENER'L ASSOCIATION

KENTUCKY BAPTISTS AT LONDON.

JUNE 9, 1902.

MINISTERS' MEETING.

The Ministers' Meeting assembled Monday, at 8 P. M., and was called to order by Bro. J. M. Weaver. A large choir led in singing; the moderator read the second chapter of Ephesians, and Bro. W. H. Felix led in prayer.

The annual sermon was preached by Bro. Henry McDonald, from Gal. 2:20: "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." The sermon dwelt upon the creed and conduct of Paul. It was shown that Paul's creed or faith enabled him to realize Christ's personal love to him, and his substitutionary giving of himself for the apostle. The conduct or life of Paul, growing out of his faith, shows conscious weakness, confidence, trial and triumph. The sermon was well arranged, the thought was clear and striking, and the delivery was fragrant with the spirit of the richness and marrow of the Gospel. What the preacher said about Paul's realization of the fact that Christ loved him, and had given himself for him, came home to those present like a burst of light from the upper world. When the preacher followed the apostle through his trials, conflicts and assurance of triumph, there were thoughts to help every soul. It was a discourse that appealed to personal experiences, and people hung upon its words from the first to the last sentence. Some said they had heard a sermon that would live with them always, and they would not have missed the treat for any consideration. There were those present also who had heard Bro. McDonald at different times during the last thirty or forty years, and some of these remarked that he is now a riper, richer preacher than at any former period of his life. It was a memorable sermon, and a happy introduction to the meetings that were to follow.

Tuesday Morning.

The Ministers' Meeting was called to order at 9 o'clock. There were devotional exercises of singing, and prayer by Bro. J. A. Bennett and Geo. Varden.

Bro. Preston Blake, J. N. Prestridge and A. S. Allen were made the Committee on Enrollment. Bro. J. M. Weaver was by acclamation re-elected moderator, and Bro. W. W. Hamilton, secretary.

The regular programme was then taken up. Bro. W. H. Ryals, of Richmond, read a paper on "Pastoral Visitation and

its Importance," showing the necessity for the home and personal work of the pastor; but, at the same time, he insisted that no amount of pastoral visiting can take the place of proper preparation for the pulpit. The essay seemed to awaken considerable interest among the ministers, and a number of short addresses were called out. Bro. Varden, F. W. Taylor, T. T. Eaton, Timberlake, Green, Tralle, Levi, Dement, Bailey, Weaver and Ferrill spoke briefly, some of them giving interesting experiences along this line of a pastor's work.

The moderator announced as the Committee on Programme for next year, Bro. H. K. Tralle, A. C. Graves and B. B. Bailey.

Bro. W. E. Mitchell, of Owenton, read a paper on "The Future Condition of the Wicked." The essay evinced careful study and a thorough acquaintance with the Scriptural teachings upon the subject, and this in the light of the latest and clearest exegesis. He brought forward and fairly stated the positions of those who oppose the doctrine of future punishment, and then most conclusively answered them. He deplored the neglect of the doctrine of future punishment by some of the religious papers in the country, and he thought that ministers generally were not apt to give it that prominence God's Word places upon it. He urged that, if the Scriptures have not declared the everlasting punishment of the wicked, they have not declared the everlasting happiness of the righteous, nor the everlasting existence of God.

Bro. D. P. Montgomery, of Campbellsville, followed with a paper on the same subject. He said that Christ's sacrifice contemplated the saving of men from hell. There is a future for all men. At death the destiny of all men is everlastingly fixed. There is no second probation. The Bible shows that life in the next world is progressive—there is an everlasting progress in sin as in righteousness; and hence punishment will be progressive as well as eternal. God's wrath is rather vindictive than vindictive.

These papers called out Bro. T. T. Eaton, who said, the revival of the doctrine of hell was occasioned by the crime of killing President McKinley, which so shocked the moral sense of the people, they felt there ought to be a hell. The doctrines of God's sovereignty, of hell and of atonement are hard, but it is the hardness of the rock that makes it fit to build on.

Bro. A. T. Robertson said, all language is figurative. Words are only pictures. To know the meaning of a writer's words, we must know the idea he intended to express. Words grow with ideas. Dictionaries are not intended to make language, but to give the meaning of words as used. The same word used to express the everlasting existence of heaven and the everlasting existence of God, are used to express the duration of the sufferings of the wicked, and there can be no question that hell is everlasting.

Bro. Varden said he wished he had an article he once wrote for the *Western Recorder* upon that passage containing the clause, "where their worm dieth not." It is not *the* worm, but *their* worm, that is their sin. Sin is undying, and its punishment is endless.

Bro. Weaver said: "Endless existence means either endless life or endless death."

Bro. McDonald said he had heard sermons in which the preachers seemed to delight in preaching people into hell. We must preach what God says, and as Christ did when he wept over Jerusalem. He and several other brethren referred to

the help they had received from reading the Debate of Pingree and Waller on Universalism, held in Warsaw, Ky., in the fifties.

Adjourned with prayer by Bro. F. W. Taylor.

Afternoon.

At 2 o'clock, after singing, prayers were offered by Bro. R. L. Bowman, J. W. Waldrop and W. A. Borum.

Bro. W. O. Pierce read a paper on "The Sunday School Teacher as a Soul-Winner." To secure the salvation of the children should be the teacher's great care, who has the peculiar advantage of being close to the children and securing their confidence. The teacher should be faithful in preparation, and faithful to urge salvation upon the young. Bro. J. W. Loving said all the members of our Sunday-schools are not children; and we should seek the conversion of all the un-saved. Bro. J. P. Jenkins said one serious trouble in the Sunday-school is to get teachers who will take the proper interest. Bro. Bond, Levi and Green spoke along the same line. Bro. Montgomery thought we make a mistake in supposing that children are not lost. Bro. Warden said every soul is either on the side of Christ or of the devil; and is saved or lost. Bro. I. M. Wise said some people thought more about getting children to join the church than to be saved. Bro. W. E. Mitchell thought we ought to use great care in selecting teachers. Bro. I. B. Timberlake said the children ought to be induced to remain to the church worship. Bro. W. W. Hamilton said he had had difficulty in getting people to believe children may be saved. Bro. W. A. Borum thought a gymnasium very helpful to draw the boys from the streets. Bro. Preston Blake thought there ought to be more parents in the Sunday school.

A. C. Graves read a paper on "The origin and Development of Baptist Confessions of Faith." He reviewed the history of Baptist Confessions which had been published, beginning with the Swiss Confession of 1627, then noticing the Amsterdam Confession of 1811, and the London Confessions of 1843 and 1850 of American Confessions, he referred to the history of the Philadelphia and New Hampshire Confessions. Quite a discussion was called out by this paper, participated in by Bro. Wise, J. H. Grime, Eaton, Weaver, Warden, Varden, McDonald, Robertson and Mullins. It is likely this essay will be published.

Adjourned with benediction by Bro. O. H. Nash.

Night.

Bro. G. W. Argabrite led the singing, and Bro. J. N. Prestridge and R. O. Kimble led in prayer.

The Enrollment Committee reported 125 ministers present, as against 74 last year.

Bro. G. W. Argabrite sang a solo, "The Cross."

The subject was "The Calvinistic Doctrine of the Atonement." Bro. H. Boyce Taylor, of Murray, read a most excellent paper, which will be published. Bro. E. Y. Mullins spoke on the subject. He desired to mention several things as related to the doctrine of the atonement. Did not like the word Calvinist, though he believed what was called Calvinism should be called a Bible doctrine. Calvinism belongs to a great system of theology, which provides for personal action in a world of law. That it belongs to a system which emphasizes God. The man who sins drifts to his own place in the universe, but grace interferes with material order, overcomes natural law. Personal can interfere with law, and a personal God does this. Calvinism belonged to a system which emphasizes God and

not man as the centre of theology. God takes the initiative in salvation. Other views make too little of sin and too much of man's ability. Such ideas will result in Unitarianism. If man is lifted up, it must be by the hand of God. This doctrine of Calvinism belongs to a system which provides a divinely decreed salvation as distinguished from one that is premeditated. This divine grace that decrees salvation does not force but persuades the human will. It is grace besetting man and overcoming him. The lesson needed is to come back to the Bible doctrine of the atonement; back to Calvary.

Bro. J. N. Prestridge was glad Bro. Mullins called this a Bible doctrine instead of Calvinism. He thought this doctrine should not be stated in the spirit of Calvin; felt that the greatest objection to some of our precious doctrines, such as Baptism and Communion, was the way they were presented.

After announcements, adjourned till 9 o'clock Wednesday morning.

Wednesday Morning.

Moderator Weaver in the chair. Singing, "Stand up for Jesus," and prayer by Bro. E. W. Coakley and J. A. Booth.

Bro. H. E. Tralle made the report of the Committee on Programme for next year, which is as follows:

Annual sermon—P. T. Hale or J. A. Booth.

Paper—The Importance of Giving Attention to Church Discipline—W. H. Felix.

Paper—The Importance of the Bible Doctrine of Regeneration—B. H. Dement.

Paper—The Importance of Leading Sunday School Children to Christ—W. A. Borum.

Paper—The Importance of Missions as Related to Baptist Progress—W. O. Carver.

Bro. E. W. Coakley presented the report on obituaries of deceased ministers. The following names were mentioned with appropriate sketches: H. P. Coffman, Lewis E. Loyd, R. H. Luttrell, W. L. Ramsey, J. A. Ireland, J. B. Austin, G. J. Justice, T. K. Reynolds, Thomas Hall.

Adjourned to call of the chair.

GENERAL ASSOCIATION.

LONDON, KY., June 11, 1902.

There was an unusually large gathering of brethren at the opening of the General Association, and they were present from all sections of the State. Bro. W. B. McGarity and the London Baptists had made systematic and thorough arrangements to receive and take care of the messengers, and the work was well done. Judging from the interest on the part of the pastor and his people, as well as the spirit of the assembled hosts, it may be predicted that this will be a memorable meeting.

At 10 o'clock, Bro. T. T. Eaton, moderator, called the body to order, and asked Bro. C. H. Nash to conduct devotional exercises. "O me Thou Fount" was sung. Bro. J. W. Warden led in prayer. Bro. Nash read Romans 12, with some apt and helpful comments. President Mullins led in prayer.

The moderator announced the following Committee on Enrollment: Preston Blake, J. N. Prestridge, H. S. Allen, W. H. Harrison, J. G. Parsons.

The moderator read a letter of greeting from Bro. J. S. Coleman, of Beaver Dam, to which Bro. Eaton was instructed to make suitable response.

The body proceeded to the election of officers. On motion, the secretary cast one ballot for Bro. Eaton at moderator.

(Continued on fourth page.)

"A Burning and Shining Light."

BY REV. JOHN H. BOYET.

This is an inspired description of the ministry of John the Baptist; but the Saviour also says: "Ye are the light of the world." Light is the basis of earth's possibilities. Without it nothing could be, so far as we are concerned. But with its coming the morning wakes and from its shining are the smiles and heart-throbs of nature. Such also is the meaning of Christianity; first individualised, and then associated in the lives of Christ's disciples. Human beings are empty lamps, but when filled from on high, they become burning and shining lights in the world. They both burn and shine. The light is genuine because the lamp is lighted from above and the soul is on fire.

Alas, that some church-members are lighted only by some earthly attainment. Such shine only on occasions, and then only for the few. But blessed it is that there are some who are lighted by the Holy Spirit, and therefore shine steadily and to all classes. There are some who shine, but never burn. Their shining is without spiritual significance. Like the shining of fox-fire by the roadside while the night continues damp and cold. But thanks for the life of those whose warmth is felt along the way of life's dreary night. There are still others who burn but never shine. They are as one smothered with some hot distemper. Their only mission seems to be to just burn people and make them feel uncomfortable, often pointing out their mistakes without ever lighting their pathway to a sweeter and better life. But, thanks to our God for those who both burn and shine. With the light of heaven in their eyes and the fire of God burning in their hearts and warming their hand-clasp, they make us ashamed to do wrong and at the same time show us the better way.

And yet these are not shining men and women. It was not a shining John the Baptist. But John the Baptist was a burning and shining light. A man ascending a mountain height to light a beacon at night is not seen in the darkness. Only his lantern reveals the fact that he is going higher all the while. There are no drums in a light-house, but the light shines far out over the dark waters.

And how cheering to know that these divinely-lighted lamps with their heavenly shining, shine brightest when the night is darkest. When Bishop Ridley and Latimore were going to the stake in Oxford, Latimore said: "Be of good cheer, Master Ridley. We shall light such a candle, by God's grace, in England this day as, I trust, shall never be put out again." And, if this was so, it was only because that in them God had already lighted a candle which shone brighter in this darkest hour of their earthly existence than the flames which consumed the martyr.

Dark and cold indeed would be the night of this earthly existence and fearful would be our plunge into the deeper darkness of a world unknown, were it not that here and there we meet with men and women whose wealth and fame and earthly position are lost in the brightness of a warm and heavenly shining.

Hindrances.

We must expect hindrances whenever we attempt anything worth doing. Life consists mainly in overcoming the obstacles that are found in our way. We accomplish little by drifting. This is only another word for going down stream. The attraction of gravitation draws one downward, but it is only occasionally that we accomplish anything useful by simply going down hill.

There are hindrances in the way of beginning and maintaining a Christian life. Many have found difficulties in the way, or have made excuses for remaining un-saved. In one of his parables Christ told of a man who allowed a farm to stand between him and the acceptance of an invitation he should have valued, of another who was deterred by a yoke of oxen, and

of still another who excused himself because he had married a wife. There was not a good reason in either case. The farm and the oxen might have been left, and the wife might have been taken. No man who excuses himself from accepting Christ can find any good reason, although he may manufacture some poor excuse.

Men distinguish themselves into groups by the way in which they are affected by obstacles. The slothful man says: "There is a lion in the way; I shall be slain," and he allows himself to be destroyed by his sloth. The true man goes on like Christian in "Pilgrim's Progress," and finds the lions chained so that they can not reach him as he keeps along the path, and he is not harmed. Too many people are frightened out of doing what they ought to do by the fear that something will harm them, when they would find safety and happiness both in the straight path of duty. He who gives himself to Jesus Christ, body, soul and spirit, and serves him steadfastly, will be delivered out of all his sins and all his fears and brought into a saved and victorious life. The only right and safe thing for any one to do is to fear and serve the Lord. One of the stanzas of an old hymn says:

"Fear him, ye saints, and ye will then
Have nothing else to fear;
Oh, make his service your delight,
He'll make your cease his care."

The unwilling, unconverted, unregenerate man finds many excuses for not yielding to God and becoming a Christian. The unconverted elements of the world around him are ready to unite with his own godless will in raising barriers between himself and God. "This vile world" is not "a friend to grace to help us on to God." But what if it is not? Shall we yield to every influence that would rob us of our spiritual life and our eternal peace? Too many seem to think so. The soul that does not submit to sin and to sinful influences is in a fair way to be saved.

A cloud in the sky will oftentimes keep one from the prayer-meeting, when the breaking storm will not keep him from the place of gay merriment. It depends on the disposition of the heart. Some little thing has kept many a soul from going to Christ and being saved. A laugh may send one to hell, but all the laughter of a lost universe can never get him out and into heaven. It is a good deal more manly and sensible to determine that nothing shall deter us from the infinite privilege of being saved than it is to court the horizon like abject slaves to find some possible deterring influence to which we may yield and remain un-saved. It is the part of spiritual beings to determine that, by the grace of God, however others choose, we ourselves, with all our might, will choose and serve the Lord.—Herald and Presbyter.

Why art thou so far from helping Me?

Psalms 22:1.

A hundred times have I sent up aspirations to which the only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God, that the very silence was an answer. It was a grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord.—George Matheson.

The greatest work has always gone hand in hand with the most fervent moral purpose.—Sidney Lanier.

The Unending Conflict.

There is one passage in Secretary Hay's eulogy of President McKinley which deserves careful attention because it is a graphic and effective expression of the philosophy that threatens to become dominant. In this paragraph Mr. Hay was not referring to President McKinley, but to the opposing sentiments and convictions which gave birth to the Civil war. "Perhaps in the wide view of ethics," he said, "one is always right to follow his conscience, though it lead him to disaster and to death. But history is inexorable. She takes no account of sentiment and intention; and in her cold and luminous eyes that side is right which fights in harmony with the stars in their courses. The men are right through whose efforts and struggles the world is helped onward, and humanity moves to a higher level and a brighter day."

Any criticism based on precise meanings of poetical expressions invites the reply that they have been misinterpreted and misunderstood. But, stripping the passage of its imagery, it seems to teach that a wise and good man instead of following his conscience "to disaster and to death" will seek to bring his action into harmony with "the stars in their courses," that is, we presume with the zeitgeist, the ruling tendency and drift of things, and the assurance that his conduct was right will not be found in his motives but in the beneficent result of his actions. In other words, the standard of practicable morality is not to be found in conformity of motive with an inner spiritual law, but in the harmony of action with the general tendency of world forces, and one's course of conduct will finally be judged as right or wrong not by its intention or method, but by its success in promoting good results.

We do not pretend to say that this is what was in Mr. Hay's mind, but simply that it is the plain implication of his metaphors, and the interpretation that the average intelligent man would put upon them.

Such language as this brings us face to face with the two interpretations of the universe which contend for the allegiance of thoughtful men. The one, finding its extreme exponent in Nietzsche, sees nothing in nature or in human life but the evolution of cosmic forces. The only wise and right thing to do is to study "the stars in their courses," and come into harmony with the cosmic process. The ultimate standard of right is success, that which accomplishes good must be good. And the definition of "good" is susceptible of every inflection from self-interest to "helping the world onward."

The other interpretation, as we have suggested, finds in the moral nature of man a law which frequently is in sharp antagonism to the cosmic process. That law declares that truth, purity and loyalty to conviction are so precious that they are always worth following, even "to disaster and to death," that to follow "the stars in their courses," against the dictates of the inner voice, is to be faithless to what is best in manhood, and that any success that is won in violation of the moral law, no matter how brilliantly it may promote human advancement, is failure and disgrace.

At bottom the antagonism to which we refer centers about the question whether or not the government of the universe is essentially moral. It resolves itself at last into the discussion whether God has a moral character which is supreme in the rulership of the universe. We may call this question abstract, philosophical and unpractical. But, as a matter of fact, it is the most practical question in the world to-day, and the ways in which men make money and amuse themselves, and bring up their families are controlled by their answer to it. It is no new question. Isaiah met it in Jerusalem in quite as expanded form as we meet it to-day. And the book that bears his name is one of the most convincing and eloquent answers to it ever given. This was the question that lay at the heart of the temptations of Jesus. The apostles had to answer it as soon as they were brought into relation with Jewish and Roman authority. All these decided that the inner law and voice were more authorita-

tive than their interpretations of the courses of the stars. They did not deem that to follow the inner law "to disaster and to death" was failure. Not to do so was to be faithless to the supreme test of manhood and character. Blot out of history the record of this fidelity to the moral law and you banish from it all that makes the story of human achievement inspiring, uplifting and morally heroic. The eyes of the muse of history as she reads those pages of human devotion and loyalty to a spiritual principle are not cold and luminous, they are warm and bright with the glow of spiritual satisfaction and delight.—Watchman.

Growing in Grace.

