

WESTERN RECORDER

Faith, Hope and Love, these three

1933 YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 25, 1933.

NUMBER 30.

Published Weekly by
THE BAPTIST BOOK CONCERN.
(Incorporated.)
100 North Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.
For one year in advance, \$2.50; after three months, \$1.00 per month, 60¢. Single copies, 5 cents.
Advance payment in full is preferred. If not paid by the date on the address label, it is assumed that the subscriber has not been given notice of this office's address.

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GENERAL ASSOCIATION.

MINISTERS' MEETING.

WINCHESTER, KY., June 15.

The Ministers' Meeting convened in the morning. In the absence of former president, Dr. J. M. Weaver, the former secretary, W. W. Hamilton, called the meeting to order. After a song, Bro. Hamilton elected president, and Bro. W. W. Hamilton, secretary. Brethren C. H. Nash and R. D. Gray took part in the devotion.

Bro. J. Hale delivered the annual sermon on John 12:32: "The Magnetic Christ." The theme of 1. Christ's Personal Drawing; 2. His Conditional Drawing; 3. A Drawing; 4. A Universal Drawing; 5. A Certain Drawing; 6. An Effortless Drawing.

Bro. W. W. Hamilton, secretary, called the meeting to order. After a song, Bro. Hamilton elected president, and Bro. W. W. Hamilton, secretary. Brethren C. H. Nash and R. D. Gray took part in the devotion.

Tuesday Morning.

The meeting was called to order by Bro. W. W. Hamilton. Bro. E. E. George presided in the devotional exercises. Committees were announced: Finance—Bro. W. W. Wood, Ryland Knight, H. T. Dement; on enrollment of this meeting, Bro. C. H. Nash, W. C. Pierce, W. J. Mahoney; on the importance of accepting the Bible as Supreme Authority, Bro. W. W. Hamilton; on the effort to banish the Bible from the public schools as closely associated with the desecration of the Christian Sabbath, and the spirit of worldliness displayed in the multiplication of churches, Bro. W. W. Hamilton; on the Baptist position in accepting the Bible as Supreme Authority, Bro. W. W. Hamilton.

Bro. S. F. Thompson endorsed Bro. Hamilton's paper. He pleaded for a magnanimous advocacy of our position. Bro. E. B. Pollard emphasized the idea of liberty as the complement of our mission. He brought out the idea upon which the authority of the Bible is based. Truth is one of the basal principles of the Bible, and the Bible is the mind and heart of Jesus Christ.

Bro. W. W. Hamilton referred to the loss of the Bible in our day, even in the churches and Sunday schools. He pleaded for greater reverence for the Bible.

Bro. W. Beagle called attention to several quotations from the Bible in Bro. Waldrop's paper.

Bro. A. R. Bond suggested some corollaries for the subject of the paper. One was the duty of studying the Bible; another is the need of leading our people to accept the Bible as the soul of our lives.

Bro. J. M. Frost suggested the specific and distinctive work of the Holy Spirit in the matter of the inspiration of the Bible.

Bro. H. Hatcher spoke of the encouraging fact of the present unprecedented demand for the Bible, outselling the five most popular novels. He made two suggestions—accept the Bible absolutely in the pulpit, and let us read for ourselves, and put a good deal of emphasis on our own experience. Let our lives reflect the Bible.

Bro. A. B. Gardner emphasized the authority of the Bible.

Bro. W. P. Harvey distinguished liberty from license.

The next topic was The Importance of Giving Serious Attention to Church Discipline. Bro. W. H. Felix read an able paper. This paper will appear in these columns. Bro. E. Gill desired to know what offenses need discipline. Bro. N. F. Jones brought out the twofold design of church discipline. He advocated discipline for heresy. S. F. Thompson emphasized the necessity for discipline. W. M. Stallings brought out the idea that discipline should be administered for wrongdoing, but also for failure to do duty. F. W. Taylor endorsed the paper and emphasized the reasons given for failure to administer discipline. W. E. Mitchell advocated a discipline committee. Bro. W. A. Burnes advocated discipline for several society indulgences, and for certain kinds of business. Bro. T. W. Beagle approved the idea of the church mourning before administering discipline. J. H. Page spoke as to what questions called for discipline. Upon motion the time was extended for half an hour. H. R. McLendon wants some one to bring out the Scriptural teachings as to what things call for discipline and the Scriptures substantiating. Bro. A. B. Gardner read from Gal. 5. Bro. W. T. Underwood made some remarks. J. B. Moody showed the relation between discipline and discipline. He emphasized formative church discipline as a means of obviating so much need for corrective discipline. Bro. A. R. Bond advocated discipline for failing to contribute to the support of the work of the church. W. M. Stallings believes in formative discipline, but does not think that the lack of such discipline is our great trouble. Amos Stout pleaded for a deep trust in God as to the results of church discipline. M. B. Adams pleaded for formative church discipline. He advocated the plan of giving the members work to do. T. H. Plemmons advocated greater care in receiving members as obviating the necessity of corrective discipline. J. S. Wilson advocated discipline for all who deny any fundamental doctrine of God's Word. Disturbers of the peace of the church should be dealt with. A brother layman hoped that the pastors will go back to their charges and advocate the paper and speeches.

After announcements the meeting adjourned with prayer by E. Harrison.

GENERAL ASSOCIATION OF KENTUCKY.

The body was called to order by former Moderator Eaton. "How firm a foundation was sung. Secretary F. C. McConnell, of the Home Mission Board, read

from Eph. 4, and led in prayer. W. M. Stallings, A. R. Bond and W. E. Mitchell were appointed a committee on enrollment.

On motion the Secretary was instructed to cast the vote of the body for W. H. Felix for Moderator (Bro. Eaton having served two years, was constitutionally ineligible).

Upon motion the Moderator was instructed to cast the ballot of the Association for J. K. Nunnelley for Secretary and for B. H. Dement for Assistant Secretary.

H. McDonald and J. A. Booth were chosen Assistant Moderators.

Brethren H. H. Hibbs, J. G. Bow, E. Gill, W. D. Nowlin and Ewing were appointed a committee on order of business.

On motion visiting brethren were recognized. The following names were given in: Bro. H. Hatcher, of Atlanta, representing the American Baptist Publication Society; F. C. McConnell, of the Home Board; E. E. Bomar, assistant secretary of the Foreign Board; J. M. Frost, of the Sunday School Board, and B. W. Spillman, also of the Sunday School Board.

On motion, the reading of the Constitution and order of business were dispensed with.

Pastor Bailey, in a few choice words, welcomed the body, and President B. D. Gray made a felicitous response. The pastor and deacons of the church, together with Bro. J. B. Howard and S. P. Nunnelley were made a committee on religious worship.

The committee on order of business made a partial report.

Secretary Bow of the State Board read his annual report. The report was highly gratifying. The Board suggests that all applications for help be referred for consultation to the District Board of the Association from which the application comes, and that all funds for District Missions be reported to the State Board, and that all money for District Missions not needed for such work be turned over to the State Board.

The work on Sunday School and Colportage has been very successful. General Sunday School Missionary R. L. Baker has done splendid work. Colporters have been employed in a number of District Associations. The outlook is bright and promising.

The Treasurer's report in summary is as follows:

For Foreign Missions, \$23,241.77; for Home Missions, \$11,331.21, and boxes valued at \$4,280.80; for Church Building the receipts for the year were \$196.24. This with the amount on hand at the beginning of the year made the amount \$697.06, of which amount \$631.35 have been expended. For the State work receipts were \$8,564.70. The results accomplished are: Missionaries employed, 91. They report 13,491 days of labor; 73,248 miles traveled; 6,552 sermons preached; 1,392 professed conversions; 781 baptisms; 1,556 total additions on mission fields. On the whole, progress has been made in mountain school work. The Theodore Harris Institute at Pineville has ceased to exist, and for the future the Board will not bear any responsibility in this work.

W. B. McGarity, A. F. Baker and J. W. Warder have done valuable service in Institute work. A number of old fields have become self-sustaining and some new work has been taken up.

Dr. Warder read an interesting report on Institute work. Progress has been made, and the value of this work is more and more being recognized.

The Moderator announced as Committee on Young People's Work, H. E. Tralle, J. A. Bennett, M. B. Adams, H. T. Musselman and I. B. Timberlake. On motion, the report as read was referred to the usual committee.

Secretary G. H. Cox read the report on the Ministers' Aid Society. Although the Secretary has made faithful efforts to enlist the co-operation of pastors and the churches, the effort was not highly successful. Three of the old veterans have passed away, Revs. Enos Allen, Andrew Patrick and T. L. Brooks. Ten new beneficiaries have been received, making in all thirty-eight. The financial statement is: Received on the Endowment Fund, \$1,381.26; for Immediate Use Fund, \$1,232.60; on New Subscriptions, \$1,204.16; total, \$6,418.16. The expenditures have been \$3,359.01. The P. J. Miller Fund is now \$9,138.67. The Endowment Fund is now \$34,187.45. The report was referred to the usual committee.

H. E. Tralle read the report on Young People's work. The report emphasized the business of our churches in training and utilizing our young people. This department of work is in no sort of conflict with the regular work of the churches, but is supplementary. On the whole, hopeful progress has been made.

The Louisville Union is doing excellent work, and the State work is making progress. The next State Convention will be held at Georgetown, July 15-19. Some elements of Chautauque and Institute work will be introduced. This work will be introductory to the various courses and the Sunday School lessons for July-December of this year. The courses are Bible Readers, Christian Culture, and the Conquest Missionary Course. Lists of questions, examination blanks and certificates of award are furnished. The report makes some wise suggestions to pastors.

1. Study the history of the movement; 2. Look carefully into the local situation and needs; 3. Familiarize yourself with the best literature on this work; 4. Confer with men who have been successful in the work; 5. Get some wide awake man to visit and stir up the church; 6. Attend some meeting of this Society; 7. Lay special emphasis on the systematic study of the Bible; 8. Get down to work and stay at it. On motion the report was referred to the usual committee.

After announcements the body adjourned to 2 p. m. Prayer by J. H. Butler.

Committees as follows were announced: Sunday School and Colportage—B. H. Dement, W. C. Pierce, J. H. Burnett, C. H. Nash, H. H. Hibbs. State Missions—W. H. Felix, J. S. Cheek, W. D. Nowlin, A. S. Petrey, W. J. Mahoney.

Home Missions—C. H. Nash, Ryland Knight, T. W. Beagle, J. A. Bennett, T. H. Plemmons.

Foreign Missions—W. O. Carver, W. W. Hamilton, J. N. Hall, G. W. Perryman, Edmund Harrison.

Ministers' Aid Society—E. P. Jones, F. W. Taylor, E. B. Pollard.

Temperance—J. N. Prestridge, J. J. Rucker, M. B. Adams, W. O. Carver, E. H. Maddox.

Orphans' Home—J. M. Weaver, H. A. Sumrell, S. F. Thompson, Boyce Taylor, J. W. Waldrop.

Nominations—C. M. Thompson, G. W. Perryman, W. W. Hamilton, W. D. Nowlin, B. D. Gray, A. C. Graves, J. A. Booth, H. McDonald.

Press—J. W. Hedden, A. Y. Ford, W. H. Harrison, Preston Blake, H. E. Tralle.

(Continued on 4th Page.)

QUESTIONS ANSWERED.

By Senex.

"When and by whom did church or non-intercommunion have its origin?" I have had this question on hand for some time thinking that in the course of my reading I might come across some information on the subject. For I do not know when it had its origin, and do not remember ever having seen anything on the subject of its beginning. So far nothing has been found in what I have read. I will not keep the question any longer, but will pass it on to the readers of the Recorder, and hope if any one can answer the question he will do so.

At first when the brethren were scattered from Jerusalem they continued to be members of the old First church. It was not many years, however, before they organized churches in the various places in which they were. It is inconceivable that the churches refused to commune with the apostles and brethren who held their membership still at Jerusalem. Imagine the church at Philippi refusing to receive Paul to the Lord's Table. In the dark ages, when many churches had apostacized, notably the church at Rome, the true churches were scattered and in hiding from their persecutors. That they fairly had opportunities of communing with each other is probable. Some, in view of the widespread apostasy may have confined the communion to their own members. About this I know nothing.

The brother asks if it is right for a church to refuse to admit the members of sister churches to communion. Oh yes the churches have a right to do that. It is a courtesy to sister churches, and no one can demand a courtesy. There may be circumstances in which it is the duty of a church to confine communion within the bounds of its discipline. Churches may continue to call themselves Baptist churches and yet go far astray from Baptist doctrine and practices. This is the case in one city, at least, in England where a leading church keeps as pastor a man who denies the vicarious atonement. By keeping such a man as pastor, the church makes itself a Unitarian church, no matter how vociferously it may claim to be Baptist. And the other churches in the city, if they could not otherwise guard the table from the members of that church, ought to fall back on their reserved rights and confine the communion to their own membership. But unless it is necessary to guard against heretics falsely called Baptists, I think it is best for the churches to commune at each other's tables.

A brother wishes to know why the qualifications are laid down for the deacons' wives and not for the pastors' wives. I do not know. In fact, I am not sure that the qualifications for both are not given. If the brother will look at 1 Tim. 3:11, he will see that the word "their" is in italics, showing it is not in the original. The Greek is simply "women," but this was the word used to mean wife most frequently, especially when the men were mentioned, so that it was plain "their women" meant their wives. The apostle says the bishops must have certain qualifications, likewise the deacons, likewise "wives." And this may mean the wives of both. As he goes on to say more in regard to the deacons, the greatest commentators have thought that the deacons' wives were meant. Of course, it is possible that all women were meant, but that is not at all probable from the context.

Some have taken the ground that "deaconesses" are meant here. But the very reason which makes it probable the wives of deacons and not women in general were meant, is strong against this. For the apostle would in that case would have stopped in the middle of what he was saying of deacons to speak of another class. It is the general opinion that there was, in some of the apostolic churches, an order of widows. The Greek word in 1 Tim. 5:9 which is translated "taken into the number" means enrolled. But some of the best commentators take it that these widows were not an order, but were only the widows whom the church were to support because they were poor and had no relatives.

I am inclined to think, however, it was something of the nature of an order, found in some of the churches. I think so because of the qualifications and restrictions the Holy Spirit has made. Surely He would not have commanded that only those old and poor widows should be cared for

who had had children. Old widows who had no children or relations to support them were employed by the church to look after the sick comfort the sorrowing, &c. &c. And they gave their time to this work. This would authorize any church to have a similar number, who are supported by the church. Whatever an apostolic church did with the knowledge and consent of the Holy Spirit, as is proved by His giving directions in regard to the matter, it is right for all churches to do. But as this was not commanded, and was not the custom of all the churches, it is not obligatory on any church.

But this is not justification for some modern efforts which have been made to have deaconesses—that is, the modern kind of deaconesses. It is likely that the widows in this order were called "deacons," and that Phoebe was one of them. If she was, we know that she was over sixty years old. The command of the Spirit is plain, unmistakable, not to be explained away by any who reverence His authority. A deaconess must be over sixty years old. The younger women must not be in the number. She must have been a mother, and one whose children were all dead, and she had no grandchildren. If any one tries to have "deaconesses" in these days, insist that these explicit commands of the Holy Spirit be obeyed, and women under sixty years of age refused, and you will soon hear no more of it.

A Strange Echo of Easter.

One of our religious contemporaries, *The Watchman* (Baptist) of Boston, philosophizing on Easter remarks:

"Probably if some of us told the exact truth at the close of Easter Sunday, with its confident assertions in song and prayer and discourse of the resurrection of Jesus from the dead, we should say that we wish that every secret misgiving as to that great central fact of the Gospel could be banished from our minds and we could live day by day in the vital consciousness of the tremendous truth."

On reading this we began to wonder whether there are really many evangelists, Christians who have "secret misgivings" about this "great central fact of the Gospel." That many fail to live under its power is, alas! true, but how one who believes in the divine origin of Christianity can have a "secret misgiving" as to the resurrection of Christ from the dead, is most difficult to understand. *The Watchman*, assuming these "secret misgivings," essays to comfort those who are distressed by them, by assuring them that "one reflection thoroughly pondered, somewhat lightens the oppression of this mood."

Such guarded speaking on spiritual things is unusual. The "secret misgiving" is oppressive; the only reflection offered does not remove the misgivings, but only "somewhat lightens the oppression of this mood." The consideration which will do this, and but this, is that "the desire is really for an evidence of the resurrection reaching the point of absolute demonstration," "and God," says *The Watchman*, "has never given that about any fact or truth of Christianity."

It affirms that "the argument for the resurrection is only probable, and however high the degree of probability it stops short of a complete demonstration that compels belief." In support of his view the writer quotes Canon Liddon as saying: "One is not compelled to accept the argument of Paul in the fifteenth chapter of First Corinthians in the same sense in which he is compelled to accept the same proposition in Euclid. It is possible to reject the one; it is not possible to reject the other and preserve any reputation for reasoning power."

Our contemporary then says that "it is just this margin between the probable and the demonstrative that affords the possibility of faith," that the "very possibility of faith is destroyed the moment the argument reaches the point of demonstration." With unfeigned respect for *The Watchman*, one of the ablest of religious papers, it appears to us that the confessor of the secret misgivings, though appearing at first sight to be both philosophical and logical in his comments, has confused ideas on the subject. In the plane of pure intellect it is, indeed, impossible to prove a remote historical fact or any future event as one can demonstrate a mathematical proposition. But the vital question is, whether we can and do on probable evidence believe so strongly as to have no secret misgivings.

If one desires to have any evidence of the resurrection which will destroy every secret misgiving, does he desire what he cannot have? Is it impossible that any religious evidence should be as doubt-dispelling as the demonstration which compels belief in the multiplication table or the

fundamental demonstrations of mathematics?

Is there any evidence that St. Paul endeavored to convince any one in a mathematical manner that Jesus Christ rose from the dead? Did he not assume that those to whom he wrote had internal spiritual evidence of the truth of Christianity which took away from them every "secret misgiving"? Did he not rest on the testimony of those who had seen Christ, and on his own testimony and the influence of the Spirit in their hearts giving them a lively hope of everlasting life?

That the evidence in the plane of the intellect is probable and not absolute demonstration is true; but what had it to do with the question of the secret misgiving? No man can demonstrate as he demonstrates a problem in Euclid that he has the love of his wife or his children; but do not the facts and the circumstances surrounding every happily married man convince him to such an extent that there is no secret misgivings? Does not the New Testament teach that the testimony of the gospels, with the inward experience wrought by that testimony and the influence of the Holy Spirit, is equivalent to a demonstration? Not to a mathematical demonstration, but a demonstration to the consciousness of the individual which destroys every secret misgiving.

