

WESTERN RECORDER

Faith, Hope and Love, these three

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 19, 1900.

NUMBER 20.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance), \$7.00
After three months, 1.25
After six months, 1.50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

THE way to make any work pleasant is to put your whole soul into it.

A PASTOR in Osnabruck, Germany, was deposed from the ministry on account of his heretical views. He appealed his case to the Emperor, who decided against him and took a strong position on the side of orthodoxy. In fact, on all occasions William shows his earnest belief in evangelical doctrine.

SATAN is ever ready to employ men. He is constantly in the market-place seeing who are standing idle. He offers easy work, pleasant work, a good, jolly time at the work. But he says nothing of the wages of sin. Before entering into his active employment, the wages should be carefully reckoned up.

THE *Christian Register* (Unitarian) cannot understand why Congregationalists like Dr. Lyman Abbott, Episcopalians like Dr. A. V. G. Allen, or Presbyterians like Dr. McGiffert, or Baptists like Prof. W. N. Clarke, or Methodists like Prof. Mitchell persist in refusing to be called Unitarians and in keeping separate from them. Who can tell?

DR. D. C. MARQUIS echoed the feeling of men of honour, whether Christian or infidel, when he said of Dr. Hillis' attack upon the Confession of Faith: "How any man can hold the ecclesiastical position Dr. Hillis holds, and put forth the utterances which are recorded in the published report of his sermon, and still pretend to be an honest man, is a problem in ethics I cannot solve."

In a sermon Spurgeon told the story of a very sick saint who was asked if he wished to live or die, and he replied, "I have no wish at all about it." "But if you might wish, which would you choose?" "I would not choose at all." "But if God bade you choose?" "I would beg God to choose for me, for I should not know which to take."

THE Lutheran General Council met in New York City. The committee on the moderator's report dwell on the fact that the Lutheran church of America rigidly excludes the "new theology." In all its synods, "there is not a professor who would express a doubt upon the credibility and inspiration of the whole Bible. If he did, he must give up his chair." The same is true of the pastors. The Lutherans have great reason to thank God.

CHARACTERISTICS OF THE CHURCH IN THE PRESENT AGE.

BY J. M. WEAVER, D. D.

About the year A. D. 96, the Spirit, through the Apostle John, addressed letters to seven churches, called the "Seven Churches of Asia." It is thought by many, and I think correctly, that these seven churches represent seven distinct periods in the history of the church since then, even down to the present time. If so, then the Laodicean, the seventh and last, refers doubtless to the present time. The church of Laodicea, then, must, in its characteristics, resemble the church of to-day, and the church is in the last days of the present dispensation. Be this as it may, it is a fact that the language describing the church at Laodicea well describes the church at the present time.

Laodicea was situated in the southern part of Phrygia, near the junction of the small rivers of Aesopius and Carpus. It was in the days of the apostles a wealthy city, but it has long since become desolate. A little village called Kaki-hissar now occupies its site. The condition of the church then, as described in the letter, is almost a perfect delineation of the church to-day. Like that, this is an age of great material wealth and apparent success with the church. There was never a period in the world's history since the advent of Christ when the church, meaning the ecclesiastical organizations of all denominations of professed Christians, Protestant and Catholic, was so rich in material resources. It counts its wealth by hundreds of millions of dollars in money and real estate. Almost all the millionaires of the world hold membership in some ecclesiastical organization. Were half of the wealth possessed by the members of our churches poured into the treasuries of our Missionary Boards, our mission fields would be filled with missionaries, and the Gospel would soon be preached to all the world. Yes, of the church it may be said, it is "rich and increased in goods and have need of nothing." The amount of money expended upon magnificent houses of worship, music and trained choirs counts up into millions every year. While the inhabitants of the dark heathen countries are dying in their ignorance and sin for the want of the Gospel, the churches are rolling in wealth and their members indulging in every kind of luxuries. While this, in its own estimation, the church is "rich and wanting nothing," it is an age of spiritual poverty.

No thoughtful person can fail to observe that the line of demarcation between the world and the church is almost obliterated. Members of the churches and men of the world are found side by side in business of the most wicked character. It is a sad fact that the great nefarious liquor interests of our country are owned by members of churches. The Sabbath violations, so universal and flagrant, are by great railroad corporations owned by church members. The "tricks of trade" are as familiar to, and used by, professed Christians as to the worldly. Many, even of the members who attend the services and contribute to the church funds, are woefully lacking in spiritual power. Forms and ceremonies often take the place of spiritual worship. Trained choirs of unconverted men and women are substituted for devout congregational singing by the members in public worship. That deep spirituality, so necessary to influence the world for God and holiness is wanting to an alarming extent,

Alas! how true is the description given here, "wretched, and miserable, and poor, and blind, and naked?" In our churches, when the great Captain sounds the trumpet call to battle, not one-third of the members are able or willing to respond. A few select ones do all the praying, paying, laboring. Then it is an age of criminal indifference wholly lacking in enthusiasm. There is enthusiasm in secular business. Wall Street is wild in its frenzied actions in regard to stocks and bonds. Men are wild with excitement in the chase after wealth. In politics men plan and labor day and night to elect some favorite candidate for office, and lash their followers into furious efforts at election times. Time, money and effort are given without stint. But these same men in religious matters are dull and apathetic, and manifest no zeal in the cause of God. The times of great and wide-sweeping revivals seem to have passed away, and we have to catch the unsaved one by one. That zeal which characterized Paul and the first disciples is nowhere to be found. Will He not, then, as in the church of Laodicea, because we are "neither cold nor hot, but lukewarm, spew us out of his mouth?" Such conduct the angels must look upon with astonishment, and it must be exceedingly offensive to God.

If a syndicate is needed for one of our great "trusts," or to construct a great system of railroads, money by the millions is raised with alacrity. There is no scarcity of funds in these cases. But a call to raise money to extend the Redeemer's kingdom is heard with apathy and unheeded by many. These worldly enterprises are carried forward with unremitting enthusiasm, while God's cause, the sublimest cause on earth, is neglected, or at least treated with indifference. To these lukewarm churches God is calling as He did to the Laodicean church, to come unto Him that they may receive true riches—"gold refined in the fire." He is asking for real, solid piety which shall be seen in the daily life of His followers. He is saying: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." He is waiting to clothe His children in these bright and peerless robes of purity, joy and royalty, robes of righteousness, and give unto them the enlightenment of the Spirit. He is just as willing and ready now to clothe His people in spiritual beauty as at any time. How wondrously patient and loving He is, though thrust out from His people by the things of the world! He stands without, saying in pleading tones: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me." In all the world there is nothing so pathetic as the attitude and pleading of Jesus with His people for communion. He is, and has been, standing without until His "locks are wet with the dew of night," and still He stands!

"O Jesus, thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er.
We bear the name of Christians,
His name and sign we bear:
O shame, thrice shame upon us,
To keep Him standing there!

"O Jesus, thou art knocking;
And lo! that hand is scarred,
And thorns thy brow encircle,
And tears thy face have marred:
(O love, that passeth knowledge,
So patiently to wait!
O sin, that hath no equal,
So fast to bar the gate!"

Will He always thus stand and plead? Surely His holy indignation will be aroused, and, as ancient Israel, God's chosen people, were at last scattered through the nations as slaves and sufferers, so will He remove the candlestick from His churches, and gloom shall shroud them with the darkness of ignorance and wickedness. Already are heard the muttering thunders of His righteous wrath, and the clouds of the "Great Tribulation" are gathering upon the horizon! Unless there is deep repentance, the end is not far off when the slumbering churches will be wrecked. Yet amid the gathering gloom there is the dawning light of hope from the Coming One. He whose right it is to reign will at the time predicted come upon the earth again. Then will He establish His kingdom in righteousness, and sin and sorrow shall flee away. The dread curse of sin shall be lifted, and the scarred earth shall be restored, and the world shall be flooded with His glory. Can we not all pray with Elliot:

"Come, quickly come; true Life of all:
The curse of death is on the ground;
On every home his shadows fall.
On every heart his mark is found:
Come, quickly come; for grief and pain
Can never cloud thy glorious reign

"Come, quickly come; sure Light of all:
For gloomy night broods o'er our way:
And fainting souls begin to fall:
With weary watching for the day:
Come, quickly come; for round thy throne
No eye is blind, no night is known.

"Watchman, what of the night? The
watchman said, the morning cometh, and
also the night."

THE cross of Jesus does not owe its perpetuity and power to the time and place of its erection, nor to the circumstances by which it was envired, nor to the lack of opposition on the part of the world to which its doctrines have been preached. Paganism kindled around it the fires of persecution, but, like the burning bush in Horeb, it has not been consumed. Judaism tried to cover it with dishonor and disgrace, but its truth and purity, its effulgence and glory, are such that no breath of hatred has dimmed it in the least. Infidelity has tried to dig it down and bury it, but it is so firmly planted that no hand of unbelief can dig beneath its deep foundations. Higher criticism has sought to pour suspicion upon it, and rationalism has tried to nullify its power, but in vain. It is so potent that it draws the world unto itself, fulfilling the words of the Crucified.—Christian Work.

OLIVER CROMWELL once declared, "If I were to choose any servant, the meanest officer for the commonwealth, I would choose a godly man who had principles, especially where a trust is to be committed, because I know where to have a man that hath principles." And we need men to-day with principles that are held to the bed-rock by the conviction that they are God's men and must live up to his demands.

Thank God, there are some such men. A friend was telling me the other day of a man, a wholesale merchant, who had word sent him by a firm that had dealt largely with him in the past, that they could not continue to do business with him unless he changed his attitude toward the liquor traffic. It happened that the wholesale merchant had been a very active temperance man. When this word came, he straightened himself up and looked the agent straight in the eyes and said: "Go tell your firm, with my compliments, that it is my goods and not my principles which are for sale."—Ex.

WHY JOHN WROTE HIS GOSPEL.

BY REV. T. W. YOUNG.

In the four Gospels, we have four views of Jesus from different standpoints. Matthew wrote the Gospel of the Messianic King. Mark shows us the majestic miracle worker, going about healing, teaching and doing good. Luke gives us pictures of Jesus in the home, in the synagogue, on the roadway, the friend of publicans and sinners, the Saviour of humanity. John gives us the Gospel of the divine nature and mission of Jesus who bridges the distance between God and man; the Gospel of union and fellowship with God; the Gospel of deep Christian thought, experience and hope. The four Gospels together "give us a beautiful and adequate conception of the person and the truth of Christ, preserved undoubtedly and primarily for the instruction and comfort of those who should believe in His name."

The Gospels and Epistles of the New Testament were called into existence by special need. Their authors did not write for past-time, or profit, or with a view to making a Bible, but wrote because some church needed to be encouraged to stand by the facts of Christianity, or rebuked because of sins permitted, or warned because of false teaching.

When John wrote his Gospel, toward the close of the first century, there was prevalent throughout southeastern Asia a form of teaching made up of Persian mythology, Grecian philosophy and Christian truth. The people who proclaimed this teaching believed that all matter was evil and the source of all evil. They sought to relieve God from the responsibility of creating an evil world, and so they taught that God had created a gradation of beings, a sort of angelic hierarchy, growing worse in the descending scale, till at last there was one who could create an evil world without doing violence to God's character. Many Christians were in danger of being drawn into this stream of Oriental mysticism. John, living in the midst of it at Ephesus, writes to expose this damaging error. He shows in his prologue that Jesus is the only manifestation of God. He was in the beginning with God, he was God, he has come directly from God, and he alone truly reveals God. He is the only link between God and the material universe. Jesus himself being God is the creator and preserver of the world, the life and light of men. "Christ has come laying his hand upon both God and man, therefore, there is no need nor place for a misty crowd of angelic beings, or shadowy abstractions to bridge the grief across which his incarnation flings its single solid arch." Through Jesus God has come directly to us, and through Jesus we go directly to God.

John also writes to give a true interpretation of Jesus. His account of Jesus is not historical as is Luke's; not the Gospel of deeds as is Mark's; not the Gospel of fulfilled prophecy as is Matthew's. By comparing these early records with recent lives of Jesus, we shall appreciate the difference more fully. Ederheim's "Life of Christ" corresponds in a measure to Matthew's, the life of Jewish expectation and prophecy; while Farrar, writing from Mark's standpoint, gives us the life of the majestic miracle worker and the doer of good deeds. Andrew's "Life of our Lord" is the orderly historical account of Luke—showing us the Saviour of mankind. Mrs. Phelps has written a life of Jesus which is only an interpretation of Jesus, and Dr. John Watson is now publishing in *McClure's Magazine* a life of Jesus which is simply an historical appreciation of Jesus. These two writers assume a purpose corresponding to that of John, to give us an interpretation, an historical appreciation, a valuation of Jesus the Christ of God. Clement of Alexandria says that "John, last of all, being conscious that the external facts had been made plain in the (other) Gospels, at the solicitation of his familiar friends, composed a spiritual Gospel under the Spirit's inspiration." John dwells upon the thoughts that Jesus perfectly reveals God, shows the love of God to a lost world; that he is the light and life of men and the shepherd of the

sheep; that he is the link that unites us with God; that fellowship with him is fellowship with God. His Gospel emphasizes that the life which abides in Jesus is not only the secure life, but also the satisfied life, the sanctified life, and the fruitful life.

John writes to produce, as well as to preserve, faith in Jesus. These things are written, he says, in order that you might believe and keep on believing that Jesus is the Christ the Son of God. The faith he seeks to produce lays hold of what has been, clings to present experience, and reaches out towards that which is yet to be. Faith with this writer is the abiding life in Christ. The faith that brings and keeps the whole life under tribute to Jesus Christ. And this is the kind of faith we all need to cultivate more and more. These things are written in order that you, not John's contemporaries only, but you of to-day, and you of to-morrow, may believe that your faith may not be a mere sentiment, a passing emotion, but a life established upon a sure foundation.

John writes to show how we may have life, where we may find it, how to live it and enjoy it. These things are written in order that you may have life and keep on having it through his name. Throughout his Gospel, he emphasizes that Jesus is the way, the truth and the life; that he came to bring life and immortality to light; that he came to give men the more abundant life, the kind of life that the branches have from the vigorous vine—a growing and fruitful life. Life is what we all want. We seek life. We fight for life. From the cradle to the grave we are engaged in one continuous struggle for life. But the man who seeks to get out of life all he can of pleasure, honor, comfort, money, things that contribute only to selfish vanity, does not live. He exists like any other beast. Life to him is selfish, sinful, temporal. Jesus brought to men a nobler, truer and grander conception of life, and John writes to show that the only way of entering into that life of light and immortality is through faith and fellowship with God's well-beloved Son.

President Hyde has very forcibly said: "To grasp the world as a whole is the goal of all thought; to find our place in the whole is the way to be free; to be true to the whole is what it means to be holy; to rest in the whole is the secret of peace; to work with the whole is the motive of power. As the whole is partially revealed in its several parts, so God is progressively revealing himself to man in the conquests of science, the creations of art, the development of institutions, and the perfection of humanity." But the only power that will enable us to find our place and fill it worthily is faith and fellowship with the Christ of God. John in his Gospel has made plain how God has come to us, and shows us how we may go to God. Jesus is the way, the truth and the life.

Ann Arbor, Mich.

We may gain something of a proper conception of the lost estate of man through sin by comparing the spiritual condition of the best man on earth with that of the worst. The best man is not perfect, but he has high and sweet communion with God. He delights in prayer. He lives a life of faith. He is full of hopeful expectation as to the future. He is obedient to God. He has accepted the will of God and has no desire to be or to do what God does not wish. There is harmony and gladness. Morally and spiritually he lives a blessed life. Now the worst man in the world might be all this were it not for sin, which has come in to defile and debase him. There may be a difference between men intellectually and physically, but there should be no difference spiritually, and all that there is has been brought about by sin. In the debasement and vileliness of the lowest and most wretched we see the results of sin.

UNCERTAINTY and expectation are joys of life; surety is an insipid thing; and the overtaking and possessing of a wish discovers the folly of the chase.

A DAY OF DELUSIONS.

This wicked world has always delighted in delusions, for men love darkness rather than light, because their deeds are evil. Paul tells us that when men "knew God, they glorified him not as God, neither were thankful; but they became vain in their imaginations, and their foolish heart was darkened." This has been true of every age, but is peculiarly true of ours. If, as the Scriptures teach, the last days shall be characterized by strong delusions and diabolical manifestations of the presence of the Man of Sin, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness," then it looks very much as if these might be the last days. And some of these delusions, as in the case of Christian Science, are so insidious and subtle, and so closely simulate the Christianity of the Bible as to deceive, if possible, the very elect.

Many good people have been carried off their feet and been borne along by a current that in many sections is sweeping with almost resistless force. Christian Science is only one of a great multitude of fads that are swarming all abroad, and that, like the frogs of Egypt, come up into our homes, our churches, and confront us everywhere. And many earnest souls are so confused by the clamors of this crew of rival claimants that they utterly despair of ever coming to a knowledge of the truth in this world, and simply sit down and grimly wait for the revelations of eternity—if indeed it has any to make.

The saddest thing about it is that not a few that have been commonly accounted Christians are also in this predicament. We cannot conceal from ourselves the fact that there is not only widespread skepticism in the world at large, but widespread restlessness and deep-seated dissatisfaction even in the church of Christ.

In close connection with this ominous condition is a widespread revolution in theological thinking. The doctrine of the blood has been relegated to the rear, and has been contemptuously branded as "the theology of the shambles," while the doctrine of the evolution of completed manhood by the processes of natural law has been forging to the front, and in so far forth as this makes headway the supernatural agency of the Holy Spirit is discredited and disbelieved.

Now a Christianity emptied of the atoning work of Christ, and of the regenerating and sanctifying and comforting power of the Holy Spirit, is as hollow and contemptible a delusion as ever was palmed off by the devil upon an only too credulous world. Is it any wonder that many who have hastily embraced this bastard type of Christianity upon what is spuriously denominated "philosophic grounds," discovering its utter unsubstantiality should presently abandon it for any new fad that may challenge their acceptance?

With these fads the air is swarming, and their origin is not far to seek, for the devil is "the prince of the power of the air." Shall we take up arms against them, and think by opposing to end them? That were a task as hopeless as that of Hercules when he undertook to decapitate the Lernaean hydra, for whenever he cut off one head two would sprout from the bloody trunk. There was absolutely no end to a job like that. But presently he was told of a cautery which, when applied to the neck, the heads ceased to grow. The only cautery for us to use is the precious blood of the Christ.

This is the only thing that will stop the pestilent growth of heresy in the world, and bring peace to a distracted church. Jesus said, "Peace be unto you," and "showed them his hands and his side." It is only by this sight that peace ever comes, and so it is not without reason that sound theology is accustomed to discourse of "the peace-speaking blood." The new theologians have hoped to placate human pride by covering up the blood; but they have only evoked a wild storm of unrest.

What is wanted is not so much to cross swords with every fresh champion of the devil's delusions, but to preach Christ crucified, which, though it be to the Jews a stumbling-block and to the Greeks

foolishness, is as much the power of God as ever. It is as true of us as it was of Constantine, that by "This sign" we conquer. Nor must we preach the blood only, but the Divine Spirit, for there has latterly grown up a generation almost as ignorant of him as were those disciples whom Paul met at Ephesus, who had not so much as heard whether there were any Holy Spirit. Bracing, girding gladness somehow we must have, and if we find them not in religion, we will seek them in the bar-room, the ball-room, the theatre, or in the latest philosophical or religious fad that gives promise of a new sensation.