According to the Word of God, there are several stages of progress in the spiritual life, as there are in the natural life. Some are little children, some are young men and some are fathers. All believers are little children when they first enter into the kingdom of God by faith. One may be sixty years old, but he is only an infant in grace when he is first converted. He may be a great scholar, a great statesman, a man of powerful influence in the community and of wide experience in the things of this world, but if he has just given his heart to God he is only a babe in Christ. His first experience of the spiritual life may be exceedingly delightful. His soul may be filled with holy rapture. He may not be able to understand how he can ever be happier or rise higher. But he is only a little child.

Between this stage and that described by the apostle in the Epistle to the Ephesians, there is a long stretch of progress. Yet it is the privilege of everyone to rise "unto a perfect man, unto the measure of the stature of the fullness of Christ." One needs not to grow so slowly as the body grows. Great progress may be made in a very short space of time. Some grow in grace more in a day than others grow in many years. Too many never grow. They are little children still, though they have been in the church for many years. Some are not so large and strong as they were at first. Theirs is a sad case of arrested development. Multitudes make little progress. The means of grace are at hand. Every facility has been provided, but yet the soul stands still, if, indeed, such a thing is possible.

A growing Christian is a happy Christian. He is distinctly conscious of improvement. He is not satisfied with himself, nor with his attainments. He sees heights above to which he has not yet attained. But he also sees ground below which he has left behind. He is not what he wishes to be. He is not what he once was. His strength is greater, his hope is brighter, his peace more constant, his love deeper, his doubts fewer, the fruits of his labors are more abundant.

No one can grow in grace who neglects the Bible. If the daily paper and other current literature occupy his mind to the exclusion of the Bible, his spiritual life will languish. To grow in grace it is necessary to keep the Sabbath holy, to attend upon the means of grace in the house of God. He does not grow in grace who does not spend some time each day in secret devotion. Too little time is given to communion with God in the secret place. To be alone with God one-half hour each day is worth more than many hours spent in worldly pleasure. If Christian men and women would redeem the time and give a small part of each day to silent, secret prayer and holy fellowship with God, the spiritual life of the church would advance rapidly. Because the world has so much of our time, and God so little, we are weak and sickly.—Christian Advocate.

A man who lives entirely for himself becomes at last obnoxious to himself. I believe it is the very law of God that self-centeredness ends in self-consciousness. There is no weariness like the weariness of a man who is worried of himself, and that is the awful Nemesis which follows the selfish life.—J. H. Jewett.

GENERAL ASSOCIATION.

(Continued from last page.)

Bro. J. K. Nunnally was elected secretary and Bro. B. H. Dement assistant secretary. Brethren Henry McDonald and C. H. Nash were elected assistant moderators.

The moderator announced the following as committee on order of business: Brethren Henry McDonald, E. Y. Mullins, J. W. Warder, J. G. Bow.

Bro. F. O. McConnell, of the Home Mission Board, and Bro. Harvey Hatcher, representing the American Baptist Publication Society, were invited to seats.

Bro. W. B. McGarity, the London pastor, delivered an address of welcome. He said: We are glad you have come in such large numbers. In inviting you, we desired you to learn more about London and this section of the state; and we wanted our people to know more of the General Association. I feel that the Holy Spirit is here, and we shall have a great meeting. I would to God that in some way these thirty-three mountain counties might be laid upon your hearts. While you are here, give our mountain brethren a warm grasp of the hand; learn more of them and let them learn more of you. The moderator called upon Bro. Shelton to respond to Bro. McGarity's happy welcome. In response, he said we are one great people and are doing a great work. We are glad to be here; and let us do more for this great field in the mountains. "Come, Holy Spirit," was sung heartily.

The committee on enrollment announced that there were present 222 messengers.

Bro. W. A. Whittle moved that a committee be appointed to report the proceedings of this body to such secular papers as may desire reports. Remarks were made on the motion by Brethren W. P. Harvey, J. N. Prestidge, E. Y. Mullins, J. K. Nunnally, J. W. Hedden, H. E. Tralle, A. T. Robertson, W. A. Boram, B. H. Dement, Judge Brown and George Varden. The report was adopted.

The following committees were announced by the chair:

Home Missions—J. A. Booth, I. N. Strother, W. N. Robinson, A. F. Baker, J. C. Carmical, M. H. Holcomb, W. B. McGarity.

Foreign Missions—O. H. Nash, H. A. Samrell, W. Lunsford, H. H. Hibbs, Wm. Shelton, W. A. Whittle, J. W. Waldrop.

State Missions—W. O. Pierce, J. M. Weaver, G. W. Perryman, W. H. Bringle, O. E. Kads, J. A. Bennett, A. R. Bond, C. H. Ried, S. B. Coleman, J. W. Loving.

Young People's Work—Preston Blake, J. B. Crouch, H. E. Tralle, I. B. Timberlake.

Baptist History—W. E. Mitchell, Henry McDonald, George Varden, A. O. Graves, E. Y. Mullins, J. W. Warder, I. M. Wise.

Committee on Newspapers—W. A. Whittle, J. W. Hedden, L. B. Brown.

Committee on Ministers' Aid Society—George H. Cox, S. H. Bland, E. Pendleton Jones, G. G. Brock, A. S. Petry, George Varden, T. J. Duvall, O. G. Ellison.

REPORT OF EXECUTIVE BOARD.

The report of the Board, as presented by Dr. J. G. Bow, Corresponding Secretary, shows we have had a prosperous year in mission work. There is, says the report, much to encourage us in the increased and increasing interest in State Missions. Many churches are now on the list of

Difficult Digestion

That is dyspepsia. It makes life miserable. Its sufferers eat not because they want to, but simply because they must. They know they are irritable and fretful; but they cannot be otherwise.

They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffiness, headache, heartburn and what not. The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparil

Hood's Pills are the best cathartic.

contributors which never gave before. The work of the Foreign Board is prospering in Kentucky, and our churches are rallying to its support as never before. Our contributions to the Home Mission Board were an increase over previous years, and still the funds furnished are inadequate to the needs of this work. The Home Board even expended about \$8,000 in Kentucky last year. The importance of our mountain school work in its magnificent opportunities and far-reaching effects is hard to overestimate. Institute work, under the leadership of Bro. J. W. Warder, has been conducted with great tact. It is a great educational factor for both the white and colored Baptists. The report states that there is much to encourage us along every line of our work. In the mountain region many of the churches are beginning to realize that "the laborer is worthy of his hire," and are contributing to the support of their pastors. Many of them are giving to missions. We need a fuller acquaintance with the people and their needs, and we should press the Sunday-school and colportage work.

During the year, the Board had had reported for a part or all of the time 76 missionaries and 28 missionary colporters, making a total of 99 missionaries. These missionaries report 10,116 days' labor; \$1,167 miles traveled; 5,497 sermons preached; average attendance 100; prayer-meetings, 1,848; conversions, 1,228; families without Bibles, 378; persons baptized, 610; additions by letter, 431; by relation, 184; raised for church buildings, \$8,284.16; received from the field on pastoral support, \$7,239.99; contributed to mission work, \$1,761.17; to other benevolent objects, \$4,351.24.

Total received for State Missions, \$12,571.57; received for Sunday-school and colportage, \$3,898.83; for Home Missions in boxes and cash, \$16,460; for Foreign Missions, \$31,921.91. Due credit is given to the bequest of the late Mrs. J. Lawrence Smith of \$5,000 to each of our Boards, as well as that of Deacon Matthew Lane, of Fairview.

Afternoon.

Moderator Eaton called the body to order. Several songs were sung, and Bro. W. J. Levell led in prayer. Bro. A. J. Patrick, ninety-seven years of age and an active minister for 70 years, was introduced by the moderator and addressed the body with interesting remarks concerning his long Christian and ministerial experience.

Bro. J. W. Warder, Superintendent of Institute work, made his report. During the year ending May 1, 1902, the Superintendent attended 15 State Board and 13 New Era Institutes, 27 in all. This is an increase of 11 institutes attended over the preceding year; while the institutes of the last year show a decided advance both in attendance and interest. A list of subjects, covering Baptist doctrine, practice, history and the various branches

of our work is drawn from an arranging programme for these institutes; and brethren from the state are engaged to be present and discuss them. The ability brought out in these discussions has been of a high order, where we have had the services of pastors, editors, presidents and professors. Wherever the Superintendent has held institutes, he has had the sympathy and co-operation of his brethren. The New Era Institutes, inaugurated five years ago by the Home Mission Board of Atlanta and the Home Mission Society of New York, are jointly supported by these Boards and the State Boards of the white and colored Baptists of Kentucky. These institutes have reached their greatest efficiency during the past year. The colored brethren, Kennedy and Butler, who are leading their people in this work, are by the Superintendent commended to your continued confidence and support. These institutes are accomplishing a growing and most hopeful work among the colored people, both ministers and laymen.

Bro. J. M. Weaver earnestly commended the work Bro. Warder was doing as Superintendent of Institutes, and told of the lasting good they were doing wherever held.

Bro. E. Y. Mullins said his observation had been that these institutes were doing a necessary foundation work. I believe Bro. Warder is eminently fitted to make them efficient. Bro. Tralle said his experience had been that the Institutes are doing great good.

Bro. George H. Cox, Corresponding Secretary, presented the annual report of the Trustees of the Baptist Ministers' Aid Society. The report said, We are hoping and praying that the day will soon come when all our people will be lending a helping hand in this work. We urge each church to set aside a Sunday for making an annual offering to this worthy object. We have received four beneficiaries during the year and four have been called home. We have at pres-

COOL FOOD

For Hot Days.

Better health comes with less meat and fat during the warm weather.

By proper and pleasant diet you can prepare the body for summer and feel from ten to twenty degrees cooler than your neighbor.

Grape-Nuts and cream, a little fruit and possibly a couple of soft boiled eggs, is sufficient for the breakfast. An ordinary portion of Grape-Nuts contains sufficient nourishment to fully sustain the body until the noonday meal; being a predigested food, it does not overtax the stomach and contains none of the heat supplied by the heavy carbonaceous foods.

Fully cooked at the factory by food experts, brings it to you ready to serve, and does away with the heat of cooking and the time necessary to prepare ordinary food and its crisp palatability is pleasing to the palate of young and old.

Many delicious recipes are found in each Grape-Nuts package, so that the form of eating this wholesome food can be changed to suit the user.

These suggestions, if followed for ten days, will convince the most skeptical that a cool body, an active brain and an energy hitherto unknown will prevail and the general lassitude peculiar to warm weather will disappear.

ent 29 beneficiaries. Total receipts during the year, \$7,702. Total expenditures, \$2,849.90. We now have \$89,906.19 in the endowment fund.

The committee to whom this report was referred, reported through E. Pendleton Jones, earnestly recommending the cause of this Society to the hearty co-operation and support of the churches. The report was adopted, with the privilege of discussing the matter later along.

Bro. W. O. Pierce, of Oatlettburg, presented the report of the committee on State Missions. There are great sections of missionary territory in the state. In the 88 counties of Eastern Kentucky, there are but few efficient churches; and now is a great opportunity for Baptists.

Bro. J. G. Bow spoke to the report. There are many people in Eastern Kentucky who have been brought up on the opinion that ministers should not be paid. They are with us in doctrine, and the churches are gradually falling into line of giving for the support of the Gospel. There are also, I would have you remember, large sections in Southern and Western Kentucky as destitute and urgent as any in the mountains. We should seize and hold the county-seats by men qualified for this work, for the ministers who have always lived there are afraid of the towns. Our great need is funds with which to carry on our mission work. The Executive Board desires to come in closer touch with the District Boards. Bro. Bow said that for two years he had been gring the building fund with voice and pen, but with few exceptions the churches have not responded. This fund is greatly needed and it would enable us to save and establish many a church that has reached a crisis. Let us rise to the urgency of the occasion.

Bro. E. B. Bailey said in attending the meetings of the Board, it cost him something, but he felt it was money well spent. The Baptists are a peculiar people, the doctrine of God's sovereignty is consistent with missions.

Bro. W. J. Caudill, of Barbourville, and a layman, told of work that had been done in the North Concord Association, located in Eastern Kentucky. We may not have reported any money given to missions, but we have built churches, called pastors and are supporting them. We have founded schools, and have given our money to support them. He had lived in the mountains for thirty years and he knew the progress the Baptists have made, and he knows that now is a grand opportunity to do a permanent work. Bro. F. W. Taylor was anxious to see more co-operation between the District Boards and the State Board. If all the money that has been expended during the year for State Mission work had been reported, the total amount would be far in excess of \$12,000.

Bro. W. B. McGarity offered an amendment to the report on State Missions, looking to the welfare of our mission schools; which, on motion of Bro. A. O. Graves, was referred to a special committee for consideration. The moderator appointed as the committee—Bro. W. H. Felix, O. H. Nash, W. P. Harvey, H. E. Tralle, F. W. Taylor, E. B. Bailey, W. B. McGarity, H. O. Roberts and D. F. Montgomery.

Bro. Harvey said there are churches that have been receiving help from the State Board for years, and in some cases they receive three dollars to where

they give one. It is a shame for churches and associations to be receiving more money from our Board than they raise for supporting the Gospel, the report was adopted.

The Association voted to hear addresses in advocacy of the claims of the Ministers' Aid Society, and Bro. George H. Cox addressed the body. He said he believed the work of this Society stood next to the preaching of the Gospel. I wonder why it is not more upon the minds and hearts of our people. None of us know who of those present will have to knock at the doors of this Society; and we should not turn our backs upon the old and worn-out preachers who have helped to make us as a denomination what we are. It is all well to erect monuments to the memory of our dead ministers, but it is a better work to keep them from suffering while living. At the conclusion of Bro. Cox's remarks, brethren were sent through the congregation to receive contributions to his work. Amount received, \$18.27.

Adjourned. Prayer by Bro. W. B. Gwynn.

Night.

Faris Hall was full when the moderator took the chair. Messengers and visitors had been arriving by every train, until there was the largest attendance seen at the General Association in years. The congregation continued to grow until there was not standing room, and an overflow meeting was announced for the Baptist church where Bro. J. N. Hall was to preach. After singing "Rock of Ages," Dr. E. Y. Mullins led in prayer. Bro. W. O. Pierce read the 11th chapter of Hebrews.

Bro. Taylor, of Murray, who was to preach the annual sermon, announced as his text, "Have faith in God" (Mark 11:22). The sermon was earnest, stirring and full of things to think about. It will be published in the Western Recorder.

At the conclusion of the sermon, Bro. Eaton called upon Bro. I. N. Yohannon to pray.

Bro. W. W. Hamilton read the report on the Orphans' Home, and followed the reading with an earnest appeal in behalf of this worthy object. Miss Mary Hollingsworth was called to the front, as there were those present who had never seen her. Bro. Eaton said he ruled as moderator that it was not in order to have a report on the Orphans' Home without taking a collection. He appealed to the body and the ruling of the chair was sustained. The collection was taken, amounting to \$83.75.

Bro. W. H. Felix made the report on nominations. Executive Board: Brethren W. P. Harvey, O. H. Nash, H. O. Roberts, H. G. Garrett, J. A. Middleton, W. W. Hamilton, J. W. Hedden, E. B. Bailey, E. J. Davis, Preston Blake, C. H. Jones, B. A. Daves, J. N. Prestidge, J. S. Gatton, J. A. Bennett, W. M. Stallings, H. E. Tralle, H. H. Hibbe, J. M. Coleman, O. M. Thompson, J. M. Weaver, Wm. Lunsford, W. H. Felix, M. B. Adams, and T. H. Eaton.

Trustees Ministers' Aid Society for one year: Brethren Cox, Elliott, Bruner, Mullins. Two cents: Eben. Bennett, Haynes, Kigal, Birk. For three years: Brethren Parrish, Hays, Anderson, Kennedy.

Advisory Committee: Bros. Swindler, Bailey and Sampson. Educational Committee for one year: Bros. Loving, Nash, Morehead. For two years: Bros. Eaton, Felix, Swindler. For

three years: Eren. Hibbs, Roberts and Ferryman.

Preacher of annual sermon: Elder Preston Blake; Elder William Lunsford alternate.

The time for the next meeting, Wednesday before the third Sunday in June, 1908.

The committee nominated Winchester as the place of meeting.

Elder F. W. Taylor put Henderson in nomination. Elder Montgomery nominated Campbellville. Elders McDonald, Tralle, Bailey, Loving and Taylor made speeches, but the final vote decided in favor of Winchester.

Adjourned with prayer by Elder T. P. Hale.

Thursday Morning.

The moderator called for order and announced the song, "My faith looks up to Thee," which was sung with heartiness. Elder Williams led in prayer.

Elder Preston Blake presented the report on the Young People's work. It showed this work to be in a prosperous condition, stating that there were more unions organized last year than in the preceding five years.

Elder W. B. Hall said this movement is needed to guard the young people against Sabbath desecration, and to train them for usefulness. Elder Tralle said the young people's work is a unifying power. Elder Bailey said: "I like the name Baptist in this organization. My father was a Methodist preacher, and I never heard a Baptist preacher until I was grown."

Elder Robinson thought it necessary to give young people something to do. Report adopted. One verse of "I love thy kingdom, Lord" was sung, and Elder Estes led in prayer. The moderator called Elder Nash to the chair. Elder Eaton read the report on the Theological Seminary. Prof. Robertson addressed the association on the need of preachers. The need of a preacher is the same as the need for Christianity.

"How can they hear without a preacher?" Preaching is necessary to bring the truth home to the living soul. The power of the preacher has not gone, nor will it until Christianity passes away. We are bound to have a Saviour, and Christianity will not pass away until they bring as a better Saviour than Jesus Christ. We need trained men, and such as keep the door open between themselves and God. The old preachers of the pioneer days did a grand and lasting work; but in these days education is indispensable. Elder Robertson then appealed to the body in behalf of the Students' Fund of the Seminary, and very liberal pledges were made. Elder Mullins remarked that a lady had declared her intention to support one student in the Seminary.

Elder Booth, of Taylorville, read the report on Home Missions. Elder McConnell, Corresponding Secretary of the Home Mission Board, Atlanta, Georgia, addressed the body. There was manifest a great desire to hear the speaker, and he did not disappoint expectations. The audience listened with rapt attention for an hour; sometimes to profound statements that called for sober study, and then to anecdotes and witty remarks that inspired laughter, but which jarred pointed applications. He said we surrender no liberty in cooperation with others. The highest expression of human liberty is bowing to the sovereign will of God. Some of us know how to co-operate, but others are too jealous of their liberty for things

like that. The speaker's story about the two mules, "Pete" and "Hardy," of his boyhood days, the first of which learned how to do what was wanted, while the second resisted restraint until he broke his jawbone, with its pointed moral, will not soon be forgotten.

When you help our mission work in the western country, you are only helping your own sons and daughters. In Oklahoma the Baptists are in the lead, because we began work there at the beginning. There are 1,500 churches in Texas without a roof over their heads, but many of these homeless churches helped their state raise \$50,000 for missions. God has blessed us the past year far beyond our faithfulness.

Afternoon.

"We praise thee, O God" was sung. Elder Samrell led in prayer.

Elder Henry McDonald read some resolutions commemorative of the late Dr. Franklin Howard Kerfoot, which were ordered printed on a special page of the minutes.

Elder Dement read the report on Woman's Mission Work, which was ordered printed in the minutes. Elder Bow read some resolutions commemorative of the late Dr. O. G. Jones, which were ordered printed with the minutes.

"Stand up, stand up for Jesus" was sung.

Elder Nash led in prayer, and then presented the report on Foreign Missions, which showed marked progress in the resources and results of our foreign work. The report looks to yet greater enlargement. Elder Nash said there is a great responsibility upon us, both as ministers and people. There must be higher and holier living in order to liberal giving. The pastors must set the example of consecration. Let us stand by our brethren at the front.

