

WESTERN RECORDER

Faith, Hope and Love, these three.

78th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 30, 1903.

NUMBER 22.

The Baptists in the Reign of Henry VIII

BY JOHN T. CHRISTIAN.

King Henry VIII. (1509-1547), came to the English throne under the most favorable circumstances. He was young, cultivated, brilliant and endowed with all of those social and mental qualities which sent a thrill to the heart of the nation and inspired the most sanguine hopes for the future of the nation. "This most serene king," wrote the Venetian ambassador, "is not only very expert in arms of great valour and most excellent in personal endowments, but is likewise so gifted and adorned with mental accomplishments of every sort, that we believe him to have few equals in the world. He speaks English, French, Latin; understands Italian well; plays on almost every instrument; sings, and composes fairly; is prudent and sage, and free from every vice." (Turner, Henry VIII., ch. i.)

He was heir to both roses and had no competitor to the throne. The thrones of the greatest countries of the world were occupied by young men: Charles of Germany and of the New World; Francis of France; and Henry of England. All of these were in hearty sympathy with the Church of Rome, and each had the honor and enthusiastic support of his own people.

Henry VIII. had a most splendid coronation. His father had left him ample means, and on that occasion, he was able fully to gratify his love of display. He married his deceased brother's wife, Catherine of Spain, after a solemn repudiation of the lawfulness of the former contract. This was the beginning of all of his troubles, and the occasion for endless disputes and ultimately the separation of the English Church from Rome.

A French bishop first awakened doubt in the mind of the king by asking in regard to the legitimacy of his daughter Mary. But Wolsey, who had not received from the king the support in his efforts to secure the papacy that he had expected was really the occasion for the separation. "Of this trouble," said the Queen, "I only may thank you, my Lord Cardinal of York, for because I have wondered at your high pride and vain glory, and abhor your voluptuous life, and little regard your presumptuous power and tyranny, therefore of malice you have kindled this fire, and set this matter abroad, and in especial for the great malice you bear to my nephew, the Emperor." (Froude, vol. 1, p. 101.)

This feud led to the total separation of the English Church from Rome; but as bitterly as Henry VIII. hated the papist party, after he had broken with Rome, it was not long before he revealed a still more bitter hatred of the Baptists, both at home and abroad. But neither threats nor cajolery prevented the spread of Baptist opinions. Like the Israelites in Egypt, "the more they were afflicted, the more they grew."

BAPTISTS IN ENGLAND FROM THE TIMES OF THE APOSTLES.

There are some writers who trace the Baptists of the times of Henry VIII. in England, to the apostolic period. It may be interesting to note the opinion of some of these writers who are not Baptists.

W. Carlos Martyn, an eminent Pedobaptist historian, traces their opinions to the Lollards. He says of them: "The Anabaptists are an innocent and evan-

gelical sect, had long been the most hated and hunted of reformers. Not a nation in Europe but that had anathematized them. Their distinctive tenet was the denial of baptism to infants. They were indeed often charged with holding various dangerous doctrines, but their peculiar idea of baptism was of itself sufficient to bring upon them previous punishment. The Anabaptists were among the earliest dissenters. The disciples of their creed were found among the Lollards as well as among the martyrs of the English Reformation." (Martyn, A History of the English Puritans, p. 166. New York, 1866.)

Robert Barclay, a Quaker, says: "As we shall afterwards show, the rise of the Anabaptists took place long prior to the foundation of the Church of England, and there are also reasons for believing that on the Continent of Europe, small hidden societies, who have held many of the opinions of the Anabaptists, have existed from the times of the Apostles. In the sense of the direct transmission of divine truth and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than the Roman Church." (Barclay, Inner Life of the Religious Societies, p. 12.)

W. J. E. Bennett, a ritualistic Episcopalian, says: "The historian Lingard tells us there were a sect of fanatics who infested the north of Germany, called Puritans; Usher calls them Waldenses; Spelman, Paulician (the same as Waldenses). They gathered ground and spread over all England. They rejected all Romish ceremonies, denied the authority of the Pope, and more particularly refused to baptize infants. Thirty of them were put to death for their heretical doctrines near Oxford, but the remainder still held on to their opinions in private until the time of Henry II. and the historian, Collier, tells us that wherever the heresy prevailed, the churches were either scandalously neglected or pulled down and infants left unbaptized." (Bennett, The Unity of the Church Broken, vol. 2, p. 15.)

BAPTIST TESTIMONY.

Three historians, not Baptists, have been permitted to express an opinion, now three Baptist historians shall be permitted to speak.

The first is Thomas Crosby. He says: "It may be expected, and I did intend, that this volume should have contained all I at first proposed to the public. But since my publication of the former volume, I have had such materials communicated to me that I could not in justice to the communicators omit them, without incurring the just censure of a partial historian. Besides it having been objected to me that a more early account of the English Baptists might be obtained: it gave a new turn to my thoughts, and put me upon considering the state and condition of the Christian religion, from the first plantation of the Gospel in England. Now in this enquiry, so much has occurred to me as carrying with it more than a probability that the first English Christians were Baptists. I could not, therefore, pass over so material a fact in their favor; and now because it cannot be placed where it properly belongs I have fixed it by way of preface to this Second Volume.

"This great prophet John, had an immediate commission from heaven, before he entered upon the actual administra-

tion of his office. And as the English Baptists adhere closely to this principle, that John the Baptist was by divine command, the first commissioned to preach the gospel, and baptize by immersion, those that received it; and that this practice has been ever since maintained and continued in the world to this present day; so it may not be improper to consider the state of religion in this kingdom: it being agreed on all hands that the plantation of the gospel here was very early, even in the Apostles' days." (Crosby, History Baptists, vol. 2, preface.)

Evans says: "Dissidents from the popular church in the early ages, compelled to leave it from the growing corruption of its doctrines and morals, were found everywhere. Men of apostolic life and doctrine contended for the simplicity of the church and the liberty of Christ's flock in the midst of great dangers. What the pen failed to do, the sword of the magistrate effected. The Novatians and Donatists, and others that followed, are examples. They contended for the independence of the church; they exalted the Divine Word as the only standard of faith; they maintained the essential purity of the church, and the necessity of a holy life springing from a renewed heart. Extinguished by the sword, not by the Spirit—their churches broken and scattered—after years of patient suffering from the dominant sect, the seed which they had scattered sprang up in other lands. Truth never dies. Its vitality is imperishable. In the wild waste and fastnesses of the mountains of the Alps, a succession of able and intrepid men taught the same great principles in opposition to a corrupt and schismatic state church, which distinguished modern English Non-conformists; and many of them taught those peculiar views of Christian ordinances which are special to us Baptists." (Evans, History of Early English Baptists, vol. 1, pp. 1, 2.)

Adam Taylor says: "But we may be permitted to state a few facts, which will prove, that, in all ages of the church, there have been Baptists, who have heartily joined with the first Baptist, John, in pointing sinners to 'the Lamb of God, which taketh away the sin of the world.'" (Taylor, History of the English General Baptists, vol. 1, p. 2.)

These Crosby, Evans and Taylor, are the most weighty historians, who have written on English Baptist history. They are reinforced by three eminent historians, not Baptists, who have investigated the history of the Baptist people. So far as we know every English Baptist historian takes the same position. These all affirm that there were English Baptists in every age since the Apostles. Whatever may be our own preconceived opinions the testimony of these historians, who have given the matter an unbiased investigation is worthy of more than a passing opinion.

Chicago, Ill.

THEY who imagine that self-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions (which will come one time or other), to foresee them without amazement, enlightening the mind, sanctifying the will and making us to alight those baubles which others so eagerly contend for.—Sacra Privata.

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Out of the "errors" that higher critics have charged against the Bible was that which prophesied the capture of Tyre by Nebuchadnezzar and that he besieged the city and failed to take it. Now the Bible has dug up a tablet on which is the account that Tyre recognized Nebuchadnezzar as king. It is in the form of a contract acknowledging him.

Dr. Ross, pastor of a Methodist church in Ottawa, adopted a "gown" for his members. His members protested and their protest to the District Conference, which ordered him to quit wearing it. He appealed, we suppose, to the General Conference and they sustained the District Conference. The Methodist members refused to submit to the imposition of their preacher, are to be congratulated on their faithfulness and their

London Chronicle, in speaking of "christening" of a ship, says: "The water as a symbol is almost universal among the churches. There are modes of application. There is dipping which is 'baptism,' a word derived from a common Greek word; and sprinkling or 'christening.' But only the Congregational churches, who almost invariably hear of the meaning of the 'rite of baptism.' In fact it is not 'baptism' at all, it is 'christening.' Except among the Baptists the rite of baptism is not, we believe observed in any English sect."

There has been much said in the English papers in regard to the physical degeneration of the race as shown by the percentage of recruits for the army who are rejected on account of physical disability. A correspondent of the London Daily News, writing upon the subject, says: "Will you allow me to express the opinion that one great cause of physical degeneration is that English men rapidly losing their day of rest, and in our history when the pressure and rush of daily life makes the Sabbath day absolutely necessary for health and recuperation?"

A precinct of London whose religious was the last taken was Brompton. In this there are only four Baptist churches. In three the women outnumber the men. There are eight Methodist churches and in all of them the men outnumber the women. But in all the precincts as in all the precincts previously mentioned, the children outnumbered men in the morning. And there were a large attendance of children at

History of the Revised Version-- Other Neglected Testimony.

BY PROF. GLANVILLE TERRELL, M.A.

III.

In my last article I noted only the manuscripts...

There remains yet to be considered three other kinds of highly valuable material...

This is the Lectorian, or volume containing the Gospels or Epistles appointed to be read in the churches throughout the year...

GENERAL AND THE CLASSIFICATION OF MANUSCRIPTS.

The principle of classifying manuscripts by families, or what is known as the genealogical method, was first definitely propounded in 1734...

He aimed to throw all extant manuscripts into families, tribes and nations; and to lay the basis of knowledge of the comparative value of the documents.

These principles, thus tentatively sketched by Lachmann, were afterwards worked out with great industry, patience and candor by the eminent scholar, Griesbach, whose name Westcott and Hort prefer to generate above that of all other textual critics of the New Testament...

When all our manuscripts have been examined they are found to fall into three great groups, or families, which are habitually designated in agreement with one another, and opposed to certain other groups and versions. The great Uncials, Alexandrian and Ephraem's, described above, and the great mass of the Minors and Cursive, and the Peshito Syriac Version, forming a great majority of all extant manuscripts. Another group, which we shall designate by much smaller numbers, but eminent point of age, includes the great Vatican and Sinaitic Uncials, several other Uncials of the first century, and a few Cursive, and the Coptic Versions. A third group, which we may call D, is represented by the Codex, several other Uncials, a few of the Old Syriac and Old Latin Versions.

In general the above is true. After the manuscripts have been assigned to their proper families, then comes the still more difficult question of deciding between the families.

How are we to judge between these rival groups so as to know to which to give the preference? The answer is, "By the evidence of the Fathers, whose quotations enable us to locate these groups approximately both in time and space. The key to Hort's whole theory lies in the proposition that no reading strictly belonging to the A family is found in any Father before Chrysostom" (born 350). From Chrysostom onwards, this type of text becomes frequent; until it also monopolizes the Cursive, and (in a somewhat corrupted form) provides our Received Text. The first text Hort called Syrian, and on account of the lateness of its origin, Syrian is for him a term of reproach. The B type of text is found pre-eminently in Origen (born 180), Clement of Alexandria and Eusebius. This is important when we remember that in the extant works of Origen alone almost the entire New Testament is quoted. Hort calls this the Neutral Text. The D type of text is found in all the Fathers before the end of the third century, especially in Justin Martyr, Tatian, Irenaeus, Tertullian, and Cyrillus. This is called by Hort the Western text. Between these three families Hort does not hesitate to decide emphatically in favor of B, or the so-called Neutral text, represented by the Sinaitic and Vatican manuscripts, universally acknowledged to be the oldest and best.

THE GREAT QUESTION IN THE REVISERS' COMMITTEE.

Here lay the great contest in the Revision Committee; which should be preferred? Should it be the A type of text, represented by the great mass of manuscript authority, by the Received Text, by the great King James Version of 1611, endeared to thousands by centuries of usage? or should it be the B type, represented by the older, but comparatively few, manuscripts? Both sides had fair hearing. Both Westcott and Hort were on the Contest in Revision, and therefore, had opportunity to support their views; the other side was ably championed by Dr. Scrivener, a member of the Committee, and one of the greatest Biblical scholars and textual critics of the age. Westcott and Hort seem to have carried the day completely. There is not a page of the Revised Version but bears the impress of their influence, and its text is practically that of Westcott and Hort. It may differ from the latter in a few details, but "the principle of the rejection of authorities of the A type underlies it, and the greatest respect is manifested for the evidence of the Sinaitic and Vatican Codices, especially the latter." The departure from the Received Text is complete.

As was to be expected, the Revised Version and Westcott and Hort were severely attacked in many quarters, notably by Dea Burgen and Scrivener. Burgen was a very great scholar, and a still greater controversialist. He made the most savage onslaught upon them. Scrivener was more temperate, and it is but fair to say that his opposition moderated more and more up to his death. "Is it likely," says Burgen, "is it in any way credible, that we can be warranted in rejecting the authority of a manuscript of 1400 years of witness, in favor of the testimony borne by (suppose) ten?" "What," asks Mr. Miller, "would an editor of Sophocles do under such circumstances?" The answer is easy. He would do precisely as Hort and the majority of editors have done. There are extant about 104 manuscripts of Sophocles; yet the text is based almost entirely on one, the Pithococcus. It is agreed by scholars that if this manuscript had been preserved, and all the rest lost, the text of Juvenal would not have suffered materially; whereas, if the latter had been preserved, and the rest lost, the text would have been irreparably injured. Of the hundreds of manuscripts extant of Virgil, the text rests on seven of the best, while the rest are almost totally disregarded. It is the same with all the other authors wherever the manuscripts are numerous.

In fact, when we condemn the modern editors of the New Testament, from Lachmann to Hort, for their preference of a few generally early manuscripts and versions to the great mass of late authorities, we are impugning the universally accepted principles of textual criticism. Modern scientific criticism has universally shown that recourse must be had to a select group of select authorities, generally those of earliest date. The Pithococcus manuscript of Juvenal, the Laurentian of Aeschylus, Sophocles and Aristotle's Editions, the Paris manuscript of Plato's Republic, and of Demosthenes, the Urbina of Isocrates, enjoy a pre-eminence over all other authorities in their respective spheres, which even Hort would hardly claim for the Vatican Codex. This fact cannot be insisted on too strongly, for it is the rallying cry of Burgen, Miller and their followers; and what they persist in regarding as a paradox is in fact a commonplace of textual criticism.

So far, then, as the central point of Hort's theory is concerned, namely, the secondary nature of the Traditional Text, it has stood the test of twenty years' criticism, and is now taken for granted by most scholars. The discoveries which have been made since the theory was put forth, such as the Sinaitic Syriac Version and the D-Alexandrian, have fallen into line precisely as Hort would have predicted, and have supplied a most valuable test, because one which Hort could not have reckoned upon when writing his Introduction. The more the evidence as to the earliest texts of the New Testament is examined (and much has been done in this direction in the last twenty years), the more certain does it appear that the type of text to which we are accustomed

did not come into existence until the fourth century.

THE DIVISIONS OF THE TEXT.

Another very great improvement of the Revised Version over the Old remains yet to be mentioned: this is the rational division of the text into paragraphs instead of cutting it up into detached verses. While this must be acknowledged as an improvement, I believe it has been one of the greatest hindrances to the general acceptance of the Revised Version. There are many people who can hardly persuade themselves that they are reading the Bible when they fail to see the single verses. The division of our text into verses first appeared in the fourth edition of Stephanus in 1551, and was intended for use with the Concordance which he was preparing. The work is said to have been done by him while on a horseback journey from Paris to Lyons. It has been truly characterized as a "Triste lumen nec posthac extinguendum," "a gloomy light never afterwards capable of being extinguished." For my own part, I believe it to be a most fruitful source of error and of a greater obstruction to the sense and reasonable interpretation of the Scriptures than all other sources combined. Each verse stands alone as if an entirety, it is robbed of connection with the context which should govern its meaning, and hence have sprung many a pernicious doctrine and absurd denomination.