Only the Divine Spirit can warm the heart, enlighten the mind, and gird the soul with gladness. And hence the apostolic exhortation: "Be not drunk with wine wherein is excess, but be filled with the Spirit." And this is absolutely the only way in which souls can be satisfied, and so saved from the dreadful delusions of the devil that are all abroad.—Baptist Teacher.

TRUE WORSHIP.

It is as much a necessity of our natures that we shall worship God as that we shall eat or sleep. As the body declines and comes to be in an unnatural condition when it is not furnished with the proper nourishment, so the soul famishes when it is left without that which sustains and strengthens it. As the eye needs light, as the limbs need exercise, and as the whole body needs food, so the soul needs to have spiritual relationship with God and to receive his grace into its inmost life.

We know that God exists, and we are sure even from the material world about us, that he is a being of infinite power and wisdom. Paul tells us that there is no excuse for those who do not recognize his eternal power and godhead. But God has revealed himself to us in his holy Word, so that we believe in him as a Being of holiness, justice, goodness, truth, and love. He is our heavenly Father by whom we were called into being, by whom we have been sustained and by whom we were redeemed through Jesus Christ. To know, love and serve him is our highest bliss and exaltation here and elsewhere, now and for evermore.

The worship of God does not mean simply the use of language in which we tell God that he is great and glorious. The real heart and center, the sum and substance of worship, is that we draw near to God in the study and contemplation of his character, that we thank him for his grace, accept his spiritual influence within our souls, contemplate his infinite excellencies, take delight in his presence, and come to rejoice in his unspeakable mercies to our souls.

The rendering of our thanks to God is one essential element in true and acceptable worship. The presentation of earnest and heartfelt petition and supplication is another. The element of personal communion is another that is very essential. If we have a friend whom we love and trust and admire, it is a great joy to be permitted simply to be in that friend's presence. It may be that no word of admiration is uttered. It may be that no word of gratitude or praise is spoken. It may be that no request is made, but the very privilege of being in that dear and satisfying presence is a privilege that is recognized and appreciated as a crowning joy. So is it a joy and a blessing to each true Christian to draw near to God in spiritual communion. The good man of the first Psalm rejoiced to meditate on God's truth and promises night and day, and the spiritually-minded Christian accepts as a great joy to-day the very privilege of drawing near to God and meditating on his character and his grace.

The true worship of God is to be very simple. We need only to close our eyes to the material world and open the hands and heart of our inner being, and we may at once realize that we are in the holy presence of God. Let us cultivate the spirit of true worship every day and in every place, and let us find all life filled with the presence of God.—Herald and Presbyter.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 20.

THE LORD AND JOHN THE BAPTIST.

Luke 7:18-28.

MOTTO TEXT—"He hath done all things well."—Mark 7:37.

"And the disciples of John showed him of all these things." John had been in prison for about one year. He was in the castle or palace of Macherus which Herod the Great had built. This was on a ridge about eight miles from the northern end of the North Sea. John was in a dungeon there, but his disciples were allowed to visit him. They had shown themselves very faithful to their master.

"And John calling unto him two of his disciples, sent them to Jesus."—A journey of about eighty miles. Two could be company to each other along the way. "Art thou he that should come? or look we for another?" "He that should come" was the designation of the Messiah. Did John send because he had begun to doubt and fear there in the dark dungeon in the inactivity which must have been so trying to a vigorous young man? Did he think, "Surely, if my cousin were the Messiah, having the power he has shown in the miracles reported to him, he would not leave me here in this dungeon?" Or did he send the disciples for their own sakes that he might turn them to the One greater than he? Commentators differ about this. It is likely that it was on his own account partly, but chiefly for their sakes that he sent them.

Verse 20—The two disciples delivered their message faithfully. The Lord does not answer them at first. The sick are being brought to him in great numbers, and he goes on with his healing, the messengers standing by and seeing the miracles. Plagues have reference to acute diseases, and infirmities to chronic ones. "But all were healed and went away strong in health as well as free from their ailments."

"Go your way and tell John what things ye have seen and heard."—Our Lord might have answered them that he was the Messiah, and they gone away with doubts in regard to his unproved word. They might give him credit for entire honesty in the claim he made, and yet thought he was mistaken in regard to his mission.

In kindness and mercy to their weak faith, the Lord proves that he is the Messiah. They had the evidence of their own senses. They knew he was doing what Isaiah had prophesied the Messiah would do. "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised."—He omits the casting out of devils. Isaiah does not include that in his description, but whether that is the reason we do not know. "To the poor the Gospel is preached."—Referring to Isaiah 61:1. "The language embraces the poor in heart, all who suffer heart-hunger, the meek, the broken hearted, the captives, the bound."

"And blessed is he who ever shall not be offended in me."—The Lord was doing the work of the Messiah, as foretold by Isaiah,

but he was not doing what Jews generally had thought he would do, and it is probable these disciples of John shared in the hopes of their fellow-countrymen. They were in danger of finding him an occasion of stumbling because of the great difference between him and their preconceived opinions.

"And when the messengers of John were departed."—They went back to John with the message. That it removed their doubts, if any, seems evident from the fact that when John was beheaded they went immediately to Jesus.

"He began to speak unto the people concerning John."—John had borne noble testimony to his Lord, and now the Lord bears witness to the greatness of John. "What went ye out into the wilderness for to see? A reed shaken with the wind?"—Reeds rustling in the wind made a noise in the wilderness, but it was an everyday common occurrence. The people would not have crowded the wilderness as they did to hear any ordinary man.

"But what went ye out for to see? A man clothed in soft raiment?"—They would only have gone if they did to see a great man. But what sort of greatness did John have? If it had been of earthly rank or wealth, as indicated by fine raiment, he would not have been in the wilderness, but in kings' courts. Therefore, if the people had been seeking to honor earthly greatness they would not have gone into the wilderness.

"But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet."—John was himself the fulfillment of prophecy. And he was the messenger before the face of his Lord to proclaim the coming of the One whom the prophets had foretold.

"This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—This prophecy was spoken by Malachi, the last of the prophets. The reference is to the messengers who went before the chariot of the king to see that the roads were prepared and all obstacles taken out of the way. To say that the man who did this for him was greater, from his position, than such men as Moses and Elijah was to claim that he was indeed God.

"Among those that are born of women."—An emphatic expression to include all men. "There is not a greater prophet than John the Baptist, but he that is least in the kingdom of God is greater than he."—The superiority of John refers not to his personal worth, but to his position and work. Did his inward life surpass that of Abraham, Elijah, etc.? Jesus does not say that it did. But his mission is higher than theirs. And, nevertheless, Jesus adds, the ancient order of things and the new are separated by such a gulf that the least in the latter has a higher position than John himself. The weakest disciple enjoys in Jesus the dignity of a son, while John is only a servant.—Godet.

Hood's Sarsaparilla America's Greatest Medicine Best that Money Can Buy

"It does not mean greater in personal character nor in eternal condition, but in present privilege, prerogative, station."

CHRISTUS PROBATOR.

BY E. FITCH BURR, D.D., LL.D.

The higher critics, so called, give us to understand that they attach great importance to their views of the Old Testament. They owe it not only to the majesty of truth, but also to the best interests of the public, to do what they can to substitute their views for the traditional. Their work is a costly one. It involves to them great labor, expense, and opprobrium. They do not covet religious warfare. It is no pleasure to them to fight the immemorial traditions, and get hard knocks and harder names for their pains. But they have consciences. They are lovers of truth and humanity. This is why they make such large sacrifices, disturb the peace of Christendom, and set two continents into a blaze. The great interests at stake compel them to do as they are doing. A revolution in the view long taken of the Bible is demanded in the interest of reasonable religion and humanity. And some of the critics will have it that the revolution is demanded in the interest of the Bible itself—the new Bible they offer is so much brighter and more admirable than the old.

We conservatives fully agree with the new critics as to the great importance of the issue between us. We believe that the difference between the new views and the old is fundamental; and that if the old should give place to the new, deplorable results would follow. Of course conservatives differ among themselves in this matter. Some of us have stronger ways of expressing ourselves than others have. We incline to defend ourselves and our valuables with hard blows and steel gauntlets. Accordingly we do not hesitate to give the new criticism a bad name. We impeach it before God and man as a mischief of the worst kind. To us it is an ax smiting at the root of the Christian tree; the comprehensive heresy that includes all the heresies; the boastful guide that, hand in hand with rationalism and natural evolution, takes the straight road to infidelity and atheism and the midnight regions beyond. All travelers on a road do not travel it to the end. All people slipping down a precipice do not go at once to the bottom: some catch at various outgrowths from the face of the rock and hang there precariously till they die; but many will find their way quite to the bottom whither all are bound to go, and will die there—wrecked. So we say and so we think. Accordingly we regard the higher criticism as a menace to Christendom and humanity, and are immensely sorry to see it get favor in any degree and in any quarter.

Other conservatives do not speak as strongly. They use softer words and smoother hands in their contention; and some of them go so far in praising the critics as to very considerably obscure their protest against the criticism. And yet it is a decided protest that they make. Bishop Ellicott is an example of this class of conservatives. See what he says in his "Christus Comprobator":

"How writers of the high tone and Christian earnestness which obviously characterize some of the English exponents of the analytical view of the Old Testament can have been led to advocate some of their conclusions, is by no means easy to understand. Inability to accept the supernatural is the distinctive feature of the analytical system; all its results patently disclose it; all its investigations consciously or unconsciously presuppose it. . . . Say what we may, reason as we may choose, we shall never obliterate the conviction that there is such a close and organic connection between the Old Testament and the New Testament that whatever applies to the one, in regard of the acceptance of the miraculous, is also applicable to the other. If the supernatural is to be minimized in the Old Testament, will it be long before the same demand will be made in reference to the New? To safeguard the miraculous in the New Dispensation, when criticism has either explained it away or attenuated it in the Old Dispensation, will in practise be found to be utterly hopeless. It will be in vain to plead that the Incarnation involves a completely different state of things—worse than in vain. For the same spirit that has found irreconcilable difficulties in the supernatural element of the Old Testament will ultimately challenge the evidence on which the Incarnation rests. The doctrine of the Word become flesh, the doctrine which is the hope and light and life of the universe, will in the end be surrendered to the last demands of what will have now become not a distress, but a ruined faith. When that blessed doctrine is surrendered the total eclipse of faith will have commenced, and the shadows of the great darkness will be fast sweeping over the forlorn and desolate soul."—Homiletic Review.

BLOOD POISON CURED BY B. B. B.

Bottle Free to Sufferers. Deep-seated, obstinate cases, the kind that have resisted doctors, hot springs and patent medicine treatment, quickly yield to B. B. B. (Botanic Blood Balm), thoroughly tested for five years. Have you many scratches in the mouth? Have you eruptions? Itching sores? Bores? Pains? Itching skin? Swollen glands? Bull's Head? Copper-colored spots? Chancres? Ulceration on the body? Hair and eyebrows fall out in the skin a mass of boils, pimples and ulcers? Then this wonderful B. B. B. specific will completely change the whole body into a clean, perfect condition, free from eruptions, and skin smooth with the glow of perfect health. B. B. B. drains the poison out of the system at the very source, and returns. At the same time B. B. B. builds up the broken down constitution and improves the digestion. So, if you may test, B. B. B. a trial bottle will be given away free of charge. B. B. B. is for sale by druggists at 10 per large bottle, or 5 large bottles (full treatment). Complete directions with each bottle. For trial bottle, address BLOOD BALM CO., 671 S. Forsyth St., Atlanta, Ga. Describe trouble and free medical advice given.

NOW FOR THAT HOME MISSION COLLECTION.

Will the brethren and sisters of Kentucky take to heart a few words from the Corresponding Secretary of the Home Mission Board?

Many of the churches have not yet taken up their collections for Home Missions. Brethren, the time is short. Our books close on the 30th of this month. Will you make sure to take a collection from your church so that it can be reported before that time? If you are not fully informed as to the work of our Board please drop me a line and I will send you by return mail a tract which will help you to tell your people just what I should be glad to say to them if I could speak to them in person. I do want to get these points before your people. I do want to have them take an offering for Home Missions before the Convention year closes. You will only have two Sundays after this reaches you. Will your church be among the do-nothing churches? Let it not be so. Please attend to this at once. If you will put the matter clearly and fairly before the brethren and sisters they will be glad to contribute.

The call for contributions to Home Missions appeals to every noble impulse for spreading the Gospel. It appeals to our love for our own country, and neighbors and kindred. It appeals to every sense of obligation to go into all the world and preach the Gospel to every creature. Every church properly planted at home, and every weak church strengthened at home becomes a base of supplies and a new contributor to Foreign Missions, to educational work, to Orphans' Homes and to every good religious enterprise. Persons who have not studied the real situation cannot realize the increasing and pressing demands for Home Mission work. Brethren, in God's name take care of your Home Mission work. The hope of the world for the Gospel of Christ is largely a matter of the care that you take of the home land. Shall we lack for funds to do this work as it ought to be done? Sincerely your brother in the work,

F. H. KERFOOT, Corresponding Secretary.

TO THE BRETHREN OF SULPHUR FORK ASSOCIATION.

If those brethren who expect to attend the fifth Sunday meeting at Harrod's Creek that have to come on the train, will send me their names, and the train that they expect to come on, to Beard's, that being the nearest point to the church, we will provide conveyance to the church. We hope the meeting will be a great success and a blessing to all who attend it.

May I add as a postscript to this announcement that I have recently enjoyed a good meeting with the Tabernacle church at Newport News, Va. The church was greatly revived, and there were forty-four accessions to the church, the greater part of this number being by experience and baptism.

Newport News is a city of 25,000 inhabitants, and has promise of becoming a great city. Pastors C. C. Cox and L. R. Wright are doing fine work and well beloved by their people. The Second and Tabernacle churches are without pastors. T. B. HULL, New York Hall, Louisville, Ky.

We view the world with our own eye, each of us, and we make from within us the world which we see.

SOUPS
OFTEN LACK RICHNESS
AND A DELICACY OF FLAVOR.
A RUICT EASILY REMEDIED BY USING

**LEA
&
PERRINS'
SAUCE**

THE ORIGINAL AND GENUINE
WORCESTERSHIRE.

It has more Imitations
than any other brand
ever produced.

John Duncanson Sons, Agts., New York.

**GEORGIA BAPTIST CONVENTION—
MEN AND THINGS.**

I have waited a week to tell the Kentucky brethren of our great Convention chiefly because of its greatness—not measured by the Texas Standard—numbers—but by the devotion, zeal and enthusiasm of its members. Really I was so impressed by its magnitude, in everything, that I almost despaired of accomplishing my purpose to portray it for the edification of your readers. When I have said all that I can the half will not have been told. Suffice it to say once for all, Georgia is still the model State, and her Baptists the best in all the world save a few in Kentucky who manage, edit and read the WESTERN RECORDER. New things take root slowly in our soil, and the rank and file of our people still believe that Jesus made no mistake in the design and organization of his church. To most of us his church is beautiful, "without spot or blemish," and competent to glorify her Lord in the simplicity and faithfulness of her worship and walk.

The organization need not be reported in detail. Bro. Northen was re-elected President, as a matter of form and regularity, but, in reality, was not re-elected. He never will be again. He was elected four years ago, when the Convention met at Cedar-town, once for all, and he will die as President of the Georgia Baptist Convention. This is prophetic. It is useless to try to eulogize his official capacity. The very fact that the Southern Baptist Convention needed the best material for President, and naturally looked to Georgia for it, and wisely selected our dear brother for the position, tells the story more eloquently than words.

Three of our four Vice-Presidents are laymen also of the first magnitude—Black, of Augusta; Willingham, of Macon, and Parker, of Barley. We preachers just "had to" keep order, though it was trying to the flesh of the big-hearted, genial Harvey, of Kentucky.

On Wednesday preceding the Convention there was a conference of ministers and workers, so-called, as though ministers were not workers. Bro. G. W. Garner was elected chairman, and presided with grace and dignity. I was happy with him in the chair. He allowed me to say some things, and did not "knock me down," as Gov. Northen threatened to do. Neither did he require us, after the affirmative of a standing vote, to "reverse our positions."

Bro. E. J. Smith, of Tanville, was chosen Secretary. He is one of the best equipped of our young

preachers, having been so fortunate as to marry the sister of the best woman in the world.

Bro. Landrum—he needs no initials nor titular letters to follow his name, for he is not a Dead Duck—made a Landrum address on "organization." A great many of us understood the subject a great deal better than he did, but failed to convince the conference of the fact. Some people are very obtuse! However, our brother was very nearly right, but, if not, he has such a "taking" way of presenting things that are not so, that what he says generally passes for facts—in Atlanta.

Dr. J. H. Hall, of Newman, a Paul in logic, and Peter in zeal, and John in love, and all three in orthodoxy, read a superb paper on "Essentials to Pastoral Success." He was followed by Dr. W. H. Smith, of Columbus, who knows some things, and how to tell them. I would be happy to have in print the "masterly" speeches of Landrum and Smith, as well as the polished paper of Dr. Hall.

One of the greatest speeches ever delivered before a religious body was that of the Hon. J. C. C. Black, of Augusta. It would probably surpass in unctious, diction and oratory either of the master pieces of pulpit eloquence collected by Fish. Bro. Black was born in Kentucky, but fortune smiled upon him later and he moved to Georgia, and, having married one of our fairest women, became in a short time a typical Georgian—another evidence of the claim that the best of everything originates in or comes to our State.

The contributions to the various objects fostered by the Convention were generous and large. Large compared with other States, but small for Georgia. The students' fund of the Seminary, Foreign and Home Missions and the Orphans' Home received larger contributions than for years past.

Dr. Mullins appeared for the first time before a Georgia Convention in the interest of the Seminary. He made a favorable impression by his meek and gentle demeanor, and some of us who know him love him for other virtues and graces, both of mind and heart.

The Convention sermon by Dr. J. A. Wynne, of Gainesville, can never be printed. His words might have been caught by a stenographer and placed in type, but the sermon was in the preacher and the preacher in the sermon, and Christ in both. God bless and spare Joe Wynne to us for many years. He magnified the "fulness of God."

With this I rest, till next week, when I wish to say a few more things relative to "tendencies" in the Convention and persons. But before closing I must say that the peerless theologian, doctor and philanthropist, Kerfoot, is now also one of us—rather a thousand of us—and of him and his two great speeches I'll speak at length next week.

J. HOWARD CARPENTER.

DEAR RECORDER:—Will you please make a note in the next issue of the RECORDER that the Trustees of Southwest Virginia Institute are looking for a man for the Presidency of the above institution, term to commence with next scholastic year? He must be a Baptist and a man of some means. Applications can be sent to Dr. J. F. Hicks or myself. Yours truly,
Jno. R. DICKEY.
Bristol, Tenn.—Va.

THE CRITICAL AND RESTLESS IN ALL DENOMINATIONS.