Elder Willingham, of Richmond, Va., was presented to the body, and he asked the congregation to join him in a word of prayer. He proceeded to say that the work is God's. He certainly calls some to go to the

CATCHING.

The Coffee Habit Brings Trouble.

It is quite commonly the case that both husband and wife are somewhat similarly troubled with coffee drinking.

A lady writes and, after giving description of her husband's relief from coffee dyspepsia and general nervous trouble, says, "I was almost as bad as he, having the headache nearly every day and was nervous and weak, did not sleep well, was pale and thin and had a bad complexion. When I found how much good Postum Coffee was doing Husband I concluded to use it and I tell you life is altogether a different thing: I eat and sleep well and look like a different woman. My usual weight for years was from 98 to 103 pounds. I now weigh 108 pounds and everyone tells me how much better I am looking."

I had some friends who did not like Postum, but knowing it was because they did not boil it long enough I made some at their house one day, and they agree with me that Postum is a delicious beverage, and while, of course, the flavor and taste is pleasing and we are glad Postum does suit us that way, the great advantage is in the wonderful, bounding health that we have recovered." Name given by Postum Co., Battle Creek, Mich.

front, but he as surely calls others to stay at home. Would that we could realize our call as clearly as do those who go to the front. The pastors are the leaders; their place is high and holy, but all the burden does not rest upon them. The great reason for missions, the consideration above all others which should fire our hearts with zeal to carry it on, is that God's glorious Son has commanded it. We need the Spirit of God to make us a power in saving men. There is no local call that should lead any pastor or church to neglect Christ's great commission to his people. The brother said he had in past years served some of the weakest churches, and he knew the difficulties and excuses some have to meet. He told with impressive effect of foreign fields stretching out their hands and pleading for us to send them missionaries, and of those as well who feel called of God to that work and are willing to go. We must have more money for the work God has placed before us, and I am sure more money will come. Kentucky did nobly last year, and we trust you will not come behind in the \$25,000 asked of you for foreign missions this year. Elder Willingham made an impressive address and deeply moved the great audience that heard him with profound attention.

At the conclusion of the address, the congregation sang "From Greenland's Icy Mountains."

Elder Henry McDonald said he knew the father of Elder Willingham, who was a business man at Macon, Ga. He reared a fine lot of business boys. On one occasion I took a ride with the father, and he told me that when "Bob" was born (referring to our brother here present), he went in and looked at the boy and prayed that God would make him a minister. But, as years went by, "Bob" seemed more and more given up to business. Finally he came home one day, fell into a chair, and said: "Father, I can stand it no longer; God wants me to preach the Gospel." That father's prayer was answered and his heart was full of joy. His prayer has been more than answered, for the son for whom he prayed has a son called to the ministry, and now goes as a missionary to the foreign field.

Elder Eaton remarked that if you vote for the adoption of the report on Foreign Missions, you pledge yourselves to raise the \$25,000 asked for this object. The report was adopted.

Elder Adams read the report on Temperance. This report gives a full statement of recent legislation upon this matter. After reading, Elder Adams said there can no longer be doubts as to the propriety of using our influence in this moral cause. We have made great advancement in securing local option legislation, and the local option territory is becoming larger. Elder Perryman spoke along the same line. Elder Racker said some persons are afraid of mixing politics and religion. We are to remember that our forefathers took part in public matters when they secured our civil liberties. We must be Christian citizens. The politicians are now treating us as temperance people with marked respect.

Elder Young, representing the Interdenominational Committee, was called to the platform. He said: Many persons are born in the dark of the moon, and look on the dark side of life. We temperance people did not get all we asked, because, as one



Are Bright! Inspiring! Far-Reaching!

Beginning July 1st, there will be an ENLARGEMENT and REDUCTION IN PRICE of Illustrated Papers.

Table with columns: Name and Girls, Our Little Ones, Young Reader, Young Reader (semi-monthly), and prices per quarter and per year.

HOME DEPARTMENT QUARTERLIES will also be REDUCED

Table with columns: Name, Home Department Quarterly, Advanced Home Department Quarterly, and prices per quarter and per year.

THESE PRICES WILL STAND COMPARISON WITH ANY MONTHLIES

Table with columns: Name, Young People, Biblical Studies, and prices per quarter and per year.

LESSON LEAFLETS

Table with columns: Name, Bible Intermediate, Bible Primary, Bible Lesson Pictures, and prices per leaflet and per year.

American Baptist Publication Society

WESTERN HOUSE, 602 Olive Street, St. Louis, Mo.

man said, we had asked for the earth. We have now the best enforcement-law in force of any state in the Union. We are making progress. The audience were disposed to applaud, which the moderator said was out of order; but they could laugh and say Amen. "Thanks for small favors," said the speaker, and the "Amen's" were quite general.

Elder Eaton called for pledges to carry on this work in the state, and the responses were general and liberal.

Adjourned. Prayer by Elder Borum.

Night.

There was singing and Elder Burns led in prayer.

Elder Hibbs presented the report on Sunday-school and Colportage. Elder Ray spoke for the Sunday School Board, located at Nashville. He was present by request of Elder Frost, Corresponding Secretary. He said we should support the Board because it is missionary in purpose and fact. Annually it turns large sums of money into our Home and Foreign Boards, besides the large and growing work it does in Bible distribution. The Sunday School Board is all the time improving its literature, and now we are assured it is the very best to be had in its line.

Elder Harvey Hatcher representing the American Baptist Publication Society, addressed the body. He remarked that he had been working for this Society for about fifteen years.

Elder McDonald was called to the chair and Elder Eaton read the report of the Educational Committee. Elder McGarity made a statement with reference to the history, work and prospects of Laurel Seminary, located at London. Elder Eaton spoke of the visits of the committee to various schools. "I think I know good teaching," said he; "and some of the very best teaching known to me is being done in some of our Kentucky Baptist schools, and I don't except the work done in any of the great universities." Additional remarks were made by Elders Loving, Yager, Prestridge, Adams, Aulick, Hibbs, Brook and Nann.

Adjourned. Prayer by Elder Whitlue.

Friday Morning.

Elder McGarity led the devo-

tional exercises. Several songs were sung, and Elders Mahan and Sumrell led in prayer. The secretary announced that 254 messengers had been enrolled, besides there are many visitors.

Elder Mullins spoke concerning the Laurel Seminary at London, saying that we ought to raise \$1,000 for this school. Various brethren gave Elder McGarity an invitation to visit their churches, and the prospect is that more than \$1,000 will be realized. Cash pledges to the amount of \$200 were given.

Elder McGarity presented the report of the committee on the Federation of Mission Schools, recommending that this matter be referred to a special committee of three, who may consult the schools concerned and report next year. The report was discussed by Elder Wise. Elder Holcombe said that Williamsburg Institute is the mother of all our mountain schools. Let us start no more schools that we can support.

Prof. J. C. Lewis, of the London Methodist Institute, made a few remarks. Elder Nunnally said we ought to be wise in selecting localities for our schools. Elder McGarity thought our mission schools should be put upon the same basis as our mission churches. Elder S. F. Thompson said he preferred "confederation" to "confederation"; we can follow Texas that has taken this lead in this school matter. Elder Stamper, of Harboursville, said we want to hold the Baptists we already have; and education is the way to accomplish that end. Elder E. E. Wood, President of Williamsburg Institute, said this matter of confederation is a serious question. I don't know whether I am in favor of it or not. I want a year to think about it. By that time God may show us what his will is. Elder Bw said there are at least a dozen new places in the mountains where schools are wanted, and we need this committee to advise about new locations. Elder Estes said there is danger of crippling our school interests in the mountains by undertaking too much. He had been in this section of the state long enough to see Baptists become as numerous as the frogs in Egypt. Elder Warden said that if any association or community can plant and maintain a school, all well; but, when the General Association comes to encouraging and fostering these schools, local interest must always be subordinate to the general interests. Elder Gat

(Continued on 9th page.)

Jesus everywhere.—Prov. 15:23

BY REV. T. L. RAILLY.

O yes, go where you will, Jesus is there, And he is waiting still To answer prayer; Beneath the foot of woe, Where comfort seldom go, How sweet it is to know Jesus is there.

And when beset around With anxious care, The loving friend is found To answer prayer; Amid the haunts of sin, He stoops to enter in, Some precious soul to win— Yes, he is there.

When gathered in his name, The two or three, His presence they can claim With them to be; For he is everywhere, To hear and answer prayer, And every grief to share So full and free.

When foes are fierce and strong, And hard to bear; And everything seems wrong, Just call in prayer; Let sorrow all be known, He'll hear the feeblest moan, For you are not alone— Jesus is there.

The darkness hideth not, He knows no night; Whatever be our lot, He makes all bright, 'Mid scenes of doubt and fear, His loving form is near, Some drooping soul to cheer And give it light.

Wherever man is found, Jesus is there; The whole wide world around His love they share. In sorrow's darkest hour, When storm clouds round us lower, Then trust his loving power To answer prayer. Atlantic City, N. J.

OUR PULPIT.

DAVID WARNED AND REWARDED. BY O. H. SPURGEON.

"Moreover by them is thy servant warned: and in keeping of them there is great reward."—Psalm 10:11.

David was constantly singing the praises of God's Word, although, as I have often reminded you, he had only a small portion of the Scriptures compared with the complete Bible which we possess. If, then, it had pleased God that the Canon of Revelation should have been closed in David's day, it would, by the aid of his Spirit, have been even then a sufficient light to lead the saints of God into the way of holiness. You would be very sorry if the Pentateuch and the earliest Historical Books, should be all that you had of the Scriptures; yet they are, evidently, so rich, so full, so instructive, that they were all that David needed for the practical purposes of a holy life. Never allow anybody to make you depreciate the Old Testament. No part of the Bible is to be set up above the rest, or to be treated as of secondary importance. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

So I gather from what David says, that, if we had no more Books of the Bible than he had, we should still possess an inestimable treasure for which we ought daily to bless and praise the name of the Lord. But now that we have the complete Revelation of the will of God, as contained in the Old and the New Testaments, we ought to rejoice with exceeding great joy. We have a Bible which is large enough to be a perfect library, and which is also so compact that we can carry it about with

us wherever we go. It is exactly the right size, and it is just right in all other respects. It is just adapted to every individual in the world, and it is also the fittest book for any nation to use as an every-day guide as to its morals, its laws, and its conduct in relation to both God and man.

There are two things mentioned in the text which made the Scriptures very dear to David. The first is that they had warned him against evil: "by them is thy servant warned;" and the second is, that obedience to the Scriptures had brought him a great reward: "and in keeping of them there is great reward."

I. First, then, the Scriptures had warned David against evil. We are so dull and so foolish that, unless we are taught of God the Holy Spirit, we really know nothing as we ought to know it; yet we are so headstrong and so obstinate that, if we are not divinely checked, we run with heedless impetuosity into all manner of evil. We need to be goaded on to everything that is good; but we need to be held in with a tight rein, or we shall plunge into many things that are evil. Even when we do not wilfully choose the wrong, we seem to run into it by a sort of natural tendency, and we find ourselves bemoaned before we know where we are. If, however, the Scripture is made to be our constant companion and guide, we shall be saved from many mistakes into which otherwise we are sure to fall. Where we should have rushed on madly to our destruction, we shall find ourselves suddenly stopped, and we shall hear a voice behind us saying, "This is the way; walk ye in it;" and, through giving heed to that warning voice, we shall turn back from the broad road of our own choosing to the narrow way of God's choice.

God's Word warned us, first, concerning our soul's disease and its remedy. To some of us, our first warning concerning the evil of our nature came from the Scriptures. There are some persons who must, very early in life, have been made aware of the evil of their nature; I mean, persons with a hot, impetuous, passionate temperament, or those with a strong animal tendency, and others who were brought up in the midst of vice, and who themselves eagerly plunged into it. One would think that such people ought to be able to see that they are not what they should be; but there have been others with a gentle nature, who have been trained up in the midst of piety; even without the grace of God, they would not be likely to become vicious, like those to whom I have referred.

They have also, through helpful training, become honest, and upright, and amiable; there is everything about them that is pleasing and beautiful. They go to church, and they join with others in making confession of sin; yet, somehow, they do not seem to realize that the confession applies to themselves exactly, as it stands, for they are not openly as sinful as others are. There are some people in such a condition of natural excellence, that, if it had not been for the Word of God, they would not have known what evil was sleeping within their hearts. A leopard may have been kept under restraint from the time when it was a cub, and it may appear to be perfectly harmless; but if it should taste blood, its real

fierceness will soon be seen. You may walk over a grassy hill, and think yourself perfectly secure; yet underneath there may be a slumbering volcano, liable to break out at any moment. Everywhere about us there is that which flatters us, and makes us think that we are better than we are; but, by the Word of God, we are faithfully warned that there is a sink of iniquity within our soul—a black and fetid spring—a foul generator of every thing that is evil in the very fountain of our nature. What a blessing it is for us to be warned of that evil lest we should go on dreaming that all was right, and never find out the truth till we were past conversion—past the possibility of being renewed because we should have entered that other world where hope and mercy never can come! What a blessing it is that God's Word warns us concerning the disease, and tells us of the remedy for it—warns us that we are lost, and reveals to us the glorious truth concerning the Saviour who has come to seek and to save that which was lost!

Then, next, God's Word warned us concerning our danger, and the way of escape from it. Did you never find yourself, dear friend, forming associations with ungodly persons and gradually becoming more and more pleased with them; and then did the Word of God come to you with power, saying, "Be ye not un-equally yoked together with unbelievers"? Did you also hear this command applied to you, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing?" If so, I am sure that, as you tore yourself away from the fatal embrace of the ungodly, and escaped for your life out of the Sodom of which you had almost become a citizen, you could not help prising and praising the Book by which you had been warned to flee from the peril which threatened to destroy you.

Did you ever find yourself thinking that all was well within—that you were really getting to be somebody of importance—that you might hang out your streamers, and did the Word of the Lord then come home to you, saying, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked"? Did you haul down your flag? Did you hide your face for shame? Did you get away alone, and confess to God the proud mistake that you had made, and not feel safe again until you were lying at the cross-foot, looking up to your Saviour for mercy and forgiveness? If so, I feel sure that you took your Bible in your hand, and said, "By this blessed book is thy servant warned to escape from self-delusion and from being puffed up with the conceits that he was something when he was nothing."

God's Word has also been a warning to us, oftentimes, concerning our duty and our obligation. Many a professing Christian man is not living as he should live; but if he would diligently read his Bible, and obey its injunctions, there would soon be a great alteration in him. Hundreds of believers, while searching the Scriptures, have been led not only to see their shortcomings, but also to perceive the way to a nobler and better life. "I must do something," says one, "to prove my love to him who has done so much for me. I have fallen

CANCEROUS ULCERS

Are in many respects like other ulcers or sores, and this resemblance often proves fatal. Valuable time is lost in fruitless efforts to heal the sore with washes and salves, because the germs of Cancer cells which are constantly developing keep up the irritation and discharge, and at last sharp shooting pains announce the approach of the eating and sloughing stage, and a hideous, sickening cancerous sore begins its destructive work.

No ulcer or sore can exist without some predisposing literal cause that has poisoned the blood, and the open discharging ulcer, or the festering sore on the lip, cheek or other part of the body will continue to spread and eat deeper into the flesh Cancer germs or morbid matter eliminated from the circulation.

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carried to the ulcer or sore the healing process begins, the discharge ceases and the place heals over and new skin forms. S. S. S. is a strictly vegetable blood purifier containing no mercury or minerals of any description.

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short even of the standard that I set up for myself, and that standard is far below what I find in the Word of God;" and, it may be, under the influence of a single verse the man has become generous, self-sacrificing, earnest, fervent, and has glowed with a zeal for God—which he never knew before. Many of us can testify how often the Word of the Lord has quickened us, so let us be wise enough to go to it whenever we become lethargic and dull; that, under the inspiration of its sacred pages, we may be again aroused and revived. O Spirit of God, we bless thy holy name that, when duties lay neglected, and precepts had been entirely forgotten, thou didst bring them up again before our minds in this precious Book, and then we made haste, and delayed not to keep thy commandments because thy Word has warned us concerning our duty and our obligation!

I should like to pass the question round to all who are here—Dear friends are you being warned by God's Word? Does it ever stop you like an angel in the way when you are going forward contrary to the will of the Lord, and make you suddenly start and stand still? Does God's Word ever, as it were, put its finger up to silence you just as you are going to speak? Does it ever seem to lay its hand upon your arm just as you are going to stretch out your hand unto iniquity? Does it ever warn you? Does it operate upon you as a drag, a check, a restraint? If it does not, then you have yet to learn the first elementary lesson of true piety. You are not as David was, you are not yet taught of the Spirit of God; for, if you were, you would frequently be warned by God's Word, and you would love to have it so. May God, in his mercy, grant that we may all learn, experimentally, the meaning of this first sentence of our text: "By them is thy servant warned!"

II. Now let us turn to the second part of the subject, in which I take much delight. It tells us that obedience to the Scriptures brought to David a great reward.

Elohi writ was very precious to David, and he says, concerning God's commandments, "In keeping of them there is great reward." He does not say, "for keeping them." That is the old legal system—so much pay for so much obedience. It is a poor system even if it could be worked out, and it is not God's plan at

all. "Ye are not under law, but under grace." We are to do nothing for payment, but everything for love. Observe the difference between the two sentences. "For keeping them there is great reward." That is beggarly; it is a hireling's utterance. "In keeping them there is great reward." That is the language of one who loves obedience; it is a child's sentence—the sentence of one who is perfectly free in his obedience, and who does not render it because he must, but because he delights to do so. That is the difference between the legal spirit of bondage and the evangelical spirit of holy freedom before the living God.

So, then, there is a great reward to gracious men in the keeping of God's commandments; and that reward consists, first, in the pleasure of obedience. To those of us who love the Lord, it is a great delight to do what God bids us do. For instance, he bids us draw near to him in worship; and I can confidently appeal to many of you who are here, and am sure that you will sympathize with me when I say that the happiest moments of my life are those that are spent on this spot where I am now standing, or down in the prayer-meetings or at the communion table; for, when I begin to worship and adore the Lord, my heart finds wings, and I soon rise above all cares, and troubles, and carnal considerations, into a high, holy, happy, spiritual condition. I am certain that I have experienced more true happiness on this platform than can have been enjoyed in any other place on the face of the earth. Whether you have been happy while I have been praying, I cannot tell; but I know that I have seemed to be in the immediate presence of God while I have been leading you in supplication; and, therefore, I judge that it has been much the same with you. And when you have a happy time alone in prayer, or in singing God's praises, or reading his Word, is it not the very vestibule of heaven to your soul? Well, that is an illustration of the truth that, in keeping God's commandments there is a great reward.

Now take another command; for instance, "Pray without ceasing." Is keeping that command, have you not had a great reward? True prayer is true power. Prayer brings every blessing from on high. There is no need to do more than just mention it, for many of you

know that, when you have kept that command, there has been given to you a great reward.

Let me remind you of a command that is often forgotten—the command to forgive them that trespass against you. If you have done that, have you not found a great reward in the fact of having done it? Some one well said, "If my fellow-men do not praise me for what I have done, I do not mind; I am quite satisfied to have done that which deserved their praise." So should it be with you, and those whose wrong-doing you have forgiven. If you have borne long with their ill manners, and your kindness has only increased their enmity, so that they have reviled you more than ever, feel that it is quite sufficient reward for you to have done the right thing in forgiving them.