History teaches that there is nothing in which a people is so conservative as in matters of religion: this is well, and it may be a long time before we can expect the masses to give up their Old Version, but surely we ought to expect better things of our ministers, who are supposed to be the guides of the people, and who should use the best sources available for the edification of their subject. My experience teaches me that it is only in rare instances that you hear the Revised Version read in our pulpits, and that, too, in spite of the fact that whole passages in block in the Old Version rest on but poor authority, and that there are even very considerable portions of whole verses not found in any of the nearly four thousand surviving Greek manuscripts. This may cause some cherished sermon to be thrown into the waste-basket, but let us put up with the inconvenience and courageously turn our faces to the light, even if it prove somewhat strong to our eyes accustomed to the darkness. Those who may as a matter of literature delight in the cadences and sonorous periods of the Old Version, may continue to enjoy it, but keep it in your closets, do not read it in public. Read Dr. Brown's commentary on Matthew, follow this great and learned man.

I am done. I have endeavored to show the superiority of the Revised Version to the Old, and to give the solid grounds upon which the superiority rests; if even a few of my readers be persuaded I shall feel amply rewarded. I have tried their patience, but it is a subject of which I am exceedingly full, about which I am very much in earnest. I have had to omit, or barely mention, the names of some of the most eminent scholars connected with the New Testament, Griesbach, Lachmann, Tischendorf, Tregelles, men without whose labors the work of Hort would have been impossible. If the guiding hand of Providence ever discernible in the affairs of this world, it seems to be here. The almost simultaneous discovery of the Sinaitic manuscript, the access to the great treasure of the Vatican, and the raising up of a man like Hort, whose genius and untiring industry have brought order out of chaos and restored to us, in all human probability, the New Testament as read by the Fathers in the second century. Let us be thankful and profit by it.

[These able and scholarly articles of Professor Terrell are written from the schoolmaster's rather than the popular standpoint, and naturally. No intelligent man will deny that the Revised Version is more accurate to the original text than is the Received Version; neither will any intelligent man deny that the latter is more vigorous English than the former. God's truth should be put into as vigorous English as possible. And inasmuch as all the changes combined do not change a single doctrine in the slightest particular, no error is fostered by holding to the use of the Common Version. Prof. Terrell does not speak of the American Revision, which is greatly superior in all respects to the Revised (i. e. Canterbury) Version. We hope our preachers will continue to use the Common Version in their pulpits, and the people will use it in their devotions, but that they will have at hand the American Revision, for Bible study.—Ed.]

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain and never a night with two hours' unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake at night, not sleeping, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest voice that can fall on a man's ear is that of his mother.—Yes, though I walk through the valley of the shadow of death, I fear no evil. Thy rod and thy staff they comfort me! Sweet mother! May your child rise up some day and bear a like testimony for you!—John McNeill.

TRULY it has been said, a loving heart is the beginning of all knowledge.—Carlyle.



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

MAGAZINES.

The May Century will have four full-page reproductions in color of water-color drawings by Arthur Schneider, the American artist, who was instructor and intimate companion of the Sultan of Morocco from November, 1900, to March, 1902. The drawings show the Sultan and his minister of war watching the royal fireworks in the palace grounds, the Sultan leaving Morocco in state for camp, and a portrait from life of Morocco's ruler. Mr. Schneider's story of his unique experience in Morocco will be illustrated further from numerous sketches in black and white.

A leading feature of Good Housekeeping for May is a sketch of John Burroughs, the naturalist. Prof. Amy Bernard, of Smith College, a native of Italy, writes of a scientific visit with Marconi, her sketch being accompanied by illustrations from her own photographs. The first of a series of illustrated sketches of the home life of governors is devoted to Governor Bates, of Massachusetts. Carolyn Wells contributes "An Epicurean Alphabet" in rhyme, and Madeline Bridges a humorous sketch. Two articles devoted particularly to health counter, respectively, Eggless Food, as Exemplified by the Cookery of the Hebrews, and "The Danger from Uneaten Vegetables." Ten cents a copy, one dollar a year. The Phelps Publishing Co., Springfield, Mass., New York and Chicago.

A SERVANT OF JESUS CHRIST.

We put our names with our titles, if we have any, at the end of our letters. But among ancient and Oriental nations the writer began with the announcement of himself. Hence, in Rom. 1:1, we read: "Paul, a servant of Jesus Christ." That was the title by which he wished to be known, and to commend himself "to all that be in Rome, beloved of God." In the margin of the Revised Version we have "bond-servant" instead of servant. But the Greek word, which is doulos, ought to be translated "slave." Servants are hired, but slaves are owned. Servants can change their masters, but a slave is bound to serve for life. The Roman master had the right to torture his slave, and even to put him to death. The bondman had no rights: He was the absolute property of his owner, as absolutely as his horse.

Now, this is a beautiful idea of his and our relation to Jesus Christ, save that we submit freely and from love, whereas the Roman slave submitted from compulsion and fear. But the obedience is to be as complete, as unquestioning in the one case as in the other. We become, gladly and gratefully, the slaves of our divine Lord. We delight to do his will, as he delighted to do that of his heavenly Father. This servitude is not inconsistent with, but is the pledge and fruiting of "the glorious liberty of the sons of God." When we become by faith the servants of God, we are emancipated thereby from all other slavery; we are free from the despotism of sin.

Oh, what a change would pass over the church, if all its members realized, as Paul did, the entire subjection of the believer to the will of his Lord! What luminous clarity, what peace and joy, would be in laboring for the conversion of the world! Once, in 1840, when I was traveling in the South, I found a feeble old negro sitting by the wayside. I stopped to talk with him. I said: "How are you going to live now since you can't work any longer?" "That is massa's business," he replied; "he owns me, and he is bound to take care of me." And the poor fellow, who I afterwards learned belonged to a rich and kind-hearted man, was really happier than if he had been free. And so it should be with us. In poverty, sickness and the feebleness of age, we should be able to say: "I am the Lord's, and he is bound to take care of me." Fidelity and faith are the conditions of usefulness and happiness.—C. E. B., in Herald and Presbyterian.

WELL-ROUNDEDNESS is the highest genius and versatility will be the most valuable virtue in these conflicting times. It is important to know everything about something, and in that sense to be a specialist, "somebody in particular," but it is quite as well at the same time to know much about many things. Otherwise the specialist is in constant danger of being an intellectual Pharisee, who above all Pharisees is the most despicable. This busy age will not halt long enough to heed the pessimist's plaint and the little man's lament. It is not good enough, make it better and do not content yourself with whining because it is bad.—Selected.

THE men who get most out of God's great hours are they who get something out of every hour.—British Weekly.

**Sunday-School
Lesson**

SUNDAY, MAY 10.

THE PLOT AGAINST PAUL.

Acts 23:12-22.

Motto Text.—"The Lord stood by him and said he of good cheer."
—Acts 23:11.

Paul had been arrested and had a trial before the Sanhedrim, as is related in the first part of the chapter. That night his Lord had appeared to him and cheered him. Two of the bravest men the world has ever known were Joshua and Paul, and to them God said more than once, "Be brave." Three times in which his Lord appeared to Paul to encourage and strengthen him are given in the Scriptures, once at Corinth (Acts 18:9, 10), once on the sea (Acts 27:24), and this time in Jerusalem.

"And when it was day."—The day after his vision, probably a very early hour in the morning is intended. "Certain of the Jews banded together and bound themselves under a curse."—Invoked God's wrath upon themselves if they failed to carry out the purpose for which they had bound themselves. If they ate or drank before they killed Paul, they invoked the damnation of their souls. As they did not kill him, I wonder if one of them killed himself by starvation?

"And there were more than forty which made this conspiracy."—The large number encouraged the individuals to confidence that they would succeed in killing Paul. But the larger the number in a conspiracy the greater the probability that the secret will not be kept and the object frustrated.

"And they came to the chief priests and the elders."—That is, to the Sanhedrim, the council of seventy which ruled the Jews, subject to the general supervision of the Roman governor. These were the great men of Israel who had themselves accessories to assassination. It shows what blinded fanaticism will do. Instead of being horrified at the thought of a cowardly murder, they persuaded themselves they were doing God service (John 16:2). Jewish fanatics have always been the fiercest of fanatics.

"Now therefore ye, with the council."—It is evident that all the council were not informed of the plot. It is thought the conspirators went to the Sadducees who were especially bitter, while the Pharisees had taken Paul's side in the meeting of the Sanhedrim held the day before. The Pharisees, knowing nothing of the conspiracy, would agree readily enough to join in asking the chief captain to have Paul brought before them again. And Lysias would not think of refusing a reasonable request from the Sanhedrim. They were to kill him on his way from the barracks to the council chamber. They could do this easily, the Romans suspecting nothing; and after Paul was dead Lysias would do nothing. The Roman officers had strict orders not to offend the turbulent, fierce province which gave the emperors so much trouble. If it could be avoided without endangering Roman authority,

Spring Medicine

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

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

The plot was well laid and seemed sure of success. But the Lord Jesus had promised Paul that he should preach in Rome, and the whole human race banded together could not have killed him now.

"And when Paul's sister's son heard of their lying in wait."—This is the only mention which is made of Paul's sister or of her son. Paul had kinsfolk in Rome (Rom. 16:7, 11). "He went and entered into the castle and told Paul."—This shows that Paul's friends were allowed to visit him in prison while in Jerusalem as they were afterwards in Caesarea. "Then Paul called one of the centurions into him."—The Roman centurions appear in a most favorable light in the New Testament. And Paul was a manly man of winning personality, who won the hearts of the Roman officers when they were brought into contact with him. Rome was terribly corrupt, and its nobles a disgrace to the race, but the old Roman virtues of the better days of the Republic linger among the soldiery. And this was due to the stern Roman discipline.

"Bring this young man to the chief captain for he has a certain thing to tell him."—Paul had the promise of his Lord that he should escape from his enemies in Jerusalem and reach Rome. Yet he did not neglect to do all he could to guard his safety. This is the difference between an Antinomian and a Calvinist. The Calvinist knows that God has decreed means as well as ends, and he does not neglect his duties. The time was short, for the next morning early Paul would be called for by the council. The centurion complied with the prisoner's request and carried the young man immediately to Lysias. In the short time in which he had been among them Paul had impressed the officers with such a high opinion of his character that they were ready to grant his request without questioning.

"Then the chief captain took him by the hand, and went with him aside privately."—"Seeing, perhaps, that he was nervous and flustered, both from the peril to which he was subjecting himself by revealing this secret—since suspicion would naturally fall on him—and also by finding himself in the presence of the most powerful person in Jerusalem, the military delegate of the dreaded procurator." The kindly familiarity of the chief captain in taking him by the hand must have greatly en-

couraged him to hope that his uncle's life would be saved.

"The Jews have agreed to desire that thou shouldst bring down Paul to-morrow into the council."—This shows that the chief priests and elders entered into the plot, which was not told us in verse 15, but only the request of the conspirators that they would do so. "But do not thou yield unto them."—Which he would certainly have done had it not been for this warning. "For there lie in wait for him more than forty men which have bound themselves with an oath that they will neither eat nor drink till they have killed him."—The oath would show Lysias how desperate and determined the Jews were.

"Tell no man that thou hast showed these things unto me."—Secrecy was necessary for the safety of the young man's life, as they would have killed him beyond question. It was necessary also for Paul's safety, and to avoid having the Jews make a complaint to the emperor against Lysias.

The chief captain acted promptly. The centurions were ordered to get a large force ready, and to start at nine o'clock in the night. And thus the wrath of man worked out God's purpose to have Paul preach in Rome.

SOUTHERN BAPTIST CONVENTION.

The Convention will assemble in the meeting house of the First Baptist church. A tabernacle which seats 3,000 has been provided for the night meetings, and all other meetings if the Convention so desires.

A regular Reception Committee will meet all trains to direct people to their place of entertainment.

A Committee on Information will be at the place of meeting to render service to all.

By registering with the Committee on Registration in front of the De Soto Hotel, you can get a book containing map of Savannah, also map of the surrounding country, with places of special interest and directions how to reach them.

See that your baggage checks are turned over only to the Committee on Baggage on your arrival at Savannah. They will give you claim checks and see that your baggage is promptly delivered.

There will be a Post Office in the Basement of the First Baptist church. Order your mail care of Baptist Convention if you wish to get it at the Convention Post Office.

Carriages and hansom cabs will carry you anywhere in the city for 25 cents.

JOHN D. JORDAN,
Savannah, Ga., April 21, 1903.

NOTA BENE.

Not in years have we received so many anonymous articles, poems, news items, &c., as we have in the last four weeks. Again we call attention to the fact that newspapers never publish anything unless the name of the writer accompanies it. The names will be kept secret if the writer's desire it, but the editor must know them. Remember, brethren, that everything sent for the paper without the name of the writer goes into the waste basket without being read.

There are two ways of looking at affliction—one is to see the sorrow; the other is to see through the sorrow as through a lens and behold the blessing that radiates from it on the other side.—Anon.

CHURCH.

In reply to a telegram from Pastor O'Halloran, of Cienfuegos, I took the train Monday morning for that place, reaching there at 7 p. m.

At 7:30 I attended a great temperance meeting held at the Baptist church. The house was packed to its utmost, and many were turned away for lack of room. The music, speeches and recitations would have done credit to many of our city churches in the United States.

After having satisfactorily arranged some difficulties that were puzzling Pastor O'Halloran, we took the train to Ranchuelo, thirty miles away, at 3 Tuesday afternoon. The youngest Baptist church in Cuba was organized at Ranchuelo last February. Bro. O'Halloran, of Cienfuegos, preaches for them on Tuesday nights. At night I preached to a very large congregation, house and street full, order good, interest deep. Five believers were received for baptism, and two were buried with Christ in holy baptism. A gentleman who was recently converted and baptized has donated a corner lot on the main street for a church building, and they expect to build and have their house ready by Christmas.

On Wednesday morning, by special request of Pastor A. U. Cabrera, I went to Santa Clara to assist the pastor in some matters. On Thursday night I preached to a large congregation. Three accessions to the church. Pastor Cabrera buried in baptism two young men who had previously joined the church. After the baptizing, the Lord's Supper was celebrated. It was indeed a most impressive and solemn service. One of the novel features of the service was that at the close of the Supper, the congregation arose and sang hymns as they went out. The hymn closed as the last of the congregation went out at the door. I never saw it on that fashion before, but the effect was very fine, not only on those who were in the house, but on the throng that stood silent and motionless in the street till the last of the worshippers were out and the door closed.

On Friday morning I took the train back to Havana, reaching here at 6 o'clock, so tired from an all-day's run over a rough railroad in a third-class coach that I could scarcely drag my long, lean, bony body to my boarding house. But nevertheless, I had to get ready for church services. Forty-two Cubans and fifteen Americans, notwithstanding the heavy rain, just at church time, were present. As I looked into the faces of that band of consecrated Christians, all feeling of weariness disappeared, and for a little while I felt as if I had been transported to the third heavens. It was good to be there. I read the fifteenth chapter of John in both languages, and made a short talk in both, after which five believers were received into the fellowship of Calvary church for baptism. Four who had been previously received were baptized. We have now twenty-five believers awaiting baptism, which will be attended to next Sunday morning or Friday night.

From all over the field inspiring news comes, good congregations, deep interest, frequent conversions and baptisms.

I thank God that the day has dawned in Cuba. That the glorious light of the Gospel of Jesus

Christ is penetrating all the dark places of this goodly island. Baptists have done much for Cuba, they should do more. We have better opportunities than any other denomination in the island, for we have a larger and more intelligent native ministry than any other, and our ideas of soul freedom, are appreciated by the liberty-loving Cuban. Let us take advantage of these opportunities and press our work as we have never done before. We desire to open at least fourteen new mission stations in the near future, but it will take money to do so. Brethren, we beg you for Christ's sake help, help now, for to-day is the day of salvation for Cuba.

Yours in the Gospel bonds,
C. D. DANIEL,
Prado 67, Havana, Cuba.

The bitter cries and rebellious questionings which we send up to heaven are never answered at the time we utter them. Smearing under our pain and loss, we challenge God to show us why he has done this thing. We accuse him of favoritism and partiality. "Why only is my child taken and my heart made a waste place, while my neighbor is untouched of sorrow?" To such cries, deep and bitter as they are, no answer at the time, is given us. Ten years sometimes pass before the answers to our little questions rise up out of our own hearts and justify the ways of God to men. But even when the pain is kept and the cry of anguish and despair most bitter, even then there comes to us the voice of the Spirit: "If I will that your neighbor do not suffer as you do, when you do, what is that to the Follow thou Me." Thank God for that. Thank God that the darkest night is broken by the light of stars, that in the worst of circumstances, in the heaviest griefs and darkest sorrows, there is the clear ray—the ray of duty. Thank God that there and there is work to be done, children to be educated, the needy to be clothed and fed, the sick to be healed.—Rev. F. A. Gilmore.