Is not Paul's argument, with that hypothesis in view, conclusive? Is not this, and only this, "knowing the power of Christ's resurrection"?

We conceive, therefore, that unless the writer himself has secret misgivings which he has made public, he has unintentionally confused the most practical subject of Christian experience by words without knowledge. If it is not possible for a Christian to escape "secret misgivings as to the resurrection of Jesus Christ from the dead," what is there upon which he can escape "secret misgivings"? If he is possessed of these and under the power of them, what becomes of the faith that giveth the victory over the world? what becomes of the faith that exclaims, "O death, where is thy sting? O grave, where is thy victory?" We can testify that since accepting Christ we have never had a single misgiving concerning the fact of the resurrection; and, further, that if we had, by so much should we have "a secret misgiving" of the inspiration and the revealing power of the Scriptures.

We do not object to any one confessing for himself secret misgivings, but to speak as though this were a common experience, and a necessary one, is to undermine the vital consciousness of the tremendous truth on which the whole power of those who preach Jesus and the resurrection rests. We cannot demonstrate mathematically, but we can endure as seeing Him who is invisible; and believe as strongly that Christ rose from the dead as any mathematician can believe his axioms.—*New York Advocate.*

Saving the Lost.

Christ declared of himself that he had come to seek and to save that which was lost. By this he referred to the soul of man. This he tells us in language so plain that there can be no mistake as to his meaning.

Men are lost by nature. The mark of sin is especially upon their moral nature: We are sinners. We have broken God's law and incurred penalty. We have become stained and defiled by sin. We have come into the bondage of the evil habit of sin. In order to be saved a divine work of rescue must be undertaken and carried through by some one who is mighty to save. One of our Christian poets writes:

What is the thing of greatest worth
The whole Creation round?
That which was lost in Paradise,
That which in Christ is found.

The soul of Man, Jehovah's breath,
That keeps two worlds in strife;
Hell moves below to work its death,
Heaven stoops to give it life.

One who will save men from sin must have power to make atonement for the sinner as one who has violated the holy law of God. This was done by our Lord Jesus Christ when he bore, in his own body on the cross, the guilt of the sins of all who will accept him as their Saviour, and as the Lamb of God died to take away the sin of the world. This was the supreme act of Saviourhood in seeking and saving the lost. Whatever else Christ does by his instruction as our divine teacher, and by his personal influence as our example, we must never forget that he died to save us from our sins.

In saving us Christ finds our hearts stained by sin, and finds us under the power of evil habits. In order to do his work in us we must be cleansed

and brought into a new life. Our affections must be made pure. Our inner lives must be made clean. Our wills must be made strong and determined for the right. This is brought about as we are under the personal influence of Christ and the Holy Spirit. We accept him in faith and receive his pardon. We trust ourselves to him as our Saviour, and the divine life works a new, regenerated, pure, holy and obedient life in us, and we are saved for eternity and for time.

Christ is the only hope of a lost world. If we have a love for our fellow beings, and would have them come into a new and a saved life, we must tell them of Christ as the only name given unto heaven among men whereby we must be saved. We must be missionaries in spirit and in practice. We must carry the Gospel ourselves, or we must help to carry it, to the dark places of the earth.

It is not enough to be philanthropic and generous and kind. We must be believers in Christ for ourselves, and we must do all in our power to bring the world to him as the only Saviour. Let him we must seek the lost. We must be watchful and vigilant, and wide awake. We must put diligent efforts. We must be in living union with him. We must seek and point and bring to Christ those who are lost, in order that they may be saved by him and saved unto the everlasting life.—*Prayer and Presbyter.*

Preaching to the Unconverted.

By Rev. William Henry Bancroft.

Should not every pastor be himself qualified for preaching to the unconverted? If he has no gift in that direction, has he not missed his calling?

We once heard of a pastor who was asked by a neighbor to assist in extra meetings, and he declined on the ground that he did not know how to address sinners. We wondered why he was the ministry. Does the Lord set men apart to speak only to the saints? If so, then let every church have two men in its pulpit, one to preach to the converted and the other to the unconverted. Such a spectacle would make Simon Peter in heaven, and stir the emotions of Albert Barnes or bring Spurgeon to the gates of pearl with wistful look earthward.

The habit of preaching to the unconverted, at stated seasons, but regularly in the compulsory ministrations, seems to be going out of fashion. At least that seems to be the case in conspicuous instances. A glance at the announcement of Sabbath themes in the newspapers led to view the startling fact that only a few advertised topics bear directly upon the Gospel for the unsaved. A careful examination of public sermons will also disclose the same startling fact. In this last-named case the inference is inevitable that the unregenerate are not being urged to repent of their sins and accept Christ; either or that sermons to sinners are not of much interest to be printed.

What other pastors are doing there is a matter of knowing. The probability is, however, the same lamentable condition of things is found outside the circle of the so-called straggle pits. The pace that is set by prominent preachers is often followed by those who are not preachers. The little fish try to swim like the big fish. The whole and minnow in competition. Lost hearts, of course, but the other struggle is to win.

But this may not be true of the rank and file in the ministry. We sincerely hope that is not. There can be no harm, however, in a pertinent question or two. The question is these: Are we preachers of this century all treading closely in the footsteps of Christ and doing our whole duty towards unconverted hearers that sit before our pulpits? If not, why not? Has the road of public condemnation and travel over it made so narrow that it needs not to be mentioned? Is Coleridge's nothing more than the graceful flash of a steeple or an adornment for the personal word Gospel preacher?

Let the polite infidelity of destructionism, if it must, smear its honeyed poison the foundations of Christian faith; or let the spirit of unrest twitch its nervous fingers at the creeds that are said to "save generations" of the Gospel of Christ, proclaimed by his apostles and a host of earnest men down the ages, from Paul to Theodore Cayley, fully set forth, there would be nothing to fear from scholastic scepticism or the shallow vertebrate creeds into glistening destructionism. What the Church needs in this age is a revival of revival preaching.—*Prayer and Presbyter.*

In the Bible there is more that sinners have experienced in all other books and in Coleridge.

The Rev. Dr. N. Q. Bator.

REVIEWED BY MENO WHIOR.

When an unusual personage passes over the scene he naturally engages attention, though his manner may be so unassuming that he is almost unperceived. The faithful delineation of a man in a benediction. It kindles confidence and lifts the clouds of pessimism, and in view of the repetition of noble deeds. In view of these facts, this brief and accurate sketch of distinguished N. Q. Bator is sent forth and published to the sober judgment of an appreciative public. The Doctor had the unique distinction of being the son of his father and mother. He had the distinguished honor of being born in the county of his nativity, just twenty-two years to a day before he was of age. We have a picture of "the place where Dr. Bator was born" to present to our readers, but there was a place like that in the life of every man. It began his brilliant career as a bare-footed boy, his earliest wardrobe was cut by diminishing means, his fare was simple and his mouth full of a silver spoon. He was born among hills, and he afterwards bore playful witness to the hill folks were wonderfully proud of him, and that they cultivated a "peaks of a mountain" upon the arms of his peaks. It is a reflection on his memory to intimate that his life was not in harmony with his words, for he sought the heights, he instinctively sought the heights, as the eagle seeks the beetling cliff. It was difficult for him to attend any meeting on a mountain. The Doctor was a man of a loss of his own to fill any vacant place. Believing in the dignity of man, that there was hardly any limit to the honor of honorable positions which a man of great greatness might fill with credit, and he was such a man. The Doctor, as his own indicates, was a great hatcher of schemes and a puller of wires. If modesty sometimes constrained his knowledge, he was not to the world. He was an adept in the art of inducing others to timely actions, and a genius for the tide at its flood and riding on to fame. Dr. Bator was quite a famous singer, and this he saved him from embarrassment. In his denominational meetings, when the parliamentary and understand parliamentary tactics he could raise a tune and sing his way out. To a young preacher, Dr. Bator was exceedingly kind and always generous with his advice, and was capable of giving advice on any and all points, whether it was the color of his tie, the color of his coat, the making of his sermon, the making of his personal finances, or the making of a wife.

The Doctor was an ardent patriot unto the end of his native state. In his deep desire he seemed almost willing to assume responsibility for all Baptist affairs, and Bro. Jones said that he had never known a man to enjoy more. Once Dr. Bator accepted a call to neighboring commonwealths; but his labors were not unsatisfactory. He suffered from rheumatism, and pined away. He was too far from home. He promptly accepted the first opportunity, and his gratitude became a consuming fire. Under his genial glow he called upon others to stray from the sacred soil to imitate his example and start at once for his native land. When some of them meekly replied that his services were not in demand like his, he meekly cried out the more. He declared that there was no place enough, "not at the top, but at the bottom." He demanded "candidates for the bottom of the ladder," and uttered fierce exhortations at the futility of his demand. He reached the bottom rundle as a great invention for a herd and he assured the rundle brethren that if they would only obey his counsel, they should receive recognition and honor after he had suffered his yoke awhile. He doted the lowest rundle, but he never gravitated in direction himself. Born on the Mount he naturally ascended, whenever the tadders allowed, he bitterly resented the idea that he lacked qualifications. Once he headed a caravan of men forth to shed his reliance upon the best of his kind, and he declared that he would not be a victim for his mature jokes. He was amused if he failed to edify his rural spectators. Old Bro. Bator suggested that the emigrants ought to be put upon edification, and he presented the apostolic suggestion as a distinct upon his specific gravely, and he never went to the front. He believed in gravitation, and he took the highest or calling for candidates for the lowest rundle, he never lost sight of his own aim.

Dr. Bator was a famous financier. In public he was beautifully and feelingly of "men who cared for salaries than for souls, and could hold their seats and wait for honors," but he never went to theory with practice, and at one time he was regular salaries, neither of which he would take to the outpost figures. He took public collections but usually got through with financial loss to himself. The most notable case to the contrary occurred in Quebec or some other place west of the Atlantic coast and east of the setting sun. At a great meeting was great for the Dr. was there—some cause called for help; and as Dr. Bator was on the rostrum, where he was usually seen, he said to the secretary, "I have a few dollars in my pocket."

The Doctor was hot and the perspiration of the stream of cold. When the cause seemed to be a rugged brother stepped into the room and took up the plea. He had given once, and he gave again—If Dr. Bator would lend him a hand? There was a little flurry in the pulpit,

but some one vouches for the brother in the aisle, and \$5 to his credit passed from Dr. Bator's pocket into the collection. When the cause ended other full the harrowing brother meekly observed "Dr. Bator, we have not heard you say how much you are going to give?" Quick as a flash the Dr. replied, "I thought I would give that five I lent you if I ever got it back!" Oh! ejaculated the brother as he drew out a large roll of bills and paid his debt by dropping another five into the basket, while the crowd enjoyed the joke at the Dr.'s expense—five dollars expense.

Dr. Bator was a notdible champion of modesty. One of his most famous productions was a little article setting forth the proper conduct for a preacher upon whom the shadows had fallen. It was a theme upon which he spoke with feeling and an air of freedom. He did not regard the victim of such disaster as beyond the pale of divine mercy; but he considered the kingdom not dependent upon the unfortunate brother, and he advised him not to intrude himself too much upon the public. He frequently practiced what he advised in others. Once when a grateful pastor reported a meeting as probably the greatest ever held in his church, instead of rushing into print about the matter the Dr. who had previously held a fast, and suggested that the report be amended by inserting the words, "since the Rev. Dr. Bator was with us." He had easy access to several papers, but he rarely sounded his own praise. It seemed more fitting to have the editors do it. Or if he preached away from home, it seemed more in order to have the young brethren write back and tell him that they had been all clearing the clouds and piercing the empyrean. If they sometimes gave notes of his most familiar discourses, it only showed that his memory was as good as ever. It was said that the Dr. spent his literary earnings, which no doubt were very large, in aiding young men to secure an education, and the army that mustered at his roll call was a host of men. Dr. Bator was a man of great perseverance. In his pastoral work, if opposition to any of his plans or notions arose he made war on the opponent, drove him out, and branded him as an incurable. In the private ranks of the brotherhood, if any failed to endorse his methods or adopt his views, he regarded them as the victims of disappointed ambition, wounded vanity or innate depravity. In those who differed from him in matters of denominational policy he saw a tendency to hypocrisy. Against such he felt impelled to use his utmost endeavors, and his perseverance knew no finality. And whether writing for the newspapers or calling brethren to feast in his home or to preach in his pulpit, he never lost sight of his supreme purpose. Over the last years of his life there fell a pathos shadow. He was lonesome. Like the man at the top of the steeple, he found room only for himself. It was the isolation of greatness, but it was none the less oppressive. Some of the Dr.'s friends said he realized his mistake and endeavored to descend to a more populous realm, but he found the habits of a lifetime hard to overcome. Probably he did not receive the credit for the effort which he made, and some who did not understand the hunger of a great soul shrunk away alarmed. But old Mother Earth is exceedingly kind and in her bosom all distinctions are obliterated and all disorders hushed.

Home is the hunter, home from the hills,
And the fisherman home from the sea,
But dear Dr. Bator, oh! where is he?

"Ways and Means."

BY MRS. J. A. CRUZAN.

The committee on ways and means is the most important in congress. The means must come or the wheels of our government must stop; but the ways in which the means are to come are so important that they are given the first place in the name of the committee. The Lord's work must have money; how that money shall be raised is as important as the money itself.

God Almighty was so interested in this matter that, when the work was much younger than it is now, he marked out a way which worked admirably for generations. In return for his great mercies the people were to give a tenth of all their increase. Christ was so interested in this subject that, with the shadow of the cross upon him, he sat over against the temple gate, watched the ways of the givers and marked the poor widow's whole-hearted sacrifice with his approval. Paul was so interested in the preparation for the resurrection, "O Grave where is thy victory? O Death where is thy sting?" with "Now concerning the collection."

In this day of "new departures" in no other thing have we gone so far from the good old way as in this matter of raising money for the Lord's work. Certainly in this God can say, "My ways are not your ways, and my thoughts are not your thoughts." Let us refresh our memories: That "church in the wilderness" must have a place of assembly; they have a well chosen name for it; it is to be the "Tabernacle." They are about to move in the matter of raising funds for its erection. God takes charge of that matter himself. How does he direct that band of fugitive slaves to raise the money? There are some things he does not tell them to do. He did not direct the Israelites to run fairs or fancy bazaars with Miriam or Mrs. Caleb or Mrs. Deborah. He directed them to lead their flocks. He did not ask the Misses Uri, pretty girls to go among the Amalakitcs and Amorites to solicit contributions; or hint that Mrs. Bezelel, with a bevy of sweet young Rachels, should entice the young Canaanites and the old Hittites into attending a quail supper with mamma aided, in order to swell the grand total. He did not suggest presenting the drama of the "Crossing of the Red Sea" before the neighboring Jebusites for the benefit of the fund. No, he said, "Take from among you a offering for the Lord. Whosoever is of a willing heart, let him bring it, the Lord's offering." And they came, both men and women, as many as were willing hearted. And so great was their eagerness and enthusiasm that those who had the funds in charge came to Moses with the strange complaint, "The people bring more than enough." And it was found necessary to make this unique proclamation in order to relieve the overburdened treasurers, "Let neither man nor woman make any more work for the offering of the sanctuary."

Our modern methods do not burden our treasurers in that way. As we read it over, how thrilling is this grandly simple way of raising the means to build a church, and in what sharp contrast with our "ways." How vivid is the picture; we can see the sweet consultations between husband and wife and the eager planning of the children about the offering that each shall make, the tide of enthusiasm rising higher and higher, until, like our uncontrollable Missouri, it sweeps over all bounds. But there is something better "between the lines" than mere enthusiasm. The thoughtful reader finds the record of deep abiding, spiritual joy in those "willing hearts," the result of that sweet self-denial. This was not an instance of success being borne in on the wave of mere enthusiasm. Throughout the entire history of the church, as recorded in the Bible, this same "way" was pursued and the "means" were always forthcoming.

In striking contrast to this successful Biblical "way" are some of the modern "ways" of raising money for the Lord's work. Let us recall a few of our modern "ways."

There is a cook-stove way, and this is the manner of it: Money is wanted, but the church pocket is as deep as the one into which a certain quarter went; the eagle on it was heard to screeam, as he snuk out of sight, "Fairwell, vain world!" How shall money be coaxed into the treasury? The ladies of the congregation, knowing well to suppress the masculine and feminine nature, plan for a supper, an oyster dinner, a bean supper, a pink tea, or a yellow lunch. Each lady gives her time, strength, fire, food and self-respect; then the generous husbands, fathers and sons go and pay twenty-five or fifty cents for the opportunity to fill up on the food which their wives themselves have already paid for once. Articles amounting in value to \$10 are donated, and the ladies take in the encouraging sum of \$1023 and a few extras in the way of tired nerves, headaches and disarranged households. It is true that the money was largely an offering to self on the altar of the stomach, but then the Lord is supposed to be already paid for once. At such a diminished offering. And if the smell of stale coffee and mouldy crumbs greets the nostrils of the worshippers in the house of God on the next Lord's Day, it will only serve to remind them of their last great success. This plan of raising money appeals to many because, to quote from a recent issue of the book on Church Entertainments, "it saves the man from utter financial ruin by the expenditure of a dollar every other man stands on a like plain of liberality of every other man, whereas, if the appeal had been made to conscience in the name of God and the church, it would have cost him more."

Then there is the way of Vanity Fair. The women of the church turn store-keepers for the day. For a few weeks and months they toil wearily making fancy articles, shoe-bags, handkerchiefs, laundry-bags, pudding-bags, gunny-bags, etc., for the "fair." In the place appointed these are gathered, and by the expenditure of much exasperation and perspiration, there spring up booths, flower-stands, candy-stands, Rebecca's wheels, gipsy tents, fish-ponds, and various nickle-knagery of life's character. At last Vanity Fair is in full swing. As a usual thing, many years, no matter how bad his record, he is besieged by these zealous sales-women; they vie with each other in shrewd devices to extort money from him, and various spiteful things are said by those who fail by the more successful ones. The man secretly sneers and scoffs at these Christian sales-women, but they got his money, and what matter if they have brought religion into contempt? The goods in Vanity Fair are marked at twice their value, but are we not extorting for Christ's sake?