Some persons are hard to please, and are restless under opposition and criticism. They like to use a free lance themselves, but do not like to have it turned against their armor. They are outspoken in their views, but when called to account, think that they are badly treated, and consider those who do not see, feel and act as they do, behind the age, or intolerant beyond measure. They claim and demand for themselves the largest freedom of propagating their ideas and tenets, however they may conflict with Church Standards, and raise the cry of persecution if they are interfered with. Their opinions must be all-determining, and any discipline that holds them personally responsible to an ecclesiastical Court is regarded as out of date. Much liberty has been accorded "the new-lights" of our day, but all denominations are now beginning to take note of the troublesome character and the dangerous influence of their innovations, and are awakening to the necessity of calling a halt to them, even if the procedure be counted retrogressive. They are growing tired of those who claim to be independent thinkers, scholars and preachers, and who do not wish to be tied down to exactitude of theological definition, teaching and practice, but must be free to give out as their mood or latest "fad" dictates, or whatever may have a taking character, or prove a public hit. Too much liberalism tends to break

COFFEE ARGUMENT.

New Evidence of the Effect.

A South Dakota man, W. A. Dawley, Sturgis, explains the condition some men get into from coffee drinking. Let it be understood that coffee seems to agree with some people well enough, but when a person finds it does not agree, it is better to leave it off. He says: "I used coffee about twenty years, and quit it September 30, 1898. I had become almost a complete wreck, thin in flesh and emaciated, dyspepsia and indigestion of the worst order, nerves shattered, no appetite, slept very little, and my blood was so thin that the slightest breeze chilled me through."

"Medicines gave no relief; I had about given up when I finally concluded to investigate and see if it was really true, as I had read in a number of your statements that coffee acted like a poison to some people. It was an easy matter to leave off coffee when I took Postum Food Coffee, for the food coffee tasted as good as the other, and to my surprise, it set good on my weak stomach. "I have been buying the Postum through my grocer, Mr. Jas. Meyer, and always have followed directions carefully. I liked it from the first and have drank Postum three times a day ever since. Have gained twenty pounds in weight, my appetite is better than ever before, my sleep perfect, dyspepsia is a thing of the past and my nerves are what they should be. I can vouch for the statement that Postum Food Coffee 'makes red blood' and plenty of it. My son, Amos Dawley of this city has been completely cured of dyspepsia in three months by quitting coffee and using Postum Food Coffee. This is given you as an honest testimonial of the priceless value of your (to me) life-saving food drink. You are welcome to use my name if you want." Respectfully,

down all barriers, except such as it sets up, and when these become contracted they are cast aside as too narrow for their enlarging conceptions and discoveries. There is nothing fixed and settled under such a governing principle. Everything is treated as in a flux to be modified and altered according to their variable notions of times, sections and conditions. New revelations, we are told, are always to be expected, and mind and heart and life must be open to the latest developments. Scarcely do we get familiar with one theory in science and theology than it is displaced by another. Under this process people hardly know what to believe and accept, and much unsettling of doctrine and practice goes on in all forms of denominationalism.

Men who think that wisdom lives and dies with them are not satisfied with existing conditions, and denounce all who cannot see with their eyes, and do not fall in line with their opinions and methods as old fogies, as opposing scholarship and science and discovery, and as curtailing freedom of thought and expression. All this critical, carping and restless spirit may be hard to bear, but it is no new thing. The Church of Christ, in her doctrinal, disciplinary, and organized life, has always been criticized and opposed. She cannot be true to her principles, history and objects, and be kept intact. She has regulations and laws which must be observed if her stability of administration and her highest welfare are to be maintained and advanced. Liberty must not degenerate into license. The conservation of her force and life is all-important. Her past has much to do with her present and future. Experience counts for something. Truth and order, which have been tested, must not be given away to mere experiment. That which has worked well must not be set aside for something which somebody thinks to be better. The majority have rights as well as the minority. The will of the many in a religious body is superior to the will of the few. Restless spirits are not the best judges of what is either right or advantageous. The panaceas of changeable propagandists or the latest inventions of our new lights are no sure guide for her. She neither can, nor ought, to try to please all her ministers of her members. Human nature is an uncertain quality. Man's judgment must not usurp the divine. What is needed just now in all our denominations is greater fidelity to Christian doctrine, a firmer, fuller and truer adherence to the Bible, an increasing measure of spiritual life and a more aggressive missionary activity. This will tend to neutralize the effects of the various forms and elements of discontent existing in them, and will develop more and more the reformatory and evangelical potentialities of Christendom, which ought ever to come to the surface according to rising demands.—Presbyterian.

SIN must be turned away from in repentance, as the abominable thing that God hates. Christ must be accepted in faith as the Lamb of God, who taketh away the sin of the world. There must be a humble realization by men that they are sinners and that Christ is the only Savior. As men are converted, one by one, the whole world will be finally brought to a saved life in Christ.

WATCH YOUR KIDNEYS.

The Most Important Organs in the Human Body—They Throw Out All Disease.

Swamp-Root Cures Weak Kidneys.

Does your back ache? Do you have pains across your kidneys? Is your complexion chalky, gray, white? Is your skin dry or feverish? Are there puffy bags beneath your eyes? Are your eyes dull, listless and deadlooking? Are you irritable and hard to please? Do you feel as though you have heart trouble. Do you have to urinate several times in the night? Is there ever a scalding, burning sensation there?

Do you feel the desire immediately to urinate again, with no result? Is your urine clouded, thick or milky? Is there any sediment or do particles float in it? Don't neglect these conditions, and if they or any part of them are yours, Swamp-Root, the great kidney remedy, will be found just the medicine you need.

Here's a simple test for the kidneys, just as certain as though a physician were in personal attendance on your case: Pour some of your "morning" urine in a glass or bottle and allow it to stand twenty-four hours. Then hold it up to the light, and if you find any settlements or sediment or if it is thick or milky, or if small particles float about in it, don't hesitate for a moment, but write at once to Dr. Kilmer & Co., mention the Louisville WESTERN RECORDER, and immediately begin using the sample of Swamp-Root which you will receive at once, absolutely free by mail. The results will surprise you.

Swamp-Root is purely vegetable, pleasant to take, and is for sale by druggists everywhere in bottles of two sizes and two prices—fifty-cents and one-dollar. Bear in mind the name, Swamp-Root, and the address, Binghamton, N. Y.

The two principal speakers at the meeting of the American Baptist Education Society, at Hot Springs, Ark., May 10th, are Rev. J. C. Armstrong, of St. Louis, on "Denominational Schools as Factors in Denominational Development during the Century," and President D. B. Purinton, of Denison University, Ohio, on "The Function of the Intellect in Religion."

Secretaries of State Conventions are requested to send names of delegates appointed by these bodies to H. L. Morehouse Corresponding Secretary, 111 Fifth Avenue, New York City.

MARRIED.

On April 4th, 1900, at the residence of the bride's father, Mr. Fleming Graham, the rites of matrimony were solemnized by the writer between Rev. B. F. Page and Miss Mary Ellen Graham. Bro. Page is so well and favorably known in Southern Kentucky that he needs no words of commendation from me. His bride is a good Baptist lady, well suited to make a preacher a good wife. W. S. DOYLE.

ANSWERED PRAYER.

BY MYRA GOODWIN PLANTZ.

I asked for bread: God gave a stone instead.
 Yet, while I pillowed there my weary head,
 The angels made a ladder of my dreams
 Which upwards to celestial mountains led.
 And when I woke, beneath the morning's beams,
 Around my resting-place fresh manna lay;
 And, praising God, I went upon my way,
 For I was fed.

I asked for strength; for, with the noontide heat,
 I fainted, while the reapers, singing sweet,
 Went forward with ripe sheaves I could not bear.
 Then came the Master, with His blood-stained feet,
 And lifted me with sympathetic care.
 Then on His arm I leaned till all was done;
 And I stood with the rest at set of sun,
 My task complete.

I asked for light. Around me closed the night,
 Nor guiding star met my bewildered sight.
 For storm-clouds gathered in the tempest near,
 Yet, in the lightning's blazing roaring flight,
 I saw the way before me straight and clear.
 What though his leading pillar was of fire,
 And not the sunbeam of my heart's desire?
 My path was bright.

God answers prayer. Sometimes, when hearts are weak,
 He gives the very gifts believers seek;
 But often faith must learn a deeper rest,
 And trust God's silence when he does not speak;
 For he whose name is Love, will send the best.
 Stars may burn out, nor mountain walls endure,
 But God is true, His promises are sure,
 To those who seek.
 —Sunday School Times.

OUR PULPIT.

THE PECULIAR SLEEP OF THE BELOVED.

BY C. H. SPURGEON.

"For so he giveth his beloved sleep."—Psalm cxxvii. 2.

The sleep of the body is the gift of God. So said Homer of old, when he described it as descending from the clouds, and resting on the tents of the warriors around old Troy. And so sang Virgil, when he spoke of Palinurus falling asleep upon the prow of the ship. Sleep is the gift of God. We think that we lay our heads upon our pillows, and compose our bodies in a peaceful posture; and that, therefore, we naturally and necessarily sleep. But it is not so. Sleep is the gift of God; and not a man would close his eyes did not God put his fingers on his eyelids; did not the Almighty send a soft and balmy influence over his frame which lulled his thoughts into quiescence, making him enter into that blissful state of rest which we call sleep. True, there be some drugs and narcotics whereby men can poison themselves well-nigh to death, and then call it sleep; but the sleep of the healthy body is the gift of God. He bestows it; he rocks the cradle for us every night; he draws the curtain of darkness; he bids the sun shut up his burning eyes; and then he comes and says, "Sleep, sleep; my child, I give thee sleep." Have you not known what it is at times to lie upon your bed and strive to slumber, and, as it is

said of Darius, so might it be said of you: "the king sent for his musicians, but his sleep went from him." You have attempted it, but you could not do it; it is beyond your power to procure a healthy repose. You imagine, if you fix your mind upon a certain subject until it shall engross your attention, you will then sleep; but you find yourself unable to do so. Ten thousand things drive through your brain as if the whole earth were agitated before you. You see all things you ever beheld, dancing in a wild phantasmagoria before your eyes. You close your eyes, but still you see; and there be things in your ear, and head, and brain which will not let you sleep. It is God alone, who alike seals up the sea-boy's eyes upon the giddy mast, and gives the monarch rest, for with all appliances and means to boot, he could not rest without the aid of God. It is God who steeps the mind in Lethe, and bids us slumber, that our bodies may be refreshed, so that for to-morrow's toil we may rise recruited and strengthened. O, my friends, how thankful should we be for sleep! Sleep is the best physician that I know of. Sleep hath healed more pain of wearied bones than the most eminent physicians upon earth. It is the best medicine; the choicest thing of all the names which are written in all the lists of pharmacy. There is nothing like to sleep! What a mercy it is that it belongs alike to all! God does not make sleep the boon of the rich man, he does not give it merely to the noble or the rich, so that they can keep it as a luxury to themselves; but he bestows it upon all. Yea, if there be a difference, the sleep of the laboring man is sweet, whether he eat little or much. He who toils, sleeps all the sounder for his toil. While luxurious effeminacy cannot rest, tossing itself from side to side, upon a bed of eider down, the hard-working laborer, with his strong and powerful limbs, worn out and tired, throws himself upon his hard couch and sleeps; and waking, thanks God that he has been refreshed. You know not my friends, how much you owe to God, that he gives you rest at night. If you had sleepless nights, you would then value the blessing. If for weeks you lay tossing on your weary bed, you then would thank God for this favor. But, as it is the gift of God, it is a gift most precious, one that cannot be valued until it is taken away; yea, even then we cannot appreciate it as we ought.

The Psalmist says, there are some men who deny themselves sleep. For purposes of gain, or ambition, they rise up early and sit up late. Some of us who are here present, may have been guilty of the same thing. We have risen early in the morning that we might turn over the ponderous volume in order to acquire knowledge; we have sat at night until our burned-out lamp has chidden us, and told us that the sun was rising; while our eyes have ached, our brain has throbbled, our heart has palpitated. We have been weary and worn out; we have risen up early and sat up late, and have in that way come to eat the bread of sorrow. Many of you business men are toiling in that style. We do not condemn you for it; we do not forbid rising up early and sitting up late; but we remind you of this text: "It is vain to rise up early and sit up late, and eat the bread of sorrow; for so he giveth his beloved sleep." And it is of this sleep that God

gives to his beloved, that we mean to speak this morning, as God shall help us—a sleep peculiar to the children of God—a sleep which he gives to "his beloved."

Sleep is sometimes used in a bad sense in the Word of God, to express the condition of carnal and worldly men. Some men have the sleep of carnal ease and sloth: of whom Solomon tells us, they are unwise sons that slumber in the harvest, causing shame; so that when the harvest is spent, and the summer is ended, they are not saved. Sleep, often expresses a state of sloth, of deadness, of indifference, in which all ungodly men are found, according to the words, "It is time for us to awake out of sleep." "Let us not sleep as do others, but let us who are of the day be sober." There be many who are sleeping the sluggard's sleep, who are resting upon the bed of sloth; but an awful waking shall it be to them, when they shall find that the time of their probation has been wasted; that the golden sands of their life have dropped unheeded from the hour-glass; and that they have come into that world where there are no acts of pardon passed, no hope, no refuge, no salvation.

In other places, you find sleep used as the figure of carnal security, in which so many are found. Look at Saul lying asleep in fleshly security—not like David, when he said, "I lay me down in sleep, for thou, Lord, makest me dwell in safety." Abner lay there, and all the troops lay around him—but Abner slept. Sleep on, Saul, sleep on. But there is an Abishai standing at thy pillow, and with a spear in his hand, he says, "Let me smite him even to the earth at once." Still he sleeps; he knows it not. Such are many of you, sleeping in jeopardy of your souls; Satan is standing, the law is ready, vengeance is eager, and all saying, "Shall I smite him? I will smite him this once, and he shall never wake again." Christ says, "Stay, vengeance, stay." Lo, the spear is even now quivering—"Stay, spare it yet another year, in the hope that he may yet wake from the long sleep of his sin." Like Sisera, I tell thee, sinner, thou art sleeping in the tent of the destroyer; thou mayst have eaten butter and honey out of a goodly dish; but thou art sleeping on the doorstep of hell; even now the enemy is lifting up the hammer and the nail to smite thee through thy temples and fasten thee to the earth, that there thou mayst lie forever in the death of everlasting torment—if it may be called a death.

He gives his beloved the sleep of a quiet conscience. I think most of you saw that splendid picture in the exhibition of the Royal Academy—the Sleep of Argyle—where he lay slumbering on the very morning before his execution. You saw some nobleman standing there looking at him almost with compunction; the jailor is there with his keys rattling; but positively the man sleeps, though to-morrow morning his head shall be severed from his body, and a man shall hold it up and say, "This was the head of a traitor." He slept because he had a quiet conscience, for he had done no wrong. Then look at Peter. Did you ever notice that remarkable passage, where it is said that Herod intended to bring out Peter on the morrow; but, behold, as Peter was sleeping between two guards, the angel smote him? Sleeping between two guards, when on the morrow he was to be crucified or slain. He cared not, for



Truest Economy to Get the Best.

A cheaply made sewing machine is dear at any price, because faulty in action, liable to break and difficult to operate. A labor-saving machine for woman's use should be the best; it is truest economy to get a sewing-machine bearing this time-tried trademark.

EXPERIENCE PROVES A SINGER THE BEST.

Sold on Instalments. You can try one Free. Old machines taken in exchange. MADE AND SOLD ONLY BY THE SINGER MANUFACTURING CO. Offices in Every City in the World.

his heart was clear; he had committed no ill. He could say, "If it be right to serve God or man judge ye;" and, therefore, he laid him down and slept. O sirs! do you know what the sleep of a quiet conscience is? Have you ever stood out and been the butt of calumny—pelted by all men; the object of scorn—the laugh, the song of the drunkard? And have you known what it is, after all, to sleep, as if you cared for nothing, because your heart was pure? Ah! ye who are in debt—ah! ye who are dishonest—ah! ye who love not God, and love not Christ—I wonder ye can sleep, for sin doth put pricking thorns in the pillow. Sin puts a dagger in a man's bed, so that whichever way he turns it pricks him. But a quiet conscience is the sweetest music that can lull the soul to sleep. The demon of restlessness does not come to that man's bed who has a quiet conscience—a conscience right with God—who can sing,

With the world, myself and thee,
 I, ere I sleep, at peace shall be.

"So he giveth his beloved sleep." But let me tell you who have no knowledge of your election in Christ Jesus, no trust in the ransom of a Saviour's blood—you, who have never been called by the Holy Ghost—you who never were regenerated and born again, let me tell you that you do not know this slumber. You may say your conscience is quiet; you may say you do no man any wrong, and that you believe, at the bar of God, you shall have little to account for. But, sirs, you know you have sinned, and your virtues cannot atone for your vices. You know that the soul that sinneth, if it sins but once, must die. If the picture has a single flaw it is not a perfect one. If you have sinned but once you shall be damned for it unless you have something to take away that one sin. You do not know this sleep, but the Christian does, for all his sins were numbered on the "scape-goat's head of old." Christ has died for all his sins, however great or enormous; and there is not now a sin written against him in the book of God. "I, even I," says God, "am he that blottest out thy transgressions for my name's sake, and I will not remember thy sins." Now thou mayest sleep; for "so he giveth his beloved sleep."

Again: there is the sleep of contentment which the Christian enjoys. How few people in this world are satisfied. No man ever need fear offering a reward of a thousand pounds to a contented man; for if any one came to claim the reward, he would, of course, prove his discontent. We are all in a measure. I suspect, dissatisfied with our lot; the great majority of mankind are always on the wing; they never settle; they never light on any

tree to build their nest; but they are always fluttering from one to the other. This tree is not green enough, that is not high enough, this is not beautiful enough, that is not picturesque enough; so they are ever on the wing, and never build a peaceful nest at all. The Christian builds his nest, and, as the noble Luther said, "Like you little bird upon the tree, he hath fed himself tonight—he knoweth not where his breakfast is to-morrow. He sitteth there while the wind rocks the tree; he shuts his eyes, puts his head under his wings and sleeps, and, when he awakes in the morning, sings,

Mortals, cease from toil and sorrow;
 God provideth for the morrow.

How few are there who have blessed contentment—who can say, "I want nothing else; I want nothing else; I want but little here below—yes, I long for nothing more—I am satisfied—I am content."

Once more: God giveth his beloved the sleep of quietness of soul as to the future. O, that dark future! that future! that future! The present may be well; but ah! the next wind may wither all the flowers, and where shall I be? Clutch thy gold, miser; for riches "make to themselves wings and flee away." Hug that babe to thy breast, mother, for the rough hand of death may rob thee of it. Look at thy fame and wonder at it, O thou man of ambition! But one slight report shall wound thee to the heart, and thou shalt sink as low as ever thou hast been lifted high by the voices of the multitude. The future! All persons have need to dread the future, except the Christian. God giveth to his beloved a happy sleep with regard to the events of the coming time.

What may be my future lot,
 High or low, concerns me not;
 This doth set my heart at rest;
 What my God appoints is best.

Whether I am to live or die is no matter to me; whether I am to be "the offcourser of all things," or "the man whom the king delighteth to honor," matters not to me. All is alike, provided my Father doth but give it. "So he giveth his beloved sleep." How many of you have arrived at that happy point that you have no wish of your own at all? It is a sweet thing to have but one wish; but it is a better thing to have no wish at all—to be all lost in the present enjoyment of Christ and the future anticipation of the vision of his face. O my soul! what would the future be to thee, if thou hadst not Christ? If it be a bitter and a dark future, what matters it so long as Christ thy Lord sanctifies it, and the Holy Ghost still gives thee courage, energy, and strength?