FROM BRAZIL.

Our congregations here in city are gradually getting larger and even now on Sunday night our hall is pretty well filled, probably three times as many more stand in the entrance, the sidewalks and in the street and listen with considerable attention. It is quite difficult to rent a suitable hall for work. If we had a little money we should buy a piece of suitable ground and erect a temporary hall that would accommodate several hundred persons. A most desirable location is a suitable piece of ground for I believe I shall live to see a strong Baptist center, and Baptist churches scattering throughout this extensive city. To this end I am working praying, and hope to give many years of toil. The Lord fills me with hope and joy.

Fraternally,
J. E. Hamilton,
Caixa Postal n. 361, Para, Brazil,
April 7, 1903.

It is well enough to have thoughts, but indispensable have a good tongue. Good sentiments are useless unless provoke generous deeds. Thoughts for the widow and orphan are in vain unless their troubles are relieved.—George Lorimer.



A Tablespoonful of Pearline to a gallon of water. That's enough to do everything, even the very coarsest and heaviest washing or cleaning. Most soap uses too much.

PEARLINE. There's no soap even if you used a pack-
age to a gallon. But it's ex-
traordinary-wasteful. Pearline
without waste. Is the
cheapest thing you can wash
with. Pearline 700

Saves at every point

HALF A MIND.

BY SENEX SMITH.

"Uncle Senex, I've half a mind to be a Christian." So said a neighbor's boy to me one day after our minister had made an earnest appeal to the impenitent. I looked at the young man, as I can imagine that the Saviour looked at the young ruler who came running to him to learn the secret of eternal life, and said to him: "If that's how you feel, John, I beg of you don't do it."

"Why not?"
"I will tell you why. The other half of your mind that did not come into the resolve would give you a great deal of trouble. You would be a miserable, stumbling Christian at best. James says, in his general Epistle: 'A double-minded man is unstable in all his ways.' He does not mean, of course, a man of two minds—with twice as much intellect as other men—but one whose mind is divided—half of it working in one direction, and half in another. Such a man is not worth much to himself, or to any cause that he espouses. He is lukewarm. God tells us in Rev. 3:17, what he thinks of that kind of people. He is disgusted with them. He likes bold unbelievers better than half-hearted, nominal Christians. There are too many such in all of our churches to-day. They are like the soldiers in our late war who had not strength and grit enough for the service. They were all along in hospitals as their ailments advanced. They not only added nothing to the strength of the army, but were an incubus upon it. Our recruiting officers could not tell who would be true soldiers beforehand. But God can. He reads the heart, and if it is not all surrendered to him, he won't have any of it."

"I watched a bird, the other day, that was trying to fly with one broken wing. It was only half a bird. But, instead of winging half way up into the sky, it could only flutter along the ground. Like that bird are some people whom I meet once in a quarter at the communion table. They come there sad and discouraged. They have been trying to fly with one wing, while the other is bound to the earth, or paralyzed by the love of pleasure or gain. I don't want you to join the invalid corps in the army of the Lord, and therefore I advise you not to enlist until you can give your whole mind, and heart and soul, your property and your life, to Him who died for

us. Suppose that you should go to a young lady, and say, 'I've half a mind to ask you to be my wife, and if you accept my offer, my wife will give us half of the dining-room, half of the kitchen, as that

we can go to housekeeping.' Do you think that any girl who had half a grain of self-respect would say yes? And yet this is the kind of offer you are thinking about making to the Lord."—Journal Messenger.

MURRAY, KY.
It was my pleasure to spend several days last week at Murray, county seat of Calaway, in West Kentucky. It was a missionary meeting held with Pastor Harvey Boyce Taylor's church. The meeting was well attended, and the discussions were able and helpful. Brother Taylor has kindly promised to furnish a report of the proceedings for the Western Recorder. Brother Taylor took charge as pastor five years ago, after he graduated at our Southern Baptist Theological Seminary, having before he entered the Seminary graduated at Bethel College. He had less than one hundred members; now he has, including forty members in a mission, in all 310 members. Then they worshipped in a frame building that was sold for \$200, on condition it was moved by the church to another part of the town. Now they have a nice new house of worship that cost about \$7,500, and it is all paid for.

While there I enjoyed the hospitality, in company with Secretary Bow, of Brother and Sister B. McElrath. Dined with Pastor Taylor, and also at the home of Brother Ryan, whose house was my home during the meeting of the General Association at Murray, 1901. Brother Taylor is one of the best preachers and pastors in the South, and many have been the attempts to move him to other fields, but he is as devoted to the saints in Murray as they evidently are to him. W. P. H.

PROGRAMME.
Programme for the Ministers and members of the Gasper River Association. Meeting to be held at the Rochester Baptist church, Rochester, Ky., May 29th, 30th and 31st.
I. Will God answer prayer; if so, who should pray?—G. W. Pendley, R. G. Brown.
II. The true basis of Christian unity.—J. R. Jenkins, J. H. Newman.
III. Explanation of Daniel 2: 44.—A. B. Gardner, H. C. Hudnal.
IV. Some of the hindrances of the spread of the Gospel.—F. G. Jones, I. B. Sturtet.
V. Christian experience and call to the ministry, related by the brethren.
VI. The evils of useless habits.—E. L. Howerton, Volney Gardner.
VII. Why can't Baptists consistently invite other denominations to their communion?—J. W. Gill, B. S. Stuart.
VIII. What should be the attitude of the church toward Higher Criticism?—W. W. Williams, G. W. Milam.
IX. The Bible doctrine of Regeneration.—J. E. Gardner, W. Y. Clardy.
X. Sermon for criticism.—J. P. Taylor, J. J. Goodman.
XI. Explanation of 1st John 5:7-8.—E. J. Regan, J. P. Taylor.
XII. How the mourners bench proved a blessing in revival work?—J. J. Goodman, P. M. Knight.
XIII. Do saints go immediately to heaven when they die?—O. L. Ware, Taylor Garrett.
Committee on themes: J. E.

Gardner, J. R. Jenkins, W. W. Williams.
Brethren, come and let us make this a successful meeting.
W. W. WILLIAMS,
Pastor.

DEAR RECORDER:
The reminiscence of Eld. V. E. Kirtley calls to my mind a like case in the year 1855, in which Elders Strother-Cook and David Bruner were the preachers. They were holding a meeting at a stand near Dixville, Mercer county, Ky., and it was a hard place—so hard that the whisky-seller gave two men whisky to drink, then armed them, one with a pistol and the other with a bowie knife, to come to the stand and drive the preachers away, but they did not succeed.

The weather was very dry and we were expecting a drouth like 1854, and during the meeting it was proposed to pray "this evening and to-morrow for rain, and at the afternoon service next day Cook was to preach. The day was hot and sultry till noon—no clouds or any sign of rain. Before his sermon he prayed very earnestly for showers of divine blessing, and also that the Lord would not punish the dumb brute with thirst and for want of grass if he saw fit to punish His people, but according to His mercy send refreshing showers on the thirsty land, and refreshing showers of divine grace on His people;" and before he was done praying there was loud thundering in the West, and when he got up to announce his text he said that we would have rain, and I am satisfied that he did not talk fifteen minutes till he told the congregation to seek shelter. The nearest was about one-half mile, and I don't think that any one got to shelter without getting wet, and we had the shower for the thirsty land and a shower of divine grace. At the close of the meeting there were 28 additions by experience and baptism, and a creek nearby that had been nearly dry furnished the water of suitable depth, and David Bruner did the baptizing, and the members were added to Deep Creek church.

That meeting was the beginning of better times in that neighborhood, but the writer and one more is all that remain of the number; the others have passed away, and we, too, will soon leave the shores of time.
SINRAD.

PROGRAMME.

A MANUAL OF CHRISTIAN ANTIQUITIES.
BY REV. J. E. RIDDLE, M. A., OXFORD.
London, 1837. Pages 829-31.

"Of Baptism.
1. Various names of Baptism.
2. Persons Baptized.
3. Ministers of Baptism.
4. Terms of Baptism.
5. Places of Baptism.
6. Mode and form of Baptism.
a. Immersion.
b. Trine Immersion.
c. Single Immersion.
7. Form of words at Baptism.
a. Immersion or dipping.
"There is no doubt that, the mode of administering baptism in the early church was by immersion, or plunging the whole body of the person baptized under water.

The supposition that the practice of immersion was abandoned as soon as infant baptism became prevalent, is founded on a mistake. Infant baptism had become

general in the sixth century; but the practice of immersion continued until the thirteenth or fourteenth, and in fact has never been formally or entirely renounced.
2d. Aspersions or sprinkling. In the Western churches although immersion was never renounced by any statute or canon, yet the practice, aspersions or sprinkling was generally substituted for it, after the lapse of several centuries; and it is agreed by all parties in those communions that this particular in the administration of baptism does not effect the validity of the sacrament. This point, however, is strongly contested by the Greek church, which not only retains the primitive practice of immersion, but maintains that it is essential to the Nature of true and efficient baptism, nor will it consent to receive into its communion any persons who have been otherwise

baptized, unless they first submit to a baptism by immersion. The Western churches (for the most part) practice aspersions, but allow immersion. The Greek church practices immersion but will not allow aspersions."
Pages 461-2-3.
Toronto, Can. E. O. WHITE.
DEAR RECORDER:
The Mt. Sterling church has recently sustained a serious loss in the death of two noble women, Mrs. Mary McClelland and Mrs. Elizabeth Donohue. The latter was eighty-two years old and had read the Recorder from its beginning. She was known far and wide for her godliness and benevolence. She was a large contributor to all Baptist religious and educational enterprises in the state.
W. J. BOLLS.
April 25, 1901.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.

To Prove What Swamp-Root, the Great Kidney Remedy Will do for YOU, Every Reader of Louisville Western Recorder May Have a Sample Bottle Sent Free by Mail.

"Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.
Your other organs may need attention—but your kidneys most, because they do most and need attention first.
If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.
14 West 117th St., New York City.
DEAR SIR: Oct. 15th, 1901.
"I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a seven guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results."
With many thanks to you, I remain,
Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid dis-

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WHY ART THOU BORROWFUL?

BY FREDERICK W. FABER.

Why art thou sorrowful, servant of God? And what is this dullness that hangs o'er thee now?

Sing the praises of Jesus, and sing them aloud, And the song shall dispel the dark cloud from thy brow.

For is there a thought in the wide world so sweet, As that God has cared for us, had as we are,

That he thinks of us, plans for us, stoops to entreat,

And follow us, wander we ever so far? Then how can the heart e'er be drooping or sad,

Which God hath so touched with the light of his grace?

Can the child have a doubt, who but lately hath laid

Himself to repose in his Father's embrace?

And is it not wonderful, servant of God, That he should have honored us so with his love?

That the sorrows of earth should but shorten the road,

Which leads to himself and the mansions above?

Oh, then, when the spirit of darkness comes down,

With clouds and uncertainties into thy heart,

One look to thy Saviour, one thought of thy crown,

And the tempest is over, the shadows depart.

That God hath once whispered a word in thine ear,

Or sent thee from heaven one sorrow for sin,

Is enough, for a life, both to banish all fear,

And to turn into peace all the troubles within. —Exchange.

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Is enough, for a life, both to banish all fear,

And to turn into peace all the troubles within. —Exchange.

and the abelacheta, and all the other things that he had captured in the war; he would have said that God gave them into his hand, and he would take good care to preserve them. Among worldlings, Jacob would be regarded as a much more sensible man than either his grandfather Abraham, or his father Isaac; but when you come to weigh him in the balance of the sanctuary, although he was a great and good man, and a man of such force of character that he is reproduced in his descendants, even to the present generation, yet, for all that, the weakness of his character lay in the human strength of that character—his power to plot and plan makes him appear as a much smaller and feebler man, in the eyes of those who can judge spiritually, than Abraham his forefather was.

I suppose Jacob's bargaining faculty came from his mother, and she had it from her brother Laban; and Laban, with his nigardly, screwing ways, was enough to infect the whole family. Rebekah, in that artful plot, by which she deceived her blind old husband, and taught her son to rob his elder brother of his father's blessing, showed the same vein was in her, and that she belonged to that plotting, scheming stock; and the mother's character was strongly manifested in her son Jacob. Hence it is that you find him getting into all manner of troubles. Abraham had his trials, and one great supreme trial; but, as a summary of his life, it is written, "The Lord had blessed Abraham in all things;" and everybody feels that Abraham's life was a most desirable one. It is such a life that we might any of us wish to live; but Jacob's life is not a desirable one. At one time, he is bargaining with his famished brother about a mess of red pottage—a transaction which we cannot approve. Then, afterwards, we find him joining with his mother in deceiving his poor old father. It is noteworthy that he, who had deceived his father Isaac, was himself deceived by his uncle Laban. Such conduct is generally repaid in our own bosoms, and we get back for ourselves what we thought we had given away to others. Jacob's own summary of his life, as he gave it to Pharaoh, was, "Few and evil have the days of the years of my life been," so full were they of sorrow and trial. I may say of him as was said of many of David's mighty men, "Nevertheless, he attained not unto the first three." There he stands; accepted and blest, for he was a man of faith; but the very strength of his character, as I have already reminded you, was the proof of its weakness, and caused him many sorrows.

Our text introduces Jacob to us just before that memorable night by the brook Jabbok. He was expecting his brother Esau to come, with a troop of four hundred men, perhaps to slaughter the whole company. The patriarch's state of mind is a mixture of fear and faith. He doubts, yet he believes; he has much distrust, yet he does confide in God, at least to some extent. As two hosts met him, so he himself was the representative of two hosts. Solomon says, in the Canticles, "What will ye see in the Shulamite? As it were the company of two armies;" so was it with Jacob. There were both nature and grace, belief and unbelief, fear and faith battling together in his soul. What a picture he is of many of us, in whom a perpetual warfare is being waged between the law of grace and the law that is by nature in our members—between the heavenly principle, that cannot die, and cannot sin, and the old nature which is ever struggling for the mastery, and making us often cry out, "O wretched man that I am! who shall deliver me from the body of this death?"

I. I am going, first, to speak about Jacob's fear, as he had it mentioned in our text: "I fear him lest he will come and smite me, and the mother with the children." My first observation is, that Jacob, in his fear, is not to be held up as an example to us. He is not to be commended for thus fearing Esau, neither are we to imitate him in this respect. My next remark will, perhaps, seem strange to you, but I ask you to weigh it well, and consider it carefully. There is a great deal that Christians feel which they never ought to feel; there are a great many things which Christians do which they never ought to do; and there are many places into which Christians come into which they never ought to come. It was so with the ancient believers, and especially with Jacob. His experience is the experience of a good man, but it is not in all respects, the experience that a good man ought to have. Why should he have been filled with fear at the prospect of meeting his brother? There was no necessity for it; his grandfather Abraham would not have had any such fear, and if Jacob had possessed more grace, he would not have said, concerning Esau, "I fear him." He knew that God had given him the blessing which Esau despised; again and again had the Lord appeared to him, and he must have known that he was blessed in a way that Esau was not. Why, then, should he fear his brother? Should the elect of God be afraid of one who has neither part nor lot in the matter? Should he not rather feel that the son of the King of kings must not fear the child of Satan—the heir of wrath? The friends of the wicked Haman said to him, "If Mordecai be the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." So, well may Mordecai stand upright in the king's gate, and never bow his head before Haman. Why should he fear and tremble ever though Haman hath the ear of the king? Mordecai hath the ear of the King of kings; so he need not be afraid of anything Haman can do. Jacob's fear was wrong, first, because it followed immediately after a great deliverance. He had left his father-in-law, Laban, in great haste—he had stolen away by night, and Laban had hurried after him. Encumbered as Jacob was with so numerous a company, which included so many young children and so much cattle, he had to move very slowly, and Laban soon overtook him. He was boiling over with rage when he started, and meant to do desperate things; but God interposed, and made him put the sword into the scabbard; so that, instead of there being any slaughter, there was as kindly a state of feeling between the two as could be expected under the circumstances. After God had preserved his servant Jacob from the wrath of Laban, it is strange that he should have been afraid of Esau. He has been delivered once, cannot he expect to be delivered again? He has just been rescued from one peril, yet he trembles in the prospect of another.

Do you know anybody who ever acted in that way? If you do not, I do. I know where he lives; I will not say that I live with him, but I will confess with sorrow, that I have sometimes been that very person. Have you also been one of the same sort of persons? If so, I will not say what I think of you; but I will say of myself: "How foolish I am to act thus! How basely am I acting towards my Lord!" He who has been with us hitherto, never changes; what he has done once, he will do again. Is his arm shortened, or his eye blinded, or his heart turned to stone? Nay; then, surely, we ought to have learned by experience to trust in God, even as Jacob ought to have learned from his experience, so fresh in his memory, and trusted the Lord concerning Esau as he had delivered him from the wrath of Laban.