The mendicant way is quite popular. Christian women, old and young, especially the young and handsome, go upon the streets, into offices and hotels, and solicit funds "for our church." Men, citizens and strangers alike, are waylaid, and the cause so presented that they cannot well refuse to give. Or it may be the church treasurer marks out with a subscription list and, both in the solicitation and subsequent collection, is voted a nuisance and has hard work to keep his own self-respect. This "way" puts the church in the position of a beggar, hand in hand, soliciting alms. It advertises to every one the disinclination or inability of the church to meet its obligations and pay its debts. It is a tacit admission on the part of the church that it is unable or unwilling to sustain itself; the only enterprise that would for a moment permit such an inference. Only a tramp or a chronic pauper would willingly take such a position as the church of Christ takes when it adopts the "mendicant way."

Still another is the way of the "variety show." Now the church turns showman for the diversion of the world. Almost any entertainment which will "draw" is tried. Tableaux, [very] amateur theatricals, charity balls, pantomimes, socials of all kinds, colors and degrees, pound, mumm-

quation, lawn-tennis, and various other parties, picnics, and living pictures, candy pulls and concerts, grab-bags and raffles when the showman spirit once possesses a church its "name is legion." Young girls willingly submit to have their good points discussed like those of a horse for the doubtful honor of being voted "the handsomest woman," and men, Christian men, enter the race for the prize of "the most popular man;" and all this that we may fish dimes and nickles out of the deep pockets of the world. This "way" is as an eraser. It rubs out the line between the church and the world. It takes down the bars and allows the sheep in the fold to mingle freely with the goats outside. There is a special feature common to all these "ways" that commends them to the economical Christian; they wonderfully ease the burden that would naturally fall on the church without the aid of this unmeasured money. A man may wait and gauge his offering by the size of the deficit after the church has wrung all the money it can from the scoffing, jering world. Then, too, it gives the average Christian an opportunity to indulge in certain taboos amusements with a clear conscience. He would not dare to go to a theatre and witness a play, or to attend a concert, or to go to a dance, but bring the theatre into the house of God, and he sits out wearisome amateur performances without a twinge of conscience!

There is another "way," the "consecrated way." Paul devised it: "Upon the first day of the week let every one of you lay by him in store as he may prosper." There are churches wise enough to follow this way, and God prospers them in it. The consecrated money is not angled for. "Not their own," the men and women in those churches count themselves as God's stewards. They are wise-minded and willing hearted. Their consecration touches hearts, heads and pockets. This "way" has several advantages over the others mentioned; it educates the children to give; it is based on the Christian principle, which is to give, not extravagance; it never causes dissensions, heart burnings, nor divisions. It enables the Christian to show his love for Christ. It enables God to work in his will in us, and make our freedom a royal road along which he leads us "from grace to grace."

I do not sit in judgment in this matter. Church socials and amusements, properly conducted, are right and necessary. They are legitimate forms of Christian work. But the church was founded for a nobler work than to furnish amusements and to run fairs and festivals that it may raise money. The church has for its grand mission to save souls and train men, in Christ-like living. A stingy church, or a church whose energies are exhausted in getting some new thing to draw and amuse the Athenian crowd, for the sake of the money there is in it, turns aside from its real work, and miserably fails in its God-given mission. Were Christ to come to our churches with his "whip of small cords" and his stern "Take these things hence!" we would be much stronger, I believe, for our real work because of this cleansing—The Occident.

Literary

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.

Every preacher needs the *Bible Student*, published at Columbia, S. C., not only for its able articles and timely editorials, but especially for its book notices. Preachers love books and have not often money to throw away on any. The *Bible Student* tells the truth about all the new theological books. It would seem to deceive God's preachers by praising the writings of W. N. Clarke because, forsooth, the style of them is beautiful. Before you buy a new book wait for the notice of it in the *Bible Student*. You will get the whole truth, and convincing proof the words are true.

Some people seem to think the little they pay annually for their religious paper entitles them to full ownership of the entire edition, and that they can send anything for its columns, and that it must be published. If an article is returned to them or is consigned to the waste-paper basket they get mad. "Stop my paper" is written to the editor, and they go on their rounds breathing out threatenings and slaughter against their denominational papers, and everybody coming in contact with them. Often the worst thing we could do for these amiable and lovely brethren would be to publish their effusions. Frequently we have to decline their publication because they are too long, or are not timely, and we do not think they would prove of interest to the mass of our readers; and they are the people we have to please.—Baptist Commonwealth.

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

GENERAL ASSOCIATION.

(Continued from 1st Page.)

Wednesday Afternoon.

The body met at 2 o'clock. After devotional exercises, the discussion came up on the Young People's work. J. N. Prestridge called attention to the programme for the Convention at Georgetown, Rev. H. R. McLendon emphasized the hope from the young people in the mountain section of our State. The report was adopted.

The report on State Missions was read by the Moderator. Bro. Weaver made some suggestions. One is that when the Corresponding Secretary meets with the brethren in any part of the state, these brethren shall co-operate more fully, keep up the enthusiasm. Bro. Eaton called attention to the twelve churches that have been helped but are now self-sustaining. Bro. F. C. McConnell also commended the point made by Bro. Eaton. He wanted to know about the relation of the State Board to the school work.

Secretary Bow explained the situation. He tenderly thanked the brethren for their sympathy in his late sickness. He brought out the hopeful features of the work in Eastern Kentucky, and made a strong plea for the building fund.

Just here a motion adopted that upon invitation we meet at the Opera House, which is a much larger building.

Bro. Ryland Knight emphasized the opportunity presented to us in the Big Sandy valley. He gave an array of facts showing the marvelous material development going on there. B. W. Spillman was the next speaker. He said that Eastern Kentucky does not need to be evangelized by our State Board. It needs to be transformed into a force rather than a field. He offered suggestions as to how this can be done. First, we need personal contact with the people. Again we need a corps of volunteers to hold meetings and come into personal contact with the people, and also a like corps of consecrated young Christian women. By extension of time, Bro. W. C. Pierce addressed the body. He made a tender plea for taking this section for Christ. Upon motion the report was adopted.

E. P. Jones read the report on Ministers' Aid Society. The report urged that this cause be taken into the list of objects for which regular contributions are made. Bro. Jones stressed the amazing lack of contributions to this work. Secretary Geo. H. Cox urged this work to the completeness of our Christian duty. J. N. Hall thought that the percentage of expenses is out of proportion to the receipts. On motion the report was adopted. Pledges and collections amounted to \$202.65.

The Committee on Federation of Schools was announced as follows: G. W. Perryman, W. L. Brock, J. G. Bow, J. W. Hedden, T. T. Eaton, A. C. Graves and W. H. Harrison.

The Committee on Order of Business made its final report. Adjourned with prayer by I. W. Bruner.

Wednesday Evening.

After song service, President H. B. Gray read from Eph. 1: 3. H. Dement led in prayer. Miss Laura Yates, of Liberty College, Glasgow, sang most sweetly "The Holy City."

Rev. Preston Blake delivered the annual sermon from 1 Cor. 1: 9. (The sermon will be printed in

What are Remedies?

They are vilified on morbid theories, and the veins and affecting the blood. They are commonly due to defective blood, but are sometimes inherited.

How do they manifest themselves? In many forms of cutaneous eruptions, such as eczema, pimples and boils, and in weakness, languor, general debility. How are they expelled? By

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best medicine for all humors.

(these columns). Suffice it to say the sermon had the old-time ring it was able, sound and most impressively delivered.

Bro. J. M. Weaver read the report on Orphans' Home. Fitting mention was made of the worthy matron, and of the well-rounded discipline of the orphans. In all 1,141 children have been cared for. Mention was made of the bequest of Mr. W. F. Norton, which, however, will not be available for five years. There are now sixty-nine in the Home. Upon motion the report was adopted. A collection was taken amounting to \$38.21, and a collection was taken at the Disciples' church house, where Bro. J. B. Moody preached, amounting to \$9.15.

After announcements, the meeting adjourned with prayer by Bro. Warder.

Thursday Morning.

The body was called to order by the Moderator. After devotional exercises, the minutes of yesterday's meeting were read and the roll of messengers called.

P. T. Hale extended an invitation from the Owensboro Chataqua to each minister and his wife, of this body, to come as the guests of the Chataqua.

On motion of E. P. Jones, a committee of five be appointed, to report during the meeting, on some plan for prosecuting the work of the Ministers' Aid Society. The invitation of the Owensboro Chataqua was acknowledged.

The Committee on Nominations presented its report:

Executive Board—M. B. Adams, B. B. Bailey, J. A. Booth, J. A. Bennett, Preston Blake, B. J. Davis, B. A. Dawes, B. H. Dement, T. T. Eaton, W. H. Felix, Everett Gill, J. S. Gattson, H. D. Garrett, W. P. Harvey, W. W. Hamilton, J. W. Hedden, P. T. Hale, H. H. Hibbs, S. H. Haycraft, C. H. Jones, J. P. Jenkins, Ryland Knight, J. A. Middleton, Lee E. Cralle, J. N. Prestridge, G. W. Perryman, R. E. Reed, W. M. Stallings, B. W. Taylor, C. M. Thompson, H. E. Tralle, B. F. Swindler, J. M. Weaver, J. W. Waldrop.

Time of next meeting, Wednesday before the third Sunday in June, 1904; place, Campbellville; preacher, T. T. Eaton; alternate, W. J. Bolsh.

Trustees of Ministers' Aid Society for three years—G. H. Cox, R. T. Bruner, R. N. Elliott, Geo. W. Mullen. Advisory Committee—C. W. Daniel, R. W. Morehead, B. B. Bailey, J. B. Sampson, A. C. Graves. Members of the Educational Committee for three years—J. W. Loving, J. S. Chiles, R. W. Morehead, to fill the vacancy caused by the removal of H. C. Roberts from the State, A. S. Petrey.

C. H. Nash read the report on Home Missions. The report stated the facts and emphasized the needs. Secretary McConnell made a thrilling address. He spoke of the literature of the

Board. Its increased contributions. He made a strong plea for denominational loyalty. He would rather die large than die little. He spoke of the great duty of a secretary in ascertaining the facts, the needs, the outlook and then giving this information to the pastors and churches. Attention was called to the marvellous growth in Oklahoma, and to the godless power of such a city as New Orleans. Bro. McConnell wonders why the Northern papers do not advertise the help which the white Baptists of the South are giving to the negroes.

At the close of Bro. McConnell's powerful speech the report of the committee was adopted.

P. T. Eaton read the report of the Educational Committee. The report was hopeful and inspiring. Upon motion to adopt, President B. D. Gray, of Georgetown College, addressed the body. He pleaded for education as an instrumentality for developing respect for law and order, for refining and elevating home life; for increasing the ability of the business man. He made a strong plea to the laymen to come to the help of our Baptist school.

After announcements, the meeting adjourned with prayer by J. B. Moody.

Thursday Afternoon.

After devotional exercises, Bro. Petrey, of Hazard, Ky., spoke to the report on Education. Bro. W. J. Mahoney called out Bro. R. L. Baker, who spoke on education in the mountains. Speeches are now limited to ten minutes. He spoke specially on Bracken Academy at Morehead. A. R. Bond called out Prof. W. E. Farrar, of Bethel College. He gave a few reasons why Bethel College has a claim in the support of Kentucky Baptists. Bethel College is a Baptist institution; what Bethel College has done emphasizes her claim; what she is doing now. President Wm. H. Harrison, of Bethel College, made a plea for his College.

Miss Robinson sang very sweetly "Heaven is my home."

Prof. Geo. B. Eager, of our Seminary made a manly statement of

the work and faculty, and appealed for help for the students' fund. Subscriptions in money and pledges for collection were taken.

Bro. Weaver made the report as to the Hawesville church affair, endorsing the action of the minority of the church. The reports on federation of schools and of the Educational Committee were adopted.

A resolution endorsing the endeavor of Georgetown College to add \$100,000 to its endowment. The report of the Committee on Federation of Schools is as follows: "We respectfully recommend that our standing Educational Committee be directed to correspond with the representatives of our different schools in the state on the subject of affiliation to ascertain their views. Also that the committee gather the facts on the subject in other states, where affiliation exists, and that they embody the results of their correspondence in their report next year, for the information of the Association."

The report on Sunday Schools was read by B. H. Dement. The report called attention to the great work being done by our Board at Nashville. The donation of Bibles the Sunday-school literature, the lectureship in our Seminary were emphasized. Bro. Dement, after a few remarks, gave way to Field Secretary Spillman. Bro. Spillman said our Board is not a publishing agency with a Sunday School department, but a Sunday School agency with a publishing department. The Board has three field secretaries, who are not Sunday School evangelists. These go personally over their fields seeking personal contact with the workers. The field secretaries, co-operating through the corresponding secretary with the state secretary, arranges the work in the states. Sunday School field work is anything that will help the work of the school. Suggestions to pastors: Begin to look around and study conditions, find out what is going on in the field. Supply these needs. Have a relationship to teachers in the school, teach them how to do Sunday School work. Lead the people along the line of Bible study. Special emphasis was laid on the Home Department.

Secretary Frost emphasized the fact that the field secretaries are not colporters, they are distinctively Sunday School workers. How are these secretaries paid? By all who use the literature of the Sunday School Board. Bro. Frost has a three-fold ambition: to have for the Board an adequate plant, a reserve fund, interest bearing bonds of \$50,000, and five men in the field.

Bro. Bruce, of the Hope Rescue Mission in Louisville, told briefly of his work. This is an organized work of the Baptist churches of the city to reach the outcast and neglected. During the two and a half years of the work over 2,000 men have professed Christianity. The churches select a board of fifteen trustees who direct the work. Outcasts from Vermont to Florida, even from California, have wandered into this mission, been rescued, and have gone back to lead clean, Christian lives in their homes. The plan is to make the work self-supporting. The report on Sunday Schools was adopted.

The Committee on Enrollment reported 317 messengers present. J. N. Prestridge made a few remarks introductory to the report on Temperance, which was

read by M. B. Adams. The report brought out the promising work of the people in this work. The highest state legislation in different states. Temperance victories have been won in several counties. The report endorses the work of the interdenominational committee and of Secretary Young, asks \$1,000 for the work from our Baptist people, and recommends that each church make temperance an object of regular contribution. Field Secretary Young was given the floor. He gave a thrilling account of the work for the last year. Pledges were taken for the work.

After announcements, the meeting closed with prayer by B. Dement.

Thursday Evening.

There was a called meeting of the Seminary alumni at which B. Pollard and H. A. Snuggs made addresses.

An extension of twenty minutes was given for additional pledges for the work of the laymen's alliance. The amount pledged ran beyond \$1,000.

A resolution was passed requesting the Governor to call together the legislature for the relief of the feud-ridden portion of our State.

W. O. Carver read the report on Foreign Missions. The report calls attention to the enlarged plans for the work in the foreign field. The problem in this work is not to get some to give, but more to give some. The report recommends the appointment of a committee to appropriate \$30,000 asked of Kentucky and the District Associations, so that these associations appear the amount among the churches.

After reading of the report, Miss Rash, of Lexington, sang a beautiful solo.

Prof. Carver led off in the discussion of the report on Foreign Missions. He pleaded for \$1,000 from Kentucky. He called on the manifest leadings of our work.

E. E. Bomar, assistant secretary of the Foreign Board, called out Brother Salice, under appointment for work in Cuba. Before yielding the floor Bro. Bomar gave a brief survey of work in parts of the foreign field, urging the necessity for reinforcements. He pleaded for home physicians for our workers. Frost told how the Life of T. Yates, by Dr. C. E. Taylor, been instrumental in calling the contributions to foreign missions. Bro. E. T. Snuggs, first a Methodist missionary in China, now a member of McClure church, sang a Chinese translation of the song "Take the name of Jesus with you." Bro. Dement gave his experience in doing upon work in the foreign field, sought from the Bible the answer to God's call upon him. The report was adopted. The meeting appointed the committee to report on in the report. J. G. H. Dement, J. N. Prestridge read the report on Woman's work done, a splendid offering. Prof. Geo. B. Eager offered a resolution that in view of the lawlessness in the state, imperial and national governments that our pastors be urged to arouse the public conscience with good citizenship, where to stand forth for the duty and to emphasize the duty deriving unto Caesar his duty. On motion the thanks of the body are extended to this

POWERFUL
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The sustaining power of Postum Coffee when properly cooked is greater than most people imagine and is well illustrated in the story told by a young Texas woman who says: "I almost lived on Postum Cereal Coffee for over a month and there was over a week I did not eat anything at all but just drank the food drink Postum and yet I grew stronger and gained weight."

"Our family physician examined Postum and decided to use it altogether in place of coffee. We all think it has no equal as a nourishment for the sick for beside being pleasant to the taste it is so strengthening. My father and mother have always been coffee drinkers and suffered all kinds of troubles from the coffee until about a year ago a neighbor was praising Postum and mother decided to try it."

"They improved at once and have drank Postum ever since and mother, who used to be bothered with nervousness and sleeplessness particularly, is in splendid health now. She says the change came entirely from drinking Postum and leaving off coffee." Name given by Postum Co., Battle Creek, Mich.

The Committee on Enrollment reported 317 messengers present. J. N. Prestridge made a few remarks introductory to the report on Temperance, which was

city for their generous hos- pitality, and to the railroads for their rates.

The secretary was directed to have printed and distributed 3,500 copies of the minutes, and receive the usual compensation for salary and expenses.

MINISTERS' MEETING.

(Continued from last page.)

Tuesday Afternoon.

W. Taylor conducted the devotional exercises. B. H. Dement read a splendid paper on The Importance of the Bible Doctrine of Regeneration.

Tuesday Evening.

After devotional exercises. W. B. RAIN BUILDING.

How to Feed Nervous Cases.

Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter.

Wednesday Morning.

The Ministers' Meeting convened at 9 a. m. After devotional exercises the Committee on Obituaries reported the following names of ministers who have passed away during the last year:

hold in the case of adults. He urged the susceptibility of children to the truth.

Bro. W. M. Wood read the report of the Committee on Program for next year. The report is as follows: Monday before the meeting of the General Association, 8 p. m. Sermon by C. W. Daniel, alternate, H. A. Sumrell.

Tuesday Evening.

After devotional exercises. W. B. RAIN BUILDING.

How to Feed Nervous Cases.

Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter.