Or suppose it is not the duty of forgiveness that is in question, but some other, such as that of holy self-sacrifice, how do you stand with regard to it? Have you made sacrifices for Christ? Have you given of your substance to his cause until you have pinched yourself in doing so? That is one of the sweetest things a Christian can ever do, and there is a great reward in doing that. Have you denied yourself some pleasure in order to spend your time in doing good to others? If so, I am sure it has proved to be one of the best things you have ever done. It does not breed boastfulness or self-conscious, but there is a kind of moral sense within the spirit that makes our heart feel happy whenever we are doing a right and noble thing. We do not ask that we may be praised for it, or rewarded for it; it is quite sufficient delight for us to have had the privilege of doing such a thing as that. One of the greatest rewards that we ever receive for serving God is the permission to do still more for him. The reward for a man who has faithfully served God as the leader of fifty people is to be permitted to serve him as the leader of a hundred; and, in the case of a man who has lost a great deal of money through being faithful to his conscience, perhaps the greatest reward that God can give him is to let him lose twice as much by being still more faithful if that is possible. He who has been honest and upright, and who has been slandered—it may be that he shall be rewarded by being slandered still more. The highest reward that God ever gives his servants on earth is when he permits them to make such a sacrifice as actually to die in his service as martyrs. That is the highest reward of which I can conceive—the acceptance that God gives to the very body, and blood, and bones of his servants, as a whole burnt-offering unto him. Do you remember what reward the Spartans had when they fought most valiantly? A Spartan was once asked, "Suppose you fight like a lion to-day, what reward will you have?" He answered, "I shall have the honor of always being in the front rank, where there is the most danger." A coward

would have preferred to be in the back rank, where there was the least danger; but the brave Spartan said, "If I have proved my courage, I shall have the permission to suffer more, and to venture more for my country." And this is the kind of reward that God will give to us. If we keep his commandments, we shall be permitted to have more to do for his dear sake.

I have not time to speak of the peace that comes from the keeping of God's commandments, or of the ennobling character which it produces; but I must just mention the great reward which this obedience brings to us in the power and capacity which it is gradually breeding in us for the perfect service of heaven. God can make a man fit for heaven in a minute, if he pleases to do so. That I am sure of, for Christ took the dying thief there; but, as a general rule, the education of God's children is a matter of time; we have to be prepared for the enjoyments and the employments of heaven by processes of discipline here on earth. Now, brother, when you get to this state of spiritual experience—that it is your one delight to glorify God—when you can bless God for suffering—when you can praise him for heaviness of spirit if he chooses to send it—when your will is entirely subject to the will of God, and your whole life is entirely absorbed in seeking the glory of God, then you are fit for heaven, for heaven principally consists of perfected natures, with the capacity to do the will of God, without let or hindrance for ever.

IS THERE ANY ROOM OR REASON FOR FURTHER REVELATION APART FROM OUR BIBLE?

BY REV. A. B. DORRIS.

We use the two words, room and reason, as equivalent terms in this writing; for if there is room for additional revelation, there is reason for it; and if there is reason for it, there is room for it.

The fact that there are men who are palming off on the world certain writings which they claim are inspired revelation, makes this question one of vast importance. If there is any reason for new revelation, it must be because the Bible is deficient, i. e., the Bible is not a finished work, which evidently is not the case.

Some language in the last chapter of Revelation clearly shows that the Book of God is finished, for, says John, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." No doubt God intended this to be the closing up of his revelation, so far as writing is concerned.

We notice that God began with Adam and Eve to make a revelation of himself and of his will concerning man, intimating a plan of salvation. With Abraham he established an everlasting covenant, promising in his seed all nations should be blessed. Unto Moses he gave his law, and by him he established a mode of worship consisting of many ceremonies, of which it is said that they were types and shadows of good things to come. Thus keeping the people looking forward with bright hopes for a fuller and better revelation.

God, by the pen of Jeremiah, told of the time when he would make a new covenant with the house of Israel, when he would write his law in their hearts; that they should no more say

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every man to his neighbor, "Know ye Lord; for every one shall know him from the least unto the greatest." So other prophets testified. They were mouth-pieces for God in making his will known unto the people. They kept them looking forward to a fuller revelation. Moses said to the people, "A prophet shall the Lord your God raise up unto you, like unto me; him shall you hear in all things."

When Christ was come, the voice of God was heard saying, "This is my beloved Son, in whom I am well pleased, hear ye him." The law and the prophets were fulfilled in Christ. He is the true revelation of God. All that preceded him pointed to him and centered in him. It was in Christ that God revealed himself unto the world. Christ was God manifest in the flesh. He was the express image of the Father. Christ, being in the form of God, thought it not robbery to be equal with God. In him dwelt all the fullness of the Godhead bodily. "If ye have seen me, ye have seen the Father; or also," said Christ. He is the

embodiment of God's will. Says he, "I came to do thy will, O God." Again he says, "My meat and my drink is to do the will of him that sent me."

Now the point we make is, God began with Adam and Eve to make himself known, and to reveal the plan of redemption; subsequently through the ages he kept the people looking for the time when he would fully make his will known. Let us notice that when Christ had finished his work, he commissioned his disciples not to give new revelations, but to testify of him, and to expound those things which had already been revealed.

Moreover, in fulfillment of his promise, the Holy Spirit came. But his work was not to make new revelation, but to comfort his disciples, and to lead them into all truth, to take the things of Christ and show them unto his people, to reprove the world of sin, to open the hearts of sinners to understand the truth, and regenerate them, and to produce in their hearts the fruits of righteousness. We notice that the

law and the prophets pointed the people to Christ that would come—the true revelation of God; while the Holy Spirit, through the apostles, point us back to Christ, the way, the truth, and the life. There is no intimation in God's Word that his people are to look for some new messenger to give us new truth; but we are warned against false teachers and anti-Christ which are to come. Some, doubtless, have already come; but we are to hold fast the form of sound words, and contend earnestly for the faith once for all delivered to the saints.

Brethren, God has been clearly set forth in the Scriptures. His every attribute has been declared. As to man, the Bible tells of his origin and destiny, and all that pertains to man's interest, both temporal and eternal, as revealed in God's Word; so that the Scriptures are able to make us wise unto salvation.

Brethren, what we need is not a new revelation, but grace to enable us to understand and appreciate that which we already have. Gasper, Ky.

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DR. W. W. MAY,
24 Pine Street, New York City.

EDITORIAL.

The General Association held a very remarkable and a very interesting session at London last week. The attendance was large, over twice as large as last year at Murray, and was representative. The Western part of the state had a good representation, and the mountain brethren turned out as never before. The good people of London, under Pastor McGarity's leadership, entertained the messengers and visitors in most handsome fashion. One would hardly have believed that a town the size of London could thus entertain so large a body; but they did it nobly. The writer greatly enjoyed the gracious hospitality of Judge and Mrs. Brown.

The editor of the Western Recorder makes his acknowledgments to the General Association for the honor they did him in re-selecting him Moderator, and for the handsome way they did it, as well for the vote of thanks they passed, on Dr. Warder's motion, for his manner of presiding over the business of the body.

The whole spirit of the meeting was admirable. There was scarcely any difference of opinion, and no opposing speeches except on the question of where the next meeting should be held, and when Winchester won, the vote was unanimous. The whole meeting was on a high plane. The speeches were good, and breathed a right spirit, some of them inspiring, e. g., Dr. McConnell's, Dr. Willingham's and Dr. Young's, beside others.

Secretary Bow's report was most gratifying. The work done, and the money raised, exceeded previous reports. Special emphasis was laid on the Institute work Dr. Warder is conducting so successfully, and which made a marked advance during the year.

The presence of a large number of mountain brethren was very gratifying, and on the last day these brethren were specially heard from. The first two days were crowded, the brethren who wanted their causes pushed, pressed for time, so as to have a hearing before the attendance was thinned. But on the last day the more persevering of the saints had a fine time, discussing the matters of interest without being under whip and spur. Then, too, there was a very good attendance on the last day, and brethren who left missed some of the best things said and done.

The matter of federation of mission schools was wisely left to a special committee to consider, gain information and report next year. It is a very important matter, and great care should be taken to do the wisest and the best thing.

There was an interesting incident in the presentation of the Rev. W. J. Patrick, ninety-seven years old. He was able to speak a few words to the Association, and his mind was clear, though his voice was not strong. His words were much enjoyed.

Collections abounded. The Orphans' Home, the Seminary Students' Fund, the Interdenominational Temperance work, Hindman church, and Laurel Academy, all received good collections.

The spiritual tone of the meeting was fine. Ever and anon the body was led in prayer, during the meetings, and in all the talks there was the strong, clear note of faith in God, which was well struck by the Rev. E. Byers

Taylor in the annual sermon. Every one felt blessed in attending the meetings. One brother rode fifty-five miles horseback to be there, and he expressed himself as paid several times over for coming. We think this is one of the best sessions the General Association has ever held. It was presided by one of the best Ministers Meetings ever held. It was manifest that the lax views prevalent in some parts, have not affected those who met at London. May it continue so.

We are surprised that the Baptist Commonwealth should favor the idea of "the Universal Fatherhood of God." Dr. Vail's admirable tract on "Whose Father is God?" should be thoughtfully perused by the "Editorial Board" of the Commonwealth. Dr. Vail lives in Philadelphia, and is a near neighbor of the paper. If anything is more clearly taught in the Bible than any other, it is that people become children of God by faith in Christ. Universalism is the natural and the logical conclusion of the idea of the universal fatherhood of God. No child of God will perish. "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father. The Spirit himself beareth witness with our spirit that we are the children of God; and if children, then heirs: heirs of God and joint-heirs with Christ" (Romans 8:15 ff.). All the children of God are "heirs of God and joint-heirs with Christ," and nothing (vs. 35 ff.) can separate them from the love of God. Once admit the universal fatherhood of God, and universalism follows inevitably.

It is written, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). And without faith we are not God's children. No man is a child of God till he is "born of God," till he has been adopted into the family of God. When the unbelieving Jews claimed that God was their Father, Jesus flatly contradicted them, saying: "If God were your Father, ye would love me. Ye are of your father, and the lusts of your father ye will do" (John 8:42, 44). Language could not be plainer.

The Commonwealth falls into a common error in regard to the expression of Scripture, "God is no respecter of persons." It says of this doctrine of the universal fatherhood of God: "It seems to us to free Him absolutely from the charge of any partiality, and to be in strict and exact accord with the New Testament statement that God is no respecter of persons as to the administration of His general government." That God is no respecter of persons does not mean that He treats everybody alike; for such is not the fact. "To one he gave five talents, to another two and to another one." In the rewards, He said to one, "be thou over ten cities," and to another, "be thou over five cities." One sinner is "beaten with many stripes," while another is "beaten with few stripes." One child is born in a Christian home and another is born in the slums. One is born healthy and another is born diseased. It will be more tolerable for Sodom and Gomorrah at the Judgment than for Capernaum. Of course, God is absolutely just, and to whom much is given, of him shall much be required." Men with different endowments and opportunities

have correspondingly different responsibilities, and so no one can complain of God's dealings with him.

The expression, "God is no respecter of persons," simply means that he does not regard outside appearances and circumstances. He looks at the heart and regards the character. The word "person" comes from the Latin persona which means mask, and so means the externals. It does not mean the man, but his exterior. Paul writes to the Galatians (2:6): "But of those who seemed to be somewhat (whatever they were, it maketh no matter to me: God accepteth no man's person) for they who seemed to be somewhat in conference added nothing to me." It is not what men seem to be, but what they really are, that God regards.

Peter told Cornelius (Acts 10:34, 35): "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is accepted of Him." It is not whether a man is a Jew or a Gentile, of this nation or of that, but what sort of a man is he—does he fear God and work righteousness?—that counts with God. Not the outside, but the inside. It is written in Ephesians 6:9: "And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in Heaven, neither is there respect of persons with Him." It matters not whether you are a master or a servant with God, the question is, what is your character? Not the outside, but the inside.

Again, in Col. 3:25 we read: "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." It does not matter what a man's condition or position may be, he shall suffer for the wrong he does. Men excuse in one what they blame in another. "The king can do no wrong," is a proverb. This is respect of persons, excusing wrong on account of the condition and position of the wrongdoer. God is not so, every sinner shall receive the punishment for his sin, whether he be king or beggar, for there is no respect of persons with God.

It is of the greatest importance, not only to our Baptist work in the mountains, but to every other institution of learning in Kentucky, that Bro. Hibbs shall succeed in the effort he is making for the Williamsburg Institute. Mr. Rockefeller has thus far given to Williamsburg alone. We hope if we meet this offer, he will extend his gifts to our other institutions. See Brother Hibbs' appeal in this week's issue and help him.

We are pained to hear of the death of Dr. F. M. Law, of Texas. He had been in poor health for some time. He was a strong and a useful man, and a sound Baptist. A short time before his death Dr. Law wrote from Bryan, Texas, to the editor: "You are doing a strong and noble work for the truth in publishing the Recorder." The Recorder is bereaved by this death, and we tender our condolence to the bereaved, as well as our sympathy.

LITTLE ALICE was saying her prayers and said: "O God, make all the bad people good, and all the good people—all the good people—the good people—nice." Alas! that all good people are not "nice." This is a fit subject for prayer.

We are glad that the labor unions are beginning to take up the question of Sunday rest. More and more has the laboring man lost his Sunday for a generation past. There are ten times as many men in this country working on Sundays as there were twenty-five years ago. And now Massachusetts has changed her laws so as to allow confederacies to be kept open on Sunday. The saloons run on Sunday as they did not twenty-five years ago. Theatres are open on Sunday more than ever. Railroads run many more trains on Sunday than any other. Then foundries, rolling mills and such things run seven days in the week as never before. Thus more and more are the working men losing their Sunday.

It is claimed that the working men will stop these encroachments, and will prevent our having such a Sunday as they have in Continental Europe. Why, we ask, do not the working men in Europe prevent such a Sunday there? Have the working men in this country a magic power which the working men in Europe do not possess? Why have not the many thousands of working men in America, who have already lost their Sunday rest, been heard from? While we will be glad to have the co-operation of the labor unions in securing Sunday rest, we do not count on that co-operation very strongly. We need, and must have the active and aggressive efforts of the Christian men and women in the land. Till they wake up and take an emphatic stand, Sunday will be more and more encroached upon.

We are glad to see our opinion of Hastings' Bible Dictionary confirmed by Prof. J. W. McGahey. He says: "This dictionary was gotten up in the interest of destructive criticism; and no man can endorse it, knowing what it is, who is not himself a believer in the conclusions of that criticism."

That is exactly what this dictionary is, which many of our young preachers have been induced to buy, not knowing what it is. A few orthodox scholars were called on to contribute articles, but the editors were careful not to give any crucial subject to an orthodox scholar. Every subject that touched on the authenticity and authority of Scripture was given to an unsound man. And now the agents parade the names of the few orthodox scholars who were induced to contribute these articles, so as to "deceive the very alert." Our emphatic advice to our brethren is to let Hastings' Dictionary of the Bible alone.

Every one of these crucial articles will be out of date so soon as the critics change their notions, which will be in a very few years. The alleged facts in these articles are being overturned every day by the excavations. Very soon the work will be out of date and worthless from every standpoint. A number of our young preachers have been caught on this book, and we wish to protect others.

Rev. JOHN SPURGEON has died at the great age of 93. He was a Congregational minister of much ability and great piety. But he will be known through all generations of men as the father of Charles E. Spurgeon. His two sons, Charles and James, were both Baptist preachers, and both died years before their father.

Subscribers for the Recorder

Editorial Varieties

"Oats is a double distilled life; the second power of a life."—Cyril.
The Spirit and Letter speaks very highly of Dr. Harvey's tract on the Lord's Supper (19 etc.). It is bright, fresh, strong and convincing.

What we said recently about a special trip of Dr. J. W. Lynch to this state was a mistake. We were misled by a paragraph in the Christian Herald.

Next year Dr. S. H. Ford will (if he lives, which may be) have been editor of the Christian Herald for 50 years. The event should be appropriately celebrated.

Oncelike College has conferred the degree of D. D. on the Revs. Charles W. Daniel, of Pine Bluff, Ark., J. M. Carrall, of Texas, and E. M. McManaway, of Missouri. These are strong men.

That was a novel present Dr. Harvey Hatcher made the General Association. The body voted him a watch. He spoke six and said, "I hereby present the General Association of the Baptists of Kentucky four minutes."

It was a joy to have so large a number of mountain preachers at the meeting of the General Association, some of whom came at considerable expense. For example, the Rev. Fountain Hatcher, of Waterloo, rode sixty-five miles to be present.

Dr. J. M. Weaver has been "honored" to preach for fifty years. We never liked the word "honored" in that connection, though we always liked and admired Dr. Weaver. We rejoice that his vigor is unabated, and hope his usefulness will continue to increase.

Dr. Young's speech raised great enthusiasm at the London meeting. It is clear men have thrown down a challenge to the Christian manhood of the state. While we do not get all we wanted from the Legislature, we get a good deal, and there is every reason for encouragement.

The second session of the Little Rock, Ark., extended Governor Davis, who is the present chief executive of the state. He refuses the charge, often made by worldly men, that a church will not exclude a prominent man. Governor Davis, however, has been reinstated as a member of the Baptist church at his home, so the daily papers say. We do not know how this was done.

The Journal and Messenger quote what we said about the number of D. D.'s in Kentucky, and adds that there are sixteen Baptist D. D.'s in Ohio. That is a smaller number in proportion than in Kentucky; and this brings up the question—what is the proper proportion of D. D.'s to the number of Baptists? We might go further and ask—what is the proper proportion to the population? How can we tell when D. D.'s are too scarce and when they are too numerous? By what standard shall we judge?

Dr. W. R. Hatcher strongly dissenting from the opinion of Dr. T. T. Eaton that less time should be given to the organization, welcome addresses, etc., at the Southern Baptist Convention. "Baptist and Reflector." The by-law amendment offered by the editor of the Western Recorder, and mentioned in the program of the Convention, limits the time and number of nominating speeches and addresses of welcome, but says nothing about the time given to organization. That is a separate matter. We replied to Dr. Hatcher last week. The brethren are with us in this matter.

We have received a copy of the programme of the Monticello Assembly, Monticello, Va., July 8-Aug. 15. Among the Baptists was the General Manager, Capt. M. B. Pletcher, Chairman, Hon. W. C. Tom; President, J. W. Thomas, Trustee, Dr. Geo. B. Hager and President, J. W. Tom. On the programme Capt. Hobson, Dr. Hatcher and Dr. Hayward. On the programme also, the Rev. Sam F. Jones, Prof. L. E. Vincent, Dr. C. C. Galloway, Alexander, Steel, Ernest, Galloway, Rice, Lambeth and others. With President Thomas and Capt. Pletcher held of the enterprise, it is sure to be successful in the highest degree.

It was most appropriate that the General Association should pass resolutions in regard to the death of Dr. Kerfoot. His work in Kentucky is far reaching and blessed. The language of the resolutions is offered by Dr. McDonald was not one whit less strong. It is a benediction from Heaven. The resolutions of Dr. How in regard to Dr. C. G. Jones were also most fitting. He was not only pastor of one of our leading churches, but he was a member of the Executive Board and of the Educational Council. The denomination has lost heavily by death within the past year.