Another thing that tended to make Jacob's fear unreasonable was that, just before, the angels of God had met him. The chapter from which our text is taken tells us, in its opening verse, that "Jacob went on his way, and the angels of God met him." Messengers from the eternal throne came to salute God's favorite; and, I suppose, to escort him back to

the land that was given to his fathers by a covenant that could not be broken. The patriarch was attended, before and behind, or on the right and on the left, by two companies of angels, yet he says, "I fear Esau." Even in the society of those who must have borne a perfume of heaven upon their wings—standing in the midst of immortal spirits whose faces must have reflected the glory of their Lord and Master, Jacob says, "I fear Esau." Again I ask—Did you ever know anybody act in such a fashion as this? Perhaps you say, "I never saw any angels." No, but you have, by faith, seen the Angel of the covenant, the Lord Jesus Christ, and you have had most intimate intercourse with him. At his table, how often has he revealed himself to us in the breaking of bread! And in the reading and hearing of his Word, how often has he been set before us as our Heavenly Bridegroom, the Beloved of our soul! And, sometimes, when we have been quite alone, the bright light of his presence has surprised us, and our hearts have burned within us while he has communed with us. Well, then, it has been very shameful on our part if, afterwards, we have feared Esau, or have been afraid of some anticipated trouble, or fearful because of bodily pain, or, perhaps, put out of temper by some trifling matter in the household which should have been altogether beneath our notice as companions of the Lord of the angels. The Lord's mercy upon his servants, and forgive our unbelieving fear, for which we will not pretend to make any excuse!

Note, concerning Jacob's fear, that it probably arose out of the recollections of his old sins. Old sins, like old sores, are very apt to break out again. The very mention of the name of Esau brought up before his mind the day when his mother cooked the "two good kids of the goats," and took his brother's goodly raiment, and put it on Jacob, and put the skins of the kids upon his hands and his neck, that he might deceive his father into the belief that he was his "very son Esau." Jacob remembered all that, and felt that Esau had good reasons to be angry, for he had supplanted him twice, and done him grievous wrong. He was afraid of Esau on the principle that "conscience doth make cowards of us all." A sin may be forgiven by God; yet, for all that, its sting may be felt by you fifty years afterwards; just as, perhaps, some of you may have had a bone broken in your boyhood, and had it very well set, sometimes, before bad weather, you feel a twinge that reminds you that that bone was once broken. Thus it was with Jacob; that old bone began to creak, and to threaten that bad weather was coming on. If he had dealt fairly and justly with Esau, and left the Lord to settle that matter of the birthright as he had always intended to give it—if he had left God to arrange everything in his own way, and had not been so overwise, like his clever, scheming mother, he would not have been so afraid to meet Esau as he now was.

There is this which is commendable to be said about Jacob's fear—it led him

to prayer. What was he doing when he said of his brother Esau, "I fear him?" O brethren and sisters, if you ever do the same thing, mind that you get to the same place where Jacob was, and say, as he said it, to his God. It is ill to say it at all; but if it is said, it is well to say it to the Lord. Go to him with whatever troubles you have, and unburden your souls at the mercy-seat. If there be any suspicion of mistrust in your mind or heart, dark and black though the thought may be, yet go and tell him all. He knows all about it, for he reads your heart; yet go to him, and ask him to cleanse it all away. Go, and tell our doubts to our fellow-creatures, is like spreading an infectious disease; it does not often bring us any comfort, but it frequently causes others to have more distrust who had quite enough of their own before. We ought not to be slack in prayer, for we are ready enough to tell our neighbors about our trials and troubles, though they cannot help us.

Note, also, that Jacob's fear led him to take a review of his life. That was a good thing. "I am not worthy," said he to the Lord, "of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for now I am become two hands." It is a blessed thing, sometimes, to look back upon our past history, in order to revive our confidence in God at the present time. It never does to rely upon the past, and to say, "God favored me at such-and-such a time, and, therefore, I am his." No, you need never say, as you cannot live on the merits of your past; you cannot stand on past mercy alone; yet, as I have before reminded you, you may have how the bargemen on the canal push backward to send the boat forward, you may push backward with your penance in order to send the boat of your life forward in new confidence to God.

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I do not speak for myself alone when I say that, if we will review our life from the first day until now, we shall be again surprised at the wonderful lovingkindness of the Lord towards Jacob speaks to the Lord "of all mercies, and all the truth, which thou hast shewed unto thy servant." If anybody could have foretold, twenty years ago, to some of you, that you would be in such a good position as you are now in, you would have been with delight at the prospect; yet, perhaps, you are not now happy in the possession of it; and if you could foresee all the mercy which God has strewn in your pathway you would be jumped for joy; yet you do not for joy now as you look back upon it is not that wrong? Oh, when I think of what the Lord has done for me personally, I reckon that I should be very chief of sinners if I should distrust him against my own soul.

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... brother or sister in Jesus—
 ... like a gloomy cloud,
 ... father'd thick, and thunder'
 ... your soul has always stood,
 ... brightness, oh how, good!"
 ... why should any of us ever say,
 ... have me at last in trouble to
 ... friends, think of the places
 ... which the Lord brought some of
 ... It is not so very long ago since
 ... living in sin—perhaps in the
 ... forms of sin—without hope and
 ... God in the world. Had you
 ... you then were, where would you
 ... been? Yet now you are numbered
 ... the Lord's children, and you have
 ... much of his love, and been high-
 ... loved by him. I charge you, by the
 ... mercy which you have re-
 ... let these present fears, that now
 ... you, be driven from your bosom.
 ... But I must not say any more
 ... of Jacob's fear, or I shall have
 ... be speaking about his faith. Yet
 ... really been speaking about it
 ... I have been talking concerning
 ... Jacob's faith was based upon
 ... promise. He mentioned his fear
 ... and then he turned to the Lord,
 ... "Thou saidst, I will surely do
 ... "Oh, what a hold he had of
 ... "Thou saidst." Thou canst not
 ... "Thou saidst, I will surely do these
 ... Thou canst not go back from thy
 ... and "thou saidst, I will surely do
 ... "He seems to hold God to
 ... men hold their, fellow-men to
 ... which they have given. There
 ... that he can see in which he
 ... God seems to be doing, not
 ... be quite still; yet Jacob re-
 ... him of his promise, "Thou saidst,
 ... promise is sufficient for Jacob with-
 ... any act or deed as yet. "Thou
 ... thou saidst, I will surely do these
 ... also remind you that this was
 ... Jacob said when he began to pray,
 ... turn to his prayer, you will see
 ... began by saying, "O God of my
 ... Abraham; and God of my father
 ... to the Lord who saidst unto me,
 ... that is the beginning of his
 ... and the finishing of it is, "And
 ... saidst." That should always be
 ... the beginning and the ending of
 ... You must never go beyond
 ... promises. If he has said anything,
 ... enough for you; but do not ex-
 ... that your whims and fancies will
 ... You must begin your
 ... by saying to God, "Thou saidst,
 ... when you do that, the weakest saint
 ... may plead so as to prevail.
 ... never get a stronger plea than
 ... own promise. You can never
 ... how that will more effectually
 ... nail than this, "Thou saidst,
 ... O brethren, I sorely
 ... how to put this matter before you
 ... because if God says a thing,
 ... there among us who shall dare
 ... him the lie? If it was years ago
 ... said it—if it is an old promise,
 ... the oldest book of the Old Testa-
 ...—yet there is no such thing as
 ... God; one day is with him as a
 ... thousand years, and a thousand years
 ... and the promise is just as good
 ... had made it at this very mo-
 ... if you could hear God speak now,
 ... would not doubt him, would you?
 ... did he at any time utter this
 ... Then it standeth fast for
 ... he has never spoken in secret
 ... change what he has said in pub-
 ... every promise of God is sure to
 ... get their trust in him.
 ... faith rested, in its beginning
 ... upon the promise of God;
 ... the basis of it, and this alone.
 ... that this is the foundation
 ... confidence for time and for
 ... If you can, is it not a basis

worth resting upon, a foundation fit to build upon? Is there any supposable weight which this rock cannot sustain? Is there any imaginable trouble which may not be endured while God's great solemn promise stands forever fast? The Lord bless you, dear friends, and especially bless any of you who have not yet believed in his Son, Jesus Christ! Oh, that they could see the sinfulness of doubting the great God, and Jesus Christ, his Son! Oh, that they would but trust him, just as they are! They would never have to lament doing so; but trust him, and confide in him, just as they are! They would never have to lament doing so; but, throughout eternity, they would have to bless the Lord who taught them this sweet way of life and peace, namely, the way of simple dependence upon the blood and righteousness of Jesus Christ.

THE APOLOGY OF ARISTIDES.

[This picture of early Christian life is from a document discovered in 1889, in the library of the Convent of St. Catherine, on Mount Sinai. Written perhaps between 124 and 140 A. D., and addressed to the Emperor.—Ed.]

"Now the Christians, O King, by going about and seeking, have found the truth, and as we have comprehended from their writings, they are nearer to the truth and exact knowledge than the rest of the peoples. For they know and believe in God, the Maker of heaven and earth, in Whom are all things, and for Whom are all things; he who has no other God for his fellow; from whom they have received those commandments which they have engraved on their minds, which they keep in the hope and expectation of the world to come; so that on this account they do not commit adultery nor fornication, they do not bear false witness, they do not deny a deposit nor covet what is not theirs; they honor father and mother; they do good to those who are their neighbors, and when they are judges they judge uprightly; and they do not worship idols in the form of man; and whatever they do not wish that others should do to them they do not practice toward any one, and they do not eat of the meats of idol sacrifices, for they are undefiled; and those that grieve them they comfort, and make them their friends; and they do good to their enemies; and their wives, O King, are pure as virgins, and their daughters modest; and their men abstain from unlawful wedlock and from all impurity, in the hope of the recompense that is to come in another world; but as for their servants or handmaids, or their children, if any of them have any, they persuade them to become Christians for the love that they have toward them; and when they have become so, they call them without distinction brethren; they do not worship strange gods; and they walk in all humility and kindness, and falsehood is not found among them, and they love one another; and from the windows they do not turn away their countenance; and they rescue the orphan from him who does him violence; and he who has gives to him who has not, without grudging; and when they see the stranger they bring him to their dwellings, and rejoice over him as over a true brother; for they do not call brothers those who are after the flesh, but those who are in the spirit and in God; but when one of their poor passes away from the world, and in their eyes he sees him, then he provides for his burial according to his ability; and if they hear that any of their number is imprisoned or oppressed for the name of their Messiah, all of them provide for his needs, and if it is possible that he may be delivered, they deliver him.

"And if there is among them a man that is poor and needy, and they have not an abundance of necessities, they fast two or three days that they may supply the needy with the necessary food. And they observe scrupulously the commandments of their Messiah; they live honestly and soberly, as the

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Is the largest in Louisville. Our facilities for buying are equaled by no other house, and the values we offer are certainly fortunate for those who make their purchases here.

- 15c PER YD.—For a large line of Dimitis, white and tinted grounds, in pretty figures; also lot of Muslins with satin stripes, in beautiful floral effects. The kind others ask 18c for.
- 15c Just received a new shipment of Galatea Cloths for Ladies' Wash Suits and Little Boys' wear, in solid colors and stripes. We shall sell them at 15c per yard.
- 20c Per yard—For a Voile Suiting, has the effect of a woolen fabric which is used very extensively for Wash Suits; a mixture of navy and light blue, green, tan, brown and gray.
- 40c PER YARD—For a 50c quality of All-linen, full 36 inches wide, in plain shades of pink, yellow, Nile green, rose, medium and a beautiful shade of LIGHT BLUE.
- 20c PER YARD—For a choice selection of Printed Swisses and Dimitis with hemstitched stripes, in white and tinted grounds—all those new pretty floral designs.
- 35c PER YARD—For a 50c quality of figured genuine French Organdy, beautiful floral designs, in white and tinted grounds.
- 25c PER YARD—At this price you have a selection of a very choice assortment of novelties, consisting of Figured Pongees, Swisses, Batistes, Satin Stripe Muslins and Heavy Corded Muslins with the new check effect. These fabrics come in white and tinted grounds and are worth from 30c to 35c.
- 89c PER YARD—For a \$1.25 Dress Swiss, gray with black dot, blue with green, blue with pink, black with white and black with lavender, 42 in. wide.
- Ladies' 75c and \$1.00 Belts for 49c.
- 49c For the latest, up-to-date Satin Ribbon Belts, large oxidized buckle, with small and large front buckle to match. A leading novelty for spring and summer wear in 75c and \$1.00 styles.



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 For Ladies' solid black or black and white Turbans, the top finished with 2 black quills and a rosette of straw; regular price \$1.75.

\$1.95
 For Ladies' stylish Straw Hats, in navy, ecator or white, the crown crush effect, finished with a long quill; regular price \$2.50.

\$2.45
 For Ladies' lovely Black Chiffon Hats, in very stylish shape, trimmed with straw bands; worth \$3.50.

\$2.45
 For Ladies' swell Tan Straw Turbans, with trim of stylish black straw; finished with brush; worth \$3.50.

\$4.75
 For Ladies' lovely \$7.00 Large Straw Hats, handmade, in black and white, underlined with black platted chiffon.

\$4.75
 For Ladies' fine Black Mohair Crown Turbans, with an edge of platted outline, the kind you pay \$7.00 for.

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Lord their God commanded them; every morning, and at all hours, on account of the goodness of their God toward them, they praise and laud Him; and over their food and over their drink they render Him thanks. And if any righteous person of their number passes away from the world they rejoice and give thanks to God, and they follow his body as if he were moving from one place to another; and when a child is born to any of them, they praise God; and if again it chance to die in its infancy they praise God mightily, as for one who has passed through the world without sins. And if again they see that one of their number has died in his iniquity or in his sins, over this one they weep bitterly and sigh, as over one who is about to go to punishment; such is the ordinance of the Christians, O King, and such is their conduct.

"As men who know God, they ask from Him, petitions which are proper for Him to give and for them to receive; and thus they accomplish the course of their lives. And because they acknowledge the goodness of God toward them, for an account of them there flows forth the beauty that is in the world. And truly they are among the number of those that have found the truth by go-

ing about and seeking it, and as far as we have comprehended, we have understood that they only are near to the knowledge of the truth.

"But the good deeds which they do they do not proclaim in the ears of the multitude, and they take care that no one shall perceive them, and hide their gift, as he who has found a treasure and hides it. And they labor to become righteous as those that expect to see their Messiah, and receive from Him the promise made to them with great glory.

"The Apology of Aristides the philosopher is ended.—Occident.

GAINING A REAL TREASURE.

A precious treasure may be ours for the asking if in early life we begin to memorize from the Bible, from Shakespeare, Tennyson and Wordsworth, and from the hymn writers whom we love. Not only are our vocabularies very much enlarged and enriched by the familiarity which is gained by frequent repetition of beautiful sentiment or a stirring speech or a comforting chapter, but our ideals are elevated and our critical faculties are developed. And much

time is saved for us in the busy years when time presses if our minds are our convenient reference books, so that when we hear an allusion in a sermon or meet a quotation in a newspaper we can instantly verify or place it, or recall its context, because it is one of the treasures committed to memory.

You know nothing about it now, my bright-eyed friend, in the blithe strength and gladness of the twenties; but there may dawn a day in the long march of the days when you will not sleep as you sleep in youth. If one must lie awake when others sleep there is great joy and consolation in having some pleasant food for thought. The hours drift by slowly, it is true, but are neither desolate nor unprofitable when stanzas of poetry, thrilling lyrics, fine ballads, and beautiful scenes from favorite books come at a call and give one "songs in the night."

Commit to memory's keeping many texts of Scripture, and a few beloved chapters of Isaiah and St. John and St. Paul—learn by heart the Beatitudes, and, indeed, the whole Sermon on the Mount. You will find your intellectual equipment vastly greater and your power of assimilation in every direction much increased by the simple process. Margaret Sangster.

Editorial

The London Daily News recently had a borough of London carefully canvassed as to attendance at church, with interesting results.

Of those attending church on Sundays, 35 per cent were present both morning and night. This is a vindication of the night meeting. True that figure would be reached if only 35 per cent of those present in the morning went out at night and none others; but that would require the congregations at night to be only about one-third as large as those in the morning, when, as a fact, they were well nigh as large, and, in some instances, larger.