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O. Carver delivered an address on Missions as Related to Baptist Progress. Paul and Carey were the two best known and perhaps greatest Baptist missionaries.

Our increase in numbers is a direct aim of missions, not the one aim. In distinctively missionary work we find the secret of our great increase in numbers.

Wednesday Morning.

The Ministers' Meeting convened at 9 a. m. After devotional exercises the Committee on Obituaries reported the following names of ministers who have passed away during the last year:

- ABERNETHY & McELROY Pittsburgh.
DR. W. B. BARNES Pittsburgh.
DAVE CHAMBERS Pittsburgh.
FANSTOCK Pittsburgh.
AMCREE Cincinnati.
KURTZ New York.
ATLADY New York.
BROOKLYN New York.
JEWETT New York.
VICTA New York.
UNION Chicago.
SOUTHERN Chicago.
SHIPMAN Chicago.
COLLIER Chicago.
SOUTHERN St. Louis.
JOHN T. LEVIN & REID CO Philadelphia.
MOBLEY Philadelphia.
GALLEN Cleveland.
ORWELL Salem, Mass.
KENTUCKY Buffalo.
Louisville.

IN painting the use of Turpentine saves labor and the use of Dryer saves time, but the excessive use of either destroys the paint.

Safety lies in using Pure White Lead and Pure Linseed Oil, and having the paint thoroughly brushed out. This may require a little more time and labor, but it will pay.

If interested in paint or painting, address National Lead Co., 100 William Street, New York.

remarks. The Committee on Enrollment reported as present 181 ministers and five visitors. A motion was adopted requesting the General Association to publish in its minutes the proceedings of this body.

THE WOMAN'S MISSIONARY SOCIETY.

Met at Winchester in the Presbyterian church. The President, Miss E. S. Broadus, called the session to order at 10 o'clock.

THE WOMAN'S MISSIONARY SOCIETY.

Officers for the ensuing year are, Mrs. B. F. Proctor, Bowling Green, President, and Miss Lucile Davis of Neatton, Secretary.

THE WOMAN'S MISSIONARY SOCIETY.

Some statistics.—The receipts were \$1,200 in excess of last year. This Association is asked for \$1,500 for Foreign Missions and \$2,000 for Home Missions for the next year.

THE WOMAN'S MISSIONARY SOCIETY.

Contributions by Associations are as follows: Blackford, \$7.00; Bethel, \$813.53; Boone's Creek, \$123.17; Booneville, \$16.17; Blood

- River, \$20.50; Bracken, \$132.28; Campbell County, \$20.73; Central, \$66.75; Concord, \$10.00; Daviess County, \$209.49; East Union, \$25; Elkhorn, \$946.44; Franklin, \$127.75; Greaspan, \$118.10; Laurel River, \$0.21; Long Run, \$1,346.35; Lynn, \$14; Mount Zion, \$33; Nelson, \$432.87; North Bend, \$135.94; Ohio Valley, \$15.12; Salem, \$6; Severn's Valley, \$83.25; Simpson, \$51.30; Shelly County, \$198.43; South District, \$58.60; Sulphur Fork, \$76; Tate's Creek, \$27.41; Union, \$37; Warren, \$753.79; West Kentucky, \$79.38; West Union, \$73; White's Run, \$152.43; Collections amounting to \$8.50. Total, \$6,288.49.

Boxes have been sent as follows: For the Home Board, \$1,240.80; for the Sunday School Board, \$232.80; for the State Board, \$19.25. Total, \$1,683.95, making a grand total of \$10,972.44.

SOUTH CAROLINA LETTER.

Never before in the history of the state has there been such missionary zeal manifested. Since the Courier suggested that South Carolina raise this year \$65,000 for missions, there has been missionary conferences, missionary meetings, missionary rallies, &c. The songs, the prayers, the sermons, all have one keynote—missions.

SOUTH CAROLINA LETTER.

Our State was well represented at the Convention at Savannah, and all came home strengthened in the cause of the Master. Who could hear Rev. R. J. Willingham, Rev. F. C. McConnell, Dr. Graves and Dr. Bryant, and not be moved to greater zeal?

SOUTH CAROLINA LETTER.

The speakers for the occasion are: Mr. J. A. Hoyt, Jr., of Columbia; S. C.; Rev. J. B. Shelton, of Chester; Dr. Vines, of North Carolina, and Dr. J. B. Hawthorne, the silver-tongued orator of the Southern States. There is some important business to come before the Trustees of the University at this commencement, the election of a President and a man to fill the chair of metaphysics, &c. Rev. Allen is succeeding well with the enrollment fund. R. J. WILLIAMS.

MEDITATION.

BY CLIFF A. OWENS.

Oh! how sweet to read of Jesus,
How from Heaven to earth He came,
Taking from us every burden,
Hoping for us every pain.

How my heart doth beat with anguish,
How the tears flow quick and fast,
As I think of sins committed
In the half-forgotten past.

But I now recall His promise,
And His blood shall be my plea,
'Thou' your sins should be like scarlet,
Like the snow flakes they shall be."

Oh! 'tis sweet to think of Jesus,
What a feast for mind and soul!
Just to gather 'round His table
As His children did of old;

Oh! how sweet to work for Jesus,
Ne'er was labor half so sweet
As the sowing and the reaping
Of His precious golden wheat.

Our Pulpit.

A CAUTION FOR SIN-SICK SOULS.
BY C. H. SHUBBON.

"When Ephraim saw his sickness, and
Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound."—Hosea v. 13.

There is a tendency, in the heart of man, to want something to look at rather than something to trust to. The children of Israel had God for their King, and a glorious King he was. Where else was there found such impartial justice, such tender compassion for the poor, or such perfect righteousness, in every statute that was enforced? But they said, "Nay, let us have a king whom we can see—a king whose pomp and magnificence shall dazzle our senses, even though he will take our sons to be his bondslaves, and our daughters to be his concubines. Let us have a king, that we may see the gaudy glitter of his crown with our eyes and hear the sovereign mandate from his throne with our ears." God granted them that request.

Their sole allegiance was due to that almighty King whose superlative glory admitted of no natural similitude. The Lord Jehovah was the God of Israel—a God ever ready to forgive their sins, to hear their prayers, and to seek their welfare. But the children of Israel said, "Not so; let us make a king to judge us, like all the nations; and let us set up gods, after the fashion of the Gentiles, that our hands can handle, and that our eyes can behold. Let us have blocks of wood and stone. Let us have the carved images of the heathen." Neither would they rest till they had set up for themselves, in every high place, gods that were no gods. For this, the Lord chastised them. He gave up their lands to famine, and their habitations to the spoiler. He brought enemies from far countries to lay them waste, so that the state became sick, and the whole nation impoverished. Then the people of Ephraim opened their eyes and looked to their condition.

But when Judah saw himself to be wounded, what course did he pursue? There was God waiting to help him when

he returned to his allegiance. There was Jehovah ready to heal all his distresses, to give him back all that had been laid waste, and to restore to him everything that the spoiler had taken. But, no! the arm of Jehovah was not enough for Judah; Judah must rely upon a force that could look imposing in its array. "Oh!" said the people, "let us send to the king of Assyria, and let him furnish us with tens of thousands of soldiers, and aid us with his mighty men, so we shall be safe. Thus will our state recover itself." But if they had trusted in God, my brethren, how secure they would have been!

I. We have in our text somewhat of a picture of the sinner when he has partially discovered his lost estate.

Mark, it is but a partial discovery. Ephraim felt his sickness, but he did not know the radical disease that lurked within. He saw the local ailment, but was ignorant of the organic derangement of his vitals. He only perceived the symptoms; he was uneasy, he felt pain; but the discovery did not go deep enough to show him that he was actually dead in trespasses and sins. "He saw his sickness, and Judah saw his wound." Yes, he saw his wound; it smarted; and therefore his eye was drawn to the spot. But he did not know how deep it was; he did not know that it had pierced to the heart, that it was, in fact, a death-blow; that the whole head was sick, that the whole heart was faint, and that, from the crown of the head even to the sole of the foot, it was all wounds, and bruises, and putrefying, festering sores. There was but a partial discovery of his lost estate.

How many men there are who have got just far enough to know there is something the matter with them! They little reckon that they are totally ruined, though they do feel that all is not quite right with them. They are conscious that they are not perfect—not even up to their own low standard of rectitude; hence they begin to be uneasy, albeit they still seem to think they can make themselves better, and that by degrees of reformation and daily prayer they will become superior to what they are.

They have not yet learned what the doctrine of the Fall, the deep depravity of mankind, the total perversion of the human heart; they have only got so far as some modern ministers, who speak of man as being a little marred, but not entirely broken; as having had a fall, and become somewhat damaged, and rather spoiled as to outward beauty, though not altogether ruined, or incapable of raising himself up, and recovering his strength. In fact, the fashionable phrase that has been recently coined is, "the lapsed state of men." Depend upon it, when men use Latinized words to express their meaning, they do not mean much. The fall of man is full and entire; and when people frame certain phrases of rather uncertain significance instead of talking honest English, they show a disposition to dispense with the bare facts. I know that there are some sinners brought so far as to find themselves undone, and to feel convinced that, unless some change takes place, they are not fit for the kingdom of heaven. But they have not as yet seen the fountains of the great deep of their depravity broken up; they have not been taken into the chambers of imagery, and shown the abominations of their own hearts. They still cling with some hope to their own devices.

However, I would remark that even this, though it be but a partial discovery of their state by nature, is not without its good effects. When a man gets thus far, the first good sign in him is that he cannot speak against religion. While he is at peace with himself, he calls religious men hypocrites. He can rail at the things of God, and despise and tempt them under foot. But the man who is like Ephraim, in our text, will not be very anxious to find fault with others; his philosopher's tongue has been plucked out, and he is now a little more gentle in his speech, as he signs for something in religion

that he would like to have. "Oh!" says he, "I do not now find fault with the good folk who are always praying and singing. Would to God I could become like they are! Would that I had, as they have, an interest in the blood of Christ!" So far, so good.

Such a man, too, has another good trait, another hopeful feature in his case—that he begins to attend to the things that belong to the peace of his soul. You see him now coming into the house of God—he, it chapel or church—to hear the Word preached. He never cared for that before. He worked so hard all the week that he was not able to go out on a Sunday; but now he feels he must go. He must be by the side of Bethesda's pool. Even though the angel stirs not the water, he feels a kind of satisfaction while he is lying at the edge of the healing pool. He longs to be saved, and therefore he is found in the way, hoping that God may meet with him.

Such a man, too, you will find, takes no pleasure in sin. If he is asked by his worldly companions to go into the haunts of vice, where once he went, even should he go, he comes away, and says, "It was the dulllest evening I ever spent; no enjoyment whatever does it yield me. God has turned the sweet wine of my memory into bitter gall. 'Vanity of vanities, all is vanity.' I can find no comfort in sensual pleasures."

Have I been depicting the state of one who is here present? I hope I have, and I pray God that what I shall be able to say will, by the influence of the Holy Spirit, be instrumental in leading such an one to the true remedy for his soul's sickness.

II. But when the man is thus partially aroused to know his lost estate, he usually betakes himself to the wrong means for deliverance: "Then went Ephraim to the Assyrian, and sent to King Jareb."

A sinner, when he finds himself lost, usually at first thinks, "I will make myself better, I will be diligent in religious observances, I will attend to every ceremony, I will keep my tongue from evil, and my lips from speaking guile; I will restrain my steps from evil haunts, my hands from evil deeds;" and so he thinks within himself that all his sins will be forgiven, and that he shall have rest for the sole of his foot. Be it known, once for all, that all this is a vain and useless effort to work out a radical cure in the soul of man. All that man can do, apart from faith in the blood and righteousness of Jesus Christ, is utterly in vain. Let him do his best, and strive to the very uttermost, not one inch has he proceeded on the road to heaven; he hath done mischief instead of doing anything meritorious, he hath pulled down instead of having built

up. O ye that are hoping now, while ye are under conviction, that you will get relief by doing of your own, let me remind you that you are undertaking a long task, which will tax your endurance. The men mentioned in our text went a very long way to the king of Assyria; it was a wearisome journey they took, while God, who was near at hand, was forgotten. How long do you suppose it would take you to work out your own salvation by your own good works? Why, my friends, ye may bend your knees till your joints grow stiff, and ye may work till there is no flesh upon your bones, and ye may weep till there is no moisture in your body from which to draw a tear, and ye may persevere incessantly in every exercise of body and mind, trying fresh postures and trifling with fresh problems; but you will find yourselves not half a league nearer eternal life than when you left the life of sin you used to like.

"Not the labours of my hands Can fulfill thy law's demands: Could my zeal no respite know, Could my tears for ever flow, All for sin could not atone: Thou must save, and thou alone."

Some watchmakers harp on Railroad Watches. More than twenty Elgin Watches have been sold for every mile of railway trackage in the world. Sold by every jeweler in the land; guaranteed by the world's greatest watch works. ELGIN NATIONAL WATCH CO. ELGIN, ILLINOIS.

If a criminal should get it into his head that he would climb up to the stars by going up the steps of a treadmill, he would be about as rational as when a poor sinner thinks of getting to heaven by his own good works. Tread, tread, tread; up, up, up; but never one inch higher! As old Matthew Wilks used to say, "You might as well hope to sail to America on a sere leaf as hope to go to heaven by your own doings." This is not the way, man; and run never so fast in it, it is not the right road, it will not bring you to the right end. If a man takes the road to the right, when he wants to go to the left, he may run as fast as a race-horse, he will but lose his labor, and find out that he is a fool for his pains.

And it is not only a very long task, but it is a very expensive one. If you would have salvation by the works of the law, you must give body and soul up, all you have—hope and joy and comfort included. I used to live near some persons who regularly attended mass early every morning, and I noticed how straight they used to look down the face. I thought they had good reason to be gloomy if they were trying to reach heaven by their own righteousness. It is enough to put any man out of countenance if he has to stand before God, and justify himself. We might put our hands upon our loins, and roll in the dust in despair, if we had no hope but in our own deserts. Go and look for cooling streams in the arid desert, cast about for fresh water to drink in the midst of the sea, seek shelter on the mountain top where the hurricane is spending its fury, and then crave for comfort in the law. Go and visit Sinai, ye that seek to be saved by your own works. Look at it, shrink, tremble, and despair. Behold, the mountain is altogether on a smoke while God proclaims his holy law! If it melted like wax of old, how much more now, after you have broken the commandments and incurred the penalty—now that God cometh not to proclaim the law, but to execute his fierce anger upon the law-breakers!

"Well," says one, "but suppose we do our best, will not that suffice?" My friend, God requirith from man, if he would be saved by his works, perfect obedience; nothing but perfection can be acceptable to a perfect God. One wrong thought, one evil desire—not to say anything of one wrong act—will effectually shut any man out of heaven, if he desireth to go there by his own works. That one sin at once puts up an impenetrable barrier across that meritorious way to heaven which is known by the common name of "the law." If thou canst be perfect, and hast kept the precepts from thy youth up, and shalt do so till thy dying day, then might there be salvation by works. But if there be one sin flaw, then is that road to heaven effectually stopped up, so that no human foot can ever tread it.

And, once more, let me remind thee, O man, when thou triest to be saved by thy works, thou presumest that thy enemy will prove thy friend! "And who

is my enemy?" sayest thou. Why, the law is sworn against thee. It has become thine enemy, and goes thine enemy to help thee? It is a vice of Satan to try and draw you away from the path of faith, the path of law. Remember how Bunyan graphically describes it in "Christian, with the burden on his back is going to the wicket-gate with light above it; and, on a sudden, a good-looking gentleman meets him, and says, "It is a dangerous journey you are going, you had better turn aside to the right there; there is a town there as the town of Legality, where live very skillful physicians who will help you off with your burden; and is not at home, he has got a very bad, who will do almost as well as I can." Go there, and you will see cured." Away went poor Christian nor had he gone far before he found that he had come to the foot of the Sinai, and the mountain hung right the way, and there stood Christian; while he was looking up, presently mountain began to shake, the top to roar, and the lightning to flash, he fell down upon his face and "I am undone. I am undone." It came Evangelist, and showed him right way once more. Just so, if you trust to the works of the law you will have to cry out, "I am undone." Mr. Morality will cure you; he may put on a little man's plaster, and make your worse, and tie it up, and bandage it, but he can never relieve you, or recover your sore. It will go on aching, notwithstanding all the bandaging he can apply. No hand can be laid on the sin-sick soul but the hand that was in the hand of God, through the son of Jesus Christ our Lord.

It is astonishing, after all the preaching in England, how deeply is this constant fallacy of going to Jareb for cure. Not long ago, having engaged to preach at a sea-port, I arrived some hours before night, and I was standing by the river-side, thought I should like to go down river in a boat. So, halting a while, I went with him; and, while in the boat, wishing to talk with about religious matters, I began telling him about his family. He told me that the cholera had visited his land, and that he had lost no less than thirty of his relatives, one after another, death. So I said, "Have you any good hope of heaven if you ask yourself?" "Well, sir," he said, "I think as how I have." "Pray tell me," said I, "what is your hope of a good hope, no man need be ashamed." "Well, sir, I have been here river. I think, for these five or thirty years, and I don't think that anybody ever saw me drunk; dear! oh, dear!" I replied, "Do you trust to?" "Well, sir, when cholera was about, and my poor brothers were bad, I went for the doctor, and was up a good many times, and I do think as how I am as good as my neighbors." Of course I told him that I was very glad to hear

...for the suffering, and that I considered it far better to be charitable than charitable, but I did not see how the good conduct could carry him to...

"Well, sir," he said, "perhaps I will not. I cannot be often going to the office; but I think, when I get a little, I shall give up the boat, and then, I shall go to church, and then, I think, that will be right—won't it, sir?"