In the fifth place, there is the sleep of security. Solomon slept

with armed men round his bed, and thus slumbered securely; but Solomon's father slept one night on the bare ground—not in a palace—with no moat round his castle wall; but he slept quite as safely as his son, for he said, "I laid me down and slept, and I awakened, for the Lord sustained me." Now, some persons never feel secure in this world at all; I query whether one-half of my hearers feel themselves so. Suppose I burst out in a moment, and sing this:

I to the end shall endure,
As sure as the earnest is given,
More happy, but not more secure,
Are the glorified spirits in heaven.

You would say that is too high doctrine, and I would reply, very likely it is for you, but it is the truth of God, and it is sweet doctrine for me. I love to know that if I am predestinated according to the foreknowledge of God the Father, I must be saved; if I was purchased by the Son's blood, I cannot be lost, for it would be impossible for Jesus Christ to lose one whom he has redeemed, otherwise he would be dissatisfied with his labors. I know that where he has begun the good work he will carry it on. I never fear that I shall fall away or be lost; my only fear is, lest I should not have been right at first; but, provided I am right, if I be really a child of God I might believe that the sun would be smitten with madness, and go reeling through the universe like a drunken man; I might believe that the stars would run from their courses, and instead of marching with their measured tramp, as now they do, whirl on in wild courses like the dance of bacchantes. I could even conceive that this great universe might all subside in God, "even as a moment's foam subsides again upon the sea that bears it," but neither reason, hereby, logic, eloquence nor a conclave of divines shall make me pay a moment's attention to the vile suggestion, that a child of God may ever perish. Hence I tread this earth with confidence. To know that if I died I should enter heaven; to be as sure as I am of my own existence that God, having loved me with an everlasting love, and he being immutable, will never hate me if he has once loved me; to know that I must enter the kingdom of glory—is not this enough to make all burdens light, and give me the hind's feet wherewith I may stand upon my high places. Happy state of security! "So he giveth his beloved sleep."

The last sleep God giveth his beloved is the sleep of a happy dismission. I have stood by the graves of many servants of the Lord. I have buried some of the excellent of earth; and when I bid farewell to my brother down below there, slumbering in his coffin, I usually commence my speech with those words, "So he giveth his beloved sleep." Dear servants of Jesus! there I see them! What can I say of them but that "so he giveth his beloved sleep?" Oh! happy sleep! This world is a state of toiling and of fro; but in that grave they rest. No sorrows there, no sighs, no groans, to mingle with the songs that warble from immortal tongues. Well may I address the dead thus: "My brother, oftentimes hast thou fought the battles of this world; thou hast had thy cares, thy trials and thy troubles; but now thou art gone, not to worlds unknown, but to yonder land of light and glory. Sleep on, brother! Thy soul asleeth not, for thou art in heaven; but thy body asleeth. Death hath laid thee in thy last couch; it may be cold, but it is

sanctified; it may be damp, but it is safe; and on the resurrection morning, when the arch-angel shall set his trumpet to his mouth, thou shalt rise. "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them." Sleep on in thy grave, my brother, for thou shalt rise to glory. "So he giveth his beloved sleep."

Some of you fear to die, and have good reason to do so, for death for you would be the beginning of sorrows, and on its approach you might hear the voice of the angel of the Apocalypse, "One woe is past, but behold two woes more are to come." If, sirs, ye were to die unprepared, and unconverted, and unsaved, "there remaineth nothing but a fearful looking-for of judgment and fiery indignation." I need not speak like a Boanerges, for it is to you a well-known truth, that without God, without Christ, "strangers from the commonwealth of Israel," your portion must be among the damned—the fiends—the tortured—the shrieking ghosts—the wandering souls who find no rest—

"On waves of burning brimstone tossed,
Forever, oh! forever lost!"

"The wrath to come!" "The wrath to come!" "The wrath to come!"

But, beloved Christian brother, wherefore dost thou fear to die? Come! let me take thy hand!

"To you and me by grace 'tis given
To know the Saviour's precious name,
And shortly we shall meet in heaven.
Our end, our hope, our way, the same."

Do you know that heaven is just across that narrow stream? Are you afraid to plunge in and swim across? Do you fear to be drowned? I feel the bottom: it is good. Dost thou think thou shalt sink? Hear the voice of the Spirit: "Fear not, I am with thee; be not dismayed, I am thy God; when thou passest through the river, I will be with thee, and the floods shall not overflow thee." Death is the gate of endless joy; and dost thou dread to enter there? What! fear to be emancipated from corruption? Oh! say not so; but rather gladly lay down and sleep in Jesus, and be blessed.

I have finished expounding my subject. There is only one question I want to ask of you before you pass out of those doors. Do you seriously and solemnly believe that you belong to the "beloved" here mentioned? I may be impertinent in asking such a question; I have been accused of that before, but I have never denied it. I rather take the credit of it than not. But, seriously and solemnly, I ask you, Do you know yourselves to be among the beloved? And if it happens that you want a test, allow me to give you three tests very briefly, and I have done. It has been said that there are three kinds of preachers—doctrinal preachers, experimental preachers, and practical preachers. Now, I think, there are three things that make up a Christian—true doctrine, real experience and good practice.

Now, then, as to your doctrine. You may tell whether you are the Lord's beloved partly by that. Some think it matters not what a man believes. Excuse me: truth is always precious, and the least atom of truth is worth searching out. Now-a-days the sects do not clash so much as they did. Perhaps that is good; but there is one evil about it. People do not

read their Bibles so much as they did. They think we are all right. Now, I believe we may be all right in the main; but we cannot be all right where we contradict one another, and it becomes every man to search the Bible to see which is right. I am not afraid to submit my Calvinism, or my doctrine of believer's baptism, to the searching of the Bible. A learned lord, an infidel, once said to Whitefield, "Sir, I am an infidel, I do not believe the Bible, but if the Bible be true you are right, and your Arminian opponents are wrong. If the Bible be the word of God, the doctrines of grace are true;" adding that if any man would grant him the Bible to be the truth, he would challenge him to disprove Calvinism. The doctrines of original sin, election, effectual calling, final perseverance and all those great truths which are called Calvinism, are, I believe, the essential doctrines of the Gospel that is in Jesus Christ. Now, I do not ask you whether you believe all this—it is possible you may not; but I believe you will before you enter heaven. I am persuaded, that as God may have washed your hearts, he will wash your brains before you enter heaven. He will make you right in your doctrines. But I must inquire whether you read your Bibles. If you are not a reader of the Bible, if you take doctrines second-hand, if you go to chapel and say, "I do not like that," what matters your not liking it, provided it is in the Bible. Is it Biblical truth, or is it not? If it is God's truth, let us have it exalted. It may not suit you; but let me remind you that the truth that is in Jesus never was palatable to carnal men, and, I believe, never will be. The reason you love it not, is because it cuts too much at your pride; it lets you down too low. Search yourselves, then, in doctrine.

Then take care that you remember the experimental test. I am afraid there is very little experimental religion among us; but where there is true doctrine, there ought always to be a vital experience. Sirs, try yourselves by the experimental test. Have you ever had an experience of your wretchedness, of your depravity, your inability, your death in sin? Have you ever felt life in Christ, an experience of the light of God's countenance, of wrestling with corruption? Have you had a grace-given, Holy Ghost-implanted experience of a communion with Christ? If so, then you are right on the experimental test.

And, to conclude, take care of the practical test. "Faith without works is dead, being alone." He that walketh in sin is a child of the devil; and he that walketh in righteousness is a child of light. Do not think, because you believe the right doctrines, therefore, you are right. There are many that believe right, who act wrong; and they perish. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

I have done. Now, let me beseech you, by the frailty of your own lives; by the shortness of time; by the dreadful realities of eternity; by the sins you have committed; by the pardon that you need; by the blood and wounds of Jesus; by time; by eternity; by all that is good; by all that is sacred—let me beg of you, as you love your own souls, to search and see whether you are among the beloved to whom he giveth sleep. God

THE STEWART DRY GOODS CO.

Attractive Showing of SPRING GOODS

Delighted throngs have inspected our many departments filled with New Spring Merchandise during this week. We want every one to see our Millinery marvels and the special attractions of our Cloak, Silk and Dress Goods Departments—all of which are of so much interest to the ladies at this season of the year. Decisions must be made quickly, but a decision is easy with such a gathering of desirable things as is here.

Woolens in Demand.

The attractive textures in Colored Grenadines and Light-Weight Woolens are shown in this department. Our assortment is unequalled in this section.

85c A new shipment of 56-inch Gray Cheviot Suitings, superior quality, popular shade.

\$1.15 The popular polka spot "Tamezette," 44 inches wide, all colors.

85c Good quality 56-inch Flannel, in cream color; makes pretty

75c Extra-wide Camel-hair Cheviot, two shades of gray, 58 inches wide.

We pride ourselves in exhibiting the choicest array of novelties yet brought to this market. Prices range from 45 to 440.

Fashionable Shoes.

Large and varied assortment of the highest-class Spring Foot-wear that can be found. Special Spring Models of the Celebrated Glove-fitting Laird, Schuber & Co.'s Fine Shoes.

90c Ladies' One-strap Slippers, plain and beaded.

\$1.15 Ladies' French-heel Oxfords, glaze kid, tan and patent leather; tunic and welt.

\$1.60 Ladies' Glace Kid Button and Lace Boot, patent and kid tip.

\$1.75 Child's Red Chrome Button, hand-turned, spring heel, French toe.

\$2.50 Ladies' Cloth-top, glaze kid and patent-leather foxed, Louis XV. heel, tunic and welt.

\$3.50 Misses' Lace Boot, mat top, ideal kid foxed, spring heel, The Dane.

\$4.00 Ladies' Button Boot, glaze kid top, ideal kid foxed, hand made—The Boston.

\$6.50 Ladies' Button and Lace Boot, mat top, patent-leather foxed, hand made—The Belmar.

Select Line of Black Dress Goods.

Good taste, good sense and economy demand at least one black dress in every woman's wardrobe. We stand ready at all times to convince you that we can show you the prettiest goods in the market at the lowest possible prices.

40c 38-inch All-wool Nun's Veiling.

\$1.00 44-inch Brocade Silk Grenadines, regular \$1.25 quality.

75c 44-inch Mohair Grenadine, worth \$1.00.

\$1.10 44-inch Etamines, marked down from \$1.50 and \$1.75.

Wash Fabrics.

Hard to resist these offerings. The crowds that surround these counters give ample evidence of the appreciation of the moderate prices.

12c Yard—15 pieces 38-inch Printed Flannels in all the new designs, regular 16c quality.

15c Yard—100 pieces new Printed Cotton Flannels in all the light and dark grounds, warranted fast colors.

15c Yard—New Printed Dotted Swiss, in all the newest colorings.

25c Yard—The most complete line of Scotch Madras and Gingham to be found in the city.

Gloves.

\$1.00 2-clasp Glace, new embroidery, pretty shading.

\$1.25 2-clasp "Argyle," a perfect fitting Glove—all colors.

\$1.50 2-clasp Periwinkle pattern stitched, just the Glove for spring—also 2-clasp "Center," all new shades.

\$1.75 2-clasp Tourin at the Paris Point Embroidery Glace, new modes, white and pearl.

\$2.00 2-clasp fine "French Suedes," the ideal warm-weather glove, best fitting, most stylish Glove in the market.

Hosiery.

50c Ladies' Spring Novelties, Fancy Cotton Hosiery, Verticals and new shades, Light-weight Lace and Ankle Embroidery Effects.

35c Ladies' Fine Cotton Polka Hosiery in new shades Blue, Brown and Red, also Black and White.

25c Ladies' Fast Black Cotton All-over Lace Hosiery.

12c "Special"—Ladies' fine 8 1/2-inch Light-weight Fast-colored Hosiery, in Blacks and Tans.

Men's Furnishings.

50c Men's Neckwear, in all the new shades, in light colored effects or plain white.

\$1.00 Men's new Neckties Shirts in fancy colors, Madras or Plaided Bloom Force.

25c Men's New Fancy Striped Half Hose.

50c Boys' Neglige Madras Shirts, cuffs attached.

50c Boys' Waists in the quality of men's, with or without collar.

Ladies' Neckwear

25c To \$1.00—Lace Barts and Ties, a beautiful assortment.

\$1.25 To \$6.00—Fichus in Net and Chiffon, lace trimmed, handsome line.

Mail Orders Receive Prompt Attention.

SEND FOR SAMPLES.

Stewart Dry Goods Company

INCORPORATED
NEW YORK STORE
LOUISVILLE,
IMPORTERS, JOBBERS AND RETAILERS.

DRY GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY.
DRESS MAKING, MILLINERY, MEN'S FURNISHINGS, CLOAKS, CHINA AND GLASSWARE, STATIONERY.

EDITORIAL.

The Christian Advocate (Nashville) apologizes at length for the observance of Easter, and among other things says:

It is said "there is no thus saith the Lord for the celebration of Easter." That is true. But to press such an argument and abide by it would put an end to some of the most efficient agencies for the spread of the Gospel. It would kill our great missionary and Bible societies, our Sunday-schools, Sunday-school literature, our newspapers, and all our book publishing business.

This is the stock reply to any one who objects to departures from Bible teaching and practice; and, strangely enough, to some persons it seems to be satisfying. If the Advocate will put extreme unction in the place of Easter, its argument will be equally valid. It will then read:

It is said "there is no thus saith the Lord for extreme unction." That is true. But to press such an argument and abide by it would put an end to some of the most efficient agencies for the spread of the Gospel, &c., &c.

And the same plea can be made for the confessional, for priestly absolution, for penances and a whole catalogue of departures from Scripture teaching. We wonder our friends who use this plea do not see how they are, by making it, striking a blow at the authority of the Bible. Better, ten thousand times better, that "our great missionary and Bible societies, our Sunday-schools," &c., &c., should have millionets tied to their necks, and they should be thrown into the sea, than that people generally should be made to believe they are not bound to conform their faith and practice to Bible teaching.

Whatever there may be in any of these "most efficient agencies" that is not according to the Scriptures, should be eliminated. The Bible is not alone the only, but it is the all-sufficient rule of faith and practice. Once admit that things are right in religion that have no warrant in Scripture, and the flood-gates of error are opened. To take such a position is a distinct repudiation of the Bible as the only and the all-sufficient rule of faith and practice. This is to break down the authority of the Bible.

We believe, and are ready at the proper time and place to maintain that there is Scripture warrant for our missionary organizations, Sunday-schools, &c. If we did not believe that, we would not advocate them. But it is not claimed there is any Scripture warrant for celebrating Easter.

Easter was a Saxon idol, the goddess of spring, under whose favor our heathen ancestors believed the flowers, and grass and vegetables sprang up. They took the egg as a symbol of life coming up from apparent death, and hence the "Easter egg." This heathen celebration was adopted by the corrupt Roman church when they "converted" the Saxons. The Reformers threw off this Easter observance, along with many other unscriptural practices of the Papists, and now behold! many Protestants and even Baptists are taking up again these "rags of Rome" and decorating themselves with them. It is not a wholesome sign. Those reformers knew what they were about, and to take up these discarded practices is a distinct letting down of the spiritual tone of our people.

And here is the leading Methodist paper in the South, the of-

ficial organ of the M. E. Church South, arguing that it is no valid objection to a religious practice that there is no Scripture authority for it. The reformers did not talk that way. The Bible itself does not talk that way. The early Methodists did not talk that way.

It is painful to us to see the spread of this Easter observance. We are persuaded that many who take up with the practice have not studied the subject nor stopped to consider what is involved in it. We would affectionately urge all evangelical Christians, and especially all Baptists, to be true to their history, and above all, true to the Bible.

"Turn about is fair play." The Religious Herald asked us a question which we answered. We then, in turn, put a question to the Herald. But, instead of answering our question, our esteemed contemporary comes at us with another question. Now we submit that "turn about is fair play." Let the Herald answer our question and then we will gladly answer its question. Let us have fair play. Our question was:

"Do you believe it is right to organize a new Baptist church without any reference to other Baptist churches? To illustrate: suppose a man, not a church member nor baptized, should come to Richmond, Va., and gather such people as he could persuade to join with him, baptize such as had not been baptized, take such as were church members without any letters and organize them into a body, adopting the Philadelphia Confession, would the Herald recognize that body as a regular Baptist church?"

The Herald may claim that our answer to its question was not satisfactory; but that does not matter. We did give an answer that was satisfactory to us. Now let the Herald do the same by us. We, in turn, may not be satisfied with the Herald's answer. Neither paper can be sure it will satisfy the other. We certainly would not take the contract of satisfying the Herald. But we can have fair play, and certainly "turn about is fair play." We answered the Herald as seemed to us fitting. Now let the Herald answer us as seems to it fitting. We are then ready to answer the Herald's second question, as seems to us fitting, and we will expect the Herald to answer our next question, as seems to it fitting, and so on to the nth power, or to the end of the chapter.

It is understood, of course, that each paper will give to its readers the answer of the other.

For many years "mighty" has been a great word in the South, while in the North the corresponding word has been "awful." The same thing was "mighty pretty" or "awful pretty," according to the latitude of the observer. Of late, however, "awful" has invaded the South and has won many captives, particularly among our young ladies. Some of them are fond of the word in its full adverbial form, and they say "awfully" with great readiness. The writer recently heard a Southern girl say "thanks, awfully," for a trifling favor.

We were not aware that "mighty" had won any corresponding victories in the North, though it still held its ground in the South; those who say "awful" not abandoning the use of "mighty." But in the Springfield Republican of April 5th we find the expression "mighty little"

in an editorial. Thus it seems that "mighty" is making its way even in the staid and cultured Massachusetts. Let the good work go on. Let all the Southern people say, "awful pretty," "awful little," &c., while all the Northern people say, "mighty pretty," "mighty little," &c., without giving up their "mighty" and "awful" respectively, and thus cement the Union past all danger of sectionalism.

The Rev. W. T. Sanders, of Texas, asks us to explain for the benefit of "quite a number of brethren who are anxious to have more light on the subject," "Why it is that sins need to be forgiven for which there has been atonement made?"

But for the atonement no sins could be forgiven. The atonement is the basis of the forgiveness. To forgive sins in the absence of an atonement is to set aside justice.

The atonement, however, is not satisfaction rendered to justice for all sins, but only satisfaction provided. It is applied only to those who are saved. The old theologians used to say the atonement is "sufficient for all, but efficient only for those who believe." The remedy is adequate to cure all cases, but it cures only those who take it. The amount provided is sufficient to pay the debts of all, but it pays the debts only of those who draw on it.

We use the term atonement in its common acceptance, and not according to its etymology—as the sacrifice of Christ and not as the at-one-ment or the reconciliation with God which is based on that sacrifice.

The Christian Forum is a new monthly, the first number of which lies on our table. The announcement states:

"This publication is projected to begin and conduct a vigorous and unremitting campaign against all forms of current infidelity, irrational 'rationalism,' the unnatural 'naturalism,' and the many forms of aqid superstition that are so widely advertised as unsuperstitious. Its projectors hold that the old Gospel is the perfection of wisdom and reason, and the sole and final revelation to the world. We seek to oppose the claims of unbelief with Gospel truth and sound logic; to treat current topics from a consistently Christian standpoint, and to lay the foundation of a sound and vital Christian culture in the place of the innumerable 'isms' that now afflict the world."

