

WESTERN RECORDER

Faith, Hope and Love, these three.

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LIFE has no meaning unless we remember that it is but the pathway to an unending life. Were this life all, we might answer in the negative the question whether it is worth living.

THERE may be times when it is casting pearls before swine to talk to our friends about religion. But there is never a time when living our religion in their presence will be out of place or do harm.

HAVE we not fallen on evil times when the Protestant Episcopal Bishop Potter is willing to say that it is the right and the duty of a superior nation to govern a weaker? Would the Bishop be of the same opinion were he a citizen of a small country?

AND the times also seem to be evil when the sons of the revolutionary fathers seem unable to comprehend the fact that there may be men in the world who prefer the independence of their country and poverty to foreign domination with great prosperity.

THE *Methodist Times* in London says nothing is causing the decline of spiritual power among them more than the decline in worship in their families. We fear there has been a great decline in family worship in this country also. May God grant a revival of it.

WHEN some one spoke to a father about his son's being a preacher, the father answered, he wished his boy to study some profession that he could use when he was grown up. There was too much truth in the father's sarcasm in view of the demand in some places for young preachers.

THE *Watchman* says it has known a Pedobaptist who defended infant baptism upon the ground that it was one of the things the Lord taught his disciples during the forty days between the Resurrection and the Ascension! It is strange that Paul and Peter knew nothing of that instruction. What next?

BISHOP SARGENT, of Washington City, has had opportunities of seeing in that city the evil to which he objects: "We hear much of the failure of the pulpit and the decay of preaching. Is it not because preachers leave the Word of God and talk on secular subjects, in which they are surpassed on week days by trained specialists?"

RIZPAH KEEPING A DEATH-WATCH.

BY THURSTON.

It would be difficult to find in any literature a more touching, painfully pathetic incident than that of Rizpah, with unspeakable motherly tenderness and fidelity, keeping watch by day and night, through long and weary months, over the decaying bodies of her sons, gibbeted on the heights of Gibeah (2 Sam. 21:1-15). Rizpah was a queenly woman. Her sons were princes of royal blood, children of King Saul. They suffered death and dishonor, not for their own misdeeds, but for the sins of their father; and perhaps, it should be said, from a misjudged sense of justice, or a misapprehension of the will of God on the part of King David.

After the death of Moses, the Hebrews entered Canaan under the leadership of Joshua, and began the conquest of the pagan tribes, according to the divine purpose. Jericho fell before their sevenfold encircling march and the blasts of their trumpets. Ai was the next to share the fate of conquered foes. When the tribes saw what was transpiring, and their own impending fate, five kings combining entered into an alliance with their tribesmen, all war-like races, to withstand the progress of the Hebrews. The inhabitants of Gibeon, a very large and strong city, a few miles north of Jerusalem on the highlands, to avoid the common destruction which threatened all the land, resolved to enter into an alliance with the invaders, if possible, and save themselves and their city. To accomplish this end required tact and skill, and they were equal to the emergency (Josh. 9). They appointed ambassadors to visit the camp of Joshua and the princes of Israel. They pretended to have come from a far country, whose people wished to form a treaty of peace with them. To complete the deception they wore old raiment, worn and tattered, their bread was mouldy, and wine skins were old, torn and patched. They accomplished their purpose.

After three days Joshua discovered the trick, and reproached them for it. They confessed the deception, but plead the necessity of the case in their justification. It was, however, decided that their covenant should not be broken; but while they should be spared and protected, they should be made servants to the Hebrews—"hewers of wood and drawers of water"—as their recompense. When, after four hundred years, Saul came to be king of Israel, in his unwise and savage zeal for executing the divine decree against the Canaanites, and disregarding the covenant made by Joshua with the Gibeonites, he undertook to exterminate them. This he did so cruelly, disregarding both the ancient covenant and the claims of humanity, that a bloody atonement afterwards exacted on his posterity, created the pathetic tragedy of Rizpah and her death-watch over the bodies of her lifeless sons. But, strangely enough, this act of Saul's injustice and cruelty is not recorded in the history of his times, but is found only when the atonement exacted on his posterity is recorded, fifty years afterwards. And that atonement, to our sense of justice, presents a painful picture to contemplate.