"I said, 'certainly your resolution will not renew your heart; and they should you ever perform them, they should purge your soul from its sinful nature. Begin to go to church as soon as possible, but you will not be an inch nearer, if you think that by attending the sanctuary you will be saved.' The man seemed perfectly astounded, and I went on knocking down his arguments one after another. Then I put the question, 'You have sometimes sinned in your life, have you not?' 'Yes,' he said, 'I have.' 'On what ground, then, do you think your sins will be forgiven?' 'Well, sir,' he said, 'I have been sorry about them, and I think they are all gone—they do not trouble me.' 'Trying to rouse his conscience, I said, 'Suppose you were to go and get into debt with the grocer where you live, and you should say to her, 'Now, mistress, you have a score against me, I cannot pay for these goods, I am sorry to say; but I'll tell you what I'll do, I'll never get into your debt any more.' Why, she would say that was not the way she did business; and do you suppose that is the way in which God does business, or that he is going to strike you dead because you say you will not get deeper into debt?' 'Well, sir,' he said, 'I should like to know how my sins are to be forgiven. Are you a parson, sir?' 'In reply, I said, 'I preach the Gospel, I hope, but I do not go by the name of a parson; I am only a Discipleship minister.' I told him how the Lord Jesus Christ had paid the debts of sinners; how those that repented in him, and rested in his blood and righteousness, would find peace and mercy; and the man was delighted, and he said he wished he had heard that years ago. 'Now, to say the truth, master,' he added, 'I had not felt quite easy, after all, when I saw those poor creatures taken away to the graveyard. I did think there was something I wanted, but I did not know what it was.'

III. What, then, is the way to salvation?

Whoever will be saved, before all things it is necessary he should know that Jesus Christ, the Son of God, came down from heaven, and was for our sin incarnate in human form, born of the Virgin Mary, lived a life of sanctity, and of suffering; and at last this glorious Son of God—this grief-stricken Son of Man—became obedient even unto death. In the garden he wrestled, and shed, as it were, great drops of blood in the prospect of the coming terrors of his death-struggle. To the cross was he nailed, amidst shame and ignominy and scoffing. There he endured pain and suffering, pangs of body and agony of soul. He hung there, through the thick darkness, three hours; and at last, when the appointed time was come, when he had suffered all, when the full chastisement of our sin had been laid upon him, and the iniquity of us all had received its dreadful retribution at his hands, he cried, 'It is finished!' Thus he gave up the ghost, was laid in the tomb, and then arose from the dead on the third day, and ascended to heaven.

Now, if thou wouldst be saved, my friend, it is necessary that thou shouldst believe in him who was the Son of God and the Son of man, and that thou shouldst believe in thine heart these things of him.—First, that he is a divinely-ordained Saviour, able to save all them that come unto God through him. Thou must believe, likewise, that he is willing to save, and that he will save them that seek salvation, believing and trusting in his power. When thou hast believed this, thou hast gone a good part of the way toward that saving

faith, which shall bring thee into a state of grace. It is by acting upon this belief, by casting thyself simply on the merits of his blood, and of his perfect righteousness, as the ground of thine acceptance before God, that thou shalt find peace. No man can be saved if he does not trust his soul in the hands of Christ. We must give up ourselves from our own keeping into Christ's keeping, saying, 'Lord, take me, save me, make me what thou wouldst have me to be; and then, when thy Father shall require my soul at the last day, stand thou my Surety, and bring me, perfect and spotless, into his presence.'

I must add one thing more—there must be what the old divines call a rumpency, a leaning on him, a dependence on him. But here I must warn you that some people have an idea that, if they get faith in Christ, it matters not how they live, or what they are. Now, be it understood, once for all, we are saved by faith, and not by works; but we must have good works if we are really saved. You know that faith is not only leaning on Christ, but obeying Christ. Suppose a case. There is a man who says to me, 'You have committed such-and-such an offence; you are in such-and-such difficulties; but if you will implicitly trust me, and leave the matter entirely in my hands, I will see that you come through all right.' Well, now, if I get meddling with it, that will prove I do not trust in him; but by-and-by, he comes to me, and says, 'My dear friend, are you trusting me wholly?' 'Yes,' I say, 'I am reposing all my trust in you.' Suppose he says, 'I want you to look over this document, which you must sign, and then I shall want you, on a certain morning, to be at such-and-such a place.' What if I answer, 'I shall do no such thing; I will not sign the deed, nor meet you by appointment.' 'Then,' says he, 'you are not trusting me.' 'I am leaning on you, and trusting you,' I say. 'Well!' says he, 'unless you do what I tell you, your faith is not genuine faith, neither are you trusting in me at all.' Now, if you are perfectly trusting in Christ, your next question will be, 'Lord, I am trusting to be saved by thee, but how will thou have me be saved?' 'Oh!' saith Christ, 'I will save thee; but thou must break off these old habits.' 'Oh!' say you, 'Lord, assist me with thy grace, and I will renounce them all.' 'Well,' saith Christ, 'and if thou wouldst be saved, I will have thee, in the next place, attend to my ordinances. Come forward, and make a profession of thy faith; be baptized; unite thyself to the Church visible; receive the Lord's Supper.' But you say, 'No, Lord! I will do no such thing.' 'Well, then,' says he, 'you are not trusting me, because, whatever I tell you to do, you ought to do it.'

You may have heard the good illustration which Mr. Cecil gives of faith. His little child was standing one day at the top of a dark cellar. She was in the light, and he was down below in the cellar. 'My dear child, jump down, and I will catch you,' said he; and the child, without a moment's thought, sprang into the father's arms. Now that is one kind of faith; that is, when we are enabled so to trust Christ that we do, so to speak, venture our souls on him, risk all with him; but mark, that is not the complete picture of the faith of saints. This kind of faith some people profess to have, but their lives do not bear out their profession, and therefore there must be something else to make it clear, and Mr. Cecil gives another illustration through the same little girl. 'I said to her one day, as she had a necklace of beads, 'My dear child, you know I love you, and you would do anything I told you. Take those beads off and throw them into the fire.' She did so at once.' Now, the first faith was the faith of daring, venturing herself; but the second proved her faith to be true and genuine, when she could obey at such a cost. To a large extent, faith

Clearance Sale

Colored Dress Goods and Silks.

Woolen Goods—All wool, Invisible Checks, best French Challis, also solid-colored Cashmere Suits. These goods are suitable for walking skirts or children's school dresses for fall wear. They are in desirable colorings. Price on these goods was 50 cents; closing out sale price..... **39c**

English Cashmere, best quality, suitable for sunburst skirts, in cadet blue, light gray, turquoise blue medium gray; sale price will be, per yd.... **21c**

Black and White Pin-stripe Mohair, suitable for second mourning; light weight; actual price was 75 cents; sale price..... **50c**

Good quality Dress Foulards, in small patterns suitable for shirt-waist suite or misses' dresses, original price was 50c; sale price per yd..... **39c**

Heavy quality in Figured Beau de Cygne Foulards, in new shades and small, dainty patterns. These are all of this season's goods, in the newest colorings of cadet blue, reseda, royal blue, navy blue, also black with white; original price 85c; sale price.... **69c**

Fancy Stripe Silks, Pompadour Silks, suitable for fancy waists, turquoise blue with black stripes, rose with black; heliotrope with black, green with white, actual price on these was \$1.20 yard; sale price is, per yard..... **79c**

Elegant Black Dress Goods.

We have on sale 500 bolts of Priestley's Blacks. This lot includes every best-liked weave in Priestley's 44-inch all wool and mohair armure cloths the proper thing for coat suits and dresses. Never sold here before for less than \$1.00 a yard. We put them in this sale at the low price per yard..... **50c**

44-inch All-wool Mohair Birdseye Weave. This cloth is a beauty for tuckled skirts; worth \$1.00 a yard. Our price, per yard..... **50c**

44-inch Silk and Wool Grenadines. We have them in four styles—worth \$1.00 a yard. Our price per yard..... **50c**

Silk and Wool Etamines, 44-inches wide, worth \$1.00. Our price per yard..... **50c**

44-inch All-wool Satin-faced Florida. This cloth is a beauty for wrappers; worth \$1.00. Our price per yard..... **50c**

Special in an All-wool Nun's Veiling, 44 inches wide, worth 75 cents a yard; we will sell them at the low price, per yard..... **50c**

Hosiery and Vests

Ladies' extra fine quality Imported Bleached Swiss Lisle Thread Vests, low neck and sleeveless, with fancy hand-embroidered lace yokes, regular 75c quality; clearance sale price..... **49c**

Ladies' extra fine All-silk Ribbed Vests, low neck and sleeveless, in blue and pink, regular 98c quality; clearance sale price..... **49c**

One small lot of Ladies' extra fine All-silk Ribbed Vests, low neck and sleeveless, lace-trimmed neck and arms, in white and pink only, regular \$1.75 quality; clearance sale price..... **98c**

Ladies' extra fine Lisle Thread Vests, low neck and sleeveless, lace-trimmed neck and arm and lace yokes, regular price 25c; clearance sale price..... **15c**

Ladies' "Korso" Vest and Corset Cover combined, extra fine lisle thread, low neck and sleeveless, lace-trimmed, regular 50 cent quality; clearance sale price..... **24c**

Ladies' extra fine Silk-plated Vests, low neck and sleeveless, in white, pink, blue and lavender, regular 50c quality; clearance sale price.... **39c**

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

PLEASE MENTION WESTERN RECORDER WHEN ANSWERING THIS ADVERTISEMENT.

J. Bacon & Sons

Market Street bet. Third and Fourth, Louisville, Ky

and obedience are really one, and it is useless for thee to say that thou dost believe in Christ as thy Saviour if thou dost not obey him as thy Lord. Some try to do so, but their faith is worthless. But when we can unite unwavering trust with implicit obedience, we prove that we are really trusting in Christ, and then we are safe.

O my dear hearer, if I have puzzled thee instead of making the truth plain, I can say that I did not intend to do so. I would have thee to understand, if thou art troubled on account of sin, that God requires not aught of thee but what he gives thee. He requires nothing but that thou shouldst depend for all on Christ. That is all he asks for. Do it. Oh, may his Holy Spirit enable you to do it now! But I will tell you a parable which shall illustrate faith. There were two children, according to the fable, walking with their father along a narrow ridge. On either side there was a dark precipice. One of the dear children put his hand inside the father's hand, and his father grasped it. The other put his little fingers round his father's hand, and took hold of his father's hand. It was not long before, in the midst of the thick darkness, the children grew weary, and the child who had taken hold of the father's hand angles play into each other's hands, yet there is a vast difference in their spirit and purpose. The church has the father take hold of it, was carried safely to the end. Now, put thy hand inside the hand of Christ; and when he bids thee obey him, take it not away. Give thyself wholly up to him to be his, his life, his death, for better or for worse, to be his to trust and his to obey. This time forth his for ever: Oh, may God the Holy Spirit lead us to do this! It is easy enough when the Holy Ghost enables us, but it is hard enough when our human nature kicks against it. May sovereign grace our hearts subdue, and teach us to depend on Christ, and no more foolishly attempt to work out our salvation by impossible means! I can only pray that God will bless this brief hurried discourse, and to his name shall be the glory, through Christ Jesus. Amen.

There are two classes of critics in our day: those who make much of a new terminology in theology, or who maintain that it must be set forth in new forms and relations; and those who, under the cry of advanced thought and critical investigation, strike at its foundation-truths. Each may at certain

Count no duty to little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

All members of churches should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advises to Mothers." Send in this paper

Editorial

THE GENERAL ASSOCIATION

It was a splendid meeting we had in Winchester. All parts of the state were represented and the attendance was considerably larger than last year.

The spirit of the Association was admirable. The moderator's term having reached the constitutional limit, Dr. W. H. Felix was unanimously chosen to that office.

Dr. Bow's report was the best ever presented. During the year 12 churches that have been aided by the State Board became self-sustaining, and two others voluntarily reduced the amount of their appropriations.

Most heartily did the Association endorse the effort to raise \$20,000 for Home Missions during the year in Kentucky. Dr. McConnell's stirring speech will not soon be forgotten.

Heavy endorsement was also given to the effort to have our contributions to foreign missions this year reach \$30,000.

The work of the Sunday School Board was ably presented by Drs. Frost and Spillmann, the latter making the principal speech.

Great interest was manifested in education, special attention centering on Georgetown. The effort, led by President Gray, to raise the \$75,000 needed to secure Mr. Rockefeller's \$25,000 by Jan. 1st next, was heartily commended by the Association.

There was a high pitch of enthusiasm over the temperance work of the Interdenominational Committee, of which Dr. Young is the field secretary. He made one of the best speeches of his life, and over \$1,000 was pledged to this work by those present.

Dr. Preston Blake preached the annual sermon, and it produced a profound impression. We are glad to say that it will soon appear in full in our columns. It is an admirable campaign document for missions.

Mott Ayres, of Fulton, recently deceased.

The Educational Committee were directed to gather information to be presented next year on the subject of the affiliation of our schools. This is a subject on which some of our brethren have been thinking a good deal, and it is desired to do the wisest thing in regard to it.

Dr. Harvey Hatcher benamed on the Association with his characteristic smile as the representative of the American Baptist Publication Society, but he did not favor us with a speech.

The report of the women's missionary societies showed marked progress. The time given to this report was taken by the Committee on Temperance (Dr. J. N. Prestridge chairman) to accommodate Dr. Young who had an imperative engagement for the time set for this committee.

The hospitality of the saints in Winchester was princely. Pastor Bailey, his committee—J. N. Conkright, W. H. Tucker, John C. Allen, J. K. Allen, D. J. Earp, Green Garrett, Russell Johnson, Clay Haggard, John M. Stephenson—and the rest proved that they are masters in the art of caring for a multitude of visiting sisters and brethren. It was the writer's privilege to be entertained at the elegant home of Mr. and Mrs. Timberlake. Every visitor claimed that his was the best home in the city.

It now remains for us to follow up this great meeting by pushing our work. Let \$30,000 be secured for foreign, \$20,000 each for home and state missions. Let the present contributors largely increase their gifts, and oh! let us reach and enlist the great army of non-contributors!

The Boards will furnish all the missionary literature needed. Let the note of advance be sounded clear and strong at every one of our district associations and in all our churches, and may the Holy Spirit inspire and direct us!

The Baptist Standard charges us with claiming "the credit" for the advance in the foreign mission contributions in Texas. This is a Standardism. We did not claim "the credit," but simply some share of the credit. The Standard represents that we claim all the credit, to the exclusion of Dr. Gambrell and the rest. The credit is to be divided among all who had a hand in the result in proportion to what they did. Every one who made any contribution, even the smallest, deserves a share of the credit.

While the Standard was devoting itself largely to denouncing the "splitters," "kickers," &c., &c., we urged the Texas brethren to rally to foreign missions, reminding them of how little they had done up to that time. We have many readers in Texas, and we cannot think they were wholly unimpressed by our repeated appeals. After these appeals (and we believe it was to some small extent at least, propter hoc as well as post hoc) Texas came up handsomely, and although Kentucky made a noble advance on everything she had ever done be-

fore, Texas went slightly ahead of us. On this we congratulate the brethren of Texas.

Indeed, after we began to urge the Texas brethren and the Standard to rally on foreign missions, our esteemed contemporary began to devote more attention to the subject. It is not likely (what- ever others may think) that the Standard would admit that its course was influenced by our exhortations, and so we make no claims in that direction.

And now, Bro. Standard, let us do our best for the current year to urge our brethren in both Texas and Kentucky to a great forward movement in missions. Let us secure the amounts asked of both states and more. The greatest enemy of missions is the indifference of so many of our people.

The lawlessness in Breathitt county has attracted the attention of the world. The fact that it is in the mountain region has brought that region under reproach, but unjustly. Breathitt is but a single county where this deadly feud exists which has led to so much bloodshed and crime. The rest of the mountain region is as orderly as any other region in the land. And even in Breathitt the great majority of the people are orderly, only the few have been able to carry things with a high hand. Peaceable citizens have been terrorized, but we are glad to note that men are not lacking there who cannot be terrorized. Mr. Ewen has shown himself a hero, and very properly the people of the state are making up to him the loss he sustained in having his house burned because he did his duty. The assassins have sworn vengeance. Then there is Mr. Byrd, another hero, who has most bravely conducted the prosecution. Then eleven of the jury insisted on inflicting the death penalty. And there are others in that county who are ready to do their duty as fearlessly as these. In justice to Breathitt county this fact should be recognized.

It is a burning shame that life and property should be thus rendered unsafe by a clique of lawless men. The most urgent problem now before the people of the state is the bringing of that clique to justice and the restoration of law and order in Breathitt. It will not do to close up the present trials and then leave those who have done their duty to be shot from ambush by the hand of assassins whose wrath they have incurred. If necessary, martial law should be proclaimed in Breathitt, and kept up until this lawlessness is eliminated permanently.

But the great need of Breathitt county is the Gospel. Recently our State Board has begun work in Jackson, the county seat. There are scarcely any churches in the county. Here in a Christian land are people who have grown up in ignorance of the Bible, and the result is what was to have been expected. Years ago Rowan county was lawless. Our State Board sent missionaries there, and now there is not a more orderly county in the state. While it is all right to send soldiers to suppress lawlessness and to protect peaceful citizens, yet, in the long run, one missionary will do more for law and order than will a whole battalion of soldiers. Send us large contributions to Dr. J. G. Bow, and enable our Board to supply the destitution in Breathitt county. Prevention is better than cure, and these souls are worth saving.

This Rev. J. F. Heacock wishes us to answer the following questions:

1. "What was the mode by which the Gentile was admitted into the Jewish church prior to the preaching of John the Baptist? Was it by baptism or circumcision?"

2. "Was baptism administered in the Jewish church before John the Baptist? If so, what was the mode?"

3. "Were adults baptized by any mode prior to John the Baptist?"

1. There was no such thing in existence as "the Jewish church prior to the preaching of John the Baptist," and therefore no Gentile could be admitted to it. Gentiles, before the days of John, did sometimes become Jews, and they did so by avowing the faith of Israel, submitting to circumcision and agreeing to observe the law of Moses. There were full proselytes and also proselytes of the gate, as they were called.

2. No. John the Baptist introduced baptism, and he was commissioned of God to do this. There was no baptism on earth prior to John. While there were various rites of cleansing, some of them involving complete ablutions, there was no baptism till John the Baptist introduced it.

3. This question is covered by what has just been said. Jewish proselyte baptism arose after the days of the apostles, and it was always immersion. That rite is still observed by the Jews, and if to-day a Gentile wanted to become a Jew he must be immersed. Not long since a Gentile woman in Indiana became a Jew and she had to be immersed. The writer directed a letter to her on the subject and got the information direct.

On the Subject of Jewish proselyte baptism our Pedobaptist brethren are in a strait betwixt two. Since Jews baptized the whole families of proselytes, it helps the cause of the antiquity of infant baptism to make it appear that Jewish proselyte baptism antedated John the Baptist. But since this baptism always was immersion, it hurts the cause of afusion to make it out that the Jews practiced immersion before Christ. So there our Pedobaptist friends are. Will they help infant baptism at the expense of sprinkling or pouring? or vice versa?