The proportions of men, women and children are given, and are divided into denominational lists. In the Church of England (Episcopalians) houses of worship there were 25 per cent more women than men and the children were 42 per cent more than both men and women.

Among the Wesleyan Methodists, the figures were 15 per cent more men than women and the children about 6 per cent more than both.

With the Primitive Methodists there were 43 per cent more men than women and more than 100 per cent more children than adults.

The Congregationalist showing was 4 per cent more women than men and 25 per cent fewer children than adults.

Among the Presbyterians it was 20 per cent more men than women and 65 per cent fewer children than adults.

The Roman Catholics showed up 41 per cent fewer men than women, and about 20 per cent fewer children than adults.

With the Baptists the figures were 12 per cent more women than men, and 16 per cent more children than adults.

These figures are specially surprising in the matter of the attendance of children upon public worship, and it is a most gratifying showing. Here in America, somehow, and alas! we have few children in our meetings for public worship. They attend Sunday School but do not attend church. It is a subject of general comment and general lament, but nobody seems to know how to remedy the trouble.

Strange that Christian parents should think that from 9:30 a. m. to 12:30 p. m. is too long for the children to be engaged in religious exercises, with an intermission between Sunday School and regular worship. This is strange, because those same parents do not regard it as too long for these same children to be in day school from 8:30 a. m. to 1 p. m., and even later, five days of the week. Why is three hours' entirely too long on one day of the week when 4 1/2 or 5 hours are not too long on five days of the week? We have seen no satisfactory answer to this question.

Ever and anon it is suggested that the pastors preach special sermons for children and urge their attendance. This is some times done and often a good congregation of children is gathered, but that does not reach the case. For the problem is not how to get children to come to a special meeting gotten up for them? It is how to get children to attend the regular worship of the church? No doubt something can be ac-

complished by pastors' making their general preaching more attractive to children, but there is danger along that line—danger that the aim will be to please rather than to benefit. There is the same danger in seeking to make preaching attractive to adults. Sunday concerts, sensational preaching, flower exhibits, &c., &c., are but so many attempts to make the worship pleasing to the people.

We see but one remedy—and that is to restore old fashioned family government, and let the parents take the children to church. People have no business with children who will not train them to the regular, stated worship of God. Children should be taught that going to church is a matter of course, and they should never think of the possibility of their remaining away, unless they are sick or otherwise providentially hindered.

It would be interesting to study how they manage this matter in London, to thus secure so much better results than we find in American cities.

The writer last week had a pleasant visit to Flemingsburg, whether he went to unite in marriage Miss Virginia C. Hefflin and Dr. D. J. Turner. The wedding was a most brilliant affair—a handsomer wedding assembly the writer never saw. The bride is a daughter of Mr. and Mrs. John W. Hefflin, leaders in church and social life in that region, in whose elegant home the marriage took place. The happy pair will live in Front Royal, Va.

The pastor of our church in Flemingsburg is the Rev. L. C. Kelley, who has only lately taken charge. He has made a most favorable impression on the church and on the community, and he is a man of parts. Among other things he is the author of a fine religious romance, soon to appear. The house of worship has been recently refitted and refurbished in admirable taste.

Paul Hefflin, Esq., son of Mr. John W. Hefflin, a young lawyer of bright promise, is candidate for the legislature from that district, awaiting the primary election. Mr. Hefflin would certainly make a fine representative, and he is none the worse for being a good Baptist.

The Religious Herald does not believe that our "reliable authority" is reliable in the information given concerning the effort to eliminate the Baptist feature from the University of Chicago. It has consulted two friends, supposed to be advised, one of whom says "nothing of the kind has been even hinted in the office of the Educational Society," and the other: "Nothing of the kind has been hinted to me."

This reminds us of the trial of an Irishman for stealing a horse. Two men testified they saw him take the horse, but twenty testified they did not see him take it. So he was promptly cleared, since the testimony was 10 to 1 in favor of his innocence.

Our "reliable authority" is thoroughly reliable, and if the attempt to make the University thoroughly undenominational is not made, it will be because those who favor it conclude that the effort would fail, and so had better be abandoned. The Education Society founded the University of Chicago, but turned it over to a board of trustees, and now the Society has nothing to do with the University. Those who wish

to make the change would have no occasion to mention it "in the office of the Education Society." The other "friend" being opposed to the change would not be likely to be informed on the subject in advance.

One of the professors of Richmond College, who had been a good deal in Chicago and is now on the staff of the Religious Herald, insisted to the writer that the University of Chicago was in no sense a Baptist institution.

The Herald expresses surprise that the Recorder, in view of "its previous attitude toward the University" should oppose the change. Our attitude has simply been opposition to whatever in the University was antagonistic to the Baptist faith. We would not diminish the Baptist element there, but we would greatly increase and strengthen it. It has been a matter of surprise and sorrow to us that a board of trustees, two-thirds of whom are Baptists, and a President, who is a Baptist, should acquiesce in so much in the University that undermines the Baptist faith.

We wish most heartily to commend Mr. Joseph Wingate Folk, the district attorney for St. Louis, for the heroic and the victorious fight he is making against wickedness in high places. He did not seek the office and he frankly told those who pressed him that if elected he would enforce the laws. This was taken to mean what the prediction promises too often do mean—i. e., nothing but a bid for the support of good people.

When elected he began to get after the corrupt members of the city government. At first the hoodlums laughed, then they said—"well really this matter has gone far enough," then they got stirred up and remonstrated, and finally Mr. Folk being inexorably of the opinion that a public official's oath of office means what it says, they went into court, were tried, and some of them went to the penitentiary. There was something comic in the way these prominent citizens posed before the public with an air of injured innocence. Of course, such prominent and useful citizens as they should not be suspected of being guilty of criminal conduct! But Mr. Folk was not to be coaxed nor scared. He went right on and he is still marching on to the dismay of the rascals generally.

It is a fine object lesson he is giving the country and he is worthy of all honor. That is the sort of timber we need to put in office, and good citizens should allow none other to be pulled into our civic structure. It shows also what one competent and determined man of integrity in office can do against rascality. It makes no difference to Mr. Folk how prominent the rascal is. Indeed so far from prominence covering guilt it intensifies it. It would be a blessing to every one of our large cities to have a district attorney who would fearlessly send a lot of our prominent citizens to the penitentiary.

Mr. Folk is a younger brother of Dr. E. E. Folk, of Nashville, and both of them are sons of the Hon. H. B. Folk, of Brownsville, Tenn. And there are four other sons—all heirs of the old stock—viz.: Henry B., Carey A., Rear-Ed., and Humphrey B. Folk.

Mr. Joseph Folk is only thirty-three years old, and we hope he will yet be President of the United States. He has made a fine start in that direction.

ACCORDING to the Ptolemaic theory of astronomy the earth is the centre around which sun, moon and stars all revolve. This theory has long been laid aside and now that the Rev. John Jasper is dead, we do not know of a single advocate of that theory.

But here comes Prof. Alfred Russell Wallace, the associate and co-laborer of Darwin, who shared with him his researches and the authorship of some of his works, and tells us that after all our earth is at the centre of the universe. He says that the earth is the best, and probably the only good, place in the universe for the development of organic life, and that man is the highest of creatures.

This makes man's home the center of the universe and the making of man the great purpose of the universe, its end and its aim. Prof. Wallace says this is the conclusion of the latest astronomy, and that man stands at the top of creation.

This answers the infidel objection to the Bible that it represents the Son of God as coming to suffer and die on this little planet, when there are so many greater worlds in space. Of course we do not know what is in other worlds than ours and we cannot make an argument from our ignorance. But according to Prof. Wallace, this world is the only place in the universe where a Redeemer could have come to save intelligent creatures who had sinned. Thus more and more does scientific investigation answer infidel objections to Scripture.

One of the things most characteristic of the extreme higher critics is ignorance of Scripture. They pose as "great scholars" and no matter what they say you must not question it, for "who are you that you should dare to question what the great Dr. Snicklefritz says?"

The "great Dr. Gunkel" of the University of Berlin furnishes in his commentary on Genesis, lately heralded as the greatest achievement of modern scholarship, some good illustrations of the ignorance of Scripture on the part of higher critics. For example he points out some things in Genesis which he claims are "contrary to our better knowledge" and which prove Genesis to have in it many mistakes. For example, he proceeds to contradict (?) Genesis by saying "Ararat is not the highest mountain on earth." Genesis does not say it is the highest. Again he says that "the stars cannot have come into existence after plants as Gen. 1:10-14 reports." It does not report any such thing. Still again Dr. G. says "the rivers of the earth do not chiefly flow from four principal streams as Genesis 11, thinks." Genesis 11, gives no intimation of any such thing.

These are but samples of many culled by Prof. McGarvey, from the commentary of Gunkel, which has received such high praise as a great work of a great scholar. The fact is the destructive higher critics, as a rule, are an ignorant set.

The French Senate have appropriated \$245,000 toward repairing the damage done by Mt. Pelée on the island of Martinique. That will in a measure recover the land that has been devastated, but it will be but a drop in the bucket toward rebuilding the destroyed houses in St. Pierre and the villages.

Editorial Varieties

Dixon's Sermons is the title of a little monthly, each number containing two sermons by Dr. A. C. Dixon. It is published by Wm. H. Smith, 25 North Hope St., Boston, and the price is \$1 a year.

We had a pleasant visit from Dr. S. Anderson last week. He is an artistic over his work. His method of homiletical instruction by correspondence is increasing in favor, and many preachers have been greatly helped by it.

Dr. W. P. Bennett, one of our Guard, gave us a pleasant call on Monday. He recalls the time when this paper took the name Western Progress and how he regretted the loss of the name. He has, however, long been reconciled to the change.

The Christian Standard makes a point on those who think it is desirable to hunt heresy, but think it is all right to hunt heresy-hunters to destroy them. With some narrow heresy is right, but heresy-hunting is doubtful. But why should hunting a good thing be dreadful? Why is hunting it bad?

A Georgia pastor who only recently began to take this paper writes can't tell you how much I am interested in the Recorder. How I wish it were in the hands of all my people." This pastor said he had not been taking the Recorder because nobody had asked his friends who are not getting the paper to take it?

We have received a copy of the number of the Southern Baptist, Gainesville, Fla. It is a neat, brief and breezy 16-page paper, with all usual departments. Its salutation says: "We ask but one favor of people, and that is to subscribe to Southern Baptist" and read it. Though not stated, we take it the statement to include—pay for it.

The Louisville & Nashville Railroad will run special through cars to St. Louis, leaving Louisville 3 a. m., Tuesday, May 5th, and reaching Savannah, Ga., Wednesday. The Convention will meet on Thursday, May 6th, at 10 o'clock. Dr. Wilson of the Third church, St. L., preaches the Convention sermon, to leave from Louisville at 8:10 for the train, and from other points in portion.

Bro. I. A. Duncan, in sending the four year's subscription notes a history. He says: "If I mistake not your father was a friend of the late western Baptist Chronicle, published New Orleans, 1847-1855, by my brother (Wm. C.) and myself. From 1855-1857 I published the New Orleans Baptist Chronicle, then transferred it to the Western Recorder, and for some time sent correspondence—say, my own. It is interesting to me to see this work." We are glad to hear this from Bro. Duncan, and how he favors us with additional correspondence.

What the state supports the most control. This principle is now tested in Great Britain. A year before Parliament to reconstitute discipline of the Church of England certain matters, and many of the are bitterly resenting "political interference" in church affairs. Sir W. Harcourt well replies: "If you do like interference in this matter, disestablish the church." Of course, that is one remedy. So long as the Church of England is supported by the state, it is subject to the control of the state. We believe that the "education bill" will result in disestablishment. It is interesting to see inside the established church a movement is arising in favor of disestablishment. Disestablishment must come as God speed the day.

While Gen. Wood was in Cuba at Havana, he granted exclusive licenses to a gambling establishment which has continued its operations. Recently the Cubans wanted to shut the establishment, which was denounced by their people, especially their young men. But it could not be done because Platt amendment, which our Government compelled the Cubans to accept, requires that all contracts made by Provisional Government (under Wood) shall be carried out. They have fastened a large gambling establishment on Havana and on Cuba. If Congress can remedy this, it will be a performance. He did not excuse in regard to yellow fever and things, but they do not excuse his enjoining a big gambling establishment on the people.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton's themes "Faith without works" and "Took all away." The ladies give pastor a reception Friday 8 to 11 p. m. being the 22nd anniversary of his death.

Lawson—Pastor Jones preached on "Faith on earth" and on "The dignity of the body."

Constant St.—Pastor Weaver's topics "Salvation from sin" and "Whom we receive." Three joined by letter last report. New organ inaugurated.

—Pastor Gill spoke on "Looking for God" and on "The divine demand." One joined by letter.

Ferran Memorial—Pastor Hamill's topics were "Our work not in ourselves" and "Divine companionship." Six received by letter, one for baptism and three baptized. Branch to be organized at 16th and Ormsby.

Second and Walnut—Pastor Williams' topics were "Conditions of success" and "The Master's call. One for baptism. Has returned from aiding Pastor Will at Versailles.

—Pastor Foster preached on "The divine demand" and on "Wearing Christ's garment." One baptized.

—Pastor Leonard's themes "Doing what is commanded" and "The wonderful Christ."

—Pastor Jenkins spoke on "The one thing I do" and on "Thou art God." One received by letter and two baptized.

—Pastor Janzen's subjects "The heavenly magnet" and "A litany." Two received for baptism.

—Pastor Dawes' topics were "The tabernacle" and "A question of bread. Next Sunday is the 10th anniversary.

—Pastor Bromfield preached on "The heavenly magnet." Young people's meeting at night.

—Pastor Taylor's themes were "The promise to laborers" and "The way of the cross." Two joined by letter.

—Pastor Longier's subjects were "The principal" and "The light." One received for baptism, one baptized.

—Pastor Clark's topics were "The voice of God" and "The voice of the world." One received for baptism, one baptized.

—Pastor Allen preached on "The promise to old people" and on "The mother." One joined by letter.

—Pastor subjects were "Hiding talents" and "The light." One received for baptism, one baptized.

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and "The day of the Lord." Three received by letter and one by relation.

Highland Park—Pastor Hill spoke on "Heart teaching" and "Hell." Meetings nightly.

Oakdale—Pastor Mohler preached on "Knowledge of Christ" and "The broad way."

Pewee Valley—Pastor Bennett's themes were "The road to ruin" and "The home of the redeemed."

Jeffersonville, (Ind.)—Pastor McFarland's topics were "Gathering the fragments" and "Behold he prayeth." One baptized.

Hope Mission—Pastor Bruce reported a good week. Thursday night the young people of 22nd and Walnut will have church.

—Pastor Addition—Pastor Althoff preached in the morning on "One day nearer eternity." At Hazelwood on the evening on "What shall be my course."

—Pastor Buren St.—Pastor Ray preached. Elk Creek—Pastor Cates spoke on "Knowing Christ" and on "The blessedness of assurance."

Sixteenth and Ormsby—Pastor Canada preached on "A happy people."

New Salem—Pastor Carver's topic was "Glorifying God in the body."

Tabernacle (New Albany, Ind.)—Bro. J. E. Nunn preached on "Working with God." Pastor Winans spoke on "Baptism."

—Pastor Dawes addressed the Pastors' Conference on "A century of Baptist progress." He made an inspiring address. Bro. Weaver, Eaton, Jones, Carver, Nunn and Cates spoke.

SEMINARY NOTES.

C. J. Casey, of Moore's Hill, Ind., paid us a short visit last week.

Thanks to Bro. Atlev for his services rendered in securing funds to have placed over the main entrance of New York Hall a very handsome sign.

Bro. Douglas has gone to New York City to be absent about two weeks.

Prof. John R. Straton lectured in East Baptist church last week to a large audience. He held the attention of the audience for an hour and a quarter. The lecture was instructive and entertaining.

Several of the brethren attended the missionary meeting at Cedar Creek through the invitation of Pastor Stevens. They report a very pleasant time. An account of the meeting is given elsewhere.

Bro. A. M. Ross has been on the sick list for several days.

W. P. Stuart will take charge of his new field the first of May. We regret to lose one of Kentucky's noble sons. He will do a good work at Paris, Mo.

Bro. W. H. Rich will leave the Seminary to take charge of his new field, Newburn, N. C., the second Sunday in May.

Another one of last year's graduates is to be married May 5th at Milan, Tenn. Bro. H. C. Smith, of Texas, and Miss Anita Powell. We wish them a long voyage through life.

J. T. Watts who has recently entered the ministry led the New York Hall Missionary Society with a very earnest talk on Catholicism.