This certainly is a worthy aim, and we wish the Christian Forum abundant success. The first number is in line with the above announcement. The price is only \$1 a year. It is published by the Christian Union Literature Association in New York.

A kindred publication to this is the Bible Student, published at Columbia, S. C. (\$2.00 a year). Here the various questions and interpretations of Scripture are discussed by thorough scholars, who are conservative. Here is an admirable corrective to much of the current unsound literature whose circulation is being pushed as never before. Infidelity was never so aggressive as it is today. Formerly infidelity was outside the churches, and fought us from the outside. That is still true of part of the infidel army, but another part, and the most aggressive part, have joined the church, and are seeking from within to tear up the foundations. The Bible Student is rich in instruction, and each number is also an admirable campaign doc-

ument for "the faith once for all delivered to the saints." The editors are Drs. W. M. McPheters, Benjamin B. Warfield, Geo. T. Parvis, Samuel M. Smith, Daniel J. Brimn and John D. Davis—a brilliant array.

We earnestly hope that both these publications will have a wide circulation, and will do a blessed work.

ONLY two weeks remain till the close of the fiscal year of the Southern Baptist Convention. The books close at Richmond and Atlanta at noon April 30th. The mission money that is not raised but ought to be, let it be raised at once. Let what is raised be promptly forwarded—that in Kentucky to Dr. J. W. Warder and that in other states to the state secretaries, to be sent forward at once.

Then we will all be ready for the Convention at Hot Springs. Messengers and visitors are now arranging their routes. From this part of the country we have rare facilities. We can go to St. Louis by the Air Line, or by the Henderson Route, and thence by the Iron Mountain line to Hot Springs. We can go to Memphis by the Louisville & Nashville, or by the Illinois Central, and thence to Hot Springs via the Iron Mountain and Hot Springs route, or via the Choctaw road just opened. The cost of the round-trip ticket from Louisville is \$17.95 by either route, and there is a like reduction from other points.

The Convention meets May 11th, but there is a Young People's meeting on the 10th and the meeting of the American Baptist Education Society is at the same time. The Trustees of the Seminary meet May 10th, when they will decide who is to take Dr. Kerfoot's place.

In the year 1865, Galton published a book in England in which he claimed to give the name of every Englishman then living who had attained distinction. In 1899 a similar book with a like claim was published, and it is interesting to compare the two. This the London Saturday Review has done, with curious results. Taking the number in each profession per million of population in 1865 and in 1899, we note the following: In 1865 there were 316 authors named, and in 1899 only 120. The preachers dropped from 180 to 74; the scientists, from 73 to 42; the doctors, from 31 to 28; the actors, from 21 to 5, and the statesmen from 125 to 7. The lawyers increased from 44 to 71, and the military men from 56 to 118.

These figures are interesting and instructive. The diminution in the number of distinguished statesmen is startling—from 125 to the million population to 7. The preachers fare better than most of the other callings, losing less than half. The authors fare badly, dropping from 316 to 120. It would seem that distinguished men are disappearing, and people are getting more and more on the level.

PROF. RICHARD M. SMITH, who was for ten years Professor of Classical and New Testament Greek in Randolph-Macon College, Va., and who has written a book on New Testament Greek, has joined the Baptists at Cary's Hill, Ala. He is a Ph.D. of the University of Leipzig, Germany, as well as an M.A. of the University of Virginia. He was led to embrace Baptist views under the preaching of the Rev. E. C. Bimler, lately loaned to Alabama by Kentucky, in a meeting in which he was aided Dr. J. F. Shaffer, one of the leading men of Alabama. Prof. Smith will prove a valuable addition to our Baptist ranks, and we extend to him a most cordial welcome.

Editorial Varieties

Dr. Harper, of Chicago, sails for Europe this week. He will spend some time visiting Russia.

There is one thing Dr. Sheldon did in his newspaper which we are sure our Lord would not have done—viz., publish an advertisement the creed of the Universalists.

Dr. Frost informs us that the Sunday School Board has not advanced the price of the Bibles, Testaments and periodicals, notwithstanding the recent advance in Bibles and its paper.

Prof. Noah K Davis of the University of Virginia has completed a new book on the subject of Ethics. We are sure it will prove to be the best book on the subject and will be widely adopted as a text book.

A Sunday-school quarterly, in telling of Christ's entry into Jerusalem on a donkey, asks the question: "If Jesus had used a donkey for his service, does he not need you?" The question has given offense in some quarters.

It was at a meeting of the Society for the Improvement of the World, a member arose and said: "Mr. President, I move that we have a banquet." "I second the motion" was heard. Then came: "I move that it be laid on the table." This was carried unanimously.

Dr. A. Moses says that when he preaches a sermon he has himself preached, he thinks his congregation have forgotten it too and that the time has come for him to preach it to them again. It may be that some of the congregation will remember a sermon after the preacher has forgotten it, though that is not the rule.

We have had a pleasant visit from the Rev. T. J. League, who is sojourning for a season in Louisville. Mrs. League is a daughter of Isaac Nightingale of East church, was our Baptist officer. Mr. and Mrs. League are highly esteemed here and everywhere they are known. They will soon return to their field in China, where their labors have been richly blessed, and where we hope richer blessings await them.

We have spoken of the movement in Russia to drop the Julian calendar, which is now thirteen days behind the Gregorian calendar used by the rest of Europe and by America. The Russian commission agree to drop the latter and not agree to adopt the Gregorian calendar. They have worked out a new one, giving the ordinary year 265 days and the fourth, or leap, year 266 days, without a break. That will coincide with the Gregorian calendar until the year 2100 when it will lose a day.

Judge Jackson of the United States Circuit Court, in charging a jury recently at Wheeling W. Va., said: "My experience on the bench has led me to believe, and I regret to say that crime in this country is on the increase." We need a revival of justice—simple, pure, old-fashioned justice. One grain of it is worth more to the world than all the sentimental pity for the guilty that ever blinded men from seeing their duty to the innocent. By as much as it is becoming increasingly difficult to punish crime, by so much do criminals become bolder and more defiant.

The Second National Biblical Congress meets in Washington, D. C., this week. Two of the speakers on the programme are Baptists from Louisville, the Rev. Dr. C. H. Jones and the editor of the WESTERN RECORDER. Louisville has another representative, the Rev. Dr. R. E. Waite. The other Baptists on the programme are Dr. M. O. Arthur, of New York; Dr. C. W. DeWaters, Dr. Broughton, of Atlanta, and President Boatwright of Richmond. The object of the Congress is to stimulate interest in Bible study along conservative lines. Dr. J. K. Gilbert, of Washington, is the corresponding secretary and general manager, while Gen. John Weston is president.

In speaking of the sale of the Walnut-street church property, we failed to mention the name of Mr. William Moore, the chairman of the committee. The result has been that a lot of letters have come to the editor of the RECORDER from brethren wanting to buy the organ, the pews, &c. In answer to all these letters, we say that the organ and pews have been sold. The bell, however, and the program are to be placed on the premises of the Baptist Book Concern, in rear of the building, where it can be inspected. The editor asks that this note be accepted in lieu of a separate reply to each brother who wrote to him about the organ, pews, &c.

The editor of the RECORDER left Tuesday night over the Chesapeake & Ohio R. R. for Washington and New York. He speaks in Washington on the program on Bible Study before the Biblical Congress. He goes on to New York to attend the meeting of the Ecumenical Missionary Conference, being one of the two Baptist delegates from Kentucky to that meeting; Dr. Mullins being the other. That meeting is simply for consultation. The study is submitted to anything. Our Foreign Missions Board appointed delegates along with other missionary Boards of various evangelical denominations in all parts of the world. The Baptist men of Kentucky have one representative—Mrs. Proctor of Bowling Green.

GOLD DUST

The Best Washing Powder.

Ask Your Laundress to Try It.

J. N. Frost, Corresponding Secretary, Southern Baptist Convention.

Each order contributes to the Bible Fund, and makes the Society's annual income of the Convention.

PRICE LIST PER QUARTER	
The Teacher	10
Advanced Quarterly	10
Intermediate Quarterly	10
Primary Quarterly	10
The Lesson Leaf	10
The Primary Leaf	10
Kind Words (weekly)	10
Kind Words (semi-monthly)	10
Kind Words (monthly)	10
Child's Game	10
Bible Lesson Pictures	10
Picture Lesson Cards	10
Conversion Almanac (per year)	10
Infant Class Question Book	10
Rev. J. H. Rock	10
Little Lessons No. 1 & 2	10
Rev. B. M. D.D.	10
The Child's Question Book, Part 1 & 2	10
Rev. B. M. D.D.	10
The Sunday School Primer	10
For little ones. 24 pages	10
Class Books	10
Class Collection Envelopes	10
Class Note Book Record (each)	10
Pelton's Notes, cloth (each)	10
Prayer Cards	10
Reward Tickets	10
Song Books	10

Address, BAPTIST SUNDAY SCHOOL BOARD, 507 S. Cherry St., Nashville, Tenn.

Publishers' Convention, Series of Sunday School Periodicals, Books, Tracts, Etc.

PARLAMENTARY LAW	
By W. H. Kerfoot, D.D. Cloth, 12mo, pp. 198.	10
Price, postpaid, 10c.	
THE STORY OF VATES THE HEBREW	10
Charles E. Taylor, D.D. Cloth, 12mo, pp. 80.	
Price, \$1.00, postpaid.	
A GREAT THING WITH VATES	10
Three lectures before the Southern Baptist Theological Seminary. By Rev. W. R. L. Smith, D.D. Paper, 12mo, pp. 18. Price, 25 cents, postpaid.	
COMMEMORATIVE OF RESTRICTED COMMUNION	10
J. M. Frost. Paper, 12mo, pp. 54. Price 10 cents, postpaid; 8 cents per dozen.	
CATECHISM	10
John A. Broadus, D.D. Paper, 12mo, pp. 54. Price, 10 cents, postpaid; 8 cents per dozen.	
DOMESTIC SYSTEMS OF SOUL CARE	10
A. C. Ostrom, D.D. Paper, 12mo, pp. 100. Price, 10 cents, postpaid; 8 cents per dozen.	
HOME DEPARTMENT SUPPLIES	10
THE PLAN. J. M. Frost. Per. 10c. A. C. Ostrom. Per. 10c. Justice W. Millard. Per. 10c. 5 cents.	
TRIALS, TESTIMONIES, ETC.; postage extra	10
W. H. Kerfoot, D.D. 507 S. Cherry St., Nashville, Tenn.	

captivated all. "Twas a heart-to-heart talk of what preacher should be. The passages, "A good minister of Jesus Christ" and "Able ministers of the new covenant," were stated as the foundation of what he would say. Dr. Carroll will return from New York via Louisville, and will preach at Twenty-second and Walnut next Sunday.

Sunday supplies: J. T. McGlothlin, Meadow Home; D. M. Pressley, Hamilton street; A. L. Betts, Mt. Pleasant; C. C. Coleman, Preston-street mission; H. C. Smith, Southgate; A. B. Cowan, Jacob's addition; W. A. Tallaferra, at the "Kentucky Military Institute." This last hardly a supply. More of a special occasion.

HAL F. BUCKNER.

THE STATE.

Pastor J. W. Porter, notwithstanding premature announcements by some of our exchanges, remains at Mayfield, where he has the love and co-operation of his church. Debts that have hindered the church for many years have all been paid. In two years Bro. Porter has received into the fellowship of the church 140, while his labors as pastor-evangelist have been blessed with hundreds of converts.

Pastor Henry A. Sumrell, of Danville, has fully entered on his work, and we are pleased to learn that "the pleasure of the Lord is prospering" under his wise leadership. The recent protracted meeting resulted in 23 additions, many have been received into the fellowship of the church altogether since Bro. Sumrell took charge over 30. We learn that congregations are good, and all the enterprises of the church are in a flourishing condition. This is no more than we expect from Bro. Sumrell, pastor of the Danville Baptist church.

Pastor John S. Cheek writes from Elmo: "On Sunday, April 8th, I preached on Acts 4:12 and took a collection for Foreign Missions. I got \$85. There had already been more than \$300 pledged. Several of the members came forward for the benediction and agreed to make the amount \$400. Surely a pastor never served a nobler people."

The Brandenburg church is making fine progress in the growth of grace of the saints, and Pastor Duval and the church are thanking God and moving forward. Last year was a very happy year for them.

Bro. J. H. Millburn of Fulton, Ky., has accepted the call to the pastorate of the church in Marianna, Ark., and entered upon his work. We lose him from the state with reluctance, and congratulate the Marianna brethren.

Bro. J. F. Holtzlar writes from Procheroville: "We have just passed through a glorious week with our church at Drake's Creek. The pastor, Bro. J. C. Carmical, was assisted by our beloved brother, W. M. Kuykendall, of Mt. Washington, Ky., the meeting resulting in 30 additions to the church, 25 by repentance and baptism. It is a glorious by-relation. Church is much revived, and a bright future for the Baptists at this place. Bro. Kuykendall is a most excellent man and loved by many here. He preached at Procheroville in his boyhood, and it is a great pleasure to see him in the work; his heart is in the work; salvation of souls is his theme; Two years ago the first Sunday in May, we dedicated our new church; Bro. W. P. Harvey preached the dedicatory sermon. Since then the church has put on new life. We believe the Lord has said go forward, and with faith in him we expect greater things in the future. 'Unto him be all the glory, honor and the dominion of nations to defend the Baptist faith."

Brother Amos Stout writes from Berry: "I spent last Monday night (April 9th) with Bro. J. M. Jolly, of Campbell county, and I thought there might be some who would be glad to hear from this noble and beloved veteran of the war. He is now passing through the deepest affliction. His beloved helpmeet departed this life about three weeks ago, leaving her aged companion to walk the remainder of his aged career alone. I do not know just how old she was, but suppose she must have been something over seventy-five. She was the daughter of Bro. James Vickers. One of her brothers, Thomas Vickers, was a Baptist minister also. In addition to the deep affliction of being bereft of the wife he loved, he is now afflicted with him, and is living faithfully for more than fifty years. Bro. Jolly is greatly afflicted in his own person. He suffers greatly with



SPECIAL NOTICE.

a cancer on his neck, which the physicians have pronounced incurable. But notwithstanding his deep afflictions, added to the weight of 22 years, our beloved brother and friend is cheerful and happy, resting upon the promises of the Lord."

The financial year of the Southern Baptist Convention, and also of the General Association, closes April 30. All holding mission funds are earnestly requested to forward them promptly, so that they will reach the corresponding secretary as early in the month as possible. Foreign and Home Mission contributions will be sub-scribed to Atlanta and Richmond if received by the 28th.

J. W. WARDEN, Cor. Sec.

OTHER STATES.

Evangelist Sid J. Williams writes from Denton, Texas: "You will be glad to hear of my first effort to get a church to give \$1,000 for missions. We got \$1,100 and over. Also 53 ac-cessions, and still others coming. About 50 for baptism. We con-gregate our church at Denton and Bro. Williams, while we thank the Lord.

We are glad to get good reports from Bro. J. M. Long, who until recently was a student in the Southern Baptist Theological Seminary, and while in Louisville he served the First Baptist church of New Albany as pastor. He resolved to accept the care of the First Baptist church, Senora, Ga., his native state, where he is well known and highly es-teeemed. While in Louisville he made many friends. We confidently predict great success for him as a faithful minister of the Gospel."

Pastor J. U. H. Wharton writes: "Send my Recorder hereafter to El Dorado, Ark. instead of Arcadia, Ia., as I have accepted the call of the First church of El Dorado, and expect to move my family to that city in a few days. God bless the Recorder, and may we have a full number for the faith one for all delivered unto the saints."

Pastor W. D. Hubbard, of Enfauka, Ala., has accepted the care of the Tabernacle church, Raleigh, N. C.

Pastor J. Q. Adams, of Wadesboro, N. C., has accepted the call to Reidsville, N. C.

C. B. Aycock, nominated by Demo-cratic Convention in Raleigh, N. C., last week is a Baptist. Col. T. F. Bledsoe, nominated for Superintendent of Public Instruction, is also a Baptist.

The Cincinnati Ministers' Conference knows a good man when it sees one. J. A. Lee, of Covington, has just been elected President of the body and R. W. Weaver, of Middle-ton, Treasurer. President Lee will visit laurels as a presiding officer. He is courteous but firm—let's no man run over his allotted time and allow no trifling. The Conference meets every Monday morning at the Hotel Emery at 10 o'clock and visitors are always welcome. President Lee will address the laymen. There is an Outline of Sermons each second Monday and Book Review each fourth Monday of the month. Some of the subjects for papers ahead are:—

May 7.—Effective Preaching.—A. J. Ramsey.

May 25.—Review of Southern Baptist Convention.—C. G. Jones.

June 4.—New Testament Church Discipline.—H. S. Quisenberry.

June 11.—The Commercial and Religious Importance of the Central Africa.—R. W. Weaver.

June 18.—Shall we Save the Meeting-house or the World?—A. V. Sizemore.

Sept. 17.—The Present and Future of Mormonism.—B. F. Swindler.

Geo. E. Stevenson.

At the annual meeting of the First church of Terre Haute, Ind., where Pastor Geo. H. Simmons ministers, the clerk's report showed that 137 members had been received during the past year. Ninety-five of these were baptized. The present membership is 907, enrollment of the Bible School, in its various divisions, 1,029. Attendance of the members today, 826. The reports from all the departments are said to have been the best for years. The various re-ports aggregate about \$5,000. Pastor Simmons is being greatly blessed in his labors. A very strong church in Illinois recently tried hard, but in vain, to take him away from Terre Haute.

Pastor L. E. Finney writes: "Please change my address from Mansfield, Ark., to Knoxville, Ark. I have re-signed the work of state evangelist under our State Board, and accepted the pastorate at this flourishing town, that promises to be one of the best towns in Western Arkansas. Our work in this section is in a bet-ter condition than ever before. The flourishing church has called Bro. F. C. Neely, of Thayer, Mo., for full time. Bro. N. R. Pittman of Clin-ton, Mo., has accepted and is at work at Fort Smith. Bro. W. E. Kim-brough succeeds Bro. H. H. Street at Clarksville, Ark. Bro. E. R. Brook is at Clarksville and Morrilton. Bro. R. E. Reed goes to Russellville."

DEATH BY NEGLECT.

Dr. D. M. Bye, the eminent spe-cialist of Indianapolis, says thousands of persons die from cancer every year from no cause save neglect. If taken in time not one case in a thou-sand need be fatal. The best of the medicine of the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point where a cure is impos-sible, but by far the greater portion die because their friends or relatives, on whom they are dependent, are in-sensible to their sufferings and im-pending danger till it is too late. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. B. H. Carroll preached a powerful sermon on "Paul's conversion as a pattern." At night Pastor Easton preached, by re-quest, on "Predestination." One re-ceived for baptism and one baptized. The baptistery of East church, which had been kindly tendered, was used. Several other churches also have of-feted their baptistery, but the offer of East church came first.

Broadway—Pastor Jones preached on "The resurrection therefore," and on "Ye must be born again." Series of meetings closed. Four received for baptism and four baptized.