The fact is, the Jews adopted proselyte baptism after the time of the apostles, but they knew them, and know now, too well what baptizo means to use afusion.

An exhaustive article on this subject appeared in the Baptist Quarterly about 25 years ago, and practically nothing has been added to the controversy since then. We cannot here take space for quoting authorities, but they are all given in that article.

The Courier-Journal copies from the New York World an item purporting to come from Birmingham, that the Baptist women of Unadilla would serve a fifteen-cent supper, and that they published the following announcement: "The ladies who serve on this committee will all wear bloomers. A good time is expected. Come and get your share of it."

We do not believe there are any Baptist women anywhere who would make such an announcement. We call for the proof. Where is Unadilla?

Editorial Varieties

The Rev. Dr. Geo. Guirey was commended to Fairford, Ill. He writes: "I cannot do without the Recorder. It has always had a big Baptist backbone in it, and its spinal cord is the Holy Spirit. When ever it is read it straightens up the Baptist, and it ought to be in every Baptist home." We take off our hat.

John C. Williams, Esq., writes: "Thanks for the grand old defender of the truth. It is better than ever." We take off our hat again.

Ex-President D. L. Whitman writes: "The paper has come with all its rich stores of truth and inspiration each week." We make our bow.

It is believed by prominent Jews that the recent massacre of Jews in Russia and other like things will hasten the settlement of the Jews in Palestine as an independent nation. Is this the fulfillment of prophecy?

The Journal and Messenger, in a recent editorial, reaffirms its confidence in Dr. A. J. Diaz. Let the committee attend themselves of whatever facts are in possession of the Journal and Messenger. Let the real facts come out.

At the recent meeting of the Baptist Union in England, the president, and other things, said: "The Pilgrim Fathers planted at the corner of a building plot a school house under public control, where we would plant a public house [drinking saloon] under brethern control." That is too near the size of it.

Brethren frequently write to me "Please tell me where is Bro. T. T. Martin's present address." He is now in Ennis, Texas, aiding in a meeting. He will be there till June 26th when he goes to Minden, La., where he will be July 16th, and then he will be in Colorado Springs, Col. till the 12th of August. Beyond that we are not informed.

The Rev. O. D. McManus, who recently married and went on a wedding tour to the State of Washington, was un- nained to leave, died on the trip. He was expected to return and labor in Smithland, Ky. We deeply regret his untimely death, and tender our condolence to the bereaved.

"You will please find enclosed for two dollars, which would be my credit for this my 62nd year's subscription. Thos. P. Moore" What a noble record is that! For sixty-two years this honored brother has steadily and faithfully read and paid for his Recorder. We trust his last day will be his best day, and that God richly bless him. Bro. Moore has for 22 years a member of our Old Guard.

We would remind such as need to be reminded that it is my reason for fairness to claim that fairness would do no good. Even were it true that given man would not be satisfied with fair treatment, and would still complain all the same, none the less right to receive fair treatment. We do not refuse to do right because it will not be appreciated.

Some brethren write and talk as if some dollars which would be my credit for this my 62nd year's subscription. Thos. P. Moore" What a noble record is that! For sixty-two years this honored brother has steadily and faithfully read and paid for his Recorder. We trust his last day will be his best day, and that God richly bless him. Bro. Moore has for 22 years a member of our Old Guard.

That was a strange announcement. Rev. J. N. Hall made at the General Association. He arose and said: "I am here to represent what some people believe is the meanest Baptist paper on earth: the American Baptist Flag." We hope the Flag will be conducted as to relieve the minds of those people on this subject.

Through the arrangement of Mr. Alderman, a leading and wealthy layman in Sumter, S. C., there is to be a debate in the Baptist church of that city, beginning July 1st. The debaters are Drs. C. C. Brown and J. J. Porter, both good and able men with high initials. The proposition is: "The practice of alien immersion is subversive of Baptist principles, as taught in the New Testament." Dr. Porter takes the affirmative and Dr. Brown the negative. Dr. Brown is an able man, and will doubt say all that is to be said in his favor. Dr. Porter is also an able man, and will trust on his side. We are sure the debate will be conducted on a high plane and in the right spirit. It will attract much attention, and its publication will make a book worth reading. Each debater is allowed four hours.

AMONG THE Churches.

LOUISVILLE.

Sunday afternoon, along with Dr. R. W. Taylor.

Bro. Spillman made an address on "Practical Sunday Schools," suggesting securing a suitable man to work in this city along this line.

THE STATE.

Winchester will support a missionary under our Foreign Mission Board. In meeting last Sunday the salary was provided. Other churches ought to follow this good example.

Bro. H. E. Conley writes from Paintsville: "I have been a constant reader of the Western Recorder for more than twenty years. It is a paper I could not do without. It has been a great source of information to me in the great work of the Baptist denomination in the United States and elsewhere, beside a great spiritual adviser."

Pastor E. W. Conkley writes: "Our church at Hartford has for the past two weeks been feasting on the old-time Gospel of grace as presented by Bro. Boyce Taylor, of Murray, Ky. We had a number added by letter and two converts approved for baptism. In his Bible readings he presented the old-time doctrines, as believed by the Baptists, in such a way as to cause many of us to lift up our heads and thank God anew that we were Baptists. While the immediate results from the meeting may not seem large, yet we confidently look for a gathering even after 'many days.'"

Bro. W. W. Dye writes: "Mt. Pisgah church, at Oakwood, Fleming county, at its regular meeting in April, extended a hearty and unanimous call to Elder L. C. Kelly, of Flemingsburg, to serve us as pastor for one-half his time. He accepted and began his labors here the first Sunday in May. He has recently preached every night for over two weeks for us. His sermons were to the members principally, urging them to a higher plane of Christian life. The impression he made on many of the members was so great that they told him he was intending it all for them personally. Some told him his standard of Christian life was too high. He answered them that the standard was not his—he did not make it. Bro. Kelly has made a great impression on the church and community, and we feel that all that is lacking now is for the members to rally around our pastor, be willing and ready to accept his leadership and much good will be done for our Master's cause at this place. Three young ladies united with the church by baptism. When Bro. Harvey was here last September to raise money and dedicate our new building he got \$50 more than was asked for. When we canvassed the members for Bro. Kelly's salary, more than \$50 has already been subscribed than was asked for, and not through yet. Notwithstanding some of our members are not affiliating with us on account of moving the building, we expect to send the best letter to Sharpburg in August, when 'Old Breaker' meets, that the church has had for years."

OTHER STATES.

Pastor R. J. Degan writes from Roanoke, Va.: "Having accepted the pastoral care of Jefferson-street church, WHY DO YOU HESITATE?"

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to say the least. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the WESTERN RECORDER may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 80 Seneca St., Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by indigestion, to say the least. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

For sale by all leading druggists.

this city, please change my address from Buchanan, Va., to Roanoke, Va."

Bro. Jno. G. Kendall writes from Waco, Texas: "All Waco, and especially the First Baptist church here, are delighted with the new pastor, Bro. Wm. Lunsford, who recently came to us from Bowling Green, Ky. All seem much pleased also with Mrs. Lunsford. We look forward with eager expectation for heavenly results from Bro. Lunsford's labors in Waco."

Bro. A. Finch writes from Blackstock, S. C.: "Through the kind consideration of my people, I hope to spend July in Louisville renewing my youth and pleasant associations. I have been again elected principal of Blackstock High School."

Bro. C. A. Womble writes from Tusculuma, Ala.: "We have a fine young minister with us; has been here about one year, and he is doing some good work for the Master's cause. He is a graduate from Howard College and expects some time in the near future to attend the Seminary. My best wishes for the success of the best paper in the land."

Pastor W. R. Selvidge writes from Forney, Texas: "Bro. Sid Williams held a meeting with my two churches, Forney and Mesquite. I received into the Forney church 38 by baptism and 10 or 12 by letter; into the Mesquite church, 21 by baptism and 31 by letter, and more to follow."

Bro. U. S. Thomas writes from Columbia, Tenn.: "I am in a great meeting here at Columbia, Tenn. God is gracious to us, and many are being saved daily. Today (June 18) at morning service an old man, about 70 years old, was made happy as he trusted Jesus. Last Sunday we had a Pentecost. More than 40 made public professions. Pastor Tunnell is happy. He is a noble man of God. The First Baptist church is a great church. Pray for us. Love to all."

Pastor J. D. Allen writes from Commerce, Texas: "We have just closed the best meeting in the history of our town. State Missionary W. R. Chandler was with us, and did most of the preaching. He has much of the spirit of the old-time preachers. He is full of the Holy Ghost and wisdom. He emphasizes prayer and personal work. He forcefully lays the burden of lost souls on the hearts of God's people. The church was genuinely revived, and there were 35 professions of faith; five others were reclaimed. Yesterday (June 15) closed the first year of the present pastorate, during which time 82 members have been received."

WANTED—Position as teacher by Baptist young man of considerable experience. Can furnish best of testimonials. Ready for work at once. Address, Seymour Wingo, Box 12, Trezevant, Tenn.

JELICO, TENN.

Preached last Sunday for Pastor Edgar W. Barnett, of Jellico, Tenn. I greatly enjoyed my visit and the hospitality of Bro. Barnett and his accomplished wife. The church is in a flourishing condition. They have 280 members, about 100 having been received into the fellowship of the church by Bro. Barnett in the past two years. The Sunday School averages 130 in attendance. The singing greatly impressed me, led by the pastor. Bro. Barnett has a strong hold on the church and community. He is not only a good preacher and pastor, but he is highly gifted as an organizer and leader. The church is a substantial brick and well located. Jellico, Tenn., is a model city of 3,000 inhabitants. In a recent election local option carried, but the Kentucky part of Jellico bears a bad name. In a population of 3,000 there are 12 saloons and all kindred evils in the same proportion.

Returning I met Elder W. B. Estes, one of our faithful mountain preachers. I also met Pastor M. C. Kimble, of Corning. He is doing a fine work. Met Bro. Jones, of Parksville, one of the leading students of Georgetown College. He is serving Clem's Chapel and Crab Orchard as pastor. W. P. II.

AS ALL Baptists know, for many years Prof. Edmund Harrison has been in the front rank as a teacher as well as a scholar. We congratulated the Baptists of Kentucky when he came among us as President of Bethel Female College and everything we have heard from the College since he took charge has added to our pleasure at his coming. A parent who sends his daughter to Bethel College will never regret it, for there is no finer school in every way in the land.

FURMAN UNIVERSITY has conferred the degree of LL.D. on the Hon. J. H. Hudson, of South Carolina.

DEAR RECORDER: Will you kindly say that we extend our cordial welcome to all interested in our young people's work to be present at the State Convention of the Baptist

GOVERNMENT LANDS TO BE IRRIGATED.

IN THE FAMOUS SALT RIVER VALLEY, Arizona, near Phoenix, the capital, there is, now belonging to the government, a large tract of beautiful rich desert land, needing water only to make it of great value. The Verde Water and Power Company has been organized for the purpose of creating power and irrigating this land. The enterprise has been planned and is being financed in the interest of the land owners, rather than for the usual purpose of earning large dividends for the share holders.

ELECTRIC POWER. The water will be stored in a mountain reservoir, which expert engineers pronounce one of the largest and finest natural reservoir sites in the country. Over \$200,000 has been spent in perfecting the surveys and engineering for the enterprise. Before the water is spread over the land for irrigation, it will be used to develop 15,000 horse power, for all of which there is a present demand at high prices.

THE LANDS. The wonderful fertility and crop capacity of these lands has been demonstrated by cultivation of a dozen crops in the immediate vicinity. The soil is very deep and rich. A crop of wheat and alfalfa can be grown on the same piece of ground. With a full water supply, four or five heavy crops of alfalfa may be cut from April until November. In addition, the fields can be grazed through the winter season. No grain is fed to the stock. California is only 30 miles distant. The fine fruits of that section are raised here.

WATER-RIGHTS. We are now selling the water-rights for these lands, which will enable the purchaser to obtain title to the land and guarantee adequate water for its cultivation.

This beautiful country will develop rapidly. Towns, churches, schools, electric railways—a highly Christian community, will arise rapidly when the water is ready for service. The usual discomforts of settling a new country will be largely avoided. New places will soon be surrounded with plenty of fruit and shade, and all the comforts of older eastern homes. We shall gladly send free, statements from numerous Arizona farmers and testimonials of reliable Christian people from half a dozen States, who have made a trip to Arizona to study this enterprise; also maps and other printed matter describing our plans.

Please address, mentioning this paper,

JOHN G. HUDSON,

WATER-RIGHT AGENT, 43 PICKERING BUILDING, CINCINNATI, OHIO.

If Your School is not Using the Convention Series, You Should Send for Samples and Compare with those You are Now Using.

OUR SPECIALS for this year are: Kind Words, which is enlarged and improved, making it a practical religious paper for young people, and the Bible Class Quarterly, for adult grades, unique among Sunday school publications. Send for Samples.

Our B. Y. P. U. Quarterly is in Constant Demand for the B. Y. P. U.

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OTHER SUPPLIES. Sunday School Record, complete each; Class Book; Class Collection Envelopes; Class Collection Envelopes per dozen.

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

A CARD TO WOMEN'S MISSION SOCIETIES.

At the late session of Woman's Missionary Union, held in Savannah, May, 1903, upon recommendation of the Southern Baptist Convention Boards, Home, Foreign and Sunday School, it was voted, almost unanimously, to attach a salary to the office of Corresponding Secretary, W. M. U., the amount to be left to the decision of the Boards.

By this card, the one elected to the office for this year, Annie W. Armstrong, declines to accept a salary and will give her services, as she has done for the past fifteen years, as an offering to the cause of missions.

ANNIE W. ARMSTRONG, Cor. Sec. W. M. U.

DEAR RECORDER: Please change address of my paper from Louisville, Ky., to Montague, Tenn., until further notice. I will spend the summer there with my family, meeting appointments in several states, and returning to Louisville in September. GEO. B. EAGER.

FURMAN UNIVERSITY has conferred the degree of LL.D. on the Hon. J. H. Hudson, of South Carolina.

DEAR RECORDER: Will you kindly say that we extend our cordial welcome to all interested in our young people's work to be present at the State Convention of the Baptist

YOUNG PEOPLE'S UNION, which will be held in Georgetown, July 15-19.

Those who expect to attend will send their names beforehand to one of the undersigned, that homes may be assigned in advance. Fraternally, E. B. YATES, E. B. ELLIARD, President, Pastor.

We were the first to suggest the Hon. Joseph W. Folk, of St. Louis, as a fit man for the Presidency of the United States. Many of the papers are accepting the suggestion.

SIMONS' COLLEGE has conferred the degree of D.D. on the Revs. R. B. Smith, of El Paso, and Luther Little, of Fort Worth.

A REPORTER of a great daily approached Dr. A. C. Dickinson, of the Religious Herald (Va.) and asked him to tell him all about the great split which had taken place in the Baptist denomination. The grand old man did not know about it. "The Baptist," that split was from a Pedobaptist standpoint, via the N. Y. Independent.

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It quiets and strengthens the nerves, relieves nausea and sick headache, and induces refreshing sleep. Improves general health.

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Family Circle.

Stories for the Young and Old.

THE LESSER MINISTRIES.

BY JAMES BUCHANAN.

A flower upon my threshold laid. A little kindness wrought unguessed; I know not who love's tribute paid, I only know that it has made.

God bless the gracious hands that e'er Such tender ministries essay! Dear hands that helped the pilgrim bear His load of weariness and care.

Oh, what a little thing can turn A heavy heart from sighs to song! A smile can make the world less stern; A word can cause the soul to burn.

It needs not that love's gift be great— Some splendid jewel of the soul For which a king might supplicate. Nay! true love's least, at love's true rate, Is little the most loyal of the whole.

TWO INNOCENT VICTIMS.

It was a dreary, miserable morning; a heavy fog hung over the wretched street; the rain had fallen continually through the night, and still drizzled in a forlorn way.

Crossing a filthy street, where the thick, black mud entered the soles of her sodden shoes and clung with tenacity about her thin ankles, was a young girl of thirteen or thereabouts.

She hurried around the corner, and a shiver passed through her frame with the cutting blast of wind. She shuffled on as fast as possible, considering her soaked feet, held her poor, wet garments close to her.

She knelt down by her side, took the little tin hand in her own, and poor child, although she did not intend to waken her sick sister, the hot tears that fell from her eyes opened and fastened upon her imploringly.

"I'm glad you've come, Amy! I'm so hungry! Can I have something now?" "Amy looked at the thin cheek so touchingly white, at the blue eyes that had once been waded with laughter, and her heart smote within her.

wet, starved child), resolved that she would ring the front door-bells and see the ladies themselves as a last resource. She took only of Lena her poor, tired feet seemed shod with wings. She hurried through the streets and rung the front door-bell of the first respectable house.

"Please may I see the lady?" she received. "You dirty girl, to come wand'ring down the steps with my muddy feet. Be gone this instant!" And the door slammed in her face.

"Oh! how lovely," thought the poor outcast. "How bright and how nice everything is!" And her eyes wandered about the room, which lay lying upon the crimson hall couch.

"What you carryin' so sneakin'?" she sternly demanded. "Is something for Lena; she's starvin', and thiristin', too."

"Oh, father! I can't; Lena's dyin'!" moaned Amy, trying to pass the miserable wretch on the floor; but he raised his head slowly and uttered a threat so terrible, ending with the words, "Pity you want both dyin'; ye better look out or ye will be; bring me the basket, I say."

"My opened the bedroom door trembling. How could she face her little sister without food again and tell her there was none? But there was no need; Lena had heard all.

"Don't cry, Amy, my good Amy! I'm sleepy; but I love you, sister Amy. Kiss me, Amy, for I'm goin' to mamma. I won't be hungry any more nor cry any more, will I, sister?"

"I'll ask God to come for you, sister, soon—soon. No tears there—mamma." And the little silver sleeper was at rest. One little tired head was found peace; but O Father, the other—E. Gilmore, in the N. T. Advocate.

PASTOR DEAN'S FAREWELL.

BY N. A. M. BOE.

"Well, 'Ver' John." There was a heavy silence. The Rev. John twirled a paper knife. Mrs. John sewed placidly.