The Students' Missionary Society and Y. M. C. A. was led by Bro. Glass with a talk on Africa. All who have heard Bro. Glass lecture on Africa enjoy it very much. He also lectured at Fishersville last Sunday.

Bro. Hall has returned from his home in Mississippi, where he was called to the bedside of his sick child.

Dr. Dargan preached the dedicatory sermon at Russellville last Sunday.

S. W. Pardee visited A. K. Wright a few days recently.

Mr. and Mrs. Geo. H. Lacy who were with us last year have been appointed missionaries to Mexico.

Dr. Carver, W. O. Lewis, U. S. Thomas, A. D. Cooper and A. K. Wright attended the Sunday School Convention at Belmont last Sunday.

Supplies last Sunday: J. L. Jackson at Eight Mile; John Roach Stratton at Madison, Ind.; C. N. James at Bloomfield.

T. V. McCaul, S. T. Matthews and John Stratton recently visited Mr. McFerran, near Glenview.

R. A. Lansdell will take up missionary work in the Ohio Valley Association in Henderson, Union and Webster counties the first of June.

HENRY C. MCGILL.

THE STATE.

Pastor S. A. Cooper writes from Monticello: "We closed our meeting on last Thursday night with sad hearts and yet rejoicing. Sad hearts because we had to part with Dr. J. M. Weaver, who had been preaching to us the precious gospel and yet there, age so most ungodly, but he did his part nobly and very acceptably. As a result of meeting our church was greatly revived and four received by profession of faith, and seven by letter. We trust there are others who will come out on the Lord's side. We hope the Lord will spare Dr. Weaver, but again, May the blessings of God rest on the dear old Recorder. At the close of our services Thursday night with the assistance of Bro. Weaver, we ordained Bro. Lovell Gorer, whom we received from the Somerset Baptist church to the office of Deacon."

Bro. W. L. Brock has given up his educational work in Barbourville and has become pastor of our church in Loudon. He is one of our very brightest and best, and we look for good news from his work there.

Pastor J. F. Williams has been aided in a meeting in Versailles by Bro. B. H. Dement. There were 21 additions to the church, 19 of them by experience and baptism.

Pastor Graves writes "The Baptists of Lebanon are rejoicing over the glorious meeting they have so enjoyed. The pastor had the assistance of Rev. Francis W. Taylor, and his preaching was with power and awakened much interest to the last night. His manner of presenting Bible truth is clear and convincing, and is well adapted to awaken the unawakened and to strengthen the membership. We trust that his labors among us have done our cause great good. There were 32 additions to the church by baptism, 10 by letter; total, 42. This is one of the best meetings the Lebanon church has ever enjoyed."

Pastor I. A. Hailey writes from Clinton, Ky.: "Baptist affairs in the Parish are looking up some since the weather has improved. Our church in Clinton has made special contributions for Foreign Missions. Sometime since some of the Educational Committee visited Clinton College and found things in a very satisfactory condition. We enjoyed Mrs. Nash and Perryman and enjoyed several very helpful addresses on education, our mountain work and Foreign Missions. Our church seems to be in a fairly good condition. Our congregations are good, and the last time I preached I baptized three converts. Since coming here we have organized a Woman's Missionary Society, a Children's Band, and a B. Y. P. U. At our last association the church reported more than twice as much for all missions as the year before I came. The average per member reported was about \$1.85. We can and ought to do much more."

Pastor J. W. Grathouse writes: "The Baptists of Sadleville have completed their new church home and will dedicate the fifth Sunday in May. Pastor Preston Blake, of Lexington, will preach the morning sermon, and Bro. G. W. Argabrite will preach in the afternoon. The pastors and people of Elkhorn Association will offer much of interest and pleasure. Side Trips from Savannah to many of the principal points along the coast have been arranged and tickets to such points including Jacksonville, Fla., Charleston and Columbia, S. C., will be on sale at very low rates and with final limit, May 25, 1903. Should you desire further information maps, time tables or sleeping car reservations, call on or address any representative named below who will take pleasure in assisting you in any way possible to make your trip a pleasant one."

W. A. Tussell, City Pass. Agent, Louisville, Ky.; P. D. Bush, Div. Pass. Agent, Cincinnati, O.; J. H. Milliken, Div. Pass. Agent, Louisville, Ky.; W. H. Harrison, Trav. Pass. Agent, Lexington, Ky.

We had a pleasant visit on Monday from Dr. A. F. Baker, of Barbourville. His labors there are being richly blessed.

Subscribers to the Recorder.

Pastoral Leadership of Sunday School Forces.

Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., cloth, 12 mo., pp. 174, postpaid 50 cents.

A. F. SCHAUFFLER, D. D. Seminary Lectures, Course No. 2, delivered at the Southern Baptist Theological Seminary, December, 1902.

Introduction-- Prof. J. R. Sampey, D. D. Lectures-- 1. Why We Teach, 2. How We Teach, 3. Whom We Teach, 4. Why We Teach, 5. Adjuncts in Teaching.

Supplementary Lectures-- 1. Bird's Eye View of the Book of Acts, 2. Management of Teacher's Meeting, 3. The Pastor's Sunday School, 4. The Pastor's Home, 5. The Master, President E. Y. Mullins, D. D.

Twelve Hundred Copies Before Book Came from Press.

Children's Bible Day

Second Sunday in June in Southern Baptist Sunday Schools.

Collection For Bible Fund of Sunday School Board of Southern Baptist Convention

Programs, Supplements and Mite Boxes furnished free on request

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

OTHER STATES. MESSENGERS.

Bro. Raleigh Wright is in a meeting at Winchester, Tenn.

Pastor H. E. Truax, assisted by Bro. J. H. Dew has closed a meeting in the Mexico church, Mo., in which there were 19 additions to the fellowship of the church, 15 by experience and baptism and 4 by letter.

The Central Baptist tells us that on Sunday night, April 12th, instead of a sermon in the Second church, St. Louis, 40 little girls gave a choral service.

ANNUAL MEETING SOUTHERN BAPTIST CONVENTION AND AUXILIARY SOCIETIES.

Savannah, Ga., May 7-14, 1903.

For the above Convention the Louisville & Nashville R. R. will have on open May 4th, 5th, 6th and 7th round trip tickets to Savannah on one first-class fare plus 25 cents for the round trip. Tickets will be issued with return limit for 30 days, except that by deposit of ticket with the Special Agent in Savannah not later than May 20, 1903, and upon payment of fee of 50 cents at time of deposit, extension of limit can be secured until June 1, 1903. The rate from Louisville will be \$19.00 and the delegation from this city and other Kentucky cities leaving Louisville on regular train at 3:00 p. m., May 5th. There will be provided through Coach and Sleeping Car service on that train between Louisville and Savannah and parties are being organized by the leading men in the Baptist churches in Louisville to leave on this train. Schedule going and returning is as follows:

3:00 p. m. Lv. Louisville, L. & N. R. R. Ar. 8:20 a. m., 12:35 p. m., 2:30 a. m., 8:40 p. m. Ar. Nashville, L. & N. R. R. Lv. 3:20 a. m., 7:40 a. m., 7:50 p. m., 9:30 p. m. Lv. Nashville, N. C. & S. L. Ry. Ar. 3:15 a. m., 6:40 a. m., 6:55 p. m.

7:30 a. m. Ar. Atlanta, W. & A. Ry. Lv. 4:30 p. m., 8:30 p. m., 8:22 a. m., 11:10 a. m. Ar. Mason, C. of Ga. Ry. Lv. 1:30 p. m., 1:30 p. m., 4:15 a. m., 6:10 p. m. Ar. Savannah, C. of Ga. Ry. Lv. 7:00 a. m., 7:00 a. m., 9:00 p. m.

Dining Car Service between Louisville and Nashville. The Louisville & Nashville R. R. and also connecting lines offer the best service, fastest time and most interesting route to Savannah for this occasion. The route between Nashville and Atlanta is over ground made famous by the Civil War. Between Atlanta and Savannah is the famous fruit belt of the Southeast, and the daylight ride through this district will offer much of interest and pleasure. Side Trips from Savannah to many of the principal points along the coast have been arranged and tickets to such points including Jacksonville, Fla., Charleston and Columbia, S. C., will be on sale at very low rates and with final limit, May 25, 1903.

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Subscribers to the Recorder.

The names of the following persons having been received by the committee deifying appointment as messengers to Southern Baptist Convention. Yet there is room.

S. M. Adams, E. W. Barnett, J. C. Beckham, J. A. Bennett, W. P. Bennett, J. B. Benton, Preston Blake, A. R. Bond, J. G. Bow, W. L. Brock, W. M. Brub, Albert Bryan, W. D. Bryant, J. H. Burnett, J. Henry Burnell, J. S. Cheek, S. O. Christian, J. D. Clardy, H. E. Cleaton, S. A. Cooper, C. W. David, E. P. Deaton, B. J. Davis, R. A. Dawes, C. T. Deating, B. H. Dement, J. F. Dixon, T. J. Durall, T. T. Eaton, J. B. Ferrall, W. E. Foster, W. W. Garrett, A. Gallif, O. O. Green, P. E. Gatlin, B. F. Hagan, I. A. Hailey, P. T. Hale, W. W. Hamilton, W. P. Harvey, T. J. Humphreys, E. F. Hyde, E. H. Jones, E. P. Jones, W. J. Kimble, W. J. Levi, J. H. Longier, Wm. Lunford, W. C. McCall, J. A. McDonald, Henry McDonald, W. J. McGlothlin, Frank Miller, W. E. Mitchell, J. S. More, E. Y. Mullins, C. H. Nash, G. W. Pezgrman, E. S. Pardy, H. E. Peaton, B. J. Riser, W. H. Robinson, E. P. Samuels, J. R. Sampey, J. A. Scarborough, J. H. Shearer, H. F. Seary, J. E. Skinner, J. T. Slade, E. Lee Smith, J. S. Smith, W. H. Smith, F. M. Stone, S. J. Snooks, J. S. Snyder, T. C. Stackhouse, E. L. Stevens, R. T. Stone, J. L. Sproule, H. B. Taylor, S. W. Thompson, H. E. Traile, E. G. Vick, J. W. Waldron, J. P. Williams, W. H. Williams, W. W. Williams, I. M. Wise, E. F. Wright, W. M. Wood.

WHAT A MINISTER SAID.

A Christian Minister, who has cause to know Vitae-Ore from what it has accomplished in his family, a few Sundays ago made use of the following expression: "Brethren, this Christian Religion is a great deal like this Vitae-Ore we are hearing so much about in this city and seeing so frequently spoken of in the Public Press. It steals on you like this medicine, is sapped into your veins until it becomes a part of your being, always doing good; its influence grows and grows upon you and you feel so good about it that you want to tell another, so he may enjoy its benefits and get to know it as you know it."

Readers of this paper who have used Vitae-Ore know this to be true. The proprietors of this remarkable remedy desire every reader of this paper who needs such a medicine to test it at the company's risk, so that each reader may know and feel "its influence" as spoken of in the myth. They do not ask for cash, but desire each person to use the Ore for thirty days' time before paying one cent, and none need pay unless positively benefited. The offer headed "PERSONAL TO SUBSCRIBERS" which appears in this issue, is certainly an original one and can be read and accepted with profit by every afflicted person. The company is reliable and will do as they agree.

We are deeply pained to learn through his pastor, Bro. W. E. Mitchell, of the death of Col. William Lindsay, of Owen Sound, after only a week's illness of heart disease. He was one of our leading heart men, and one of our most successful men of men. He was prominent in the religious, the civic, the business and the social life of all that region, and was greatly loved and honored. The funeral was on Tuesday from our church in Owen Sound, of which he was a leading member, and was conducted by Bro. W. E. Mitchell and J. W. Waldron. We tender our condolence to the bereaved.

WHY DO YOU HESITATE?

Common use of violent cathartics habit destructive of health and create a necessity for larger and more violent doses.

Small trial bottle of Vernal Saw Berry Wine will be sent free upon receipt of any reader of this publication. It needs it and writes for it. It does a day quickly cures the distressing stomach trouble, to stay its influence upon the liver, kidney and bladder is gentle and wonderful restores those organs to a condition, so that they perform their duty perfectly and painlessly. Persistence and vigor is soon established. Write for this wonderful curative.

Reader of the Western Recorder who has been troubled with this remarkable remedy with success by writing to Vernal Remedy Co., 89 Seneca St., Buffalo, N. Y. Send a small trial bottle free. It needs it and writes for it. It does a day quickly cures the distressing stomach trouble, to stay its influence upon the liver, kidney and bladder, and all over the body, and restores those organs to a condition, so that they perform their duty perfectly and painlessly. Persistence and vigor is soon established. Write for this wonderful curative.

Send a small trial bottle free. It needs it and writes for it. It does a day quickly cures the distressing stomach trouble, to stay its influence upon the liver, kidney and bladder, and all over the body, and restores those organs to a condition, so that they perform their duty perfectly and painlessly. Persistence and vigor is soon established. Write for this wonderful curative.

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MUCH ADO ABOUT NOTHING.

Editor Alabama Baptist:—

I have had considerable means of observation, and some experience. I was partially brought up in the "backwoods." I rode behind my parents to church, Saturday and Sunday, horseback, before I was able to understand the preacher, seven miles. Another Sunday, six miles. This was kept up for years, after I could ride alone. Our old pastor, J. M. Scott, made a place for himself, and kept it for thirty years. No annual election sound, strong thinker as he was full of Biblical knowledge, they would not have exchanged him for the greatest man in the country, albeit "semlunar fardels" dangled at the end of his name. The old man preached all ways and everywhere. I never knew in years, to desist for ten minutes at a time, in the sitting room; at the table or anywhere else—he thus preached from house to house without cant or hackneyed phrase. He had but one fault, being wealthy he accepted nothing for his services, or if he did, turned it over to missions. If he had another, it was failure to approach us personally on the subject of salvation. I was used to family prayers every evening. Traveling preachers often stopped with us, preached all around the neighborhood, in private houses, sat up and talked theology and Christian experience to a late hour. Few of them talked to me personally, while I was starving for the bread of life; but I learned perfectly the faith of Baptists, Methodists and Presbyterians at an early age. At the communion I saw a type of the final separation of the just and the unjust. At baptism, the ladies robed in white, I stood on the bank and would have given worlds to be one of the bloodwashed. I do not feel that I was inadequately instructed; nor need any be in the country. But the custom of attending Saturday or business meeting, on the part of the young, is becoming obsolete. Let it be restored; let Christians talk religion at the fireside; let the ministers preach from house to house, privately or publicly, and with the addition of Sunday Schools, we shall not hear so much of country destitution. We have preachers enough all over the State for pastors and evangelists, if the churches would do their best to support them, if they would study as some do, and the brethren would supplement their work by neighborhood prayer-meetings, and other meetings for converse upon the great salvation. Brethren, "forsake not the assembling of yourselves together, as the manner of some is." Would not the young thus be looked after? about whom there is so much talk. Then let them stay at home, follow the plow, drive the plane, keep the house, instead of running off to see sights, and to propagate Christianity, of which they know so little. The town is distressed about the country, when there is as much destitution and inadequate supply of instruction there as in the country. Aspiration, in country or town, will find opportunity for more than the homely duties I have referred to. I have lived among wealthy planters and in the city; have sometimes had all and abundance. I have preached much in the country, a good deal without money and without price, sometimes walking to my appointments; I know the people, what I say and whereof I affirm.

E. B. T.

BALANCE WHEEL.

We have been a reader of the Recorder for thirty-five years, and it has never been better than it is now, and the Baptists need it now more than ever before. We need a balance wheel, and we think the Recorder is that wheel. The position some of our brethren take reminds me of a preacher who said, Baptists lay great stress on much water, saying John was baptizing in Enon because there was much water there. Why, he said, there was no place to immerse there, but there was a great many little springs there, but it was for the people to drink.

May God's richest blessings be upon the editor for the spirit and manner in which he conducts his paper. S. M. Popp. Hickory Flat, Ky.

The fiscal year of the American Baptist Publication Society closed March 31st. The annual report will disclose the following facts. In the Publishing Department the sales aggregate \$709,566.28, an increase over the previous year of \$14,771.10. In the Missionary Department the receipts from all sources amount to \$121,713.90, an increase over the previous year of \$12,103.67. There has been a considerable enlargement of missionary work, but the debt of last year has been reduced \$2,600.33. For Bible work, \$13,359.31 has been received during the year, an increase over the previous year of \$2,961.88. There has also been a substantial addition to our annuity fund. The total amount received from all sources will aggregate over \$900,000.