Chestnut-street—Pastor Weaver preached as usual.

East—Pastor Christian preached on "No man liveth unto himself," and "On sowing and reaping." Bro. J. J. Porter preaches at 8 and at 7:45 P. M. daily.

McFarren Memorial—Pastor Ham-ilton preached on "Peter's steps upward," and on "Peter's steps upward." One profession and one received for baptism.

Twenty-second and Walnut—Pas-tor Darnant preached on "Christ, the way, the truth and the life," and on "The worth of the soul." Three re-ceived by letter.

Franklin-street—Pastor Jenkins preached on "Fasting on the armor of God," and on "Being under the law." Meeting closed Sunday night. One restored, 5 received by letter, 5 for baptism and 10 baptized. In all there were 87 additions during the meet-ing, including 3 Roman Catholics.

German—Pastor Wm. Bismann as usual.

Highlands—Pastor Dawes preached on "Christ's message to the lost," and "The soul's anchor." One joined by letter.

Logan-street—Bro. A. T. Robertson preached on "Deacons." Bro. N. H. Breckman, R. G. Follis and F. H. Miles were ordained deacons. Pastor Montgomery preached at night on "Is the young man safe?"

Parkland—Bro. Johnson, of Ten-nessee, preached.

Fordland-avenue—Evangelist J. E. Dore preached three times, be-sides talking to the Sunday school, beginning a protracted meeting.

Southgate—Pastor McFarland preached on "Refreshing showers," and Bro. H. C. Smith preached on

"Two ways of communing with God." One received by relation.

Third-ave.—Pastor Boyet preached on "Be still and know that I am God," and "On steps into joy." Bro. W. K. Penrod preached all the week, going to Paducah Saturday and re-turning Monday. Meeting goes brave-ly on. Eight received for baptism and three by letter.

Twenty-sixth and Market.—Pastor Thompson preached on "Secret pray-er," and on "The worldly wise sinner." One received by letter.

Clifton—Pastor Foster preached on "The peace maker," and on "The raising of Jairus' daughter." One added by letter.

East Mead—Pastor Cooper preached on "Riches of God's grace," and on Paul's confidence. Bro. J. J. Porter by letter and one baptized.

Oakdale—Pastor Hill preached on "The resurrection," and on "The books were opened." One received for baptism and one baptized.

Highland Park.—Pastor Bell preached on "Christ the resurrec-tion and the life."

The Point—Pastor Farrer preached on "The judgment." One profession. Protracted meeting begins Sunday.

Pastor Boyet presented a paper favoring including the money con-tributed by the Gospel Mission breth-ern in the money for representation in the Southern Baptist Convention. The paper elicited an interesting dis-cussion.

SEMINARY NOTES.

Bro. A. F. O'Kelley conducted our own mid-week prayer-meeting. Christian conversation was his sub-ject.

H. H. Mashburn has accepted the recent call to the pastorate of the church at Hayden, Ind.

Bro. Briggs enters into his second year with the church at Millville with joy. Everything seems to be in a prosperous condition.

J. W. Guy is pleased over a large collection from his church for the starving people of India. The church at Sparta came up roundly on all sides, it seems.

Bro. J. R. Curry has been called home on account of the critical con-dition of his father, who lives at In-gelton, Ala. A quiet, unassuming character his.

Dr. E. H. Carroll preached Sunday morning at Walnut-street (Second and College) for Dr. T. T. Eaton. Many heard him, for it was Dr. Car-roll. He is on his way to the great missionary conference in New York. His stop in Louisville was to visit his son.

Missionary meeting was adjourned Monday night to hear a lecture from Dr. Carroll, Texas' grand old man

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

SELF-FORGETFULNESS.

As thy day, so shall thy strength be

Reldom need the head be lonely,
It seeks a lonelier One;
Self-forgetting, seeking only
Empyrean with love to fill.
Nothing great is lightly won,
Nothing won is lost,
Every good deed nobly done
Will repay the cost.

Into our hearts, into our lives,
Shadows will sometimes fall;
But the sunshine is never wholly lost,
And heaven is cloudless overhead:
And God is ever all.

THE BOY THAT RODE TO WAKKER-STROOM.

A Tale of the Transvaal in Bygone Days.

BY ROBERT B. NELSON.

There was war in the Transvaal; not a civilized war—if any war is civilized—but an "uprising" of the Kaffirs against the Boers. The Kaffirs waged a guerrilla warfare, delighting in a midnight surprise, or in rising unexpectedly from some hiding place to smite an unwary foe. This manner of fighting is a very difficult one with which to contend, and liable to be of long duration. Many and many a time there had been an uprising of the Kaffirs, but the Boers had always conquered them. The Kaffirs now hoped to win the victory.

One day the Boers found that a large number of the Kaffirs were gathering close to the city of Pretoria, and all the Boers in that region were hastily "commandered," which means that all the men between the ages of sixteen and sixty who were able to fight, must at once join the fighting force.

There were several Scottish regiments in South Africa at this time, and they, too, fought with the Boers against the Kaffirs. So all the men strong enough to fight marched away, and many a village was left with only a few old men to protect the women and children.

Thus it was in the village of Honey Dorp, and the day after the Boers had gone, a woman ran through the village street crying, "The Kaffirs are coming! The Kaffirs!" All the people rushed out and looked across the wide field which was dotted here and there with milk-bushes. No one could be quite sure whether the dark body so far away was indeed the dreaded foe, or merely some ostriches escaped from an ostrich camp.

But it was thought best to make themselves as secure as possible, so they all gathered in the old stone church, as that was the strongest building in the town, and the only one large enough to hold them, all the houses being mere mud huts thatched with straw. Water, provisions, guns and ammunition were carried into the church, and there was no time to take either beds or clothing, as night had now fallen, and a low hum could be heard which the people in the church knew to be the war-song of the Kaffirs. Nearer and nearer it came, and the terrified women gathered the children about them and huddled together, while their sole defenders, a few men over sixty years of age, loaded their guns and waited in silence and darkness.

Down the village street came the tall, black Kaffirs, searching each hut, but not entering any of them. When they came to the little stone church they found it barred against them. They shouted and yelled and danced about in rage, but no sound came from within the church.

All that night and the next day the savage hordes were absent in the church with their assegais (in those days the Kaffirs fought with assegais and shields), and still there came no sound from the shuddering people behind the walls. Day and night the old Boers stood in a line close to the great door, expecting every minute to see it give way beneath the furious blows of the Kaffirs. Not a shot had been fired, but they never let go of their guns, and behind them, the women and children knelt close to the ammunition boxes, ready to reload the guns when the fight for life began.

They had all hoped that the Boers at Wakkerstroom would, in some way, learn their plight and come to their rescue, but on the evening of the second day an old man, standing

close to the church door, turned around and faced the silent company, "My friends," he said, quietly, "the door is beginning to weaken. When it gives way the end is near. We will do our best, and I think we can fight them off until morning—not longer. If no help comes then—well, that's all over run through the church. But there was no outcry. Most of the women fell to crying but muffled their sobs in their aprons. Finally one woman, the old man's daughter, spoke, "Father, when you have done your best—then, at the last—before the Kaffirs reach us, you must shoot us; do not let us all fall into their hands."

The old man turned to the other women, "Is that the wish of all?" And the women, sobbing, answered, "Kill us, every one, and our children."

"Then the old man said, solemnly, "The last man will shoot you, every one." "The last three men, father," pleaded the daughter, "do not wait until there is but one man left, but he have not time for us all." And the old man promised.

Listening to this conversation were two little Scotch children whose father was at Wakkerstroom with a company of the Highlanders, waiting for orders to join the Boers at Pretoria.

"Jean," whispered the boy, "why did he ask the men to shoot us all? I don't want to be shot."

"Because if the Kaffirs get at us they will kill us all, and they don't want to shoot, they want the us to bush and pile bushes all around us and then set the bushes on fire and burn us all up."

"That would be worse," admitted Sandy.

"They were still for a moment and then Sandy whispered again, "Jean, why doesn't father come and drive the Kaffirs away?"

"He doesn't know they are here."

"If he knew he would come, wouldn't he, Jean?"

"Why, of course, Sandy. But he thinks the Kaffirs are all at Pretoria."

"Then why doesn't somebody go and tell him?"

Jean was growing tired of his questions, so he said, "Sandy, don't you know we'll all shoot up here, and there is no one to go to Wakkerstroom? There is a whole lot of soldiers there, and they would come if they knew, but none of us can go out without getting caught by the Kaffirs."

Sandy was quiet then, and presently got up and began wandering through the church. A short time later he returned, in great excitement, to his sister. "O Jean, I have found a place where I can get out, and the Kaffirs won't see me, and I am going to tell father to come."

He led Jean through the church and pointed out the place from which a small stone had fallen. The opening was very small and just under the roof, but the hardy Scotch boy was a good climber, and he had scaled the rough stone wall with but little trouble, and squeezed through the tiny hole out upon a heavy beam which ran across the top of the church, and projected a little beyond the wall. Then he had crept back to tell Jean.

But Jean's heart failed her when she thought of the huge, black-skinned Kaffirs who waited like ravenous hounds outside the walls.

"Oh, they will be sure to catch you, Sandy," she sobbed.

"No they won't," said Sandy, stoutly. "It is very dark, and they won't see us."

"But, Sandy, how will you get to Wakkerstroom by yourself? It is ten miles away."

"Can't I run?" demanded the boy, scornfully. "Can't I run ten miles?"

"Oh, but Sandy, you couldn't get there in time; they say the door can't last more than an hour."

This discouraged Sandy for a few minutes, then a new idea came to him, a plan for reaching Wakkerstroom with but little loss of time, but the plan was so daring that he was afraid to tell it to Jean.

"Use the beam me put one of here, Jean, he said, "and will do my best to get to Wakkerstroom."

It would be comparatively easy for Sandy to climb up and crawl through the hole, but how was he to get down to the ground? If he tried to climb down the rough wall in the dark, he might fall right into the hands of the Kaffirs.

After he and Jean had suggested several plans and rejected them, they hit upon one which promised success, and at once began to carry it out. The beam was put in the church among the packages they found one tied with a long "reim" which is a leather strap used in Africa for the ox-team. Presently they found another reim, and with these in his hand, Sandy climbed once more

through the little hole, and, after trying many times, finally got the reim fastened to the beam at the roof; then he tied one end of the reim round to the first one, and gave the other end to Jean, so that the two reims were at right angles to each other. Then Sandy began to go down the first reim, and when he had got to the other end of the beam he jerked, and Jean began to pull as hard as she could on the reim she held.

She had gotten a good deal bruised in climbing up the rough wall to the hole, but her little arms made a great effort and pulled the reim back and forth three times, thus helping Sandy to swing far out from the church, so he would not drop right among the Kaffirs. They feared some of them might be lurking here at the back of the church. As Jean pulled her reim the fourth time it felt very light, and she knew that the reim was gone. She pulled both of the reims up to the beam so the Kaffirs would not find them, and thus know some one had gotten out of the church. Then, trembling with fear for Sandy, poor little Jean climbed down into the church again.

The church was not high, so Sandy had not far to drop when he let go of the reim. He found that he had swung quite far from the church, and he started to run, but soon realized how difficult it would be to run ten miles in the heavy reim. He was glad he had thought of another plan.

He ran as fast as he could to an ostrich camp near. He had spent many happy hours there, and knew not only the men who herded the ostriches, but the birds themselves. Some of them were very fierce, and, if made angry, they would strike for miles, and occasionally a herder had been attacked so violently that he had died from his wounds. So Sandy was in dangerous company when he crept among the ostriches, but he knew his danger and he was very cautious.

There was a large ostrich named Jan who had become quite tame, and it was for him Sandy had come. But the kraal was dark, and the birds huddled close together, so at first he could not find old Jan, but presently the moon rose and then Sandy saw his old pet in the shadows of the kraal, and, in an instant, sprang on his back and tied a rein, taken from a peg in

the kraal, around the bird's long neck. The herders had taught him to ride old Jan, and many a jolly ride he had taken about the camp, but he had never before gone out on the great veld. He had no time to waste now, for just as he rode Jan out of the kraal, and turned to close the gate to the other side, the door could not get out, he heard a gun fired from the old church, then another and another, and he knew that the stout door had given away at last. And then the wild ride began.

Old Jan was greatly pleased and excited at getting out of the kraal, and he started across the great sandy plain at a fine pace. Poor little Sandy clung fast to the reim and so managed to keep on Jan's back, but of course he had no way to guide him. His only hope was that, as there was but one road leading to Wakkerstroom, Jim would keep to the road instead of wandering off upon the veld. Once or twice the ostrich did leave the road, but by tugging hard upon the reim, Sandy got him back again.

For some time Sandy could hear the crack of the guns at Honey Dorp and the terrible shouts of the fierce Kaffirs, but after awhile he got too far away to hear them, and could only wonder whether there were any of the old men left to fight. His heart grew sick as he pictured the women and children, his little sister among them, tied to a stake and burnt by the dreadful black Kaffirs. Then he hoped that the old men would indeed kill them, rather than leave them to be burnt to death.

When such thoughts came to Sandy he would strike Jan with his heels and cry, "O Jan, Jan—faster, faster!" And Jan would run even faster, stretching out his long neck and opening his wings as if he were flying-flying. The road was quite level and but one kopje (a little hill) was passed. The moonlight flooded the veld and showed the karroo bushes and a few milk bushes, and nothing else—nothing. It was the most desolate spot of the wide desolate land.

Faster and faster went old Jan with brave Sandy still clinging to him and shouting, "On Jan! On Jan! Dear Jan, good Jan! On! On! On!" And five miles were done. Sandy's arms were growing very tired, and he was coughing, and his throat, his eyes, his ears. It seemed to him now that the sand flew up and hit the stars, and oh, where was Wakkerstroom? And the moon turned into the sun, or was it into a huge bon-fire in the sky, or was it the burning little Jean? And oh, where, where was Wakkerstroom?

"On Jan! On! On! On!" "Eight miles—nine miles—and—the lights of Wakkerstroom!"

The little church at Honey Dorp had been built by the Boers to serve as a church in times of peace, and as a place of refuge in times of danger. The walls were of stone, there were no windows, and the roof and door were heavily plated with zinc. So the old men of the village were able to hold the Kaffirs at bay for a time. But while little Sandy was looking for Jean in the ostrich camp, the Kaffirs secured a large wooden beam, and all taking hold of it, rushed with terrible force against the door of the church, and the strong old door gave way at last. But the brave men, too old to go to war, made a brave fight for life, not daring to stop to rest, since none knew of their peril. The Kaffirs had no guns and used only assegais, so the Boers had the advantage there, but there were many more Kaffirs than Boers, and the Kaffirs were young and strong.

As soon as one of the Boers had fired his gun he passed it back to be reloaded by the women who were thus kept too busy to cry. They were all silent, and waited, grimly, for death, only resolved to sell their lives as dearly as they could. In the corner the children huddled together, and they, too, were silent. But, suddenly, one of them, little Jean, darted forward and caught hold of a woman's arm, crying excitedly, "They are coming! The soldiers of Wakkerstroom! Don't you hear them? Listen! Listen!"

But the woman shook her off, "Back, child, you hinder me!" "Jean went from one to another, crying always, "They are coming! They are coming! The soldiers of Wakkerstroom!"

Just as this time the strength of the old men began to fail; their firing became less sure; the women could not load fast enough; the children began to cry aloud; and to run about, searching for their mothers. The Kaffirs were now in the doorway, and, unable to load and fire any longer, the Boers caught their guns by the stocks and held them with both hands, ready to strike their last blow. All was confusion and terror. And

the kraal, around the bird's long neck. The herders had taught him to ride old Jan, and many a jolly ride he had taken about the camp, but he had never before gone out on the great veld. He had no time to waste now, for just as he rode Jan out of the kraal, and turned to close the gate to the other side, the door could not get out, he heard a gun fired from the old church, then another and another, and he knew that the stout door had given away at last. And then the wild ride began.

Old Jan was greatly pleased and excited at getting out of the kraal, and he started across the great sandy plain at a fine pace. Poor little Sandy clung fast to the reim and so managed to keep on Jan's back, but of course he had no way to guide him. His only hope was that, as there was but one road leading to Wakkerstroom, Jim would keep to the road instead of wandering off upon the veld. Once or twice the ostrich did leave the road, but by tugging hard upon the reim, Sandy got him back again.

For some time Sandy could hear the crack of the guns at Honey Dorp and the terrible shouts of the fierce Kaffirs, but after awhile he got too far away to hear them, and could only wonder whether there were any of the old men left to fight. His heart grew sick as he pictured the women and children, his little sister among them, tied to a stake and burnt by the dreadful black Kaffirs.

Then he hoped that the old men would indeed kill them, rather than leave them to be burnt to death. When such thoughts came to Sandy he would strike Jan with his heels and cry, "O Jan, Jan—faster, faster!" And Jan would run even faster, stretching out his long neck and opening his wings as if he were flying-flying.

The road was quite level and but one kopje (a little hill) was passed. The moonlight flooded the veld and showed the karroo bushes and a few milk bushes, and nothing else—nothing. It was the most desolate spot of the wide desolate land.

Faster and faster went old Jan with brave Sandy still clinging to him and shouting, "On Jan! On Jan! Dear Jan, good Jan! On! On! On!" And five miles were done. Sandy's arms were growing very tired, and he was coughing, and his throat, his eyes, his ears. It seemed to him now that the sand flew up and hit the stars, and oh, where was Wakkerstroom? And the moon turned into the sun, or was it into a huge bon-fire in the sky, or was it the burning little Jean? And oh, where, where was Wakkerstroom?

"On Jan! On! On! On!" "Eight miles—nine miles—and—the lights of Wakkerstroom!"

The little church at Honey Dorp had been built by the Boers to serve as a church in times of peace, and as a place of refuge in times of danger. The walls were of stone, there were no windows, and the roof and door were heavily plated with zinc. So the old men of the village were able to hold the Kaffirs at bay for a time. But while little Sandy was looking for Jean in the ostrich camp, the Kaffirs secured a large wooden beam, and all taking hold of it, rushed with terrible force against the door of the church, and the strong old door gave way at last.

But the brave men, too old to go to war, made a brave fight for life, not daring to stop to rest, since none knew of their peril. The Kaffirs had no guns and used only assegais, so the Boers had the advantage there, but there were many more Kaffirs than Boers, and the Kaffirs were young and strong.

As soon as one of the Boers had fired his gun he passed it back to be reloaded by the women who were thus kept too busy to cry. They were all silent, and waited, grimly, for death, only resolved to sell their lives as dearly as they could. In the corner the children huddled together, and they, too, were silent. But, suddenly, one of them, little Jean, darted forward and caught hold of a woman's arm, crying excitedly, "They are coming! The soldiers of Wakkerstroom! Don't you hear them? Listen! Listen!"

But the woman shook her off, "Back, child, you hinder me!" "Jean went from one to another, crying always, "They are coming! They are coming! The soldiers of Wakkerstroom!"