Georgetown College conferred the degree of Doctor of Divinity on the Rev. Preston Black of the West Virginia Baptist University (Jackson, Tenn.), the Rev. W. C. Tom, the Rev. E. B. Bailey, and Rev. C. C. Galloway. All these honors were worthily bestowed and will be worthily won. In Dr. McCall's case the degree was conferred immediately after his presentation to the commencement sermon. While it is no honor for an institution of higher learning to confer a D. D. on a preacher, it does not make him a better man or a better preacher. Many of our greatest men never had the degree.

GENERAL ASSOCIATION.

liff said: "I love Williamsburg Institute and have proved it; but I love the great Baptist cause of Kentucky more than any local interest." Elder Fetrey, of Hazard, expressed his pleasure at the remarks of Elder Galtiff. The number of the committee was increased from three to seven, and the report was adopted. At this point the moderator asked Eder Wise to lead in prayer.

F. M. Faulker, principal of the Laurel colored school, addressed some fraternal words, and saying that his people had made a beginning with a school, having paid for what they have. Elder Lytle, our missionary at Hindman, is building a church. He sold his horse and bought a yoke of oxen to haul lumber to build the church, and he now needs \$40. More than that amount was at once raised.

Elder Wise read the report on Baptist History. The report recommends that provision be made for a historical address next year. Elder Wise said we are so busy making history that we neglect the past. Elder Nunnally said he had for years been collecting associational minutes, which he was having bound, sending some to the historical Society at Philadelphia and others to the Seminary Library, Louisville. Elder Prestridge said that at the division of the Daviess County Association last year, a valuable historical paper was read which had been secured for the Seminary Library. Elder Graves said he hoped by another year we may organize a historical society. Eld. B. F. Thompson thought we ought to keep a lookout for old records and documents. Report adopted.

Committees to report next year: State Missions—Elders Felix and Cneek.

Home Missions—Elders Lunsford and C. H. Nash.

Foreign Missions—Elders Carver and Hamilton.

Ministers Aid—Elders E. Pendleton Jones and J. A. Roberts.

Temperance—Elders Prestridge and Recker.

Orphan's Home—Elders Weaver and Sumrell.

Young People's Work—Elders Traile and J. A. Bennett.

Nominations—Elders C. M. Thompson and Perryman.

Baptist History—Elders McDonald, McEllothin and Graves.

Elder Traile offered a resolution expressing the sense of this body that the action of the authorities of Berea College, in compelling students to attend such Sunday-school and such Sunday evening service as said authorities may prescribe, thus compelling some students to leave their own churches, among whom have been some Baptists, is a violation of the great principles of religious liberty, for which Baptists have ever stood, and to which our country is pledged; and that an authorized copy of this resolution be sent to the authorities of Berea College. The resolution was adopted by a rising vote, and every person in the house stood up.

Elder Prestridge moved that the Committee on Baptist History be instructed to report next year on the feasibility of organizing a Kentucky Baptist Historical Society. Carried. Committee on Confederation of Schools, as announced by the moderator: W. B. McGarity, A. Galtiff, G. W. Perryman, J. G. Bow, W. L. Brock, and Judge J. R. Simpson.

The messengers of the General Association by a hearty vote, expressed their thanks to Pastor McGarity, the Baptist people and citizens of London for their hospitable and abundant entertainment.

On motion of Eder Warder, the body thanked Elder Eton for the ability and impartiality with which he had presided as moderator.

Adjourned. Elder Burns led in prayer.

Afternoon. "Sweet Hour of Prayer" was sung, and Elder Rainwater led in prayer. Elder Gray, President of Georgetown College, was invited to address the body. He said Georgetown is one of the oldest, if not the oldest, college in the Southwest. Elder Warder is one of the oldest living graduates. Fifty years ago John A. Broadus was elected to the chair of ancient languages, but other influences kept him in Virginia. Our teaching force is excellent. We have recently added one new professor to the science department, so that we are now doubly strong in that department. We have ample buildings, but our endowment is not enough. The trustees have instructed me to enter upon the work of adding \$200,000 to the endowment. Upon motion of Eder Wise, the Committee on the Confederation of Schools was instructed to so extend its labors as to include the whole state.

B. F. Thompson pointed out upon the map some school and preaching stations in the mountains. In West Liberty, Morgan county, where there are many well-to-do farmers, they held a mass-meeting and agreed to raise \$10,000 and give ten acres of land to found a Baptist school. There is not a saloon in Morgan county. Eld. Parsons, who has been a missionary in the mountains for nearly twenty years, said there has been a great change for the better in that section within his own knowledge. The great need there is preachers—such preachers as are consecrated and wholly given to the Lord's work. The Baptist people up there are calling for a ministry equipped for the times. Eder Fetrey said he had worked up there four years, and had not been able to bring into line any of the anti-mission churches. I think we will do more to give our attention to unconverted people. We have completed a church house at Hazard, costing about \$1,350, have organized other churches, and have gathered these into a new association. Our hope for the cause of Christ in this section is the children. Elder Mahan said he went to Harlan county three years ago. This is one of the richest coal fields known anywhere, and a railroad will soon be built through this county. When the children are converted they make good church members. In answer to a question, Elder Mahan said he came out of school \$500 in debt. He and his wife thought they should pay their debts before giving anything to the Lord's cause; but they then decided to give one-tenth of their income, and the Lord had greatly blessed them. Eld. Stamper said, we people in the mountains are Baptists because from the fathers they have heard what Baptists have suffered for the faith, and because they read their Bibles. Some of the older preachers did take their morning dram; but now I don't know a single ordained Baptist preacher in the Concord Association who touches liquor.

Elder Pierce said we might go and help some of these missionaries in holding meetings where the people are not able to pay for such services. Elder Bow remarked that we have a missionary in Martin county who says there are in that small county 8,800 persons, of whom 1,700 are Baptists, 84 are Methodists, 44 are Campbellites and 4 are Presbyterians.

Elder Baker said he went to Bernside three years ago. This is a prosperous town of about 1,000 people. The land company will give us a lot worth \$600 if we will build upon it a church house as good as the Presbyterians' house, and such a house will cost \$2,000. I have in subscriptions \$750. We need help. If we get our church house it will be a great step toward bringing South Concord Association into line.

Elder Estes thought we ought to go with the gospel wherever souls are found with the desire to develop humanity, and hot coal and timber lands.

Elder Harvey said he could remember the time when there was not an organized Baptist church along the line of this railroad from Standard to the Tennessee line. There was a beginning at Williamsburg. Green Clay Smith held a meeting there, and out of that meeting came the Williamsburg church and school. We have made great progress. In regard to our school interests, we need the greatest wisdom. We cannot afford to build up rival interests and cripple our mission work by bringing in dissensions.

Elder Smith, of Shopville, said he did not know of a single Missionary Baptist minister who uses whisky. May God help us to carry local option to final victory.

Elder Rainwater said he had come 55 miles on horseback to be at this meeting, and he considered it a great privilege. He had gone among the people without being invited or sent. Where I live nearly everybody goes to church.

Moderator Eton remarked that we were very glad to hear what our mountain Baptists have said, and we hope they will hear what we may say.

Elder Stephens, of Williamsburg, said the great problem for us is to hold our people together by mutual interest and forbearance. We must not lose patience with our anti-mission brethren, but wait and hope.

Adjourned. Prayer by Elder Fetrey.

Night. After singing, Elder Payne led in prayer.

Elder Gray addressed the body. He said he once heard Mr. Beecher deliver a lecture on the "New Profession"—Teaching. Teaching has come to a new place of recognition and influence. This is to be the century of education. The greatest need of wealth have turned their attention to education as never before. Their combined gifts to this one object amount to more than \$12,000,000. Our Baptist brethren in recent years have been in the lead of education. We have the finest opportunity any people ever had. There never was a more promising field for education than we have in Kentucky. Our opportunity brings its responsibility. Other denominations are aroused on this subject, and large giving to their schools has begun with a new impetus. Our people in Kentucky, as I believe, are on the eve of doing some great thing. There is not a young man here to-night who cannot, if he will, get an education. Elder Gray told of the growing facilities and prospects of Georgetown College. He delivered a powerful address, and it made a fine impression. It was a fitting conclusion to this meeting of the General Association.

In closing, the Moderator said that he had never attended a more harmonious and delightful meeting of this body. The interest, spirit and the work had been of a very high order. He complimented the good people of London upon what he styled their heroic hospitality. "Blest be the tie that binds" was sung, and the parting hand was given. Elder McGarity, the pastor of the London church, led in a fervent, tender prayer. Then the gavel fell upon a memorable meeting.

WOMAN'S MISSIONARY UNION. This body convened at London, Ky., June 10, 1902.

Devotional exercises, conducted by Mrs. Sarah Morgan London. Address of Welcome—Mrs. J. J. Weaver, President Woman's Society, London.

Response—Mrs. R. T. Daniel, Richmond, Ky. Six Vice-Presidents from Associations were present, and 25 delegates.

Report of Woman's Meeting at Ashbyville—Miss Broadus. Prayer—Mrs. Lansdell, Louisville. What is a Woman's Mission Society?—Mrs. J. N. Prestridge. Reports from societies. Prayer—Mrs. Stillings.

Afternoon. Singing. Prayer—Mrs. White, Corbin. Reports from societies continued—Young ladies' societies—Miss Edna Wilson, Louisville. Solo—Mrs. Stillings. Sermons—Mrs. G. W. Argabrita, Paris.

Prayer—Miss Broadus. Missionary Missions—Mrs. E. B. Savers, Covington. Free discussion of helpful topics. Prayer—Mrs. Foxworthy. This programme was carried out without any change, the papers were interesting and the attendance and attention good.

AMONG THE Churches

LOUISVILLE. Walnut-st.—Pastor Eaton preached on "Things that cannot be shaken," and on "Especially the parables." Sermon left to deliver a course of lectures at Baylor University, Texas.

Chestnut-street.—Pastor Weaver preached on "Unwavering confidence in God," and on "Enoch's walk and translation." Three received—one by baptism.

East—Pastor Felix preached on "Persistence in well-doing," and on "Separation from the world."

McFerran Memorial.—Pastor Hamilton preached on "Being an Hamlet to the doctrine," and on "Agnosticism."

Clifton.—Pastor Foster preached on "Repentance," and on "Conviction."

Twenty-second and Walnut.—Pastor Diment preached at eight on "Romance and realism of love." Children's exercises in the morning. A collection of \$25 was taken for the Bible fund. Three baptised and three received by letter since last report. The Baptist Young People's Association of Louisville will hold their third convention Friday evening, June 20 at 8 o'clock. The main address will be delivered by Bro. H. H. Sumrell, pastor of the Baptist church at Danville, Ky., on "Soul winning."

East Mead.—Pastor J. E. Johns preached on "The absentee," and on "Here art thou?"

Franklin-street.—Pastor Jenkins preached in the morning and Bro. H. C. Roberts at night.

German.—Pastor Jansen preached at both hours.

Highland.—Pastor Dawes preached on "Call to arms," and on "A kingly meditation."

Logan-st.—Pastor Traile preached on "Come over into Macedonia and help us," and on "Saving faith."

Portland-avenue.—Pastor Henderson preached on "Salvation for all believers," and on "The excellence of the Gospel."

Southgate-street.—Pastor Clarke preached on "The harvest truly is great," and on "He shall baptise you," &c. Tent meeting in progress. One received by relation, two by letter and two by baptism.

Third-ave.—Pastor Allen preached on "Working with God," and on "Lessons from the life of Joseph."

Twenty-sixth and Market.—Pastor Reid preached on "Immortality," and on "Christian negligence."

Thirty-sixth and Grand.—Pastor Ross preached.

Oakdale.—Pastor Hill preached on "Looked unto him," and on "The home."

Van Buren-street.—Pastor Rly preached on "Beginning at Jerusalem," and on "The coming of the Son on the clouds."

Shepardsville.—Bro. J. B. Hunt preached.

Bark's Branch.—Pastor Ribillard preached on "Growth in Grace," and on "The Carpenter's Son."

Litchfield.—Bro. Rich preached.

Jeffersonville (Ind.).—Pastor McFarland preached.

Hope Rescue Mission.—Pastor Bruce held Bible class in the morning. Bro. Williams, of the Seminary, spoke at night.

Pastor Rld read a paper on "The American Sabbath." Discussed by W. Weaver, Bruce, Hamilton, Jenkins and Johnson.



"I could see that buy just as plain as I can see you."—Taken from "How Ruby Played the Piano"

S. F. De Vault, who is rapidly making a fine reputation as an elocutionist, gives literary entertainments, pathetic and humorous for Churches, Sunday-schools, Aid societies, B. Y. P. U., and missionary societies. He respectfully refers to the faculties of the Seminary and of Richmond College, the editor of the WESTERN RECORDER and Dr. W. F. Hatcher who says: "He has a spirit of delightful humor, and in his entertainments never fails to please the people," and "they may be given in our houses of worship with the utmost propriety." He is open to engagements on liberal terms. His address is New York Hall, Louisville, Ky. He heard with much pleasure, Mr. De Vault recite the First Beutler's Story. His recitation was of great power.—T. T. Eaton.

THE STATE.

Pastor C. M. Thompson who took charge of Newport church last fall, writes: "Things are still going forward with us here. I have baptised every Sunday save one, and sometimes twice on that day, for several weeks past. At least 50 have been received into the church thus far and we are not half organized yet. There is going out from this church an influence that is reaching the country churches of this association, especially on missions. One church that gave \$4 last year, raised \$50, and others will do likewise."

Bro. A. C. Miles writes: "I will ask you to please send the Record to Beckley in Garrard county, Ky., as I have moved to this place. It was quite sad for me to leave Nicholasville church, after having served the church for 23 years as superintendent of the Sunday-school, being elected pastor in 1879. I have been united with the Liberty church at Beckey, and have a flourishing Sunday-school. I hope to enroll 150 pupils in the school before the summer is past. We had some 170 at our prayer-meeting June 10."

Bro. B. W. Garr writes from Clarksville: "I have been out for three weeks on a colportage and missionary trip into Metcalfe and Cumberland counties. I find the Baptist people generally in good spirits and hopeful of the Lord's work in their midst. At Barkeysville, under the direction of Pastor W. H. Burroughs, the new meeting house is fast being brought to completion. It is a nice house, located in a convenient part of the town. The dedication is to be on the first Sunday in July. Brother Blackburn is a generous in-house building. Nothing but success will satisfy him, and when he asks, nothing but give will quiet him. I wish there were more such. He was recalled at Albany for one Sunday at their last meeting. This part of the mountain country has a future. There are many good and noble-hearted saints here who may be developed into great workers like our present State Secretary."

Pastor W. T. Ellis writes: "June 11 I closed a meeting at Squiresville Baptist church. Bro. Z. W. Pigg was with us for days assisting, and his efforts were very much appreciated by members and pastor. The result of the meeting was 4 additions, 4 by baptism and 8 by letter. I am glad to report our church complete and ready for dedication on the 8th Sunday in June. We have been fortunate in securing the services of Bro. W. P. Harvey, of Louisville, and P. E. Burroughs to assist. The Ministers' Meeting of Concord Association convenes with our church, beginning Friday night the 27th and 28th, and adjourning Sunday for the dedication. All are cordially invited to attend both meetings."

(Continued on 14th page)

FAMILY CIRCLE.

STORIES FOR HOME AND ABROAD.

WATCHING GRANDMOTHER.

On nights, very little awake.
Returns for a moment from his play.
Watching grandmother from a cask.
Who had stood one day.
A spell of passive silence passed.
When, by a sudden impulse led,
"May you say I've done it well?"
With articles pride she said.

A SPRAY OF BDELWEISS.

BY FELICIA BUTTE CLARK.

The first-class express had left Verona and was going rapidly toward the low line of blue mountains lying in the north.
In one of the luxurious compartments was a party of five persons, all Americans.
There were Mr. Bonthey and his daughter, a young girl of eighteen, dainty and charming as the modern American maiden almost invariably is, and besides her cousin, a party of nineteen, there were two other young men in the party.

"So you won't have a cigarette, Harold?" Jack said, litely opening a handsome, gold-trimmed case and carefully selecting one of the "reds."

"No, thank you, Jack," was the reply; but the young fellow looked as if he were a little ashamed of himself for refusing.

Jack shrugged his shoulders after a manner he had seen in Paris the winter before, and, turning to the other young man, offered him a cigarette.

In a few moments the compartment was full of smoke and May Sidney took out her small smelling bottle.

"Does it annoy you, May?" remarked her cousin. "I thought you were used to it by this time, after what you endured at the Philharmonic at Berlin last year. My the rooming used to be filled with smoke, and you did not seem to object to it."

"That was because I liked the music," responded May, demurely.

"All right, here goes!" and Jack threw his cigarette out of the window.

"You don't know what you miss, Harold," he continued, "by not smoking. Better forget your manny's counsel and be man."

Harold blushed crimson at the importunate sneer, and May glanced quickly at him.

"There, Jack; that's enough!" exclaimed Mr. Bonthey, raising out of an apartment.

Jack and his friend exchanged glances. They had thought him asleep.

"I'm a smoker, myself. I'm sorry to say, but Harold is right. He's far better off without the cigarettes."

There was an unusual silence. The train rushed through several tunnels, tapping and puffing as it labored up the hill and crawled slowly into the heart of the Alps. Every moment the scenery grew more picturesque. Now there was a glimpse of a sister of snow peaks; again, the train would run between steep mountains whose summits were five thousand feet high. A rushing mountain stream tumbled and boiled between the steep firs, dashing over rocks and through crevices in deep gorges as though it enjoyed its furious journey.

"May we not get off at Neuringen, papa?" asked May, suddenly. "I remember thinking last year what a lovely place it would be for us to stop a week. Do let's stop, papa."

"Yes, but a wretched band under his arm and laid her bright face against him.

"I know they do, but I want to see the view," said May. "I'll stop at the station, Jack." Mr. Bonthey, resigned to his fate, "There probably isn't a decent hotel in the place, or a Paris 'Harold' to be bought for love or money, but if May wants to stop we might as well do it just as best."

My clapped her hands. "Of course you'll have to. I'll help you, boys. Come, Jack!"

Jack stopped to deliberately light a cigarette before leaving the train. "You were in the air, the air, May," he said, apologetically.

In another moment they stood on the long platform, surrounded by a pile of bags and shawl straps, and the train was disappearing around the curve.

Certainly there was little to do in Neuringen, and May and her father enjoyed watching the peasants as they labored in the fields or guarded their cattle grazing on the slopes of the mountains. But for the boys there was a little occupation, and consequently they fell into mischief.

Jack and Arthur got into the habit of dropping into a shady berry garden in a pleasant forest, and there they spent the hours of the day. For the boys there was a little occupation, and consequently they fell into mischief.

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"How old are you, sonny?" asked Jack one day, in such an offensive tone that Harold shut his book with a snap and looked sharply across the table.

"I'm seventeen," he replied, quickly. "And haven't got out of your mother's apron strings yet, eh?" joined in Arthur.

Both the young men felt the effects of the beer, or they would have had rather the desire not to come in age to speak thus to Harold, even though he was younger than themselves.

Without deigning to reply, Harold walked out of the garden.

"I'm seventeen," he replied, quickly. "And haven't got out of your mother's apron strings yet, eh?" joined in Arthur.

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"Where do you live?" inquired Harold, keeping close to his new acquaintance.

"O, away up there on the mountain side, the house. Maybe my mother is looking out of the window now; she often does, and when I'm down here I imagine I see her watching me."

"So you've got a mother, have you?" "Yes, but no father."

"Neither have I."

"A mother is a pretty nice thing to have, isn't she, sir? It was for her that I first commenced to sell these flowers. She was so ill we thought she would never die. But never thought her nice things to eat with the money I earned, and now she is all well. The way to the glacier does not seem a bit long, when I know it's for my mother."