It was late in the life of King David, probably near the end of his reign, certainly some time after the rebellion of Absalom, that occurred a famine in the land; a famine of a very unusual character, three years in succession, year after year (2 Sam. 21:1-15). A failure of crops and fruits for a single year was not remarkable. The next year would usually supply the want. But three con-

tinuous years reduced the people to sore straits. Being accustomed to seek explanations of unusual phenomena in some divine dispensation, they supposed this famine was a visitation from God on account of some misdeeds they did not comprehend. At length "David inquired of the Lord" to find the cause. How he inquired, we are not informed: probably by "Urim and Thummim," which was a divinely-appointed method; but what that process was, we are ignorant concerning. At any rate, "the Lord answered, for Saul, and for his bloody house, because he slew the Gibeonites." And here follows all the history we have of that unfortunate affair.

Learning the cause of the affliction from which the people were suffering, David set himself at once to provide a remedy. And here we are met with apparently a grave inconsistency. He inquired of the Lord as to the cause and learned it. Why did he not inquire of the Lord as to the remedy? But he sent to the heads of the Gibeonites, and asked them what recompense for former wrongs they would require. Now the Gibeonites were a remnant of the Amorites, or, perhaps, of the Hivites, Canaanite tribes disposed to bloody recompense. They replied that they would take no silver or gold as an atonement, but asked that seven men, the sons of Saul, the man who sought their destruction, should be delivered to them, that they might be put to death and hanged up in "Gibeah of Saul." Gibeah was a town not far from Gibeon. It was the birth-place of Saul and the family home of his lifetime, though Jerusalem was the royal residence. It seems strange to us that David could have believed that such a vengeful retaliation as the slaughter of seven princes, sons of the man who committed the crime and did the wrong could have been according to the will of God. David himself was not a man of hard and cruel disposition. Why should the sons bear the guilt of their father, unless indeed they assisted in the execution of his cruelties, and thus were partakers in his guilt? That such may have been the case, is suggested by the reply which David received: "The Lord answered, it is for Saul, and for his bloody house, because he slew the Gibeonites." His "bloody house" seems included in the guilt.

To this demand of the Gibeonites David at once consented, and himself selected the seven princes who should be the victims and meet the demands of retaliatory justice: "Two sons of Rizpah, whom she bare unto Saul," and "the five sons of Michal, the daughter of Saul." Or rather, of Merab instead of Michal. Merab was an elder sister. Michal died childless. Two sons and five grandsons were delivered into the hands of the Gibeonites, "and they hanged them in the hill before the Lord." The Gibeonites may have been proselytes to the Jewish faith. At least, they seem to have performed the cruel deed as a recognition of divine justice, "before the Lord," they "hanged them."

Now comes the part Rizpah had in this sad tragedy. The touching, pathetic part which none but a tender, loving and devoted mother could perform with unutterable heart-aching and heart-breaking in the deep affection of a fond mother for a suffering child she could not save. She took a sackcloth and spread it on a rock, either as a couch on which to rest, or, more likely as a shelter-tent for her protection, and there she took her place and kept guard by night and day, beside the crosses of her dead sons, to protect them from havenous birds by day and beasts of prey at night. A queenly woman though she was, two of these dead princes were

her sons. They may have followed a rash father to evil and an unhappy fate have overtaken them, but still they were her boys, and she would protect their lifeless forms or die with them. Who can measure the breadth or depth of a devout mother's love.

For six long, sad and weary months did Rizpah act the devoted, the self-sacrificing mother in the death-watch under the shadow of the croses on Gibeah—"from the beginning of harvest until water dropped upon them out of heaven." That is, from about the first of April till October, when the early rains began to fall, enduring by day the scorching sun of a tropical climate, and by night the chilling dews; by day, though accustomed to the privacy of a harem, bearing the rude gaze of curious passers-by; by night, instead of quiet and peaceful sleep on curtained couches, under the moonlight and the starlight, nothing to shut out that ghostly vision of the seven gibbets from her eyes and from her heart. Her sufferings were greater than were theirs for whom she suffered. Their agonies were short; death was merciful to them. Rizpah endured a thousand crucifixions before "the water dropped upon them out of heaven." Some have supposed that so soon as this bloody sacrifice was offered up on Gibeah, the Lord accepted the atonement and sent rain at once, making the death-watch brief. This interpretation, however, though merciful to the suffering mother, is not justified by the record, nor by the circumstances of the case. Alas! how many sorrows mothers have to endure because they love their children.

Finally the case of Rizpah was reported to David, and he, either touched with a sense of justice or compassion, or perhaps ashamed to continue such repulsive exhibitions so near the royal capital, directed that the bones of Saul and his son Jonathan, who fell in battle with the Philistines years ago, should be brought from Jabesh-Gilead, and together with the remains of the seven princes hanged on Gibeah, should be buried in the sepulchre of Kish, Saul's father, in Zelah of Benjamin. All this was done as the king had commanded. He could not have done less, with decency, for his royal predecessor and father-in-law, though he had become an enemy. "And after that God was entreated for the land."