Just as this time the strength of the old men began to fail; their firing became less sure; the women could not load fast enough; the children began to cry aloud; and to run about, searching for their mothers. The Kaffirs were now in the doorway, and, unable to load and fire any longer, the Boers caught their guns by the stocks and held them with both hands, ready to strike their last blow. All was confusion and terror. And

the kraal, around the bird's long neck. The herders had taught him to ride old Jan, and many a jolly ride he had taken about the camp, but he had never before gone out on the great veld. He had no time to waste now, for just as he rode Jan out of the kraal, and turned to close the gate to the other side, the door could not get out, he heard a gun fired from the old church, then another and another, and he knew that the stout door had given away at last. And then the wild ride began.

Old Jan was greatly pleased and excited at getting out of the kraal, and he started across the great sandy plain at a fine pace. Poor little Sandy clung fast to the reim and so managed to keep on Jan's back, but of course he had no way to guide him. His only hope was that, as there was but one road leading to Wakkerstroom, Jim would keep to the road instead of wandering off upon the veld. Once or twice the ostrich did leave the road, but by tugging hard upon the reim, Sandy got him back again.

For some time Sandy could hear the crack of the guns at Honey Dorp and the terrible shouts of the fierce Kaffirs, but after awhile he got too far away to hear them, and could only wonder whether there were any of the old men left to fight. His heart grew sick as he pictured the women and children, his little sister among them, tied to a stake and burnt by the dreadful black Kaffirs.

DIZZINESS

Is a very common consequence of indigestion and torpid liver. Sometimes there are spots before the eyes and hot flashes. At other times a sensation of vertigo occurs, at once suffocating and blinding. It is a waste of time to attempt to cure this condition by ordering means or medicines. The stomach and organs of digestion and nutrition must be restored to healthy activity, the blood must be purified, the liver cleansed and strengthened, before a cure can be hoped for. This is the work done by Dr. Pierce's Golden Medical Discovery, a medicine specially beneficial in diseases of the stomach, ach, blood and liver. It strengthens the stomach, purifies the blood, cleanses the clogged liver, and promotes the health of every organ of the body.



"My wife was greatly troubled with indigestion, torpid liver, dizziness, and also irregular periods," writes Mr. W. A. Preston, of Shiquaak, Nebraska Co., Miss. "We tried many different medicines, but none of them gave perfect relief until we were induced by a lady to try your Golden Medical Discovery." "Favorite Prescription" and "Pierce's Pellets." These medicines did more good than anything we ever tried in these complaints. We have used four bottles of your Golden Medical Discovery, one of "Favorite Prescription," and two vials of your "Pellets." These medicines have done the work we desired, and I do heartily recommend them to all similar sufferers.

Dr. Pierce's Pleasant Pellets assist the action of the "Discovery."

Have You These?

The Little Baptist

Contains 300 pages, best cloth bound. To dealers we sell hundreds and thousands of copies at a time. Dr. W. O. Lighter, while superintendent of oilportage work in Texas, says he sold from 17,000 to 20,000 copies. It has confirmed more Baptists in the faith and influenced more to become Baptists than any book except the Bible. We mail it to any address, postpaid, for 75 cents. In the work of every family and Sunday-school library, as it is adapted alike to young and old.

THE MODEL Church Roll and Record

This book leads all others as the best and cheapest. Church clerks who have none it will have no other. Elegantly bound, convenient in arrangement. Size: 5 1/2 x 7 1/2 inches. The best paper. Contains alphabetical index, Articles of Faith, Church Covenant and Rules of Order, 48 pages for list of members and 126 pages for church meeting minutes. This book was last for years. Price, postpaid, \$1.50. Liberal discount to dealers and agents.

Baptist Book Concern

Louisville, Ky.

NEWS SAVED TO TEXAS.

The Iron Mountain, Route No. 2700— "FAST TEXAS"—leaves St. Louis at 11:30 (afternoon) and Memphis 8:30 P. M. Daily, shortens time 6 hours to Dallas, Fort Worth, Galveston, Houston, San Antonio and all Western points. Through sleepers and chair-cars. Connections at St. Louis with all fast express trains from the West. For rates and information ask Ticket Agents or write H. C. Townsend, G. P. & T. A., St. Louis, Mo., or R. T. G. Matthews, T. P. A., Louisville, Ky.

PROMINENT CITIZENS

of (Brook, Nebraska, Recently Indorse the Combination Oil Cure for Cancer.

Mr. Malloch Yant, of Crete, Neb., 77 years old, cured of a most malignant cancer in the temporal region. The cancer measured 2 1/2 inches in diameter. Read what is said of this wonderful cure:



CRETE, NEB., P. O. BOX 833.

Dr. Bye—Kind Sir: I must say that you have performed one of the most miraculous cures I ever heard of, or saw, in the case of Mr. Yant. For he had one of the worst looking cancers on his left eye and temple. It was thought incurable by our physicians, friends and neighbors. But, thank God, you have restored him to perfect health. He is now looking and feeling well, and the neighbors say he looks five years younger than he did when he began treatment. He is 77 years old and can do a good day's work yet. I must say I never saw anything to equal your Cancer Cure to effect a cure of this little pain. May your years be many and your success be great and ever-lasting. It is the wish of your friends.

We, the undersigned, are eye witnesses of the fact related above. We saw Mr. Yant every day during the time he used the oil, and we think it the grandest remedy in the world, and we would advise all who suffer with cancer to use this remedy.

- Mr. and Mrs. YANT, Mrs. JAMES ILLER, Mrs. A. M. EIKS, Mr. and Mrs. J. C. TALLY, Mrs. J. T. JOHNSON, Mrs. ALTA PEVIT, Mrs. ANNA BIENHOFF, F. H. YANT, H. W. M. HELL.

All of Crete, Neb., December 30, 1899. P. S.—I will answer all letters pertaining to this case when stamped envelope accompanies the letter. Mrs. M. Yant.

For free illustrated book, call or address Dr. Bye, Room 104, 9th and Broadway, Kansas City, Mo.

JOHN S. CASTLEMAN A. C. LANGRISH THE ROYAL INSURANCE COMPANY OF LIVERPOOL. (Incorporated.) Agents in all the towns of the South.

CHEMICALS & CHEMICALS, Union Depot, west of Seventh Street, one block from Louisville Hotel. Additional stock at Standard Building, West of Sixth Street, Third Floor, at 104 Fourth ave. Schedule in effect May 1st, 1900.

Table with columns for destinations (e.g., Louisville, Washington, St. Louis) and times for various train services.

then—and then—over the lonely void came the thrilling notes of the Scottish bag-pipes—The Campbells are coming! The Campbells are coming!

WHITEWASHING FOR GOD.

There was one righteous man in Ortonville. There may have been more. But of this one we are certain. At first sight you would perhaps be surprised when he was pointed out to you as "the best man in town." But the town was small, and really, when you knew him, you would say, "Ah, well, even if he is the best, there is plenty of room left for the others to measure up." For Miles Cornish was a giant—every way. It is of his spiritual size we write.

Here, then, is his portrait—the portrait of the outer man: Tall, thin, sprightly; light hair, blue eyes, teeth so make a dentist smile—or frown; firm, pleasant lips, voice so merry you smiled, however commonplace his life.

As for his spiritual portrait, it has never been taken—on earth. Snapshots, it has been true, have been taken. You cannot get a good picture of a giant with a small, cracked camera. Human cameras are very small and imperfect. But here is a snapshot:

Dressed in white overalls, splashed from head to foot with calomine, singing as he went, Miles swung down the village street. He had been ascending all day, his whitewash brush lolling, flapping, on walls and ceilings. He was tired, for he had worked through his noon hour and past the "quitting time." No one had asked him to do this. But he had heard that a man with a sick wife was to move into the house where he was at work, that the small hotel was comfortable, and the sick woman in need of the quiet of her own room. Ordinarily, the work would have been a day and a half, miles' employer was in no hurry, but the workman had from five in the morning to eight at night, finished the job, stopped at the hotel to tell the sick woman's husband that the house was ready for them, and to ask, since he—Miles—was in one sick neighbor, if he could help them in any way. The pay for the extra time of the day's work, the whitewasher dropped into the hand of an old man who was shuffling along the road.

"That's all right, grandfather. That's some extra money. That'll do to go on account of the days when you worked all day and I was too little to do more than eat the food that got so dear. We must even things up in this world."

Miles hurried on. "Bless the lad," muttered the old man. "He's queer, but he's got the soul of an angel. Anybody else would have said, 'I'll speak a good word for him. But maybe—maybe they know him better'n I do. Bless the lad!'"

"The lad," already forgetting what he had done, was hurrying on. His was the kind of haste that has no selfishness about it. It is the haste born of freedom from care; light-heartedness and readiness for the next thing—rest or work or prayer.

At the door of a cottage a girl of fifteen was standing. She had been crying. At the sight of Miles walking toward her, her face brightened. She did not know him very well. She only knew that he was "a good man." To have a good man pass near is enough to make any woman's face brighter.

That evening, Miss Jennie. How is the mother getting on?" Miles' sharp eyes had seen the tear-flesh on the girl's face, and he stopped.

"She is coming home from the hospital in the morning."

"Oh, that is good! Home is a good place."

"The girl's lips trembled. 'This isn't a good place for mother.' 'Why, child?' She was indeed a child before this man, who stood six feet two in his stockings."

"It's so dingy and dirty. How can I work all day, when I know if my father finds me cleaning at night he beats me. I don't know why."

little sister needs the help of a strong man. Miles Cornish, here's your chance!"

The girl was looking at him curiously. Many people looked at him that way. It was because they seldom saw a face that shone with unselfish devotion and pure delight in doing good.

"Jennie, run in and make me a cup of coffee. Have you bread in the house? Very well. In twenty minutes I will be back with some fresh whitewash. Then I want a bit of supper. By morn'g your house will be clean—walls and ceilings. What say you?"

"Oh, Mr. Miles! But you are tired."

"Tired? Me? Bless you, there is all eternity to get rested in. If your father comes in tell him big Miles is coming to see him."

All her care turned to gladness; the girl hurried in. In twenty minutes Miles was back, in five minutes more he had allowed his hot coffee and was putting up his ladders and boards. In still five minutes more his brush was going flip, flap, while Jennie watched and blessed him with the thanks of a good, tired little heart.

The poor, drunken father staggered home and fell prone across the floor in a whisky sleep. Miles picked him up, carried him out to the woodshed, covered him with some old horse blankets and left him there.

The cottage was very small, and Miles' big brush did rapid work. The smoke, the grease-spots, the fly-specks, were disappearing as if by magic. When the last flap of the brush had been given, Miles looked around Jennie was scrubbing in another room.

"Poor little fly," said the big man. "Factory all day, a sick mother, a father who cannot behave himself. I wonder what God gave me these big hands for—Miss Jennie! Give me that brush. Did you ever see a man scrub? Child, how white you are! Tell you what you do: You just scamper home to my mother, and let me stay here to-night. Come now, hurry along. Mother is lonely, and so are you. Let her tuck you away. I'll keep house till morn'g."

Every one obeyed Miles. Jennie was too tired to scamper, but she made all haste, leaving the cottage to the care of the giant.

What was it the angels saw, looking down that night, on some record to write in the great books of heaven?

They saw a man in white overalls, down on his knees, scrubbing, cleaning. They saw a man who had been an almsman, polishing, on the panes of glass by the light of a kerosene lamp. They saw a giant sweeping, brushing, dusting, polishing. At daybreak they saw a man kneeling in a woodshed, beside a sleeping drunkard, praying in whispers, as children pray. They saw a soul so white that all heaven rang with a song of joy.

An hour later, just in time for his simple breakfast, Miles Cornish entered his own humble home. His mother, whitened, with a face written over with the peace of God, met him at the door.

"Well, my son, and what have you been doing?"

"He kissed her reverently. 'Mother, I have been whitewashing for God.'—Ada Shaw, in Michigan Christian Advocate.

THE COST OF SOLOMON'S TEMPLE.

Few People, even in these days of palmy extravagance and millionaire displays, have any adequate impression of the cost of the great temple of Solomon. According to Villapando the talents of gold, silver and brass were equal to the enormous sum of \$34,399,100,000. The worth of the jewels is generally placed at a figure equally as high. The vessels of gold according to Josephus, were valued at 140,000 talents, or \$2,878,400,000.

The vessels of silver, according to the same authorities were still more valuable, being set down as worth \$3,281,720,000. Priests' vestments and robes of singers, \$10,050,000; trumpets, \$3,000,000. This in addition the expense of building materials, labor, etc., and we get some wonderful figures. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stones, 3,800 overseers, all of whom were employed for seven years, not to mention the 100,000 workmen, Solomon bestowed \$73,629,850. If their daily food was worth \$60 cents each, the sum total for all was \$219,895,440 during the time of building. The materials in the rough are estimated at \$12,736,655,000.

The noblest deeds of heroism are done within four walls, not before the public gaze.—Richer.

- AMHERST & MCKEY Pittsburgh, Pa.
BETHLEHEM-BARRETT Pittsburgh, Pa.
DAVEN-CHEAMER Pittsburgh, Pa.
FAIRBENNETT Pittsburgh, Pa.
ANGERS Cincinnati, Ohio.
SCOTT Pittsburgh, Pa.
ATLANTY Pittsburgh, Pa.
BRADLEY New York.
BROOKLYN New York.
JEWETT New York.
FLYER New York.
UNION New York.
SOUTHERN Chicago, Ill.
KEYMAN Chicago, Ill.
DOLLIER Chicago, Ill.
MEMPHIS St. Louis.
RED SEAL St. Louis.
SOUTHERN Louisville, Ky.
JOHN S. LEWIS & BROS CO Philadelphia, Pa.
MOORELY Cleveland, Ohio.
GALLEN Salem, Mass.
OSWELL Buffalo, N.Y.
KEYTOWN Louisville, Ky.

WHAT is the value of a guarantee that a paint will last if at the end of the time it must be burned or scraped off before you can repaint. The only paint that presents a perfect surface after long exposure, without special preparation, is Pure White Lead. Employ a practical painter to apply it and the result will please you.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and allowing samples of colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

Everybody knows LIBERTY COLLEGE. If they don't, they should. For 25 years this school has been in operation. It has been the best year of them all in point of work and attendance. We earnestly request you to add us in making next year far exceed this one. We have the facilities for thorough education. What we want now is your child to educate. Our boarding department is truly a home. We are authorized to offer the details for our catalogue and see our terms and facilities. Address: J. H. BURNETT, President. GEORGE J. BURNETT, Vice-President, CLASBORO, KY.

DOORS SASH BLINDS LUMBER. W. J. HUGHES & SONS CO. Fourteenth and Maple Streets, Louisville, Ky.

FORTHCOMING BOOK. The Baptist Book Concern will soon bring out a remarkable book, entitled, "Pillars of Orthodoxy" Or: DEFENDERS OF THE FAITH. prepared and written by Elder Ben. M. Bogard. This great book, which will soon be on the press, will contain a brief biography of seventeen Baptists, such as Richard Fuller, J. R. Graves, J. M. Pendleton, J. B. Jeter, A. P. Williams, A. C. Dayton, Jas. P. Boyce, John A. Broadus, W. E. Penn, Wm. Vaughan, who have passed over; and such living men as J. B. Moody, J. N. Hall, T. T. Eaton, J. B. Coleman, S. H. Ford, W. F. Harvey, J. T. Christian. In connection with each biography will be a picture of the "Pillar of Orthodoxy," and a specimen sermon, essay or address. The book will contain 475 pages and will be put up in good style with substantial binding and will sell at \$2.00 a volume. It will be an album, a history and a book of the choicest sermons and addresses from some of the brightest men in the denomination, living or dead. To those who will order and pay for the book in advance, we will offer it for the low price of \$1.00 with 15c added for postage, total \$1.15 per copy. The book will soon be out and this offer will close. Order now with the money. Send to Baptist Book Concern, Louisville, Ky.: or, Ben. M. Bogard, Searcy, Ark. Remember the price is only \$1.15 to advance subscribers.

VERY LOW RATES THE SOUTHERN RAILWAY MAY 29, 30. During the Confederate Re-union at Louisville, The Southern Railway will make rate of 1 cent per mile, valid in each direction; making rates to Louisville and return as follows:—From Lexington \$1.70; Lawrenceburg \$1.25; Georgetown \$1.50; Midway \$1.25; Versailles \$1.40; Harrodsburg \$1.70; Burgin \$1.00; Shelbyville \$1.25. Tickets will be sold May 28, 29 and 30, good to return until June 30. Also reduced rates from stations on Louisville & Atlantic R. R., Queen & Crescent Routes and all points South in connection therewith, and from other stations on the Southern Railway not named above, at similar reduced rate of 1 cent per mile traveled, 3 cent per mile round-trip. Convenient Train Service and the Best Accommodations. Passengers for Louisville via The Southern Railway arrive at Seventh Street Union Depot, within a block of the Confederate Veterans' Amphitheatre. For tickets and other information, apply to nearest Agent of Southern Railway or connecting lines. Conspicuous station.

THE WONDERFUL VAPOR BATH.

Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced. Better Than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

38,478 "Quaker" Cabinets Sold Last Month.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in informing the same as just what our readers need.

It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 2 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor or Medicated Bath, with no possibility of taking



could afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 70, and John C. Wright of Chicago who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles,

will be interesting to those who suffer from these dread maladies. "My father was down in bed for some time with rheumatism; this Cabinet did him more good than 20 worth of drugs."—Wm. Lefferts, Livingston, Ky. "I was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks use cured me; I have never had a twinge since."—Rev. Geo. H. Hudson, Okemore, Mich. "I gave up my practice, being unable to perform nervous prostration and lung troubles; my doctor so highly recommended your Cabinet, I tried it from that day I have steadily grown better, and now well-nourished, strong, long, sound, as a new man."—Mrs. Ober, No. 16 Broad St., Boston, Mass. "It is grand for curing colds, influenza, inflammation, pain, it cures me of neuralgia and sleeplessness with which I have long suffered. A neighbor cured herself of a grippe in one sitting."—Hon. A. B. Wickland, her son of camp. Another neighbor cured eczema of nearly year's standing."—Hon. A. B. Wickland of Bloomington, writes that the Cabinet did him more good than two years' doctoring, and cured him of calarrah, gravel, kidney troubles and dropsy, with which he had long been afflicted.

ALABAMA LETTER.

I now write you a letter, and, writing you, I have in mind also the churches which I have served in Kentucky, the members and all those godly pastors with whom I have labored, and I aim for you to tell them some things.

I am now in the midst of a good meeting with Dr. J. P. Shaffer at Camp Hill. The Holy Spirit is working, for sinners are being converted, and church members are even going to the country to be reconciled with offended parties.

The Recorder is no stranger in this country. Said I: "Dr. Shaffer, do you take the Recorder?" "Yes." "What do you think of it?" "It is the best paper in the world. I can read it with so much ease; I don't have to watch to keep it from leading me astray." "Do you know Dr. Eaton?" "Yes sir." "How do you like him?" "I think more of him than any man in Kentucky. The first time I ever heard him talk I said I wonder what young coxcomb that is trying to tell all he knows in a moment. I then and there didn't like him a bit; but I soon

Hundreds of Ministers

wrote praising this Cabinet. Rev. H. C. Root, name, Keosau, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, Fifth St. Baptist Church, Cincinnati, Ohio, writes: "I have used and recommended it highly." Also sees Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. W. C. Ray, St. Joe, Mo., writes: "Physicians tell me up to me, to be guided by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of acids and poisons, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Mrs. Kendrick, Prin of Vassar College, John J. Brown, Editor "Christian Guide," Rev. Geo. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and industrial people, recommend it highly.