"I should like to see the delvium in his hand and held it up to examine it."

"What an exquisite flower it is!" he said.

"Isn't it? The folks up on the Alps talk pretty much about it. I often think of it when I am climbing up to the snow. Of course it's only a fairy tale, but it's pretty."

"Let's hear it," said Harold, sitting down on the grass.

"The fields in the valley looked like a carpet of green and yellow. The sun was setting low and was tinging the snow mountains with rose. Along the narrow path between the pines a group of peasants were walking, singing a sweet song. The church bells were ringing, and the mellow peal rang sweetly on the evening air."

"Once upon a time," Fritz began, "there were two men, a good one and a bad one. The good one was trying to tempt the good one, who was a Knight of the Cross, to do an evil deed, but he steadily refused. 'I will not stain my honor,' he said. 'I bear a noble name, a Knight of the Cross, and I will not stain it by this deed.' But the bad man insisted, and finally they drew their swords. There was a fierce battle just on the border of the snow field, and the Knight of the Cross was wounded and died. As he died he lifted up his right hand and said: 'I care not if I die, but I have served my God faithfully and I have kept my honor white. And afterward, on the place where the knight died, the pure and spotless snow which is called 'white delvium,' sprang up."

"That's quite a story," remarked Harold, getting up leisurely from the grass. "It's getting late, my boy, and you have a long walk before you. Good night, and good luck."

"So saying the young man strolled away toward the hotel, just in time to dress for dinner."

It so happened that that evening the young man in Mr. Bonthey's party sat at table in a small restaurant, conversing with a number of foreign gentlemen. One of these was a baron of much repute, a distinguished diplomat, and a man of fine personal appearance. The boys were honored at being allowed to meet him.

Wine was brought, and the baron said, "Gentlemen, a toast to your glorious country."

All rose to their feet, but Harold, instead of drinking, merely lifted his glass and said "I do so on the table. He was the youngest in the party, and his face grew white. He drew a beautiful delvium from his buttonhole and held it in his hand, twisting it nervously.

"I cannot do not love his country," said the baron, surprised.

There was perfect silence for a moment. Then Harold said in a clear voice, "I love my country dearly, but I love my mother too, and I have made her a promise which I cannot break."

Half unconsciously, he added, "I must keep my honor white."

Jack and Arthur looked disgusted.

"What a fool!" they murmured. But to their great surprise the distinguished baron in that he nodded down and scratched out his hand to Harold. "I congratulate you, sir, on being an honorable man. Gentlemen, we shall show no disrespect to the glorious country across the sea if we wish that she should be free."

To this day Harold holds among his treasures a large, pure delvium, and since he has seen the evil of the world, the sad results of bad habits, and the wrong that comes from broken promises, he often says to himself, "Thank God that he enabled me to keep my honor white!"

-W. Y. Christian Advocate.

W. Thred, Restless, Nervous. Take Morfess's Acid Phosphate.

It quietes and strengthens the nerves, and breaks, restores the appetite and induces refreshing sleep, strengthens permanently.

OTHER THOUGHTS.

We are continually congratulating our neighbors in these allmost days in the month of June. We are rejoicing with them over inherited or acquired fortune. Yet take the record of the people on the lives of the children in families so deprived of luxury and indulgence, and it would not be hard to prove that they had passed through more blittings from the loss of too much wealth.

Endurance and fortitude are two powerful factors in the education of our children which are to-day forgotten or overcast, wherever the means of the father present him to us indulgence and ease in their stead. Our country loses more than this generation can ever estimate by the elimination of these great strengthening elements from the education of our youth.

When an aristocratic boy finds that suddenly he has to walk rather than order his horse, that he must, if he desires to look like a gentleman, attend to his own clothes, do his own errands, and make his own way in the world, he begins to realize his own weakness. When, looking tenderly at his father, he sees that if his conduct and dignity are to be maintained, his son must work to uphold them, he begins to realize the value of his own strength.

I heard a wife once say: "I am glad to see my boys grow up to this fashion; for they will think nothing would impede their way or deny their will. I would rather to-morrow see them without any hope of inheritance than have this precious commodity squandered in their mother's hands."

To wish and to have, to desire and obtain, to learn neither self-denial nor contentment and endurance, is to be a weak man. A man who is perfect in his other man or woman, as total perfection would be to their bodies. To learn the force which lies in being thrown on his own resources, and to become aware of unsuspected resources and power, is to be a man of power. It is worth many a million with which a youth had dreamed of attaining the world.

I have seen sudden bankruptcy transform a mere dressmaker's doll, a woman who seemed to live only to buy and wear clothes, into a striking, successful, efficient wife and mother, with a ready, deft hand to put to the preservation of family life, and "a heart for any fate."

The husband, whose child joy in her had been her only glory, was now a perfect father, with a ready, deft hand to put to the preservation of family life, and "a heart for any fate."

Education acquired by personal exertion; studies obtained by hard and unrelenting endeavor; worldly success achieved by the sweat of the brow; the acquisition of what truly came from the hearts of the young workers. These come from children of a home once shaken in its foundations by the loss of property or fortune.

These are the children of fortune, and yet they are the children of adversity, who have been born to the necessity of labor, and who from childhood have been obliged to put all their powers to their utmost use, and who have neither needed nor received the artificial shock of loss and changed conditions. I do not mean to take one leaf from their well-earned laurels. But it is indubitably true that these lack the element of ambition, which the education of our youth should be intended to develop under its stern but beneficently enlightening hand.

There is a quality of revelation in this narrow schooling; things unobserved, unknown, not even understood or desired are made clear, and fortitude and endurance take the

Sleeplessness

Is akin to insanity. Many a woman regrets this on the lines, awake hour by hour, peopling the darkness with phantasms, starting at the creaking of the bed or the rustle of the bedclothes.

Such symptoms in general point to disease of the delicate womanly organs, and a constant drain of the vital and nervous forces. This condition cannot be overcome by sleeping powders. The disease of condition must be cured before the consequences of disease can be removed.

Dr. Pierce's Favorite Prescription cures the womanly diseases which cause nervousness and sleeplessness. It is the best of tonics and invigorants, nourishing the nerves, encouraging the appetite and inducing refreshing sleep. Irregularity, weakening drains, inflammation, ulceration and female weakness are perfectly cured by "Favorite Prescription."

"My wife was sick for over eight years," writes Albert H. Fox, Esq., of Atlantic Grove Co., Tenn. "She had uterine disease and was treated by two physicians and got no relief. At last I read about Dr. Pierce's medicine and decided to try his 'Favorite Prescription.' I sent to the drug store and got one bottle. She did not sleep any for three nights. Being sure that it would cure her, I got more bottles. She had not taken the sixth bottle she was sound and well."

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young spirit into their ennobling care and show them the beauty of endeavor and the delight of self-forgetfulness. He or she who has always worked for home and father and mother and self, may only be able to see the utilitarian and necessary side of labor and acquisition, but the youthful nature unexpectedly discovering how blessed it is to give, and how sweet it is to be strong and accomplish a great end, has the spirit of an earnest side of personal exertion made plain to its happy consciousness. There is a very beautiful and touching aspect of paternal love which involves itself out of the failure of an ambitious and successful father's personal good fortune when he ceases to mourn his own losses and lets his pride in his children replace what he once felt in his own achievements. He is almost willing to have endured all the pain and trial of his own misfortune to see the rapid, manly advance of his sons. The intense trial which moneyed losses entail upon a man of pride and of desire for prominence in his own community, might be less acutely felt, if through the darkness of grief he could see that good was coming to their dearest ones, and if in the repeated evidences which recently have come within my observation that make me enlarge upon this frequent consequence of changed fortune.—W. Y. Post.

Cures Weak Hearts.

Palpitation and other heart irregularities are nearly always caused by a weak stomach. A REMEDY cures weak stomach, regulates the gastric juices, builds up the stomach and thereby cures palpitation, intermitted pulse and other heart irregularities. For this purpose it has no equal. It cures all stomach troubles and insures good health and sweet refreshing sleep.

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- Wives and Husbands—Katon 10
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- Francher and Sublimity—An Address—Hobartson 10
- Burgeon's Catechism 10
- Should Women Speak in Mixed Public Assemblies—Broadus 10
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- The First and Seventh Day Controversy—Worrell 10
- Obedience Essential—Kincaid 10
- Consecration of Pulpitists and Writers to Baptists 10
- Slaves in the Hands of an Angry God 10
- What Reasoning Believes, and Why They Believe It—J. G. How 10
- Faith of the Baptists—Katon 10
- Edward Barber on Baptism 10
- Baptists in History—Harvey 10
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Children's Corner.

MR. AND MRS. CATBIRD MOVE INTO THE COUNTRY.

"How delightful this is after our little spin," exclaimed Mr. Catbird as he settled himself on the topmost bough of the old apple tree in Farmer Gray's orchard, and began to smooch out his glossy coat, tilting his head to one side and airily swinging himself to and fro.

"You may call it a little spin, if you wish. I call it a long, tiresome journey and am completely worn out," and Mrs. Catbird, too, smoothed out her ruffles and tried to make herself comfortable and yet be out of sight. She then proceeded to unburden her overwrought feeling:

"If this is the place you have been feasting me on all winter, I think I had as well go back to town. Before I was fairly settled in the tree, I saw a man in a blue blouse come out of the garden and say, 'Johnnie, get your gun ready, the pesky catbirds have come.' The idea of being called pesky by men in blue blouses is enough to ruffle any one's feelings."

"Oh, my dear, you must get used to country ways and expressions. They will seem a little odd at first."

"I don't think anyone could ever get used to country guns, and if you do not take a larger branch, you will be an easy target for some Johnnie's gun."

"Have no fears for me, my love, for this delicious country air and beautiful scenery fill me with delight. I feel as though I could fly through the air for miles yet."

"Air and scenery don't fill an empty stomach," said Mrs. Catbird; "I feel as though I would like to be picking up crumbs. I know a dear little girl is strewing outside her window just under my home for me."

"I fear you are a pessimist, my love, and cannot see the good gifts God has bestowed upon us. We have left the hot, wicked city, where temptations are ever around us, where so many pitfalls are placed for our unwary feet. Bad boys pelt us with stones, sly cats are ever ready to spring upon us and make a dainty meal off our tender bones. And have flown away into the cool, quiet, peaceful country where all is green and lovely and restful to town-worn birds like us. Soon the trees will be loaded with luscious cherries and berries will smile invitingly to us from every nook. We will build our nest in some leafy bower and there rear our young in peace and happiness."

"If you have finished your repody, Mr. Catbird, I would like for you to answer a few plain questions. Where is this secluded spot in which to build our cosy nest? And during [its

construction (Mrs. Catbird's language was generally very elegant) where will we be housed and where will we be fed? Even if cherries were ripe now and berries smiling ever so sweetly, I imagine from the loads and loads I see brought into the city, Mr. Farmer don't calculate on catbirds getting fat on them, and will keep a sharp lookout that they do not. For my part, I am not afraid of the small boys' stones as long as we build in the fashionable and respectable part of the city, where children are taught to love and care for the birds. And I have too much family pride to go elsewhere. I hate the idea of raising up a family in such rusticity. There, now, I suppose I have talked you to sleep and on an empty stomach, too. How like a man to practice such subterfuge. From the number of bugs flying round, I suppose if we sleep with our mouths open, we might catch a few. But instead she tucked her head under her wing and went to sleep to dream of blue blouses and guns.

Some other time I may tell you of how this gay braggart, Mr. Catbird, fell an easy mark for the man with the gun and how poor Mrs. Catbird struggled on to raise her large family and get them safely to the city when the snow lay thick on roofs and trees, where the little girl sat watching their coming from her warm, sunny window under the eaves near her old home.

GOOD SECURITY.

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influence or he would not have signed that pledge, and that he does not hold it lightly or he would not have guarded it so carefully. I agree with him that one who keeps himself from such things has character to offer as security."—E. J.

STEWART DRY GOODS COMPANY.

Black Goods Sale.

Our June Clearance Sale of Black Grenadines and other reasonable Black Goods will be continued this week.

- 45c For 36 inch Battise Cloth, all wool and good quality.
- 69c For 44 inch Silk Brocaded Grenadine, worth from 80c to \$1.00.
- 75c For 44-inch Figured Etamines, reduced from \$1.25.
- 98c For 44 inch Silk Brocaded Grenadines, reduced from \$1.50.
- \$1.25 For 44-inch Silk and Wool Grenadines and All-wool Canvas Etamines, reduced from \$1.50.
- \$1.98 For 44 inch Plaid Grenadines, very handsome, reduced from \$2.50.

Silk Sale.

Here's an opportunity to save enough on material of that new summer Silk Dress to help pay a large share of the making.

- 59c Colored Check Taffetas—500 yards 36 inch All-silk Check Taffetas; excellent quality. The newest material for summer gowns! These goods have been selling at \$1.00 per yard; special price 59c.
- 59c White Corded Taffetas—A few pieces of an excellent quality of White Corded Taffetas—a material that is well recommended for summer Waists—a grade that is fully worth \$1.00 a yard; special price 59c.

Ladies' Knit Underwear.

The lightest weights for the Hottest Days at the Lowest Prices.

- 10C Ladies' Fine Cotton Vests, low neck and no sleeves, extra good quality, worth \$1.50.
- 19C Ladies' Lace-trimmed Lisle-thread Vests; regular 20c quality.
- 25c Ladies' Mercerized Lisle-thread Vests, low neck, no sleeves, regular 30c quality.
- 35c Ladies' Fine Lisle-thread Fancy-stitch Vests, low neck, no sleeves, regular 50c quality.
- 50C Ladies' Summer-weight Union Mills, low neck, no sleeves; knee length; regular the quality.
- 50c Ladies' Fancy Lisle Yoke Vests, low neck and no sleeves.

Summer Gloves.

- \$1.25 \$1.50 and \$1.50 Black and White Lace Mitts for elbow sleeves.
- 50c 3-clasp White and Colored Silk Gloves, Kayser double-tipped fingers.
- 75c 3-clasp White and all colors of silk, Kayser double-tipped fingers.
- \$1.00 3-clasp, White and all late shades Silk Gloves, Kayser's; fit and wear like a kid glove.
- \$1.50 \$2.00—See our new Perspiration-proof gloves, white and pearl.

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NORTHERN BAPTIST ANNIVERSARY.

HOME MISSION SOCIETY.

This was the last of the three great societies. Its meeting began on Saturday morning. President E. M. Thresher made his annual address. In a few eloquent words he paid tribute to President Stephen Green and Vice-President Julius O. Estey, who had been called home to glory. The greater part of his speech was given to the question of the consolidation of the societies. He said in regard to this all-important question, which was the chief topic of conversation during the anniversary:

And first there comes to us the voice of admonition. This whole question had its outcome from the work of the Commission on Systematic Benevolence, which was organized some years ago to awaken the members of our churches to a fuller sense of their responsibility for the progress of missions and to provide the means needful to enter the open door which the Lord had set before us. The active operations of that commission were temporarily suspended when it became apparent that one of the effects of its work would be to diminish the receipts from some existing sources of income before others could be opened up to replace the loss. There arose many complaints that there was a too minute sub-division of the appeals from our various societies, creating confusion of mind and also conflict of purpose because there seemed to be a duplication arising out of appeals from different societies for practically the same work. It has also seemed to many that there was a needless multiplication of machinery in the methods of collecting funds which has caused waste of energy and a consequent loss of power.

This, then, is the admonition: that our entire missionary work be viewed from the high standpoint of the unity of the great commission, and that we seek to simplify its machinery and consolidate its forces to the fullest extent which will be consistent with the highest efficiency and the greatest breadth of operation.

Does this mean the consolidation of all our societies into one all-inclusive organization which shall articulate the churches into a visible and audible denominational unit by a system of delegation which shall create a reciprocal authority and responsibility? I do not think that we need to concern ourselves about the erection of a single great fabric of denominational organization to represent the whole body and make apparent its strength. We are made up of individual churches such as the Apostles organized, over whom there is no other authority save that of Christ, the head, and though we be many, we are one body, for that body is the body of Christ.

If any such general consolidation were possible it would produce complexity rather than simplicity, and be likely to cause a repression rather than a quickening of its constituent forces.

While we have to deal with churches as secondary units through which we may work in our plan of organization we must also keep in touch with the individual Christian who is the primary unit. No form of church action can determine the duty of the individual in the amount and direction of his giving without his consent, nor free him from the responsibility of its performance. The duty lies upon his own conscience as he shall answer to God.

In any action which we take this must not be forgotten. The liberty of each soul in Christ and his responsibility alone to him is one of the great truths for which we stand. Let us guard it well, for it is a part of the faith once delivered to the saints.

The report was presented by Secretary Morgan.

I.—FINANCIAL DEPARTMENT.

Although we closed with a nominal debt of \$18,629 69, we regard the year as one of exceptional prosperity. The receipts from legacies for general purposes have been \$78,848 62. Our expenses have been necessarily greater by reason of enlargement of both missionary and educational work. In addition to the amounts available for general purposes, we have added \$3,149 81 to our permanent funds, \$4,558 75 to our conditional funds, \$42 781 74 to our annuity funds, and have spent \$67,775 90 especially contributed for enlarged facilities at our schools.

Contributions have been received from forty-six States and Territories, and from Alaska, Canada, China, Cuba and Mexico. The total receipts for the year from all sources and for all the purposes of the society, both general and special, have been \$614 228 68.

II.—MISSIONARY DEPARTMENT.

Minnesota affords a good illustration of the value of the work of the American Baptist Home Mission Society. Into a small community of about 800 persons, in 1847, came a Baptist woman from Vermont as a school teacher. In the "mud-walled log hovel," used for a school house, she organized a Sunday-school. The next year two other devoted Baptists came from New Hampshire. While a letter of inquiry from the corresponding Secretary of the Society in 1848 was on its way to St. Paul, one from St. Paul concerning the appointment of a missionary was on its way to New York. Subsequent investigation showed that both letters were written the same hour of the same day!

In May, 1849, Rev. John P. Parsons began his work in St. Paul as a missionary of the Society, on a salary of \$600, of which the Society paid \$500. Within eight years the church became self-supporting, and has been a tower of strength in our work in the State, and a blessing to the world. In like manner the Society's aid has been extended to many other fields with similar results.

Thirteen years before there was railroad in the Territory, pioneer missionaries of the Society had traversed nearly the entire inhabited portions of the territory. With the coming of railway lines missionaries were specially commissioned to labor in the new towns that sprang up along their routes, and to establish churches wherever practicable. To about 160 railway towns and cities in Minnesota have laborers been definitely appointed. Timely work like this, all over the West, has resulted in the occupation of about two thousand railway towns and cities by the Society's missionaries, and in the erection therein, by its direct aid, of more than one thousand church edifices.

Here, too, is furnished a beautiful illustration of the variety and success of our work among our foreign populations, and their harmonious relations to each other in one Baptist Convention. In the Baptist fold are Americans, Swedes, Norwegians, Danes and Germans. Of the 255 Baptist churches in the State

about 190 are among the foreign populations, more than one-third of our entire number of 20,784 being Scandinavians, and these principally Swedes. These are a vigorous element in our denominational life.

For twenty-three years the Society has been in harmonious co-operation with the Minnesota Baptist State Convention, one of the most efficient bodies of its kind in all the land. Here was conceived the germinal idea of the plan of co-operation which has been widely adopted, with most beneficent results to our cause throughout the West.