"It seems that because we are sent here the church is to lose its wealthiest member, the one who has given most toward the support of the society."

turned a hem and set the first tiny stitches. "Pastor Harmon wanted Dr. Lucas to be sent here. He hasn't said so in so many words that he will not do anything while I stay, but he implied as much. I wish he would try to get me for the year. I wish I didn't know he disliked it. I believe it would be easier. I wouldn't have come."

"Yes you would. You know you would go anywhere you were sent. You remember, down in Callus, how the Pence family talked, and yet, when you went away, they were your best friends. God will attend to Bro. Harmon here if we do our duty. He is dignified in appearance, don't you think so?"

The days went swiftly by! Sunday came and went. Bro. Harmon went to the other church, and there were several informed the new minister that he was called off to look after a good man. There are always plenty of people to help a minister be unhappy in a strange place.

"Now, any one who has the name of such a person, I wish would speak," said Mr. Dean. "Wal, it's old lady Mason. She's lame and all double over. I reckon she ain't been into this place for one year. She lives on the West Fay Road, second house. Ye can't miss it. She's er good Christian, and I reckon she'd be precious glad to hev'er minister ter preach to her right ter hum."

"The 'Pee' Armstrong. He's bedrid, ain't he?" "I don't know how long. Miss Armstrong she never goes to church coz of him. I s'pose ye'd call the Armstrongs shut-ins."

"Mr. Davis, the old man, never comes to church; but he might come if he wanted to." "Mr. Harmon might come if he wanted to; but I reckon he won't," and there was a smothered laugh at the last remark, while some looked sideways at the pastor to see if he understood. There was only the quietest gravity on Pastor Dean's still face.

"Yes, Harmon?" "I s'pose he'll be seated." "I wish Mr. Dean, the new minister at the Methodist church. I have been accustomed to spend Sunday afternoon with the shut-ins of my people, and I am just beginning that work here. I have four names on my list. Mr. Dean has gone to see Mrs. Mason, an old lady on the West Fay Road; one of the young men of the league offered to take her in his carriage. My plan is to have all the people get a taste of the Sunday service, whether they are able to go to church or not. Do you sing, Bro. Harmon?"

"Let us try 'All hail the power of Jesus our Lord.' His face swelled out full and clear, till Brother Harmon caught the spirit and joined in with a deep bass that mated well the clear tenor.

"The text this morning was, 'Get a watch, O Lord, before my mouth; keep the door of my lips.' A brief sketch of the sermon, three points and a quiet summary, and then a prayer followed.

"Next Sunday is the regular missionary sermon, and I hope you can come. Now, I will get to see Mr. Davis. I hope he will have out before many weeks, but so long as he is a shut-in, I must go and see him."

"Ho, ho, ho! and you call old David a shut-in! Why, he's no more shut-in than I am," forgetting that the minister did consider him shut-in. "That is funny. I must laugh."

"Ho, ho, ho! hasn't been to church this year; guess he'd be might come, nothing to hinder him." "The people did not come to Christ, he went to them; and one of his direct commands was to go out into all the world. If my people will not come to hear the Gospel, I must take it to them. God's children need the Bread of Life. How can they live upon a poor, unadorned loaf? O yes, I must go to him. Good-bye, and God bless you."

Very nearly the same programme was carried out at Mr. Davis' home the man being so astounded at having a call of the kind that he treated the visitor with marked deference, and not a word concerning the usefulness of the work was allowed to pass, and he half promised to attend and hear the missionary sermon. /Others were called upon and given a digest of the morning discourse and a word of prayer.

back after saying good-day to Mr. Dean, was a study. He was half surprised to himself as he entered his library.

Got me on his list of shut-ins, has he? I'm—put me down with Peet Armstrong, can't you? Can't you get out church, can't you? Old lady Mason—lame, rheumatic. See here, old lady Harmon, ha, ha, ha! shut-in—wonder what—well, I guess you'd better go to church just as you always have. Must have been a pretty good sermon. Anyway, I liked the little I had this afternoon. I might give him a few dollars extra; perhaps he could use it in his shut-in work; yes, I will. I'm glad he likes the old hymns."

You will not care about the detail of the work, but the result of it all, I assure you, you will be interested in. Each Sunday Mr. Dean made his rounds of the village, until at last those who could go in the morning were ashamed to stay at home and make the pastor do extra work on their account. Brother Harmon liked the new man so well that it seemed as if he was in danger of forgetting the former minister. Mr. Davis held his order and he heard the sermon first-hand, and not just a tinsy sketch of it, and the music was much better when given by the whole congregation than when sung by two or three. If he'd got to have Gospel, he'd go to church and get it. Members of the league agreed to sit with Peet Armstrong, so his matter, until at least those who were there are few shut-ins now, and even those who can come or be brought to the church is provided for.—Western Christian Advocate.

HOW MARJORIE FOUND FAIRY.

LAND.

BY ZELIA MARGARET WALTERS.

"I know it's just stories," said Marjorie firmly to herself as she closed her book, "but I wish things like that did happen. I wish a funny fairy godmother would take me away to a beautiful palace, or a mysterious white bird would fly before me to an enchanted forest, or something."

She had been reading in the meadow and leaned back against the oak-tree to think about it. Just then the saucy east wind snatched up her hat and sent it careering through the air at a great rate. At first she did not move; but as the hat sailed on and on a sudden she took possession of her. Suppose the wind was carrying it to some far-off place in that case all that was necessary was to follow it.

It really did seem as if the hat was bewitched. It would settle to the ground and lie until she almost reached it, and then it was up away again. Across the field it went, the road, down the lane, it went, and at last it whirled suddenly over the high fence that shut in the little cottage that she had often seen. With a beating heart she climbed up and looked over. There was no one in sight but a little lame girl sitting in her chair under the big elm tree.

"Oh, please," said the girl, smiling brightly. "I would get it for you if I could." But Marjorie did not see the bright smile nor the wistful look that followed her. She got her hat quickly and went to her cottage, but she felt cross and disappointed because she had been so bewitched by following the runaway hat. She went straight home and told her mother about it.

"Of course, I didn't expect to get to fairyland," she concluded, "but I thought something might happen besides just common every-day things." "All you might have got to fairyland if you had known how, and better yet, if you might have taken some one with you," said her mother.

"What do you mean?" cried Marjorie. "That little lame girl—her name is Laura Randall—has just moved here. She doesn't know any one; her parents are poor, and she has few books or games. If a girl of her own age would visit her, think how perfectly happy she might be made by a little attention and sharing of treasures."

"I see, mamma," said Marjorie, and a half-hour later she was ready to start on her journey. Now Marjorie never did things by halves, and she had her brother's little wagon piled full of things out of which to construct her fairyland. She went down the lane to the cottage, looked over the fence again, and said: "May I come in, please?" And again the little-lame girl smiled, and Marjorie drew her little wagon in through the gate.

"I've come to stay with you this afternoon, if I may. We will read my story-books and have some tea, and then while we will have a little picnic. My brother Harold is coming to help me. He's good at getting up everything that's left; and besides, he's a jolly boy, he's just as much fun as a girl." With this introduction Marjorie began unpacking her wares. "We'll play 'I'm poddler,'" she said,

"and you're a lady. Please, mamma, I come in and show my goods!" "Yes," said Laura. "If you're a polite peddler, and take off your hat and scrape your shoes at the door." Laura bought all of the books at the usual prices, and seemed so eager to leave them there until every one had read through. Then they made a scrapbook, cutting out all the pictures of people and animals, fitting them and bodies together, and what funny facts were produced! Harold was on hand to take his part in the picnic, and as the sun was setting, he and Marjorie said good-bye, many promises to come again. "I had a beautiful time today," Marjorie told her mother. "Yes," said her mother, "the little fairyland is very easy. You just do the little game of kindness and go on."—Sunday School Times.

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Sunday-School Lesson

SUNDAY, JULY 5.

ISRAEL ASKING FOR A KING

1 Sam. 8:1-40.

Motto Text:—"Prepare your hearts unto the Lord, and serve him only."—1 Sam. 7:3.

"And it came to pass that when Samuel was old, that he made his sons judges over Israel."—Samuel lived to be ninety years old and died four years before Saul. He had freed Israel from the yoke of the Philistines many years before, and in everything he had showed himself one of the greatest men the human race ever produced: He had been a great ruler, ruling in the fear of God. But the duties of his office as judge had become too great for him. Therefore he appointed his sons as associate judges, and sent them to the south while he continued at Ramah. "Now the name of the firstborn was Joel; and the name of the second was Abiah; they were judges in Beersheba."—Joel means "Jehovah is God," and Abiah, "Jehovah is my father." By these names Samuel emphasized his abhorrence of idolatry and his devotion to God.

Beersheba, which means "well of the oath," was so-called because of the covenant made there between Abraham and Abimelech, of which an account is given in Gen. 21. It was on the southern border. Abraham, Isaac, Jacob had lived there, as Elijah did afterwards.

"And his sons walked not in his ways, but turned aside after lucre and took bribes and perverted judgment."—They were not as vile as Eli's sons, and it seems from the confidence of the people that Samuel would do right they knew he was ignorant of his sons' wickedness and did not restrain them. Even the best of men have wicked sons. We know nothing of their mother, but it is probable that Samuel, busy with his many public duties, forgot his duty as a father, and left his sons too much to the mother alone, without making sure that she was as wise as his mother Hannah had been. From all we know of Samuel's character we may be sure that if he had not thought his sons would make just judges, "fearing God and hating covetousness," he would not have appointed them.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah."—Ramah was Samuel's home. Its site is not known. Moses chose seventy elders, or heads of families to form a council. There were elders in authority in all the tribes, and these came as the representatives of the people. They came to disclose to the aged prophet, now seventy years old, the villainy of his own sons. But they knew from his whole long life of integrity and honour and fear of God that his judgment would not be warped by parental partiality.

"Behold thou art old, and thy sons walk not in thy ways."—What confidence they showed in the honour and the unselfishness of their old ruler. They tell him to his face that he is infirm with age, and that his own sons whom

he had himself appointed to office were unworthy! They judged him rightly. Samuel cared for God chiefly, and then for the people. No thought of his family came into his consideration where the glory of God or the welfare of Israel were concerned.

Samuel's sons were corrupted judges. But the next words of the elders show that this was not the real reason of their coming. Had it been they would have said to him, "Let us ask God to give us another judge such as thou hast been." But they wished to conform to the world. "Now make us a king to judge us like all the nations."—Alas for the people of God when they are desirous of imitating others! Alas for the Baptists and other evangelical bodies in this day when they run in the way of the Catholics—with their Easter! They had God for a King, and Samuel for his representative, and yet they imitated the sin of their fathers in the wilderness who longed for the flesh pots of Egypt.

"But the thing displeased Samuel, when they said, Give us a king to judge us."—For Samuel loved God with all his heart, and the desire to imitate the world was a direct affront to the Almighty. The elders had many seeming reasons behind their request, but all of them based upon a lack of faith in God and God's methods. They wanted a centralized government. There was little organization—God established but little for his people under both dispensations. There was just then a strong league of the Philistines against them, and they wanted a strong central power. As though God could not overcome all their foes with the jawbone of an ass in the hand of one man, if only they were obedient and trusted him.

Whenever Baptist churches have a large element of the unregenerated among them, they repeat this old plea of the Israelites, and wish for stronger organizations than their separate churches, such as the other sects have around them. In the first century God gave the mthber desire, and out of Baptist churches came the hierarchy of Rome.

"Hearken unto the voice of the people in all they say unto thee: for they have not rejected thee, but they have rejected me that I should not reign over them."—It is a terrible thing to pray without asking "if it be in accordance with thy will." Sometimes God grants the requests of men in punishment. He gives men the bitter experience of the consequences of their own wills. He allows his churches to imitate the world, to ape the sects. And the results are in decay of spirituality, and dearth of conversions. The people would have denied that they were rejecting God; men never put such things before their own consciences in plain words. But that was what they were doing. There never was a time in the history of Baptists, except in the fourth century, when the lessons from this treatment of God and his sovereignty in the establishment of the rules for his worship, &c., were more needed than to-day.

"According to all the works they have done since the day I brought them up out of Egypt, even unto this day."—Samuel need not have the added grief of thinking that if his sons had done rightly Israel would not have sinned thus. It was an old story. They had rejected Moses as they were rejecting Samuel. God needs to be infinite to have patience with men and the way

MALARIA

An Invisible Enemy to Health.

Malaria is an invisible atmospheric poison. The air becomes infected with the gases and microbes arising from the marshes and low lands, damp cellars, sewer pipes, badly ventilated houses and decaying vegetable matter, and we unconsciously inhale them into the lungs, when they are taken up by the blood and circulated throughout the system.

Malaria gives no warning of its coming; no immediate effects are seen, and no violent symptoms appear until the unfortunate sufferer is completely at the mercy of this hidden foe. This invisible enemy may be following us night and day, but often the first intimation we have of its presence is a chilly, creepy sensation running over the body, sometimes followed by a slight fever, and an always tired, drowsy and depressed feeling. The blood soon becomes deeply poisoned, thinned and weakened by the teeming millions of microbes and germs, and an irregular, slow circulation is the result. This condition of the blood gives rise to innumerable and serious troubles: torpid liver, enlargement of the spleen, loss of appetite and feeble digestion, a pallid or yellow skin, boils, carbuncles, abscesses, indolent ulcers,

and pustular and scabby skin eruptions of various kinds, are common symptoms of malaria. Frequently the health becomes so impaired and such a lifeless condition ensues that a person loses interest in his surroundings, faith in all human remedies. Malaria allowed to remain in the system, lays the foundation for other diseases that very often prove fatal or permanently wreck the health.

Malaria can only be worked out of the system through the blood, and a remedy that can destroy the germs and microbes and neutralize the bad effects of the poison offers the only hope of a cure, and the only matter that can accomplish this is S. S. S., which not only purges the blood of all morbid, unhealthy matter, but keeps it pure and healthy. It searches out and destroys every trace of Malaria poison, and keeps the blood in such a vigorous condition that poisonous matters of no kind are allowed to accumulate, and are promptly expelled from the system.

During the spring is an opportune time to begin the fight against this invisible enemy for the hot, sultry summer days will cause the germs to multiply and still further imperish the blood and weaken the constitution, and now more than ever the Malaria sufferer needs a good blood purifier and bracing tonic.

A course of S. S. S. at this particular season will relieve you of Malaria and its attendant evils, rebuild and build up the system, purify and strengthen the sluggish blood and quicken the circulation, when the appetite and digestion improve and all the vital powers recuperate under the invigorating tonic influence of this great vegetable remedy. Its freedom from all minerals makes it the ideal remedy in Malarial troubles and perfectly adapted to the most delicate constitutions.

If you have any symptoms of Malarial poison, write us about it, and our Physicians will take up your case and advise you without charge. Book on Blood and Skin Diseases, free.

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they require Him for his goodness. Again and again from the time they had worshipped the golden calf had they forsaken God and worshipped idols. Again and again had sore punishments been necessary to bring them to repentance.

"Howbeit yet protest solemnly unto them and shew them the manner of king that shall reign over them."—God would appeal to their sober second thought. He gave them one more chance to repent of their rejection of Him. Samuel repeated his words to the people and showed them how a king would treat them. Verily human nature is as foolish as it is depraved or they would have asked then that God should still reign over them and give them as a judge another Samuel. But they were resolved upon having their own will. The ways of their neighbors were more attractive to them than God's ways. And their after history is written in blood and tears.

When answering the advertisers please mention the Recorder.

DEAR RECORDER:—

I wanted to write sooner and tell your readers about our Commencement exercises last month, but I have been busy and so weak I could not do so earlier. We have scarcely had so prosperous and successful a year in our brief history as the past one, or so pleasant and brilliant a commencement. The matriculation went to 450, being some 20 or 30 more than ever before. We had one graduate in the College, nine from the Academy, six in Law and four in Music; and several in Business, and conferred the degree of D.D. on Rev. L. D. Geiger, the Corresponding Secretary of our State Board of Missions. Dr. Geiger is a native Floridian, a noble specimen of a man, physically and mentally, and a noble specimen of the Christian gentleman.

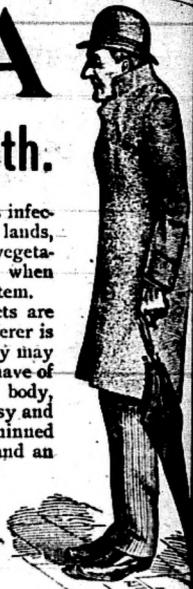
A new building called Science Hall, the Technology Building, was opened the past year, and quite a number of pupils entered, and it will be well patronized. The cause is usually prosperous through the state, and at some

points unusually successful. The buildings at Jacksonville are greening, at which we all rejoice.

Let me just say in a word I buried yesterday in the cemetery in Titusville, Mrs. C. Bobbitt Scott, one of the gentlest, Christian women I have ever sent to us.

My health gradually declines and the end approaches. Please, friends in Kentucky, write me, W. N. CHAMBERLAIN.

"So the resurrection of the dead shall include the blessing again of every fair thing that faded and withered out of hearts. The world to come shall renew all the fulness and passion of existence; this world half bestowed, then half extinguished. He gave a few crowded hours of rapturous life, rare radiant days we entered into our brief snatches of summer soul. He recalls them, they may be more than given us in that life which is to be."—



June 25, 1903.

ATLANTA CONVENTION

E. Y. P. U. A. hold their 4th annual meeting in Atlanta, Ga., June 22. Below will be found names of the appointed speakers and the subjects of their addresses...

EAST TENNESSEE NOTES.

Many readers of the Recorder know Carson and Newman suspended May 8, on account of an epidemic of small-pox panic. The College might have gone on with its work and not grandly, but some of the authorities did not think so...

THE NEW PRESIDENT

Carson and Newman was elected 4th instant. So far as we are concerned, the Board of Trustees has been congratulated for the timely action in electing M. D. Jeffries to be the president for 1903-4, and, may be, many years.

sarily, training schools of our college presidents, yet some of our best presidents come fresh from the pastorate.

Dr. Jeffries is wide and favorably known in East Tennessee, as well as many other parts. He brings to the institution great maturity of mind and heart and a love for the work. He has developed great wisdom and tact in leadership. His executive ability in finances and other matters has been thoroughly tested and is beyond question.

The Baptist church of Clinton was dedicated last Sunday (7th inst.), the writer preaching the dedication sermon, and Bro. Medaris, of Jonesboro, Ark., offering the prayer. The house cost about \$1,000, is happily constructed, will seat about six hundred and is free of debt.