It Prevents Disease, and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, cancer, kidney trouble, Bright's disease, cancer, in fact, such diseases can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Sheppard, of Brooklyn, states that he has never failed to cure the most obstinate cases of skin diseases, such as eczema, blood poisons, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. It cures all skin diseases, and cures with more poisons by taking drugs and medicine. It would get into a pore, and clean out and steam out these poisons, and skin would be next to godliness, it merits high recommendation. The first bath makes you feel like a new man in your younger.

The Important Features

This Cabinet is what it gives a hot vapor bath and opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, clog the heart, kidneys, lungs, and cause disease, debility and sluggishness. It also cleanses the blood, and cures all skin diseases, such as eczema, blood poisons, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. It cures all skin diseases, and cures with more poisons by taking drugs and medicine. It would get into a pore, and clean out and steam out these poisons, and skin would be next to godliness, it merits high recommendation. The first bath makes you feel like a new man in your younger.

Head and Complexion Steamer

In which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results, removing pimples, blackheads, skin eruptions, cures eczema, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet, my calarrah, Asthma and Hay Fever, with which I have been afflicted since childhood, are now entirely relieved. I wish to tell you I have sold hundreds of these Cabinets. I am delighted. My wife finds it excellent for her health."

Will Restore Perforation

Every one knows is beneficial, but other methods are crude and inefficient, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1900 style.

Square Quaker Folding Thermal

Cabinet. We find it to be a genuine "Cabinet" with a good opening wide as shown in the picture. It is made of the best material, and is made of best, most durable water-proof goods, making it a strong and substantial bathroom. It is light, it has top curtains, in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for the use of the Cabinet, and full directions. It folds flat in 1 inch space, when not in use, easily carried, weighs but 10 pounds.

and lets no member get in arrears. Dr. Dawson, of Tuscaloosa, visited us not long ago, and said: "There is no doubt that you have the largest prayer-meeting in the State." In these prayer-meetings we study the Bible, exegoting a book at a time. We have just finished Galatians. It is a great pleasure to a pastor to ask his congregation promiscuously concerning a book of the Bible and have them respond readily and intelligently. While our prayer-meeting work is of an exegetical nature, the Holy Spirit is always present and our cups often run over with joy as we wade into the unsearchable riches of God's grace and love. In place of becoming sleepy the people often become penitent. We have a large young people's meeting. In this line of work we propose, as far as possible, to master the life of Christ as given in the four Gospels. We use Dr. Broadus' Harmony, and Commentary. There are some thirty-five or forty families that have these books. We work along two lines, and at each meeting we begin at the beginning historical.

By, the beginning, I mean

People don't use bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick-room its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation we can say that the only Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It is made to satisfy and deliver every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. They offer a detailed description, but for this reason all is truly a God-send to all humanity.

Cure the Worst Colds

with one bath, breaks up all symptoms of La Grippe, Fever, colds, and all ailments. Always, and is really a household necessity. Use the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week for its great value in the numerous points to which we have alluded. It is imperative that cause disease, and for this reason all is truly a God-send to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease and are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most ardent demand for durability and curative properties.

Write The World Mfg. Co., 3177 World Building, Cincinnati, O., and ask them to send you their pamphlets, describing this invention. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most ardent demand for durability and curative properties.

Write to-day for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet 30 days' use if not just as represented. We know them to do as they agree. They are reliable and responsible; capital, \$100,000.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

The Cabinet is a Wonderful Book

for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$10 to \$150 every month, and expenses.

that some one will give all the events in the life of Christ as indicated in the Harmony, from his genealogy in Matthew and Luke to his great ministry in Galilee, then another will give the events to the Sermon on the Mount. We do this every time, and will continue until we follow Christ to his ascension or meet him in his second coming. Then as we go historically we select twelve questions to be discussed by persons assigned. We are now studying and committing to memory the Sermon on the Mount. Roanoke has from 2,500 to 3,000 people. Fine climate; a Normal College, giving a thorough course; a large cotton-seed and oil mill, and a \$200,000 cotton factory is in process of erection. It is one of the most beautiful and prosperous towns in Alabama, and Baptists are in the lead. We have had to enlarge our church building, and we begin a meeting April 8. Bro. Lamoreux, of Columbus, Ind., comes to sing. It is the mind of the church to build a handsome brick church right soon. When the pastor of Roanoke church wants anything, the only thing to do is to show the people that it will help the cause, and they raise no complaint about the cost. Now, to you pastors and good people with whom I have labored, please remember how God blesses us; I would love to see you all; would write to you all if I had time; I am trying with all the grace God will give me to make my life a blessing. I know you will pray for me, that God will use me. Affectionately yours, HENRY C. RISNER.

his idea is to make his church something very like to a social club, with little regard to its high spiritual mission, then it is more likely to be a winner of pew-rents than a winner of souls. His people will be ready to throng any sort of entertainment from an oyster-supper or a tableau-party to a sacred concert or a bazaar. They will crowd a church sociable, and leave their prayer-meeting to be an ice-house. To attract the "young people" by various devices will be regarded as more consequence than to build up his hearers old and young in personal godliness, and to lead sinners to Christ Jesus. If the pastor strikes such a key-note, then it is not improbable that his people will "say Amen," especially if he be a stirring, sociable and popular man. But if you look at the report of that church in the Minutes of the General Assembly, or in the Year-book of any other denomination you will see a pitifully small list of additions on "confession of faith." The fact that the social is put so far above the spiritual in too many churches is one cause for the lamentable diminution of conversions.

But suppose that the pastor is what every ambassador of the Lord Jesus Christ ought to be—a firm believer in the infallibility of the everlasting Word, a zealous lover of his Master and an unselfish, untiring laborer for the salvation of souls. He aims not only to make good people better, but to reach the wandering and the impenitent; he preaches faithfully to the unconverted and, like the great Apostle, he "ceases not to warn night and day with tears." Is it positively certain that this faithful and conscientious minister will reap a good spiritual harvest?

No! My good readers, no, he will not unless you and your fellow-members "say Amen" to his efforts. He can stand a small salary better than he can stand a small audience on a cold Sunday, or a small prayer-meeting during the week. He delivers his Gospel message faithfully and lovingly, but he is not one whit more responsible for results than you and the other members of his church are. It is your church as much as it is his; your vow to serve Jesus is as binding as his vow; the joy of winning souls is as open to you as to him. He is trying to draw souls to Jesus; I beg you, don't draw the other way! If one of your family or one of your Sabbath-school class comes home from the sanctuary thoughtful and tender, then strive to deepen that impression. Draw with your minister. Follow up his efforts with your own; if by the Holy Spirit's aid he has melted any hearts, then strike while the iron is hot! Suppose you take the opposite course, as too many parents and Sunday-school teachers do. Then the downward pull of your trifling talk and your foolish criticisms, and your worldly home-life and your too inconsistent conduct, are an overmatch for the upward lift of his faithful preaching. It is hard enough to draw sinners to Christ without professed Christians blocking the road. Who doubts that if all our church-members preached Christ as faithfully by daily practice and by personal efforts for the conversion of souls as most evangelical ministers preach him in the pulpit, the lamentable droughts would give place to revival-showers and glorious harvests?—Evangelist.

THE PEOPLE'S APEN.

BY REV. THEODORE L. CUYLER.

In the first book of the Chronicles we are told that when the ark of the Lord was brought back to Jerusalem a grand thanksgiving service was appointed by King David. Asaph led the choir with his cymbals, and Benaiah conducted the band of trumpeters. When the jubilant psalm of praise had been rehearsed by the Levites and the choir, then all the people said Amen.

If my readers will turn to the fourth chapter of the book of Nehemiah they will observe that the ruined walls of desolate Jerusalem were rapidly rebuilt after the captivity. Why? Simply because every man did his best. Each one brought his contribution of wood or stone to the right spot; the apothecaries helped the merchants, and the merchants helped the goldsmiths. "So built we the wall," says the sacred historian, "for the people had a mind to work."

In these two passages from the good old Book lies the secret of spiritual success for every church; and no other success is worth striving for. That secret is that the people must worship, and the people must work. In fact there can be no genuine worship in God's house if all the praying is restricted to the pulpit, and all the praising is restricted to choir and organist. The heart of the church must be thoroughly alive; its hands must be busy; its voices must unitedly say Amen! No revival-blessings are likely to come this year where a pastor prays and preachers in one direction and his people are preaching and practicing in an opposite direction.

I do not for a moment underestimate the prodigious responsibility of the pastor. He commonly shapes the course, and "sets the pace" for his congregation. If

Lace Curtains.

Our new Spring assortments are ready and we gladly announce that our stocks are the largest we have ever shown.

Unusual strong attractions.

Here they are:



- 50c** For a pair of Nottingham Lace Curtains, 8 yards long, double and twisted threads, in large floral patterns.
- 65c** For a pair of pretty Lace Curtains, 8 yds. long, with overlapped scallop, double and twisted threads, "extra value."
- 90c** For nice quality Nottingham Lace Curtains, 8 1/2 yards long, button-hole stitched edges, worth \$1.25.
- \$1.25** For special quality of Nottingham Lace Curtains, cream or white, in small, dainty floral designs.

Swiss Draperies

Laces, Etc.

For Glass Doors, Transoms, Curtains &c.

- 10c** For new Curtain Swisses, 36 in. wide, in stripes and dots.
 - 12c** For beautiful Fish Net Draperies, 29 inches wide, in one of the newest styles, for glass doors, etc.
- Our assortment of these goods is complete—a trial order will convince you.



Spring Dress Goods.

A Special Bargain.

- 25c** For New Plaid Mixtures, 34 inches wide, all-wool styles, in blue, tan and light green, worth 37 1/2 cents per yard.
- 35c** For New Scotch Mixtures, 36 inches wide, in the desirable shades of tans, greens, navy and grays, worth 45 cents per yard.
- 50c** For latest style Skirting Plaids, 36 inches wide, for separate skirts. Colors are browns, grays and tans; worth 65 cents.

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.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

Hardwood Floors.

Purchase now your Rugs and have your Hardwood Floors laid with borders to conform. The oft-quoted adage: "A thing of beauty is a joy forever," herein applies; well-laid floors are Permanent, Healthful and Beautiful. Our Floors are the best obtainable.

Furnishings Department.

Monroe Forecain-lined Refrigerators; Shades; Summer Draperies; Cozy Corners and Window Seats; Tabourettes; Hope Portieres; Screens and Encaels; Victoria Venetian Blinds are now greatly in vogue; our prices for these Blinds are reduced in order to introduce them in Louisville.

Let us Decorate Your Home.

W. H. McKnight Sons & Co.,

Wholesalers, Importers and Retailers.

229 Fourth Avenue and 328-330 W. Main Street
LOUISVILLE, KY.

SOUTHERN BAPTIST CONVENTION.

The Forty-fifth Session, fifty-fifth year, of the Southern Baptist Convention will be held in the city of Hot Springs, Ark., beginning Friday, May 11, 1900, at 10 A. M.

The Annual Sermon will be preached by Rev. J. J. Taylor, D.D., of Virginia, or his alternate, Rev. A. J. Barton, D.D., of Arkansas.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.
W. J. NORTHERN, President.

AMERICAN BAPTIST EDUCATIONAL SOCIETY.

The Annual Meeting of this Society will be held in Hot Springs, Ark., Thursday May 10th, at 8 P. M.

H. L. MOREHOUSE, Cor. Sec.
BAPTIST YOUNG PEOPLE'S UNION,
SOUTH.

The Annual Meeting will be held at Hot Springs, Ark., beginning Thursday, May 10th at 10 A. M.

L. O. DAWSON, President.

RAIL ROAD RATES.

The Missouri Pacific, Iron Mountain and Southern Railway, and the Arkansas Southern R. R., have authorized me to announce:

A rate of one first-class fare for the round trip from all points within the territory of these roads. Tickets of iron-clad signature form, limited to continuous passage in each direction, to be sold May 7 to 10, inclusive, with final limit fifteen days from date of sale. An extension of the final limit may be obtained to leave Hot Springs not later than June 10th, provided tickets are deposited with Agent at Hot Springs prior to May 17th.

The South-eastern Passenger Association authorize same rates but fix dates of sale as May 6-9 inclusive, with final limit May 24. Application has been renewed for same dates as other associations.

All non-membership lines in territory east of the Mississippi and south of the Ohio and Potomac Rivers, via which those starting from territory of the Association can ticket to Hot Springs, have expressed their willingness to participate in this rate.

The Western Passenger Association proposes rate of one fare for the round trip, from points in Missouri, south of the Missouri River and from all points in Kansas.

The South-western Passenger Association have adopted from Texas points rate of one first-class fare plus \$2.00 for the round trip, selling from Big Springs, Del Rio, Eagle Pass and east May 8th and 9th, and west of points named May 7th and 8th; final limit of tickets leaving Hot Springs twenty days from date of sale. Extension of final limit for ten days may be had by depositing tickets prior to May 17th with R. M. Smith, Ticket Agent, Hot Springs.

Other announcements will be published as received.

Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
Sec'y. in Charge of Transportation.
604 N. Broadway, Baltimore, Md.

Women's Missionary Union, Auxiliary to Southern Baptist Convention.

The twelfth annual meeting of the Woman's Missionary Union will be held in connection with the Southern Baptist Convention,

which meets at Hot Springs, Ark. The Eastman Hotel has been selected as the place where both the Convention and Woman's Missionary Union will assemble. The Convention will occupy the "Dining Room" and the Woman's Missionary Union, "Assembly Hall."

Daily sessions of the Woman's Missionary Union 9 A. M. Friday, Saturday and Monday, May 11, 12 and 14, and on Sunday 13, at 2:30 P. M.

The delegates are appointed by the Central Committees of the different States, and are limited to four from each State besides the Vice-Presidents. It is earnestly desired that not only delegates, but many other workers and friends from all the States will be in attendance.

There will be no free entertainment, and delegates, as well as others, are expected to defray all personal expenses. A list of hotels and desirable boarding-houses has been secured for the accommodation of those who purpose attending. Copies may be obtained on application to Central Committees in the different States, or to the Secretary of the Woman's Missionary Union, 301 N. Howard street, Baltimore, Md. ANNIE W. ARMSTRONG, Corresponding Sec'y.

VIRGINIA LETTER.

Your weekly visits, freighted with news from the churches in Kentucky and with an abundance of intellectual food from the pens of so many excellent writers, bring comfort, cheer and strength to a Kentuckian in his Virginia home.

While we are away from our native and dearly beloved State, she is in nowise forgotten. Notwithstanding her "dark and bloody" reputation, we know that truer men and truer women never lived than those found in dear old Kentucky. May the wisdom of God overrule and quiet the turbulent conditions, and may he solve all problems to his glory, thereby bringing about peace and happiness. We are rejoiced to see that our churches in Kentucky are so well manned, and to learn of the increasing strength of our cause there.

The work in Virginia seems to be on the up grade. With the volunteer movement and one new field secretary, Bro. C. J. Thomson, we are expecting great things from our State Mission work this year. Southwest Virginia is almost one great mission field. There are but few Baptist churches, and they are so far apart that we can hardly keep in touch with each other. We hear good reports from Bren. Ramey at Bramwell, Jones at Pocahontas, Mason at Graham and Ball at Athens. Hamilton, whom you have borrowed from McFerran, is greatly missed from Bluefield and from our association.

We have just closed our first year's work in this field. While there have been some pleasant surprises and some disappointments, the year spent on this field has been one of pleasure.

The Lord has not forgotten us. His ear has always been open to us, and his hand outstretched toward us in great mercy. While all that might have been has not been accomplished, we are very grateful for having been permitted to do even a little in his name. He has given us the strength and opportunity to preach 210 sermons, deliver about 12 addresses, missionary and otherwise, receive into the Baptist ranks 106 members, 89 of which were buried with Christ in baptism, and to make 384 pastoral visits. We have made some im-

Result of Grip.

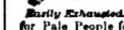
STORY OF A SUFFERING WOMAN WHOM DOCTORS COULD NOT CURE.

Mrs. Gilman, of Pittsburgh, Pa. was reduced to an Almost Helpless Invalid—Cure by Dr. Williams' Pink Pills for Pale People.

From the Valley Times, Pittsfield, N. H.

This is a story that will cast a gleam of hope into the hearts of thousands whose health has been wrecked by an attack of grip, that miserable malady which leaves in its wake a train of stubborn ailments that have baffled the skill of leached physicians. Many will recognize in Mrs. Gilman's story the exact symptoms of their own cases, how the nerves gave out, the blood became reduced to a thin, watery fluid, and the rapid wasting away of flesh and loss of strength; how doctors disappointed and how a cure was almost despaired of. But she found the great remedy at last. Read her glad story:

"Three years ago I was taken with the grip followed by nervous prostration. I lost flesh until I became a shadow of my former self. My blood seemed to turn to water and the least exertion told me so grievously that I could climb the stairs in our house. We called in a doctor and he treated my case for a long time but without success. I tried many kinds of advertised medicines, but they did not meet with anything that benefited me. One day a friend of ours who had been taking Dr. Williams' Pink Pills for Pale People for rheumatism with great benefit, prevailed upon me to try the remedy. By the use of these pills I had not long before I could see marked results. My complexion was better and my appetite began to return. I took nine boxes and steadily regained my health and weight. During the only medicine that I took was Dr. Williams' Pink Pills and I attribute my cure entirely to them. I always keep a box in the house for I believe them to be the best tonic in the world."



(Signed) MRS. BELLE S. GILMAN.
Subscribed and sworn to before me this 4th day of October, 1899.

NATT L. CHAM, Justice of the Peace.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a restored form in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and other female troubles. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental strain, overwork or exhaustion of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

improvements in our church building, paid off an old debt and increased in our contributions to missions. May the Lord bless these results, and may he in his goodness and love give us a much better work in the future than he has in the past.

May the Recorder be granted a long life of great usefulness, and may it continue a beacon light upon the theological waters to direct the mariner whose chart and compass (other than God's Word) have failed him; to encourage the weak and faltering ones (made so by lack of loyalty to truth on the part of their leaders); the shipwrecked (brought about by strange interpretations), and to give comfort and cheer to those whose chart and compass never vary. God grant that it may do even a greater work in the future than it has already done. With love and best wishes to my brethren and friends in old Kentucky, I remain yours in Christ,

WILLIS L. WAYTS,
Tazewell, Va.

Daily Double Train Service to Portland.

Commencing April 27, the Union Pacific Railroad Company will run two daily trains from Chicago, Omaha and Kansas City to Portland, Ore. These trains will be equipped with Buffet, Smoking, Library and Dining Cars, Standard Sleepers, Ordinary Sleepers or Tourist Cars. Time from St. Louis to Portland, via Omaha, 24 hours; from Chicago 26 hours; from Omaha 14 hours; from Kansas City 16 hours. For particulars address E. L. Lomas, G. P. A., Omaha, or J. T. General Agent, 100 Century Building, St. Louis, Mo.

Excursion Rates to Evansville.

The "Air Line" (I. E. & St. L. C. R. R.) will sell excursion tickets to Evansville and return at one and one-third fare on certificate plan, account of the Tri-Continental Association of Illinois, Kentucky and Indiana Meeting, May 24 to 28th.