There was a tragic romance connected with the other five princes hanged on Gibeah. They were the sons of Saul's eldest daughter Merab (not Michal), who when they were young was given by her father to David for a wife. Later, when Saul became jealous of David, he refused him his daughter and gave her to another. How David could have condemned to torture and death the sons of the girl he had loved and wished for a wife, and to whom he was betrothed, it is useless to inquire. To suppose he did it out of vindictive malice because of her father's injustice and wrong, or to retaliate on her for having become the wife of another man, though evidently against her will, would be to impute to "the sweet singer of Israel" instincts more barbarous than those of the age and the race to which he belonged.

Many a question must remain unanswered, but this vivid picture of a devoted self-sacrificing mother, and the pathetic story of Rizpah's love and suffering will live so long as sacred literature shall endure.

A good woman is a wondrous creature, cleaving to the right and the good in all change: lovely in her youthful comeliness, lovely all her life long in comeliness of heart.—Tennyson.

GOD'S LOVE.

BY REV. J. E. FERRILL.

"For God so loved the world that He gave His only begotten Son; that whosoever believeth on Him should not perish but have everlasting life," is the most sublimely mysterious statement in the Bible. When we think of the majesty of God, compared with the insignificance of the world, the God who is the great first cause of all things, who by His own arbitrary will and by the word of His mouth spread out this vast, illimitable universe, with all of its transcendent splendor and glory, with every intricacy of natural law that holds together its stupendous machinery with its sublime unity of purpose, who sits on His majestic throne, robed in dazzling, heavenly glory, the God whose sovereignty far exceeds our highest conception of sovereignty itself, and whose purity is as high as the loftiest heaven is above the darkest abyss of hell, beyond human ideals of purity itself; is it at all strange that there is a mystery connected with this statement, hidden away somewhere in a remote corner of eternity, that man, when he thinks of the "world" that "God so loved," this world which is but a mere speck on the face of this boundless ocean of the universe of God, this world with its history of blood, carnage, cruelty, falsehood to God and to itself, this world which is a blot and a blur on the name of purity, righteousness, holiness and justice; this world which is stained and besmirched with every conceivable character of sin and crime that is possible to the imagination and ingenuity of man in his darkest state of depravity and wickedness—when these facts are held up side by side, it is impossible for us to reconcile ourselves to the fact that "God so loved the world that He gave His only begotten Son," and yet it is amply substantiated by evidence external, internal and eternal.

The external evidences are seen in every star that glitters in the dome of heaven, every breeze with its load of sweet perfume borne from the sweet-scented flowers to our dilating nostrils in summer time, every aroma-laden zephyr that kisses our fevered cheeks, every flower with their delicate hues, painted by the magic touch of the finger of God, every cool draught of water that cools our parched lips, every sweet sound that greets the ear—these and ten thousand other external evidences.

David strongly portrays the internal evidences in the words: "My soul cries for the living God." "O God, my soul thirsteth for thee." Humanity cleaves to that which blesses, or gives protection in time of danger. I was once on a large ocean steamer and was fearfully tossed on the angry Atlantic which was caused by a terrific storm. A little child in the arms of a nurse became very much frightened and set up a great cry for its "ma-ma." The mother took the child in her arms and it confidently put its face under her cloak and soon became quiet and happy. There is an intuitiveness in the inner man that continually cries out for the "living God."

When time shall cease and eternity shall dawn, the evidences of God's love will be both cumulative and strong, and not only through all time, but through all eternity will the human heart continue to "hunger and thirst after righteousness." Christ said: "And I give unto them eternal life." The life he gives is of such a degree of absolute stability that it lasts to eternity's remotest bounds. In God's "Book of Heaven" is written: "Heaven and earth may pass away, but my word shall not pass."

Dear reader, fellow traveler to God, what have you done and what are you now doing to repay the blessed Father of all our mercies for such love? O, remember how short is life and how little the time allotted to us for serving him.

Ginseng, Ky.

OUR LORD'S SELF-RESTRAINT.

BY W. H. WOODS.

The silences of the Bible have often been remarked upon, and are, indeed, one

of the minor evidences of its superhuman origin. The same inspiration that directed Moses in the beginning directed John also in the end, and is responsible as well for the concealments as for the disclosures which the Scriptures make. John, as we know, and Moses, as we may well suppose, could have told a longer story if it had been permitted.