President Henderson is now quarantined on account of the illness of his wife. She is one of the three who has small-pox in our city. He has the sympathy of all his friends in this affliction, who hope a speedy recovery for his wife, and that he may soon be free to go about the work of the new field which promises so much under his management.

S. E. JONES. Jefferson City, Tenn., June 13.

LOUISIANA LETTER.

The Louisiana Baptist Female College, located at Keachie, and the Louisiana Baptist Male College, located at Mt. Lebanon, in their commencement exercises, surpassed anything held at these institutions for a number of years, the attendance being better, and also a more general interest manifest.

It is being whispered that we have two more D.D.'s in Louisiana, our beloved brethren E. O. Ware and M. E. Weaver.

The Orphanage work is approaching success. J. T. Barrett is the efficient superintendent.

St. Charles Avenue church, of New Orleans, and the First church of Baton Rouge are still pastorless.

The Monroe church and Pastor J. S. Edwards are planning for a brick building. Pastor W. H. Dodson and the Minden saints are already worshipping in their new brick house.

M. J. Hoover will soon be "at home" in the nice, new pastor's

home built for him by his splendid church in Alexandria.

Pastor J. M. Edwards and the Pollock church are rejoicing because of the large number added to the membership during a recent meeting in which J. T. Bell, of Texas, a graduate of the Keachie Male and Female College did the preaching. There were 78 accessions, about 40 by baptism.

E. F. Lyon and his noble church at Norwood are still bringing things to pass. They now sing to the music of a \$300 organ. The pastor of the church at Hammond has been troubling the waters recently: R. M. Boone may be counted on in our Lord's work.

Maury and Besseville churches are progressive under the leadership of W. R. Brown. Good meetings were held at each place recently.

W. S. Penick and the First church, Shreveport, are still responding liberally to the numerous calls made upon them.

The Ardis Memorial church was dedicated in May. J. B. Gambrell of Texas preached the sermon.

Word comes that the Ruston church, J. E. H. Wharton pastor, intends in the near future to build a brick house of worship. So also the same news comes from Lake Charles.

B. F. Milan soon leaves Arcadia and Bernice. These are two good churches.

C. V. Edwards and the First church, New Orleans, still rejoice in the blessings of our Lord upon their work. "Forward" seems to be their watchword.

Good report comes from H. N. Quisenberry and Valence-street church.

Gilbert Dobbs and Coliseum Place church appear to be pursuing the even tenor of their way.

Bunkie church, H. M. Garnett pastor, had the misfortune to have their house of worship wrecked not long since. They will build anew.

Secretary E. O. Ware is in good spirits over the progress being made in our State work; indeed all our hearts go out in gratitude to God for the evidences of enlargement in all of our work.

Our church here, Bayou Rouge, has made a fine record during the past year.

Editor Bruce Benton of the Baptist Chronicle has secured J. D. Adcock as field editor for the next three months and he will take the state in the interest of our paper.

The Louisiana Baptist Convention meets with the church at Winnfield on July 16 next, and this notice is to serve as an invitation to the Recorder man to be present.

J. S. CAMPBELL.

CONVENTION NOTES.

The General Association held with Winchester church last week was the greatest meeting of the body since its organization. Pastor Bailey and his Reception Committee proved equal to all emergencies. Twice as many messengers and visitors came as was expected, but homes were provided as fast as they came.

The Winchester church and the people of the city made a record of which they may well be proud. It was my joy to share the bountiful hospitality of Bro. H. J. Earp and family, with Beethorn Waldrop, Crouch, Huey, Mahoney, of Stanford, and Mrs. Saufley, and all others who came to that open door.

Pastor Bailey is loved by all his church and the people general-

BETHEL FEMALE COLLEGE,

HOPKINSVILLE, KENTUCKY.

Select school for young ladies and girls. Thorough training under helpful influences. Write for information and a catalog.

EDMUND HARRISON, President.

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Wm. H. HARRISON, M. A., President,

SESSION BEGINS THURSDAY, SEPT. 3, 1903.

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Parents and guardians are invited to apply for our publications. They give in detail the character and present facilities of an institution which points to its past history of 60 years as assurance and guarantee of future efficiency.

MATTY L. COCKE, President, Hollins, Va.

BENOS SPENCER, President and Expert Accountant.

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CALL OR WRITE FOR FULL INFORMATION.

Spencerian Business College. EXPERT ACCOUNTING DEPARTMENT MANAGERS.

Southern Baptist Theological Seminary. Louisville, Ky. Next session of eight months opens Oct. 1st.

Mary Baldwin Seminary FOR YOUNG LADIES. Term begins Sept. 8, 1903.

BIG 8 Chain of 8 Colleges owned by business men and endorsed by business men. Fourteen Cashiers of Banks on our Board of Directors.

ly. We are all proud of him. Pastor Wood smiled as usual, and why not? In fifteen months he has reduced Harrodsburg church debt to about half what he found it, and received 50 into the fellowship of the church.

TEACHERS WANTED. We are compelled to have a few more qualified Teachers at once. More calls this year than ever before.

AMERICAN TEACHERS' ASSOCIATION. W. H. THAYER, Head Master.

Items of Interest

News the World Over.

It seemed for a long while that the great majority of people in this country had no conscience at all in regard to anything done in the Philippines. But the autocratic Commission has at last succeeded in rousing consciences. They propose to legalize the opium traffic in the islands, and sell a monopoly to an English company for \$100,000 per year. But papers are protesting earnestly. In order to make the public reconciled to this imitation of England's course in China, the Commission proposed to spend the \$100,000 in sending Filipino boys to be educated in schools in this country. The bribe is not large enough.

We are glad to see that Chamberlain did not succeed in diverting the attention of the Nonconformists from the Education Bill. The two Baptist papers of London say that this tariff talk was a "red herring drawn across the Education Bill trail," and they are not to be diverted from their opposition by such strategy. The official leaders of the Liberal party showed signs of being willing to turn aside against the tariff, but the Nonconformists, the bulk of the party, were not to be fooled.

It is not in New York City alone that modern man shows the wonderful progress in building "cheap and nasty" houses which he has made. In Warsaw, Poland, a large new apartment house collapsed suddenly. When the telegram was sent nineteen dead bodies had been taken out of the ruins, and many more dead were under the debris. Ancient and unprogressive man never built houses which fell down. That is a modern improvement.

The first man to be arrested and carried before the magistrates in England for refusing to pay his school tax was Mr. Thomas C. Smith, of Belper, a Methodist, a farmer, and a man greatly respected for his high character. Three others have been arrested also. We are sorry the honor of being the first man did not fall to a Baptist. But the law firm of Lloyd George, Roberts & Co were on hand in defense of him, and F. B. Meyer went from London, and John Clifford was to speak at a public meeting called to voice the indignation of the people.

Osama Jews are prepared for future troubles. Since the Kishinev massacre, every Jew, man or woman, is armed, several thousand revolvers having been imported since the massacre. Those unable to buy have been presented with arms by the Defense Committee. A system of communication has been agreed upon, so that should an outbreak occur in any part of the city a warning may be spread rapidly. Families living near each other will concentrate for defense, and every second man will join an expeditionary corps to aggressively defend where rioting is actually going on.

Japan announced that in the future every mail steamship sailing for Korea must carry 150 male and 75 female Japanese colonists, whose mission it will be to strengthen Japanese influences in that country. Thus countering against Russia's anti-Japanese move in Korea. The sailings of these steamers being frequent, the invasion will soon be formidable.

Cancer can be cured by molasses. Dr. Heazell, medical officer of the Maitaki Hospital in Queensland, Australia, gives some details of the treatment. Molasses, mixed with milk and water only, must be taken four times daily, on an empty stomach. The dose to begin with one drachm and gradually increased to two ounces. The patient must abstain from alcohol and observe strict diet in order to avoid vomiting and diarrhea. It doesn't matter whether the molasses is quite fresh, so that it is from pure sugar cane and unrefined. This treatment should begin as soon as the existence of the cancer is known.

The great Salt Lake is to be bridged. The work will take two years and will cost two and a half million dollars. The Southern Pacific Railroad in Utah undertakes the job. The new line, which will be one hundred and five miles long, will part of the way run on a timber trestle across the great lake. The trestle will be built where the lake is seven miles from shore to shore and high enough for the water which at this point is 30 feet deep. The lake bed has here a layer of fine sand, 6 to 30 inches deep, then a soda formation from

a foot to 18 inches thick, after that, sand and blue clay. The road will be built on piles driven into this mass. Previous experience on the lake shows that sand tends to accumulate around piles, and results in a shallowing of the water and increased security along the road.

MISSOURI LETTER.

In your issue of May 21, under head of "Missouri Letter," appeared a reference to Bro. J. H. Riffe, of Texas, which I got from the St. Louis Republic, which paper, I presume, was furnished what I sent to the Recorder by its Monroe City correspondent. As Bro. Riffe was once pastor there, and sued the church because it refused to pay him balance as salary when he ceased to be pastor, the case got into the courts in this way, and the correspondent to the St. Louis Republic from Monroe City sent to that journal the finding of the Kansas City Court of Appeals, and I forwarded to the Recorder what the Republic contained relative to the finding of the court, with this preface: "That a pastor's salary cannot be collected by law, even when the pastor doesn't take subscriptions, is the decision of the Kansas City Court of Appeals. See the following relative to the case of Elder J. H. Riffe, ex-pastor First Baptist church, Monroe City. Then follows the write-up as the Republic had it.

Bro. Riffe, who saw the correspondence in the Recorder, wrote me to the effect that I had done him an injustice; wants to know why I did so; whether I endorsed same, &c., and requested me to make a statement through the Recorder. I desire to say that, so far as I know, Bro. Riffe, while in Monroe City, did a good work, lived above reproach, and labored to induce others to do so during his faithful ministrations; opposed card-playing, dancing, drinking, stood for righteousness, and his course had the approval of the vast majority. I hope that Bro. Riffe and his people at Wichita Falls, Texas, will be satisfied with this explanation.

Pastor C. F. J. Tate, of the First church, Louisiana, delivered the baccalaureate address at LaGrange College, in that State. This is one of Missouri's oldest and most successful colleges, and is justly proud of the long list of its alumni, among whom are found such distinguished men as Dr. J. P. Green, President of William Jewell College, Hon. R. M. Wallace, San Francisco, Cal., Hon. Sam B. Jeffries, at this time Assistant Attorney General of Missouri, Dr. J. E. Cook, pastor of First Baptist church, St. Joseph, Rev. Jno. W. Crouch, pastor of First Baptist church in the historic town of Battle Creek, Mich., Prof. B. G. Jeter, for twenty years superintendent of LaGrange public schools, and numerous others.

President Muh' is making for himself an honorable reputation, and is doing the work of his life. He is surrounded by quite an able body of instructors. LaGrange College has a bright future. Fraternally,
Jos. N. BARBER,
Louisiana, Mo., June 20.

OBEDIENCE dares not stop short of love. "But how can I love God?" it is objected. "I have not even seen him." Two men were riding together and talking about Bible reading. "I get no benefit from my Bible," declared one, at length, "because I do not love God." "Neither did I," replied his friend, "but God loved me." "That answer," said the man afterwards in relating his experience, "seemed to lift me right out of my saddle into the skies, and I learned from it the way into the love of God."

DEAR RECORDER—
I have thought many times that my efforts to get subscribers and to do good otherwise were all lost, or nearly all of them; but when I read in the Recorder of June 11, "No Lost Effort," and then begin to look around, I find that at least some of my efforts have not been in vain.

For twenty years I have been working in this county for the missionary cause and the Western Recorder, and now I begin to see some of the results of my labors. I have sent more subscribers to the Recorder this year from this county than all of the rest of the time, and I hope be-

fore the year closes to double what I have already sent. And in the missionary work there is great cause to go to work with renewed energy. The Baptists are getting more strict in several respects, and especially in regard to baptism and communion—they are using more Baptist literature in their schools.

Schools that are very few Sunday Schools that use Cookes, and our preachers will talk and some preach missions, and the membership in places are leading the preachers in that.

ELDERGOSLOW.

WAIT QUIETLY.

When troubles assail, let us not rend the air with complaints and murmurs and impatient words but call silently upon God, leaving all our cares with him, feeling assured that he will make all things work together for our good.

In our every-day home-life how many things we meet to perplex and annoy! A trifle often causes so much vexation, that coming in an unguarded moment we utter hasty words in return which, on sober reflection, we remember with regret. Let us then study to be quiet and to wait on the Lord. He will never forget to succor and aid. One impatient word from Moses forfeited for him an entrance into Canaan, while the calm patience and quiet of Noah, who plodded on one hundred and twenty years building that grand old ark, was rewarded, when dark clouds arose and pouring rains came, by its floating with him and his on the tidal waves to safety and rest.

So it was with Jacob, and Joseph, and Daniel, and a host of other Biblical characters, and so it will be with trusting Christians always. To wait quietly on the Lord will be to find security, peacefulness and heaven.—Christian Work.

THE MARKETS.

Report for week ending June 20.

LIVE STOCK.	
CATTLE.	
Choice shipping steers.....	\$4.00a 4.00
Med. to good ship steers.....	3.75a 4.00
Choice butcher steers.....	4.35a 4.60
Med. to good butcher steers.....	3.75a 4.25
Com. to med. butchers.....	3.25a 3.75
Canners.....	1.25a 2.00
Good to choice feeders.....	4.25a 4.50
Common to med. feeders.....	3.00a 3.40
Good to ex. stock steers.....	3.75a 4.25
Common to med. stock steers.....	3.00a 3.40
Plain light mixed stockers.....	2.00a 2.75
Good to choice bologna bulls.....	3.00a 3.40
Med. to good bulls.....	3.00a 3.40
Choice veal calves.....	5.25
Common to med. calves.....	4.00a 5.00
Choice to fancy milch cows.....	35.00a 40.00
Med. to good milch cows.....	25.00a 30.00
Plain to com. milch cows.....	18.00a 20.00

HOGS.	
Choice packing butchers.....	6.05
Medium packers.....	6.05
Choice light shippers.....	6.05
Good pigs.....	6.05
Good hogs.....	4.50a 5.00
Roughs.....	5.00a 5.50

SHEEP AND LAMBS.	
Good to ex. ship. sheep.....	4.00
Pair to good.....	2.50a 3.25
Common to medium.....	2.00a 2.25
Bucks.....	2.75a 3.00
Extra shipping lambs.....	6.75
Best butcher lambs.....	5.50
Common tail-end lambs.....	4.00a 4.50

LEAF TOBACCO.	
Following is report of sales for week and year ending June 20, 1903.	
	Week.
Jan. 1 to date.....	2,785 65,524
Year 1902.....	3,105 104,478
Year 1901.....	3,105 95,390
Year 1900.....	2,762 75,287

COMPARISON WITH PREVIOUS YEARS SALES.	
Total sales of new crop to date, 1903, 71,500; 1902, 88,125; 1901, 115,000. Sales of new crop, original invoice	

tion, 1903, 59,813; 1902, 72,142; 1901, 91,084.

RECEIPTS.

Receipts this week, 1903, 1,907; 1902, 2,081; 1901, 2,830.
Receipts Jan. 1 to date, 1903, 50,100; 1902, 71,043; 1901, 80,465.

BURLIN—1902 CROP.

Red.		Color.	
Traab, or m. \$3	50a 4.25	\$4.75a 5.25	
Traab, sound.....	4.25a 4.75	5.00a 7.50	
Com. lugs.....	4.75a 5.25	7.50a 8.50	
Good lugs.....	5.50a 8.00	9.50a 11.50	
Com. if sh'rt.....	5.50a 6.75	6.50a 7.50	
Com. leaf.....	6.75a 7.50	7.50a 8.50	
Med. leaf.....	8.00a 10.00	9.50a 11.00	
Good leaf.....	10.00a 12.00	11.50a 13.50	
Fine & Sel.....	12.00a 14.00	15.00a 23.00	

DARK—1902 CROP.

Good lugs.....	4.75a 5.00
Common leaf, short.....	4.75a 5.25
Common leaf.....	5.25a 6.00
Medium leaf.....	6.50a 7.50
Good leaf.....	7.50a 8.50
Fine and selections.....	8.00a 8.50

VIRGINIA SPRINGS MOUNTAIN RESORT

ON THE LINK OF THE CHESAPEAKE & OHIO RAILWAY.
Dr. Joseph Holt, who ranks among the foremost sanitarians of the world, "I consider the mountains of Virginia as a natural sanitarium, where visitors from warm latitudes, and especially from crowded centers, may surely secure the benefits of waste-restoring stimulus which insures a rapid recuperation, and the very best preparation for renewed health and a long sustained life in the occupation of a busy and often overworked life."
In this favored region, where the waters are renowned for their curative powers, the mountain scenery is magnificent and where the summer climate is so warm the days being mildly warm and the nights cool and refreshing, are situated the Virginia Hot Springs, Greenbrier White Sulphur Springs, Warm Springs, Healing Rockbridge Alum Springs, Sweet Springs, Sweet Chalybeate Springs, New Bridge, Red Sulphur Springs, The Alhambra Hotel at Gander, Va., The Interment Hotel at Covington, Va., and other well-known Health and Pleasure Resorts.
300 HOMES FOR SUMMER BOARDERS.
Descriptive Report Pamphlets and Summer Homes Folders can be obtained from R. E. PARSONS, D. P. A., Louisville, Ky.

A Farm All Your Own

There are at Present exceptional opportunities for homeseekers in the Great Southwest and California.
Low-rate round-trip homeseekers' and one-way settlers' tickets first and third Tuesdays each month, over the Santa Fe Kansas, Colorado, New Mexico, Arizona, Oklahoma and Texas.
Very low round-trip excursion rates to California in June and August.

Write and tell us where you think of going. We will send you literature and information about good farm lands at low prices and in certain portions of the Southwest sure to advance. Let us hear from you about it.

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Lace Curtains, Muslin Curtains, Portieres and Draperies.
Awnings, Vudor Porch Shades and Moodj Porch Mats,
JAPAN AND CHINA MATTINGS FROM 9c UP TO THE FINEST.

New Colors-Hammocks VERY REASONABLE IN PRICE.

Our Special Sale of Lace Curtains is the most extensive we have ever held. Prices the lowest.

Special Low Prices this week on Dining Room Sets, Bedsteads, Extension Tables and Chairs. Late shipments of summer furniture have arrived and our assortment complete. Do not fail to see these goods.