After fifty years the Society felt that the time had arrived for the discontinuance of appropriations, throwing the State wholly on its own resources. By an amicable arrangement a gradual reduction was made annually for a few years, to terminate in 1901. But the new developments in Northern Minnesota, with the manifest inability of the denomination in the State adequately to cultivate that and other fields, have constrained the Society to extend its helping hand a little longer. Nearly every point of importance where a Baptist church exists has been tiled by missionaries of the Society and the Convention, while about one-half of its church edifices have been erected by aid from the church edifice funds. The investment by the Society of more than \$200,000 in Minnesota has been abundantly justified by the results, indicated in part by the present ability of what was once a feeble mission, with vigorous offshoots therefrom, to entertain our great denominational organizations in their annual convocations.

SELF SUPPORT.

It is the settled policy of the Society to encourage mission churches to assume self-support as early as practicable. The period through which help may be extended wisely necessarily depends upon a great variety of circumstances, and each case must be treated, not on general principles, but on its merits. From incomplete statistics which have been gathered it appears that within the last five years churches which have been aided by the Society have become self-supporting, as follows: Connecticut 1, Pennsylvania 2, Illinois 2, Wisconsin 21, Minnesota 28, Iowa 8, Oklahoma 3, Indian Territory 1, Kansas 41, Nebraska 23, South Dakota 10, North Dakota, 7, California 1, Colorado 16, New Mexico 2, East Washington 8, Idaho 1, Oregon 5, West Washington 4, British Columbia 1, making a total of 175. There are doubtless others which have been overlooked. The church at Monterey, in Mexico, is approaching self-support; the First Church of Santiago, Cuba, has voluntarily assumed a portion of the support of its pastor, and Rev. H. P. McCormick reports that already a vigorous young church in Porto Rico meets all its own current expenses.

It should be added that the State Convention of Iowa has become independent, and Wisconsin is about to assume that position. Kansas and Nebraska are both looking forward to reduced appropriations from our treasury.

NEW FIELDS.

New and promising fields present themselves much more rapidly than old ones can be dropped. The tide of Western immigration flowing into Minnesota, Washington, Idaho, into the Territories and in other parts of the West presents the familiar

conditions which have confronted the Society for seventy years, and calls with the same pleading voice for aid in the planting of new interests and the fostering of young Baptist churches. This is pre-eminently still the time of seed sowing and foundation laying, and it is a constant source of regret to your Board that it can not greatly enlarge its Western work. The time is also fully ripe for an advance movement in Mexico. There is imperatively needed a greatly enlarged missionary force, especially a missionary training school for the preparation of native converts for missionary service.

The Italians still continue to come to America in large numbers, and multitudes of them evince an open mind and receptive heart. If the men and money were available it would be possible to-day to establish in promising places among them a score of missionary stations. There is greatly needed a school which can do for young Italian candidates for the ministry what is being done for Germans at Rochester, and the three Scandinavian nationalities at Chicago.

Mission work in cities still presses its claims upon us with increasing emphasis and urgency, but we have been unable for the lack of money to do more than maintain our position in the cities where work has already been begun.

Your Board desires to emphasize the urgent need of enlarged contributions in order that it may greatly extend its missionary work.

MISSIONARY SUMMARY.

The following presents a summary exhibit of the missionary operations of the Society.

The whole number of laborers, missionaries and teachers supported wholly or in part by the Society has been 1,278.

These have been distributed as follows: In New England States, 45; in the Middle and Central States, 75; in the Southern States, 229; in the Western States and Territories, 878; in the Canadian Dominion, 10; in Mexico, 20; in Alaska, 1; in Cuba, 8; in Porto Rico, 9; French missionaries have wrought in 7 States; Scandinavian missionaries in 22 States; German missionaries in 25 States and Canada; colored missionaries in 21 States and Territories.

Among the foreign population there have been 803 missionaries and thirteen teachers; among the colored people, 68 and 210; the Indians, 24 and 80; the Mexicans, 15 and 12; the Cubans, 5 and 1; the Porto Ricans, 7 and 2 respectively; among the Mormons, 4 teachers, and among Americans, 595 missionaries.

The Society aids in the maintenance of 33 schools established for the colored people, the Indians and the Mexicans. There are 7 day schools for the Chinese, and other day schools as follows: One in Utah, 2 in New Mexico, 1 in Cuba, and 2 in Porto Rico; in all, 46.

III.—CHURCH EDIFICE DEPARTMENT.

The amount of money in the gift fund available for the erection of meeting houses during the year was \$25,511.41, which was distributed among 74 different churches, an average of \$344 75 to each church. While this amount is not to be despised, and while it has accomplished a great deal of good, it is nevertheless a very small sum to be distributed over so large a field, and falls very far short of the requirements of the situation. We ought to have not less than \$50,000 a year for this important part of our work, and we most

earnestly invite the attention of our friends to the need of larger gifts for this purpose, especially asking the attention of those contemplating the disposition of their property by will, and urging them to remember this branch of the work.

Contract is about to be let for the erection of a commodious and attractive house of worship at Ponce, Porto Rico; and authority has been given for the purchase of suitable lots in two important outlying stations. Negotiations are in progress for the purchase of mission headquarters in Puerto Principe, Cuba.

The number of churches aided during the year is 80; by gift only, 68; by loan only, 6; by loan and gift, 11.

The total number of grants from the loan fund is 17, and from the gift fund 74.

Dr. Morgan followed his report by a strong speech. He is evidently a rare avis, for he said he welcomed criticism, and he does not insist that persons are "attacking missions" when they find fault with him and his methods.

Dr. Morgan dwelt on the hindrances of the Home Society.

These are enhanced by the migratory nature of our population. The society, from the beginning, has been a pioneer society, and has aimed to keep pace with the progress of the migration of our own people from the East to the West. Our missionaries have been on the frontier, in the mining camps, in the farming districts, at the ends of the railroads, at the places where new communities were formed; and in the midst of all these changing, shifting, moving, vacillating peoples, our missionaries have attempted to do their work; and it was, because of that shifting character of the population, because of that steady movement of the tide westward, a difficult work.

Another difficulty that confronts us is the foreign element that is flowing into this country like a flood. You will hear something of the migration of the nations from other lips. Nothing like it has occurred in the history of the world. We are seeing such movements of peoples as never before has taken place. You and I every day are conscious of a lowering of the standard of American civilization. You and I are seeing the influence of these people upon the Christian Sabbath, upon our habits of eating and drinking, upon our methods of business, upon our politics. We recognize that there is a tremendous element of good in all this, yet the fact remains that to-day the incoming of this great tide that flows upon us—6,000 in two days in New York recently, and this current year will witness 500,000 landed on Ellis Island—I say this fact is such that it confronts us with a peril that beets us as a nation, and it is one of the things that distresses any one engaged in Home Mission work to know how we shall grapple with this great flood and make it helpful and not a hindrance.

And, then, another difficulty with which we are confronted is that not only are our missionaries obliged to meet the ordinary indifference of people to the truth, but to meet organized error, such as Romanism, Mormonism, Christian Science and heathenism.

The negro problem as it presents itself to-day, and as Home Missionary Societies are bound to grapple it, is, I believe, the most dreadful problem that ever was met by any class of people

attempting to do God's service. I have not the time to discuss it. Nine millions are here to stay—before the close of the century to number forty millions—here to influence our domestic life, our economic life, our political life, our religious life. All that enters into our civilization is to be affected by that mass of people.

Another difficulty is the lack of a missionary enthusiasm and of unity where we have a right to expect it. I believe we have a right to expect of the 900,000 Baptists represented here to-day, that live north of the Mason and Dixon's line, that have some connection with these great missionary organizations, that have been fed by pastors from these great seminaries and universities now for fifty years, that have known the work of these societies. I say we have a right to expect that they will sink all minor carping and all croakings of every kind and description, and say, "United we stand for the progress of the gospel in this country."

Dr. Moss' resolution, adopted by the other societies in regard to the committee of fifteen, was adopted without any opposition.

Dr. Morgan presented a request from the Episcopal Convention that a committee should be appointed to secure joint action by the religious bodies of the United States regarding marriage and divorce. The President was empowered to appoint the committee as requested.

SUNDAY.

Sunday morning Dr. A. O. Dixon, of Massachusetts, preached a most powerful and eloquent sermon on Ezekiel 1:1 and 37:1. At night there were two sermons, or addresses, at the missionary mass-meeting.

Dr. J. L. Jackson, of Illinois, would have angered and disgusted Southern Baptists. His subject was, "The Christian's Duty to Humanity," and he took occasion to say, "Is it religious—is it in accord with the highest principles of Christianity—for one to strive to save his own soul?" It certainly is in accord with religion of the highest, and the exhortations of the Lord and the whole tenor of Scriptures. Dr. Jackson to the contrary notwithstanding.

MONDAY.

The greater part of Monday was given up to speeches by negroes and by women. The Home Mission Society is the political end of the anniversaries, and sometimes feels called upon for extensive deliverances of its opinion on things in this country and in others. But this year, the only time it went out of the sphere of its legitimate business, was to send a resolution of congratulation to President Palma, of Cuba. The resolution in itself was entirely unexceptional for a political body to pass.

Dr. Morhouse made one of his eloquent speeches. No matter how often he speaks on the same subject, he always says something fresh in a forcible way. This time he asked the question if we appreciate the problem that confronts us?

Nine-tenths of all foreign immigration comes into the Northern and Western States; a fraction over nine-tenths. Now, consider that we have a population of 78,000,000. Deduct from that 9,000,000 of the colored people. Deduct from that 13,000,000 in

the Southern States, of whites, and it leaves 55,000,000 for the North and the West. And in that 55,000,000 we have a foreign element of 26,000,000. In other words, the native stock to-day is almost matched equally by the foreign stock. And if you put in the children of the second generation, they outnumber us. It is the boast of the Romish hierarchy in Canada that the mothers of the French Canadian population are wrestling from England the fruits of the victory on the Plains of Abraham. Solidly is Quebec becoming French-Canadian, and is rolling down in great tides upon New England. Now, all over the North and West we have a Christian problem for solution, such as no other Christian people ever had. We haven't got to go 8,000 miles any longer to these people. They are coming four, five and six thousand miles to us. And mark this, that the character of the immigration is rapidly changing to-day. Not changing for the better, but for the worse. Magnificent are these men representing the Scandinavian country. Splendid has been the contribution of Germany, on the whole, to our upbuilding. Magnificently these men fought side by side in the great civil war. They are foremost in business and letters, and we welcome them. But do you know that whereas ten years ago only about 84 per cent. of the foreign population came from the southern and eastern portions of Europe, about 69 per cent. is coming from it to-day? Do you know that that population is very largely illiterate, and hence there is a peril that confronts us that has never confronted us before?

The annual literary address was delivered June 4 by Rev. I. E. Barton, Suffolk, Va., of the class of 1896. Subject: "Grindstones and Whetstones." The oration was a grand piece of oratory rarely equalled. By unanimous vote of the house its publication was called for.

COMMENCEMENT EXERCISES OF THE SOUTHWESTERN BAPTIST UNIVERSITY.

The prelude to these exercises began during the last week in May by grand lectures delivered by Dr. A. J. Holt, of Nashville, and Dr. T. T. Eaton, of Louisville, Ky., before the theological students. Dr. Holt's were concerning missions, and Dr. Eaton's were of the Bible. Each did his work sublimely.

While in Jackson Dr. Eaton assisted in the ordination to the full work of the gospel ministry Rev. Thos. Spight, one of the seniors.

The exhibition of the School of Expression on the evening of May 29 was a most delightful affair. Miss Harding, of Paris, Tenn., was the medal winner in the contest. There were four graduates in this school.

Palladian Literary Society had the stage on the evening of the 30th and, as usual, met the great expectations of the grand audience that greeted the fair representatives of the society, namely: Misses Ora McGehee, Mary Grinnett and Edie McMillan, Miss Edie McMillan, of Smithville, Tenn., bore off the prize for this evening.

The School of Law had their annual celebration on the evening of the 31st, and was represented by W. B. Beeson, of Florida; Le Mayne Ellis, of Kansas; W. F. Aradoff, of Tennessee; Charles Butterfield, of Connecticut, and W. U. Key, of Tennessee. The orations were fine, and were delivered with grace, ease and fervor. There were twenty-one graduates in the class. Prof. Poy and R. W. Haynes assisted President Savage in conferring the diplomas.

Sunday, June 1, Rev. O. W. Daniel, of Pine Bluff, Ark., delivered the commencement sermon. The sermon was well

worthy the great occasion, and was very favorably compared with those delivered years ago by Dr. J. P. Boyce, Dr. John A. Broadus, Dr. T. T. Eaton and others. This was followed at the evening hour by Rev. Francis M. Ezeeman, whose effort was well adapted to the members of the J. R. G. Society of Religious Inquiry. Mr. Ezeeman was of the class of 1890, and Mr. Daniel of 1894.

The contest for the J. R. G. award was had Monday morning, June 2. Rev. W. R. Hill, of Humboldt, Tenn., bore off the prize.

Apollonian Literary Society held the 50th celebration on the evening of June 2, represented by S. P. Powell, of Virginia; John W. Holland, of Tennessee; James R. Lawler, of Connecticut; S. E. Tull and O. W. Knight, of Mississippi, and W. S. Fields, of Tennessee. The entertainment was a grand one. Messrs. Tull, Knight and Fields won the medals.

Eaton medal was contested for Tuesday morning. The contestants were W. O. Barham, E. W. Reese and W. R. Hill, of Tennessee, and R. T. Moore, of Kentucky. Mr. Reese wears the medal.

Calliopean Literary Society gave the 55th celebration on the evening of June 3, and was represented by T. W. Muse, of Tennessee; G. A. Neely, of Texas, and M. E. Dodd, E. B. Patton, L. L. Fonville and W. O. Sale, of Tennessee. Neely, Fonville and Sale wear the medals. The entertainment, as usual, was all the friends of the society anticipated.

The annual literary address was delivered June 4 by Rev. I. E. Barton, Suffolk, Va., of the class of 1896. Subject: "Grindstones and Whetstones." The oration was a grand piece of oratory rarely equalled. By unanimous vote of the house its publication was called for.

The Alumni Association had its annual meeting on the afternoon of June 4. Prof. O. S. Young was elected President, and H. O. Irby, Secretary and Treasurer. The society resolved to have a reunion at Humboldt in October next, during the meeting of the State Convention. Rev. R. A. Kimbrough was elected orator, and W. G. Timberlake, Esq., alternate for the meeting, 1908.

Commencement day, June 5, 1902, will ever be a memorable day in the history of the University. The day was one just suited for such an occasion. The audience was crowded but pleasant and good humored, and all had loved ones or favorites on the stage. There were 19 graduates in the Literary Department, 21 in the Law, 28 in the Commercial, 4 in the Music and 4 in the School of Expression.

The class in the Literary Department was on exhibition, and was represented by Misses Fattie Crook, valedictorian; Sarah Dampree, salutatorian; Mattie Belle Oavorthorn, Messrs. J. W. Dickson, E. W. Reese and S. E. Tull.

The essays and orations were of the highest grade, and were delivered to the delight of the great audience. Miss Crook won the Windburne medal for the best prepared and delivered essay, and Mr. Dickson carried off the Strickland medal for the best prepared and delivered oration.

This has been, in many points, the best year in the history of the University. The Trustees said they had the best meeting the Board ever had, the work most satisfactory, and the largest number of graduates. The fac-

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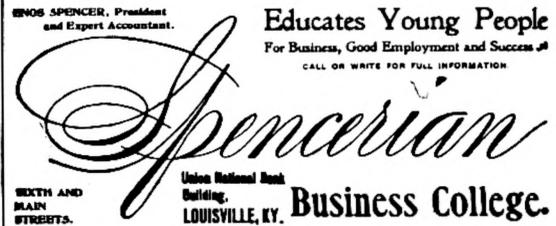
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THE FARM
 CENTURY TRADE STEEL

Quite a number of males changed hands in Coyle county last week.

D. A. Bradley sold to I. C. James a sorrel horse for \$165.—Harrodsburg Herald.

Hood Worthington recently sold to B. F. Sanders, of Harrodsburg, 108 lambs, averaging 78 pounds, at 6c.

Thurmond & Helia bought of J. T. Wallston, of Perryville, 260 bales of timothy hay at 80c.

Farris & Denny, of Danville, recently sold to W. J. Sprankle, of Pennsylvania, a four-year-old driving mare for \$800.

It is said that James McGowan, of Mt. Sterling, received \$10,000 for the bay pacing stallion Oatillon. He is a five-year-old.

Mr. John Jones received last week 207 lambs, averaging 70 pounds, purchased of Mr. Frank W. McKee, of Woodford county, at \$6.10.—Woodford Sun.

M. J. Farris bought last week from Stigall Brothers, of Lincoln county, 25 head of cattle, averaging 760 lbs., at from 4 to 4 1/2c.—Danville Advocate.

On Monday, I. S. Wilson & Bro. bought of John O. Olney, the crop of bluegrass seed raised this year on his big farm, to be gathered by the purchaser. Price \$3,000.—Paris Kautskian.

Richmond Court.—Norris Bros. stock yards reported 135 cattle at their pens, with the market slow and but few good ones offered, not all of which sold. One lot containing 40 head of two-year-olds, weighing 650 pounds, sold at 4c. Cows at from 3 to 3 1/2c.—Richmond Register.

Wise Brothers, of Southville, Ky., sold one 5-year-old mare male, 16 hands high, to a Tennessee party for \$180. They also bought a three-year-old mare male, 16 hands high, at \$150 and another five-year-old mare male, 16 1/2 hands high, at \$125.

The Kentucky Crop Report says fruit shows up badly. Apples are falling off, and will make but 47% of crop with good weather. Peaches are nearly a failure, there being but 25% of a crop. There are some cherries, plums and small fruit, with a fair crop of strawberries.

Joe Frazer has returned from Louisville where he received and shipped for Schwartzschild, Sulzberger Co., 6,000 head of export cattle. They were sold for and cost from \$5.75 to \$6. Hibler Brothers sold to Joe H. Ewalt a red calf for \$200 to Matt Bedford.—Paris Kautskian.

J. T. McGinnis, auctioneer, reports 200 head of cattle on the market, having sold 15 yearlings, common, at \$19 per head; twelve heifers, almost 650 pounds, at \$21 per head; 3 small steer calves at \$10 25 per head; cows from \$25 to \$28 50 each; horses, common plegs, from \$25 to \$40 per head. Sales dull and prices low; little activity shown in the market.—Harrodsburg Democrat.

The latest reports from the tobacco growing districts indicate that the bulk of the dark crop has been pitched, but that only a fair beginning has been made in transplanting the Burley crop. There is a scarcity of plants, particularly in the Burley sections, and the outlook is by no means as favorable as could be desired. The crop will again be late, and its size will largely depend on the weather conditions during the next few weeks.

Subscribers for the Recorder.

CELERY GOING TO SEED.

Every little while somebody comes to me, says T. Greiner in *Farm and Fireside*, with the tale that his celery is running up to seed, and wants to know the reason why. In most cases I find on investigation, that the seed was started very early under glass, say, about February 1. Such plants, if they suffer the least bit of check at any time in their early growth, especially in transplanting to open ground in a somewhat dry time, or in other ways, or by being put into rather poor soil, are very liable to run up to seed rather than to make merchantable stalks. And they will do this even when the seed used was of the very best and most carefully grown.