THE GENERAL ASSOCIATION 1903.

The General Association of Kentucky Baptists will convene in Winchester, June 17, at 10 a. m. Rev. Preston Blake was selected to preach the annual sermon, and Rev. Wm. Lunsford for alternate. The Ministers' Meeting will convene Monday before at 8 p. m.

A special committee was appointed to secure railroad rates for this year. Doubtless they will announce in due time.

J. K. NUNNELLY, Sec.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

FLAT LICK.

Last Saturday night and Sunday morning I preached for Pastor J. L. Owens, at Flat Lick, twelve miles from Somerset, Pulaski county, Ky.

Congregations good, and met many of the saints that I met there about twenty years ago, in company with Deacon G. Saunders of Bronston, Ky. This church was constituted in 1779. Brother Owens has been pastor for over three years; he is also pastor at Eden, and has recently had a unanimous call to become pastor at McKinney, and he enters at once upon his labors there. Brother Owens graduated in Louisville Law School in the class

of 1881. He has been preaching for five years. I enjoyed the hospitality of his home. The difficulty in reaching the church in a buckboard on Saturday, over much mud and waters, in crossing one creek the water flowed over the dash board, it was deemed safer to ride horseback to Somerset. It was my first horseback ride for many years, and I feel thankful to Brother Ellison for the use of his fine saddle mare. Among those I met were C. H. McKinney, J. H. Pointer, Elders John Stockdale and W. R. Smith, J. D. Reynolds. Brother J. J. Sutton kindly piloted me to Somerset, carrying my valise on horseback, for this I feel thankful.

W. P. H.

DEAR RECORDER:

The Baptists of Harrodsburg are happy. The Ladies' Aid Society of our church promised \$2,000 on the new church building over two years ago, and at their last meeting were able to pay their last \$500, and also able to announce a nice balance in the treasury. These ladies cannot be surpassed by any for faithfulness and hard work. We estimate now that before this month closes we shall be able to say \$4,000 have been paid on the church debt within the last year. The last year's work has truly been blessed of God. He has given us 77 additions, and a peaceable, harmonious membership. We think our future is promising. The church has made great sacrifices, for which we are now being rewarded. The famous Beaumont College is in our midst. The work for the year has been the best in the history of the institution. The instruction given here is second to none. I have watched the character of work done in Beaumont, and can commend its thoroughness to any desiring first class work. Dr. Carter Helm Jones delivers the Commencement Address for the College this year, May 27. W. M. Wood, Pastor.

THE MARKETS.

LIVE STOCK.

Table with columns for livestock types (CATTLE, HOGS, SHEEP AND LAMBS) and prices per unit.

LEAF TOBACCO.

Table with columns for tobacco types (CATTLE, HOGS, SHEEP AND LAMBS) and prices per unit.

Table with columns for tobacco types (CATTLE, HOGS, SHEEP AND LAMBS) and prices per unit.

RHEUMATISM

An All the Year Round Disease



Rheumatism does not come and go with time always; in fact some suffer more during Spring and Summer than any other season. The blood is charged with Uric Acid, Alkali and irritating poisons, then the system is in the condition for Rheumatism to develop, and is liable to come at any time, Winter or Summer.

Rheumatism, because it attacks different parts of the body, and is sudden or slow in its action, is given various names such as acute and chronic, articular, inflammatory, mercurial and sciatic, the same old acid blood that causes all. Some constant sufferers, while others have only occasional spells of Rheumatism but either kind is wearing upon the constitution, and in time produces stiffness in the muscles and joints, and sometimes the acids throw the blood settle upon the valves of the heart and ends suddenly and fatally.

It won't do to let Rheumatism run on. It is a dangerous disease, and you can never tell where it is going to strike. Home remedies, plasters, liniments and such things as produce counter-irritation, are soothing and may relieve the pain temporarily, but the polluted, acid blood cannot be reached by external applications.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood; neutralizes the acids, and removes all irritating poisons and effete matter from the system.

Advertisement for S. S. S. medicine, featuring large 'SSS' letters and text describing its benefits for rheumatism.

THE SWIFT SPECIFIC CO., ATLANTA

MISS MONIE BOWEY, No. 38 Ferry Street, DETROIT, MICHIGAN

Advertisement for Wine of Cardui, featuring a portrait of Miss Monie Bowe and a testimonial about her recovery from rheumatism.

WINE of CARDUI

Advertisement for Wine of Cardui, including a list of prices for various quantities and a list of receipts.

KNOXVILLE, TENN.

heard for many of us in
to realize that we shall
face of R. M. Murrell no
the flesh. He had been
us as pastor of the Third
church for the last five
His pastorate was emi-
successful; there had been
growth in the membership,
of the church was wiped
new house was provided in
of the one burned last Aug-
the outlook was hopeful.
before his death he was
down with what seemed to
mentation from over-work,
his physicians were fear-
typhoid. Saturday after-
April 11th, he died sudden-
ly. We shall miss him sadly. He
was not only a success in his own
life, but he made himself
his Association. He was
an excellent preacher, a clear
and especially along theolog-
ical, a genial, warm-hearted
man. He was well known and
loved throughout East Ten-
nessee where he has preached,
not only in meetings, since his
death, but into the ministry some
years ago. He was pas-
tor of Greeneville, Tenn., six years
and Knoxville five years. He
was one of our best and strongest

W. W. Hamilton is de-
voted to the First church saints
clear, forceful preach-
ing in the meeting in which he is
the Rev. M. W. Egerton, the
most improving fruitful. A con-
siderable number have already
been received into the church.
The church, under Pastor Egerton,
has prospered graciously; the
Sunday School and congrega-
tion are full, the contributions
generous for expenses and bene-
volence, and there are additions
every week.

Centennial church, Pastor
has taken hold afresh since
he told a Texas church
that they would
look elsewhere. They are
some substantial improve-
ments in their house of worship,
and he increased the pastor's
This last has been fash-
ioning Knoxville churches
First and Second church-
done likewise within the
months.

L. H. Maples, who recent-
ly from Island Home, a
country church a few
miles from Knoxville, to take
of the Bell Ave. church, is
well. The Island Home
has called Rev. J. L. Dance
Market, and in order to
getters better for the pastor
he built a neat pastor's
parsonage the same lot with
the other three churches in and
Knoxville have provided
homes in the last few
years, Beardue, First, Knox-
ville and Island Home.

Jeffries of the Second
church celebrated his tenth anni-
versary on March 1st. During
his 716 members were re-
ceived \$47,000 raised and
\$1,000 donated. The church
has secured a lot in Oak-
ridge, a thriving suburb, and
a new home will be estab-
lished. A
new home, in which the
pastor is preaching, resulted
in donations, nearly all of them
from the Rev. A. A. William-
son, in the meeting with
the beautiful Gospel singing.
Members have been re-
ceived the beginning of the
year, Oct. 1st.

M. D. J.



We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may thank you for an article to this liberal offer.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pain, ill, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ill you have, by sending us for a package. Address, THEO. NOEL COMPANY, Recorder Dept., Chicago, Ill.

Impure Blood

and manifest themselves at the first opportunity in some of the innumerable hideous ways so dreaded by everybody. Every neighborhood has its afflicted, many seemingly incurable, with complaints that have gradually and almost imperceptibly made their appearance, proving a little worse with each change of the season, until *Chronic Ailments* are well seated and developed in the system, such as Stomach, Liver and Bowel Troubles. Each takes one or more forms peculiar to such cases, but all are due to *Impure Blood*, to the absence from the blood of some necessary vital force, or the presence of some foreign element, which impairs its power to faithfully perform its duties in the system, causing a long list of complaints which yearly drag thousands to the grave.

To purify the blood, eradicate disease, build up the system, VITAE-ORE is without a peer among remedial agents. No other remedy extant can equal it as a powerful constitutional tonic, a blood vitalizer, renovator and restorer. It contains, as its chief ingredients, the elements needed by the blood, which are absorbed by the thousands of minute blood corpuscles, and taking their proper place in the circulation, exert all foreign secretions which have been accumulating in the health. It supplies the wants of nature, is her best sustenance and one that can be depended upon to do its work under all conditions.

It is the ideal tonic for Weak, Anemic Men and Women. Under treatment with it the watery, impoverished blood becomes strong and virile, and as it courses through the veins it carries the health to the face, a sparkle to the eye, and strength and vigor to the system.

THE NOEL COMPANY,

RECORDER DEPARTMENT VITAE-ORE BUILDING., CHICAGO, ILL.

MARRIED
Miss Elizabeth Hunter Pierpont and Mr. Eugene Lee were married April 23d at the bride's parents, Mr. and Mrs. F. C. Pierpont's home near Oaklean. The ceremony was performed by Rev. C. H.

Personal to Subscribers
WHEN
THE
CLOCK
RUNS
DOWN

What do you do? When your system runs down, what should you do? You know the answer to the first question; the answer to the second is found in the wonderful success of that all more wonderful remedy—VITAE-ORE.

When the nerves are unstrung, the muscles loosened, the energies run down, the vitality impaired, it serves as the right key to fit the delicate mechanism of the human system, the right force at the right time to set the machinery in motion, to rewind the energies, to tighten the nerve forces, to replenish the vitality. It is the Ideal Blood Vitalizer, Germ Destroyer, Flesh Maker, Disease Curer, Brain Builder, and Health Restorer.

No other remedy can equal its record of cures. No other remedy can be offered to the public on the terms it is offered. Read our special offer: *You are to be the Judge!*

Read Our Special Offer to Western Recorder Subscribers and Readers.

We WILL SEND to every subscriber or reader of the WESTERN RECORDER, or worthy person recommended by a subscriber, a full-sized One Dollar package of VITAE-ORE, by mail, postpaid, sufficient for one month's treatment, to be used for within one month's time after receipt, if the recipient can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITAE-ORE is a natural, hard, adamantite rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for crystallization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 fathoms of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITAE-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

VITAE-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. Read for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom VITAE-ORE cannot benefit. You are to be the judge. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try VITAE-ORE on his liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may thank you for an article to this liberal offer.

YOU ARE TO BE THE JUDGE!

A CERTAIN AND NEVER FAILING CURE FOR

Rheumatism	Nervous Prostration and Anaemia
Lumbago	Liver, Kidney and Bladder Troubles
Bright's Disease	Catarrh of any Part
Diabetes	Stomach and Bowel
La Grippe	Disorders
Blood Poisoning	General Debility
Dropsy and Ulcers	
Malarial Fever	

"OUT OF THE JAWS OF DEATH."

Cured in One Month's Time of a Serious Kidney and Rheumatic Trouble.

Was Broken Down, Disheartened and Almost Helpless.

READ what Mr. M. V. Estor, of No. 8 Trinity Street, Atlanta, Ga., who answered our advertisement and received a package of VITAE-ORE on trial, says of the medicine:

ATLANTA, Ga.—When I look at my condition and suffering during recent years and think of the herbs, roots, barks, tinctures, powders and liniments I have taken and rubbed with, all to no purpose, and that I was cured at last in one month with VITAE-ORE, I stand amazed and amazed at the result. Indeed, I feel like exclaiming with Mr. Richardson, (a correspondent of the New York Herald), on closing an account of his escape from a Confederate prison during the late war between the States, "Out of the Jaws of Death, out of the Mouth of Hell, I have escaped!"

Thirty years ago I contracted a disease of the Kidneys and commenced passing gravel from them, the pain often throwing me into spasms. Those only who have passed through this ordeal can give an idea of the suffering connected with it. These spells continued at irregular but frequent intervals for about a month ago. During all this my urine was highly colored, sometimes profuse and sometimes scant, but at all times charged with a yellowish, albuminous brick-dust deposit.

About three years ago, I was attacked with Rheumatism in my right hip joint, and my back muscles all over my body. Physicians told me I had Diabetes and marked symptoms of Bright's Disease, and commenced to dope me with mercury, soda, lithia, salicylic acid, potash, etc., all of which were copiously administered, but without effect. I tried everything I ate agreed with me. You can see from the above account and state of mind, I was broken down, disheartened and almost helpless.

By chance I had placed in my hands a Chicago paper, and in the advertisement of VITAE-ORE, and, like a drowning man, I caught at it, and bought it and it has proved to be the "Oar" that enabled me to pull my frail carcass into the haven of Health. I used the ore in hot water, and it commenced to benefit me from the first dose. In four days I saw a marked change for the better, and so wrote you. My urine became cleared up and I was able to get about my business. The brick dust deposit was gone. My bowels became regular, and I felt what I wanted, and what I did eat did not hurt me and was perfectly digested. I felt as if I had been without those terrible hallucinations that had haunted my slumbers so long; but best of all, the pain was leaving my long suffering limbs. I could walk without crutch or stick.

Now, after taking a dollar package of VITAE-ORE, I am a better in health than I have been in thirty years. All this wonderful change in my condition is every virtue can claim in one ounce of Ore from Mother Earth. Would that I could impart my cure to every one suffering with Kidneys, Stomach, Liver, Rheumatism, etc., what I know of the virtues of VITAE-ORE. Take it according to directions, and in ways in hot water, and you will not be long in joining with me in singing the praises of VITAE-ORE and praising Theo Noel for his efforts in introducing the grand boon to suffering humanity. Theo Noel's name should go down to posterity as the name of the discoverer of the "Oar" that enabled me to pull my frail carcass into the haven of Health. I used the ore in hot water, and it commenced to benefit me from the first dose. In four days I saw a marked change for the better, and so wrote you. My urine became cleared up and I was able to get about my business. The brick dust deposit was gone. My bowels became regular, and I felt what I wanted, and what I did eat did not hurt me and was perfectly digested. I felt as if I had been without those terrible hallucinations that had haunted my slumbers so long; but best of all, the pain was leaving my long suffering limbs. I could walk without crutch or stick.

Re-Affirmed One Year Later.

ATLANTA, Ga.—My faith in VITAE-ORE grows stronger every day. I suffered with Kidney trouble for years and never got any relief until I used VITAE-ORE, that did the work, and I am still well. Can get no truer life in any company that accepts men of my age.

Permanent Cures

In making the claim a quarter of a century ago that VITAE-ORE is the best thing on or off the earth for curing sick, ailing or suffering people, we made it unreservedly and unqualifiedly, and stipulation or "saving clause," knowing from our experience and from the experience of the few who had already used it at that early date, that its virtues and curative properties would fully substantiate this claim; that it was the best, not only because it gave relief from the most distressing cases, but that it cured the disease, and cured it effectually and permanently, being the reason for the lines we have so often used in our advertisements and literature: "Get cured, stay cured," and "Not only immediate relief, but a permanent cure." Too many preparations are put on the market and advertised to give relief, too few to cure.

The test of a medicine is not so much in the experience and immediate testimony from the use of one package or bottle, but in the experience of people written months or years after they have used that one package or bottle, and who testify that it cured them at that time, and that they have never had a recurrence of the malady. Hundreds of the testimonials you see published in the papers of the testimonials, how many who testify that they were permanently cured by VITAE-ORE, has thousands upon thousands of such experience, to its credit it has been before the public for a quarter of a century. It cured numerous people of the most distressing nature, and they have remained cured and are to-day. It is curing people by the thousands to-day in the same manner of disease as it has cured a quarter of a century hence. We have repeatedly received letters from people who wrote us testimonials letters years ago, and who say they have had absolutely no return of the trouble or troubles.

VITAE-ORE strikes the disease at its root, entirely cures every vestige of it, and cures it so that it is cured to stay cured. Its cures are permanent, and for this reason it itself is a permanent remedy, one that has come to stay, that will grow and sell more rapidly from year to year, always curing with a permanent cure, always satisfying, always selling.

M. V. Estor

MARRIED
At the country residence of the bride's parents, three o'clock in the afternoon of March 28, 1903, Miss Ollie Hansen was married to Mr. Joseph L. Garry were united in marriage by Rev. M. E. Staley, pastor of the Morganfield Baptist church. A host of friends wish them bon voyage on their journey of life.

in three years." What is the country coming to, if faithful patriots who have won the country's victories, can collect money due them from the Government after only three years of vigorous effort? Dewey ought to have been paid within a month.

Painkiller (GIBBY'S) Cramps

HOTEL ALBERT,
Corner 10th Street and University Place
NEW YORK CITY.

European Plan.

Meals \$1.50 per day and upwards.

Best of Pure, good cooking, prompt and efficient service in Restaurant.

Special attention to Ladies traveling.

L. E. FRENKEL.

GERMAN BANK,
1000 Market St., LOUISVILLE, KY.

Capital, \$1,000,000

Surplus, \$250,000

General Banking & Savings Bank.

PAID ON TIME DEPOSITS.