Celery is a biennial. If we start the plants in the fall, no matter how late, and winter the plants over, they will surely produce seed stalks quite early the next spring. Plants from seed sown under glass in January, almost always, and from seed sown in early February quite often, especially when a check to their growth exercises an influence something like that of wintering, will send up their seed stalks later in the season. All that is easily explained. The problem for us, however, is to discover how to treat celery so as to secure good stalks for the table, rather than seed, in early summer. My way is to wait until nearly March before sowing the seed in flats in the greenhouse, then transplanting to frames or seed bed in open ground, and pushing the plants to thriest growth right along, never giving them a chance to lag even in and through the final transplanting to the celery patch. And beware of blights, too.

HELP OUT THE COWS.

Farmers are more and more understanding the value of a continuous supply of succulent foods for stock, and there is much effort on the part of all the experimental stations to test the value of forage crops, that will tend to prolong the pasturage season. Most of the grasses now in common use are injured by the usual summer drought, and then the pastures are dried up. The value of the cowpeas as an adjunct to the pasture is being recognized, and farmers will do well to study the adaptability of this crop to their localities. Cowpeas may be sown after grain is harvested, and will grow quickly if there is moisture enough to sprout them. The seed bed should be firm. While they may be soon broadcast, yet most farmers prefer drilling them in. If all the tubes are used a fine forage will be secured, though some recommend using every other drill tube. Usually a bushel and a half of seed is sown to an acre.

Oatle or sheep may be turned on them when the peas have reached the blossoming stage. The land on which has grown this crop of cowpeas can be disked once or twice late in August or early in September and sown to rye. It will be best to cross the disk the second time. When rye is intended for fall pasture, there should be not less than two and one-half bushels of seed sown to the acre. It should be kept closely grazed, so that it will not joint, for when it joints its power to produce much pasture or good pasture is destroyed.—*Rural World*.

An authority says: "No one ever yet persuaded the sheep industry intelligently and faithfully for ten years that did not come out at the end far ahead of his starting point financial."

SAVING AND SOWING BLUEGRASS SEED.

We usually harvest bluegrass seed by stripping either by hand or horse power. The former way is tedious and slow, while the horse stripper is rather expensive for the average farmer, who, rather than buy, allows his bluegrass seed to go to waste. Next spring he pays 50 cents to \$1.25 per bushel for seed that he could have easily harvested on his own farm. Then, too, it is usually inferior, probably adulterated, seed that he buys. Not a few recommend sowing 1 1/2 to 2 bushels per acre. So on a large field the farmer's outlay for this one item would be large.

On nearly every farm may be found the proper implements for harvesting bluegrass seed, simply a mower and rake. Select a pasture that is reasonably free from obnoxious weeds that are ripe or nearly so at cutting time. With a sharp mower, set four or five inches high, cut this seed. It may be raked now or left for several days. Stack in some out of the way place and cap with timothy. Sowing may be done any time from September to April. To sow, haul a wagon boxful to the field, gather up an armful of this seed, and scatter evenly over the ground. A little wind will facilitate the distribution. With one or more men on each side of a wagon, sowing in "throughs," many acres can be sown in a day. Sow so that the heads are something like six inches or less apart. It can be easily seen by the straw on the ground whether you are sowing even or thick enough. All that is necessary is a little practice.

The advantages are many in favor of this way of sowing. You sow a head in a place, with a few loose seeds scattered between each head. By sowing a whole head in a place we increase the chance of a stand about twofold, and get a set of sod much sooner. I have had a good stand several times in this way, when stripped or threshed seed failed completely. Another advantage is that you are out for a little labor only. If there are some thin spots in the field on which the seed will be slow to take, a little coating of manure spread over the seed will make a solid growth there before the rest of the field.—*E. W. Jones, in Country Gentleman*.

HAND SEPARATOR.

At the meeting of the Eastern Ontario Dairymen's Association, Professor Dean spoke of the many advantages of hand separators to the private dairymen, as enabling them to get more cream from the milk, make more butter and a better grade of butter. Also they were of advantage where the factory gathered cream and had long hauls, as the cream, being less than the milk, made lighter loads and did not need to be gathered as often. But difficulties had been found in the fact that the majority of the farmers do not keep the separator clean. Then many do not deliver cream more than once or twice a week, and under the conditions of the average farmer it is not easy to keep the cream pure and sweet so long, especially when new cream that has not been properly cooled is added to the old cream. The hand separator has a tendency to increase private dairying, taking supplies away from the factories, and the export trade now demands creamery butter, because it is more uniform in its product.—*Dairy World*.

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Items of Interest.

NEWS FROM THE WORLD OVER.

A cyclone swept a path 100 miles wide and 200 miles long in Illinois on June 10th. The damage to property was \$1,000,000, and quite a number of lives were lost. Three were killed at Merna and forty injured; two were killed and two fatally hurt near...

It was pretty well decided that the Republicans in Pennsylvania would nominate General Brooke for governor. But he attended a dinner given for some English men and made a speech against the Boers. This killed him with the Pennsylvanians and they nominated instead Judge Pennypacker who has been an ardent friend of the Boers. Judge Pennypacker is a man of great ability, high character and spotless reputation.

On the 11th, a disastrous fire occurred in Philadelphia. It began in daytime in a leather hat factory filled with people who gave the alarm promptly, and yet several houses were destroyed, including a Presbyterian church, before the firemen could stop it. Eighty houses in the neighborhood were destroyed and twenty people were injured. It does seem strange that our modern buildings are only tinder boxes that flash up in an instant.

If the action of the courts has indeed broken up the Heel Trust, it is decidedly a thing to be greatly thankful for, not only for the relief that it brings to the people, but also because it gives grounds to believe that the other Trusts may be successfully attacked. But coming surrenders on the part of Trusts are not so unusual as to make us feel confident in rejoicing.

The teamsters employed by the meat packers of Chicago struck for better wages, fewer hours and recognition of their union. There was rioting for several days, and business was much interrupted. The State Board of Arbitration at last brought about a compromise. The demands of the men as regard hours and wages were granted, and they yield on the point of recognition of the union. The great coal strike in the anthracite region has spread to the soft coal miners in West Virginia.

The centennial of West Point Academy was celebrated last week. General John M. Schofield of the class of 1856 made the address, giving the history of West Point. An old Confederate spoke, who was so thoroughly reconstructed, he was far more loyal to the United States than the victor. The occasion was General Miles, head of the army. He spoke for the army, General Dick for the Board of Visitors, and Secretary Root for the administration. President Roosevelt distributed the diplomas.

The Tacon volcano in Guatemala, which borders on Nicaragua, also sends its complaints to Senator Morgan. The steamer Fabra brought the news to the States that the volcano had destroyed half the city of Huehuetenango. An earthquake had destroyed a small town near Guatemala City. If these volcanoes keep on showing Senator Morgan their resentment at his insisting that they are entirely voluntary, it will soon be the only man in the United States to favor the Nicaragua route for the canal.

The people of the United States were humiliated and mortified by the stealing of United States officials in Havana, when we were hoping to show the Cubans what good government was. And now comes another humiliation. F. H. Thurber testified that General Wood gave him money out of the Cuban treasury to be used to effect the legislation of the United States Congress. It was hard enough to face General Wood's enormous bill for champagne which the United States Treasury was called on to pay. But this is worse. The most humiliating thing is that no one believes anything more than a show of punishment will be made in Wood's case.

Senator Hanna made a speech in the Senate favoring the Panama route, and urging the Senators to consider the question of route as sensible business men. He urged the fact that the commission headed by Admiral Walker, who were sent to examine the routes, reported strongly in favor of Panama. He accompanied his speech with a map showing the line of volcanoes in Nicaragua. Two Senators who had favored Nicaragua were convinced by the volcanoes and his business-like speech, and declared their intention of voting for Panama.

The steamer Hadley struck the whaleback steamer Thomas Wilson near the Dutch canal, one going in and the other going out of the canal. The Wilson did not stop a minute after the collision and went down carrying nine men with her. The Hadley swung round in a circle several times and in a few moments it was apparent she was sinking. Life boats reached her in time to rescue her crew and pick up the men from the Wilson who were swimming in the water.

CHURCH NEWS.

Pastor Whittle has resigned at Franklin and Pastor Virgin has resigned at Lagrange. These are good churches and these are good brethren. Bro. Virgin goes to Colorado. We are not informed as to Brother Whittle's plans. We will be sorry to lose them from the state.

OTHER STATES.

The new house of the Roanoke (Ala.) Baptist church, Elder H. O. Risner pastor, will be dedicated next Sunday. Secretary R. J. Williamson will preach the sermon.

Evangelist T. T. Martin reports a good meeting at Pine Bluff, Ark., where he is aiding Pastor O. W. Daniel. "Many are turning to the Lord."

A meeting of great interest closed at Edgerton, Mo., in which there were 18 additions, 13 by baptism. Bro. Thos. Potter, pastor at Morris Hill church, Ray county, Mo., held a meeting in his church, he doing the preaching, in which 13 happy souls were buried with Christ in baptism, and the membership greatly revived.

The new meeting house at Newtown, Mo., has been set apart to the worship of God, Elder O. E. Newman preached the dedicatory sermon.

HISTORY OF BURK'S BRANCH CHURCH.

Pastor J. G. Robillard, of Burk's Branch church, Shelby county, Ky., in a meeting at our office and kindly presented us a copy of "The History of the Church, containing also pictures of all who have served the church as pastor. The present membership is about 175; the Sunday-school has more than 100 scholars in six months, since Bro. Robillard became pastor, and he has received 45 members into the fellowship of the church. He was called for half time, and now they have called him for all his time. The industrial progress along denominational lines. The church has had a noble history, and may its future be even greater than its glorious past. The Centennial Address was delivered by Rev. J. M. Weaver, D. D., of Louisville.

DEDICATION.

In a note from Pastor H. O. Risner, at Roanoke, Ala., we learn that the elegant new house of worship will be dedicated next Sunday, June 22nd. Dr. Williamson, Secretary of our Foreign Mission Board, will preach the sermon. The building cost \$30,000. The friends of Bro. Risner all over Kentucky, his native state, congratulate him upon his success in Alabama. From his record in Kentucky, we expect great things of him wherever he labors. The kind invitation to deliver an address in connection with the dedication is highly appreciated by the writer, who greatly regrets that a previous engagement prevents his compliance with the request.

THE LAST APPEAL FROM WILLIAMSBURG.

Brother, I lack \$1,500 of the \$30,000 I must raise to meet Mr. Roake's offer of \$7,500. I have only ten days left—July 1st is my limit. Will you not send me a check or note, payable in the future, to help me in this last hard pull? Subscriptions must reach me before July 1st, next.

Pastor M. B. Adams and Pastor W. J. Mahoney exchange pulpits for a month beginning last Sunday. This is a good idea, and we wonder such things are not done oftener.

DEAR BROTHERS:—I confers the degree of D.D. on Brothers J. N. Hall and Thmas Johnson, of Boston. Yours, G. W. FERRYMAN. Paducah, June 10, 1903.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old fresh on the bush. I want the Customers to get from me the best and see the difference. Good peaches perfectly fresh and clean almost ready to eat. I have also a large quantity of peaches, grapes and peaches. I will send you a sample of fruit and full directions to get the berries, grapes and peaches. This is only the actual cost of the fruit, postage, etc. FRANCES CLARY, St. Louis, Mo.

LONDON, KY., TWENTY YEARS AGO AND NOW.

Then there was but one church with a building, as I now remember. Now there are four churches with nice buildings. There were only few Baptists, but we had no organization. I secured a deed for a building from Bro. C. Jones, about half of the lot on which his residence stood. The location was not the best, and the church was built on another lot, one of the best locations in the town. Under the pastorate of Bro. McGarity the church has prospered, and he has also established a school that matriculated last year close to 300 students. The Methodists have a flourishing school with the care of the General Association with the average attendance; but with more than double the attendance on such occasions they entertained about 500 messengers and visitors. This speaks eloquently for old-fashioned Kentucky hospitality. There is not a more religious or orderly community in our State. There are no doubts some unworthy citizens in some parts of the mountains, but not as many, in my judgment, as we find in some other parts of Kentucky. It only takes one member to bring reproach on a good family, and it only requires a few outlaws to cast reproach on a community. London is a model town and community, and we are proud of our ability to care for our people. If any expected to see men loaded down with Winchester rifles and pistols they were disappointed. It is true that specimens of all kinds of fire arms, ancient and modern, may be seen as anywhere in Kentucky. I only takes one member to bring reproach on a good family, and it only requires a few outlaws to cast reproach on a community. London is a model town and community, and we are proud of our ability to care for our people. If any expected to see men loaded down with Winchester rifles and pistols they were disappointed. It is true that specimens of all kinds of fire arms, ancient and modern, may be seen as anywhere in Kentucky. I only takes one member to bring reproach on a good family, and it only requires a few outlaws to cast reproach on a community. London is a model town and community, and we are proud of our ability to care for our people. If any expected to see men loaded down with Winchester rifles and pistols they were disappointed. It is true that specimens of all kinds of fire arms, ancient and modern, may be seen as anywhere in Kentucky.

The population is about one thousand, and often double this were expressed of our ability to care for our people. If any expected to see men loaded down with Winchester rifles and pistols they were disappointed. It is true that specimens of all kinds of fire arms, ancient and modern, may be seen as anywhere in Kentucky. I only takes one member to bring reproach on a good family, and it only requires a few outlaws to cast reproach on a community. London is a model town and community, and we are proud of our ability to care for our people. If any expected to see men loaded down with Winchester rifles and pistols they were disappointed. It is true that specimens of all kinds of fire arms, ancient and modern, may be seen as anywhere in Kentucky.

During the Bible School held at Jackson, Tenn., five of our young brethren were ordained by the First Baptist church and Highland Ave. Baptist church. The two pastors, respectively, Oscar Haywood and Ross Moore, called the presbytery together May 29th, and the presbytery examined the candidates all together. The presbytery was composed of the following brethren: Oscar Haywood, Ross Moore, David Hoyle, T. T. Eaton, G. M. Savage, W. E. Hunter, Jr., of Early, E. W. Reese, J. W. Dickens and S. E. Tull. The candidates for ordination were: Thomas Spight, Jr., of the First church, C. W. Stumph, J. Y. Brooks, F. F. Medling and A. H. Mahaffey, of Highland Avenue. Dr. Hoyle was elected president of the presbytery, and S. E. Tull, secretary. Dr. Savage questioned the candidates in regard to their conversion. Bro. Haywood in regard to their call to the ministry, and Dr. Moore in regard to their fitness in the doctrine. To all questions the candidates gave very satisfactory answers. Brother Spight was ordained Wednesday night, May 30, at the First Baptist church. Dr. Eaton preached the sermon. Bro. Stumph, Brooks, Medling and Mahaffey were ordained the following night at Highland Avenue, and Dr. Savage preached the sermon. All these young brethren are full of promise, and are such as the Lord needs in his great vineyard. Since graduating Bro. Spight has gone to Oregon to accept a pastorate there.

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FIVE ORDAINED.

Extra good export steers, 1,200 lbs and up - 10 250 00 Light shipping, 1,200 to 1,500 lbs. - 5 000 00 Best butchers - 5 000 00 Fair to good butchers - 4 000 00 Common to medium butchers - 3 750 00 Thin, rough steers, poor cows and calves - 1 750 00 Good to extra cows - 4 500 00 Common to medium cows - 4 000 00 Freshers - 4 000 00 Butchers - 3 000 00 Bulls - 3 750 00 Veal Calves - 6 000 00 Mixed cows - Chicks - 25 000 00 Fair to good - 15 000 00

HOOPS.

Choice packing and butchers, 20 to 25 lbs. - 7 100 00 Fair to good packing, 20 to 25 lbs. - 7 000 00 Good to extra light, 25 to 30 lbs. - 5 750 00 Fair steers, 25 to 30 lbs. - 5 100 00 Fair, 20 to 25 lbs. - 4 750 00 Rough, 20 to 25 lbs. - 5 000 00

S. E. TULL, Sec.

SEA SHELLS—START A COLLECTION. I would by mail, full size, with engraving variety of each for 50 cents. Send stamp. Shell for mail order. Send stamp. For beginners, with full. Agents Wanted. J. F. FOWELL, Washington, Ill.

For several years the advertisements of the Head Cycle Company have appeared in the Western Recorder. Every year the business of this company grows larger and larger. Last year we sold through our agents all over the world year. The Head Cycle Company is now manufacturing a new and better bicycle than ever before, and is always ready in the spring and summer to send you a new one. If you are interested in this new bicycle, please write to the Head Cycle Company, care of the Western Recorder, and we will send you a full and complete description of the new bicycle, and will send you a full and complete description of the new bicycle, and will send you a full and complete description of the new bicycle.

Subscribers, Attention!

We frequently receive letters from our subscribers, complaining that credits do not appear on their papers. Those in the office at Louisville are not to blame.

Some friends who collect for us, for one reason or another, neglect to remit promptly, and this causes reflections on us. When we write, as we do, that we have not received the money, and inquire when and to whom they paid, that causes reflections on such agents.

If friends who collect for us do not remit on receipt of money, it will be appreciated as a favor if subscribers will send their subscriptions by check or money order direct to the Western Recorder office.

We also suggest that receipts be required of all who collect for us, and if credit does not appear on label of paper within two weeks, we be notified to whom money has been paid, and what amount.

The observance of the above will be greatly appreciated. W. P. HARVEY.

EXTRAVAGANCE IS ITS OWN DESTROYER—ZERO.

THE MARKETS.

WHEAT.

Report for week ending June 14. Extra good export steers, 1,200 lbs and up - 10 250 00 Light shipping, 1,200 to 1,500 lbs. - 5 000 00 Best butchers - 5 000 00 Fair to good butchers - 4 000 00 Common to medium butchers - 3 750 00 Thin, rough steers, poor cows and calves - 1 750 00 Good to extra cows - 4 500 00 Common to medium cows - 4 000 00 Freshers - 4 000 00 Butchers - 3 000 00 Bulls - 3 750 00 Veal Calves - 6 000 00 Mixed cows - Chicks - 25 000 00 Fair to good - 15 000 00

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SOMETHING WRONG WITH YOUR WATCH. Train never have about of time, so the trouble is with you—with your watch. We do fine watch repairing. We have been for 44 years. Send your watch to us for inspection and estimate. ESTABLISHED 1859. C. F. BARNES & CO. Watchmakers and Silversmiths, 204-206 W. Market St., LOUISVILLE, KY.

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

LEAF TOBACCO.

Report for week ending June 14.

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

REJECTIONS.

Table with columns for Rejections, 1902, 1901, 1900. Rows for Rejections this week, Percentage of rejections to auction sales, Rejections Jan 1 to date 20.

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BULLY—1000 CROP.

Table with columns for Truck, Green, or mixed, 4 to 600, 4 to 600, 4 to 600. Rows for Truck, green, or mixed, 4 to 600, 4 to 600, 4 to 600.

BARK—1000 CROP.

Table with columns for Truck, green, mixed, 4 to 600, 4 to 600, 4 to 600. Rows for Truck, green, mixed, 4 to 600, 4 to 600, 4 to 600.

W. H. McKNIGHT, SONS & Co. Carpet Sales. Rugs, Mattings, Linoleums, Lace Curtains and Draperies. We conduct a CARPET and UPHOLSTERY HOUSE, COMPARING FAVORABLY with the first houses of this country. Our goods are marked at a price that cannot be lowered by any one and still supply the same qualities and styles. The completeness of our various stocks is a matter of pride to ourselves and a source of profit to our customers. We respectfully solicit a continuation of your patronage.