P. VIOLINI, PRESIDENT.

Illinois Central
RAILROAD.
Lowest One Way Rates

TO CALIFORNIA and NORTHWEST

Daily to June 15, 1903.

Through Personally Conducted Excursion Sleepers to Arizona, New Mexico and Texas.

For tickets and information call on J. A. McBRIDE, C. P. and T. A., 1000 W. MARLOW, Div. Pass. Agt., Louisville, Ky.

From B. H. Carroll.

WACO, TEX., Feb. 23, 1903.

Dr. Harvey:

I have a tract on THE LORD'S SUPPER as clear as sunlight; content as compact as a rifle-ball, and in a twenty-dollar gold piece from the mint.

Yours truly,
B. H. CARROLL.

Single copy; \$1.00 per dozen. Retail price in 100 lots. Order a supply.

WEST BOOK CONCERN, Inc., 60 4th Ave., Louisville Ky.

CASH FOR YOUR FARM.

Will sell your farm, home or business for cash, no matter where located. Description and we will show you how to do it. Established 1870.

A. W. HARRIS & CO.
1000 State Trust Building, Philadelphia, Pa.

FREE!

SPECIAL OFFER TO READERS OF THE WESTERN RECORDER AND FOREIGN BAYS.

Imported China Tea Set (16 pieces).

Tablet Set, or Parlor Lamp, or Watch and many other things too numerous to mention, with a club order of 20 copies of our New Crop, 60c Tea, or Baking Powder, 45c a lb. in advertisement MUST accompany order. You will have trouble in getting orders from your neighbors and friends for 20 lbs. of our celebrated goods.

The Great American Tea Co.
1000 1/2 13th Street,
NEW YORK.

When answering the advertisement please mention the Recorder.

Items of Interest

News the World Over.

The statue for Gladstone which Parliament ordered for Westminster Abbey has been erected. It was made by Mr. Brock, R. A., and was put in position at night in order not to interfere with the regular services. When Parliament orders a statue there is no formal unveiling. The statue is between those of Sir Robert Peel and Beaconsfield. It is of white marble, and is said to be a very fine likeness.

One would think that Pennsylvania has been thoroughly searched for anthracite coal. But an enormous bed has now been discovered just south of Wilkes Barre. Nineteen veins were found. Of these eleven small ones were suspected, and the boring was made to find them. But eight very large veins were also found. The total amount of coal in the field is estimated at 300,000,000 tons. This puts off the exhaustion of the anthracite coal supply for a few days at least, and leads to the hope that similar discoveries may be made.

Admiral Higginson has made his report on the fatal explosion on board the Iowa. He states it was not a defective shell which burst in the gun shattering it, for several witnesses saw the shell strike the target. The trouble was in the gun. It had temporary repairs made, but says the ship will need to be sent North for permanent repairs.

A landslide at the eastern end of the Aspen tunnel in Wyoming buried the track of the Union Pacific twenty feet deep for 200 or 300 feet. And what was worse, caused a bad cave-in at the end of the tunnel. Provisionally the eastern bound passenger train had just passed through the tunnel and barely escaped the slide.

Alarm has been caused in Rice county, Kansas, by a sudden outbreak of disease among a gang of railroad laborers. There were nine cases, every one of which resulted in death. It is reported to be the bubonic plague, but a physician on the spot insists it is the genuine small pox. Dr. J. C. Lowry, of the State Board of Health, has gone to investigate.

While the old earth has been shaking in many places, it has kept remarkably still in this country. We had two earthquakes, both of which were very slight. One at Hopkinsville only shook things enough to make it evident it was an earthquake. The earthquake in Montana was severe enough to frighten the people, and it did harm by causing a landslide on the White Fish River. More than five acres of bluff land slid into the channel of the river, and this caused the water to back up and flood bottom lands.

It was thought that Gen. San Miguel's death would cause the Filipinos to despair, and the war would be over. Proclamations declaring that it was over did not end it, nor did the device of calling the fighting Filipino brigands and robbers and threatening to hang them when caught. But the latest reports bring accounts of more battles, in all of which the United States troops were victorious, though the details of the fight of Capt. Perry's forces near Lake Manait have not been received.

The New York Evening Post says that in round numbers 11,500,000 frozen rabbits were imported from Australia and New Zealand last year. The rabbit pest has laid waste large parts of Australia, but it would seem such figures as these ought to diminish the rabbits somewhat. If the trade in frozen rabbits goes on increasing, a large part of the cost the rabbits have caused will be made good.

We are having strikes of all kinds in this country, but we have great reason to be thankful for the freedom from rioting. There have been riots in connection with the strikes in Russia, Portugal, Italy and Spain. In Spain three dynamite bombs were exploded in the church at Villabian. In Rome the troops fired at the rioters wounding 12. In Russia the troops killed 30 and wounded 100.

The strike in Holland collapsed speedily. It was directed against the anti-strike law which Premier Kuyper had introduced into the Parliament. Kuyper was not in the least frightened and the Parliament passed the bill. The workmen, seeing they could frighten nobody, gave up the strike. Kuyper is one of the ablest men of this generation, and has even a greater reputation as a theological writer than he has as a statesman.

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Mr. W. G. Shurway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Oden, County Treasurer, Hartsville, Ala., cured of cancer on left cheek.

Mrs. E. M. Swift, 1027 1/2 11th Street, Louisville, Ky., was cured of a large cancer growth of left arm for which amputation of the arm had been advised.

A line addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, O., will secure a free treatise on the subject.

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DEATHS.

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YATES.

Uncle George Yates departed this life after a long illness, March 23, 1903. He professed religion, Oct. 15, 1836. He was a Baptist of the old landmark kind—faithful to his church, loyal to God in adhering strictly to the faith "once for all delivered to the saints," and as to his devotion to religion, he no man can testify this was his most enjoyed conversation. "From the abundance of the heart the mouth speaketh." No pastor ever had a greater lover and helper than he. On account of frail health, he was deprived much of the pleasure of the house of the Lord, but constantly prayed for the church and his pastor. He leaves a wife and one son and two granddaughters (whom he raised) to miss him till they meet again. His wife was a helpmeet in the truest sense, standing by him faithfully to the end. He was blessed with the tenderest care in his last sickness. His son, J. C. Yates, left his home and watched by his bedside for five months. How touching was it to see the son, though a man of fifty years, as he took the last look, plant a kiss upon the forehead of the dead father.

Uncle George always prayed for a peaceful hour to die. His life went out on the bosom of his only son. His funeral was preached by the writer to a large congregation of friends. His spirit has gone to God who gave it. Bro Yates had been a reader of the Recorder for 66 years.

J. W. CAMPBELL.

CHRISTIAN.

J. W. CHRISTIAN, 44 years of age, died at his home in Hillsboro, April 1, 1903. Bro. Christian was truly a Christian of the highest type. His ideal of Christian character was exalted, and in an humble and trustful way conformed to the requisitions of the "Divine Master." He was a man of noblest pride, unselfish ambitions, and untrifling in his efforts to do good. His devotion and faithfulness to the Athens Baptist church is worthy of the emulation of all Christians. He leaves a noble Christian wife, three daughters, mother, brother and two sisters, who have the sympathies and prayers of many friends.

J. S. WILSON.

ATKINSON.

Miss S. E. Atkinson, born March 31, 1830; joined the Baptist church at Sharrpsburg, Ky.; baptised Nov. 10, 1853; died Nov. 10, 1902, at the home of her brother and sister, Mr. and Mrs. T. C. McIntire, near Columbus, Mo.—a good Christian woman. She spent her life helping those who were near to her. For the last five years of her life she was an invalid; reading the Bible and the Inocuous was to her the greatest pleasure.

Dear sister, she sleeps beneath a blanket of white chrysanthemums, carnations and rose buds till the resurrection morn.

M. A. M.

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—Henry Drummond.

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THE DEDICATION OF THE CARROLL BUILDINGS AT BAYLOR UNIVERSITY.

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

A little more than a year ago the corner-stone laying of the F. L. Carroll Library and Chapel and the George W. Carroll Science Hall took place in the presence of an immense concourse of people and with suitable ceremonial accompaniment by distinguished guests. A far greater occasion in many respects was the dedication of these noble buildings consecrated from the time when they existed only in the minds of the donors to the service of God and humanity through Christian education. It was the privilege of Dr. O. H. Cooper to preside at the opening ceremonies. Soon afterward he retired from the presidency after three years' service, during which the University made great strides in organization and equipment and entered upon other work. It was the good fortune of his successor, Samuel Palmer Brooks, one of Baylor's most honored sons, after nearly a year of the most successful administrative work, to plan for and preside over the exercises that marked the completion of the great building enterprise which was to place the institution as regards its equipment in the very front rank of Southern institutions of learning.

The dedicatory exercises were inaugurated on Sunday, April 19th, by an eloquent and thoughtful sermon from Dr. E. Y. Mullins, the distinguished President of the Southern Baptist Theological Seminary. He seemed thoroughly at home among his Texas brethren as he spoke with a high appreciation of us all. It goes without saying that the service was held in the new chapel and that a great audience greeted the speaker on this first occasion of its use. Dr. George W. Truett, another of Baylor's most beloved and most honored sons, who has come to be regarded as one of the foremost preachers on the continent (I do not know where to look for his superior in all that goes to the making of an effective minister of the gospel), preached to a similar audience at night.

The forenoon exercises of Monday began with one of Dr. B. H. Carroll's matchless orations in which, with Websterian majesty, he said in the happiest way all that the occasion demanded from the President of the Board of Trustees and the Dean of the Theological Faculty, who had done more than any other man except the late Dr. Burleson, to bring the University into its present proud position and to bring order out of chaos in the Baptist educational affairs of the State. I have never known a man who was so sure to say just the right thing in just the right way as Dr. Carroll. He is at his best on great occasions of this kind. Among the most eminent of the representatives of other universities and other educational interests who made congratulatory addresses were President W. L. Frazer, of the State University, a former student of Baylor, Hon. Arthur Lefevre, State Superintendent of Education, and President Clyde, of Austin College, and Hon. J. B. Baylor, of Washington, the most eminent representative of the Baylor family. Eloquent addresses were also made on behalf of the Alumni

of the University by Rev. G. W. McDaniel, of Dallas, and on behalf of the student body by Mr. I. E. Gates, of the Senior Class.

On Monday evening President William Rainey Harper, of the University of Chicago, had the right on every side, and addressed his vast audience by a splendid address on Libraries and Laboratories in Higher Education. He received a very cordial welcome and his address was considered exceedingly timely and helpful. It was his first visit to Texas and he seemed greatly to enjoy the opportunity to get in touch with our Texas educational work. Dr. Harper's address was followed by a banquet in the new library, at which about four hundred sat down. Among the post-prandial speakers were President Mullins, President Harper, President Hyers, of the South Western University, Dr. J. B. Gambrell and Dr. A. J. Barton, of Arkansas. The occasion was greatly enjoyed by members of the University, citizens of Waco and visitors.

On Tuesday morning we were favored by a visit from a large number of our survivors of the retreat of the Texas Republic, who on San Jacinto Day were gathered in Waco to commemorate the great victory of Sam Houston and his Texan associates over the Mexican General Santa Anna. Short addresses by the venerable ex-Governor Lubbock and by John R. H. Reagan, the only surviving member of the Confederate Cabinet, added greatly to the interest of the occasion. The public exercises ended with the conferring of honorary degrees on a number of the distinguished guests.

Assisted by the writer, President Brooks in a manner that won the admiration of all present, publicly conferred the degree upon those who had been designated by the Board of Trustees for this purpose. His characterizations of the various recipients were peculiarly happy. The honorary degree of Master of Arts was conferred upon Messrs. John Thomas Duncan, William Dawson Harris, James William Cartwell, Sidney Francis Skinner, Jesse Lawrence Ward, James Harvey Grove, that of Doctor of Divinity upon Benjamin Franklin Riley, Arthur James Barton, Jefferson Davis Ray, James Milton Carroll, and that of Doctor of Laws upon Thomas Jefferson Brown, James Hester Baylor, Edgar Young Mullins, Robert Cook Buckner, William Rainey Harper, James Burton Gambrell, Francis Rich Lubbock, John Hensinger Reagan.

All of the Doctors of Divinity save J. D. Ray had been similarly honored previously. This was also the case with several of the recipients of the degree of Doctor of Philosophy. The George W. Carroll Science Hall is a handsome stone and brick edifice, three stories high, besides the basement, which is almost wholly above ground and is thoroughly lighted. The large and valuable museum of the University occupies a considerable portion of the basement. The first floor contains the offices of the President and the Registrar of the University and several rooms fitted up in the best style for the department of Physics. The second floor is to be ultimately devoted almost exclusively to Chemistry, and the third to Biology, Geology, Mineralogy and Psychology. Of the four rooms, the largest and smallest, in this splendid building several will be available for some years for non-scientific departments of instruction. This building (as are all the buildings on the campus) is heated by steam and lighted by electricity.

The F. L. Carroll Library and Chapel is a tall two-story stone and brick building about one hundred and thirty-five by ninety feet in dimensions. The first floor is devoted chiefly to the Library, which consists of a great room with a capacity for about two hundred thousand volumes and half a dozen small, glass-partitioned study rooms, a fine, large art room, and a Theological lecture room, which will be shared by Dr. Carroll and the writer. The second floor is a magnificent and highly ornate auditorium, with opera chairs for eighteen hundred and room for seven or eight hundred more. Most of us think that the Art room for every use as a college chapel; but it is assuredly a thing of beauty and can hardly fail to have a valuable educative tendency.

A grand pipe organ is in process of erection and will be ready for use by Commencement. This also is the gift of Mr. F. L. Carroll. Of the many societies of the University had reunions and some of them took important action in the interest of the University Library. The Society libraries are all to be merged in that of the University, which will thus aggregate about eighteen thousand volumes, of which about eight thousand have been added during the past year.

DEDICATION. The new Baptist church house at Russellville was dedicated free of debt Sun-

day, April 26th. Dr. E. C. Dargan preached the sermon from Acts 2:42. A grand sermon. Pastor J. S. Cheek deserves a great deal of praise for the untiring energy and good judgment manifested in the lifting of this crushing burden from the church. The outlook is now very hopeful. The members seem happy, hopeful and united in their efforts to carry forward the work committed to them. The writer, who is an ex-pastor, was present to rejoice with them and had the pleasure of preaching to a fine congregation at night. J. O. Bow.

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Items of Interest

April had been cool enough here, but it has been mild indeed in comparison with what it has been in Europe. A telegram from St. Petersburg reported on April 21 a snow storm over the entire province of Petrokov...

Just after the United States bought the Philippines from Spain, Germany bought from her the Caroline Islands. Two Congressional ladies from Boston are teaching a mission school in the Islands. Recently the German officers arrested four nannies who had just graduated in that school because of remarks they had made against the German rule in the Islands. Thereupon the ladies appealed to Washington, and the papers report that Secretary Hay has remonstrated with Germany.

It is needless to say that Secretary Hay has done nothing of the kind. It is none of his business how many German subjects German arrests. And those men were German subjects. The Emperor William could just as well remonstrate whenever Gen. Davis arrests a Filipino in Manila. The Congressionals ought to give their ladies a few lessons in nationality, citizenship, etc. In China two years ago, and now in the Caroline Islands, some missionaries are filled with the idea that it is more than made a Christian by them, that makes him a citizen of the United States.

The statistics of the emigration from Ireland in 1902 have been published in a Parliamentary report. Last year 40,180 persons emigrated, an increase of 577 over the previous year. Thirty-three thousand six hundred and eighty-three came to the United States, which is a little smaller per cent to this country than for the last four years. The population of Ireland is but little more than half what it was forty years ago. But it is thought the new land bill will improve matters in the island the tide of emigration will be stayed.

It turns out that Gen. Wood owes his newspaper fame to a correspondent of the Associated Press named Bellairs, who undertook—for what consideration is not said—to make Wood a great reputation. Bellairs has been exposed, and his reputation shown to be a most unsavory one. Meanwhile the investigations made show that the law forbids an army officer whose pay is \$2,500 or more from receiving additional compensation from any source whatever. Best allowed Wood additional salary of \$15,000. No wonder there is lawlessness in the United States when such an example is set.

Good for Admiral Dewey. He made some remarks in regard to the naval maneuvers in the West Indies, in which he criticized freely the action of the German ships. Whereupon great wrath among the Jingoers of Germany, and arising among some officials in this country, who are too much given to falling down before crowned heads. Instead of following various illustrious examples, whining that he was misunderstood, and blaming the newspaper reporters, Dewey said frankly that he