Nowhere is this reserve of the Bible more noticeable than in the Gospels. We find it here, not only in what the evangelists say, or, rather, what they do not say, about their Lord, but in the eloquent pauses in Christ's own speech as well. This is something more than mere reserve. It is a repression, a self-restraint that marks all our Savior's utterances to his friends and to his enemies alike.

It is seen in the first place in his intercourse with his disciples. There is here an entire absence of the terms of endearment usual in familiar intercourse between friends. Jesus had friends, we know, personal friends in the narrowest sense of the word; and he loved them with exceeding tenderness. Moreover, it is impossible not to believe that his love toward them was far more discriminating, separating, and individualizing, than the love of ordinary men. He loved the Jews more than the Gentiles, the Apostles more than other Jews, the three more than other Apostles, and John more than Peter and James; but not the Jews, nor the Apostles, nor John does Jesus himself anywhere call the "beloved." That title they freely give to each other, and to John pre-eminently, by their Lord's authority; but his own best name for them is friends.

Perhaps there is here for us a lesson of reciprocal duty. Something of the same reserve should characterize our approaches to our Savior. The familiar adjectives of endearment that are often applied to Christ in public prayer have little warrant either in divine or inspired example.

Again, there is in our Lord's speech almost an entire absence of humor. Personally, the writer would be willing to leave out the almost. His public ministry began, and may almost be said to have ended, with a feast; and the consummation of all his work for men is set forth under the image of a wedding supper. Jesus was no kill-joy. Who doubts that it was the smile of his face that won the little children out of their mothers' arms into his own? The world saddened him, not he the world. The final darkness round his cross was, in a sense most true, neither of his own nor his Father's making. It was the shadow of men's sins across the skies, an eclipse of God by his own creatures, even as the moon puts out the sun. God has no shadows.

And yet all this may perfectly consist with the gravity of the Gospel story. Whatever, even of gentle playfulness may have been in the private speech of our Lord, has been repressed, we maintain, in the recorded Word. And in our own more thoughtful moments it is so that we would have the record left. Humanity can lack a laughing Christ. One who can weep for us and with us is still the Redeemer who draws all men to himself.

Finally, there is in our Lord's speech nothing to wound the self-esteem of his hearers. It is not meant that Jesus for an instant tolerated human pride, or allowed to human guilt the qualified approval of his silence. No man ever disclosed the human heart to itself with such utter and terrible faithfulness as did Jesus of Nazareth. But he neither belittled it with ridicule nor stung it into fury with sarcasm. He humbled men, but he did not humiliate them. Even his denunciation of the Pharisees in all its stern severity lacks one element so difficult for mere men to keep out of their rebukes—the element of contempt. There is no effort on his part to make the culprit feel mean as well as guilty. Denounce sin as he does, and faithfully warn men of the certainty of punishment for sinners, he nowhere professes to despise them. This is one of the characteristics that makes approach to Christ easy for men, easier far than approach to any mere man. It was in part, no doubt, this very absence of contempt and scorn, even in his severest rebuke, that brought the outcasts of his time in crowds around

him. Moved as he could be, and was, by a holy indignation at what he saw around him, his anger, unlike ours, did not sting and harden; and it is this, we repeat, that makes it easier to confess to him the greatest sin than it is to acknowledge what is, in comparison, a mere foible, to some other sinner like ourselves.—Interior.

HOW TO PRAY.

BY REV. S. E. WISHARD.

There is a prayer that moves the arm that moves the world. How is it? Can we secure from God, by prayer, the things we need? Can we have answers to prayer which will not only transform our own life, but all life about us? A lady once said to me: "Why can I not get answers to prayer? I have been praying for one particular thing for years, but get no answer. How is it? Why is it?"

Can we pray so that we can secure the things for which we ask? Is prayer only a ceremonial, or is it a power? Said Moody: "I would rather be able to pray like Daniel than preach like Paul."

All Bible teaching, all Christian experience, absolutely declares that God is not only the hearer but the answerer of prayer. In answer to prayer he has saved every resected soul. In answer to prayer he has healed the backsliding of his people in all the ages. He has poured out his Spirit, quickened his people, revived the dying graces of his church. The duty and privilege of his people is to come to him by prayer at all times, in all places, for all things. "Men ought always to pray," said our divine Intercessor, who opened the way for every soul to the mercy-seat.

But how shall we pray? This is the troubled and troublesome question that rises in many hearts and minds. "Oh, that I knew where and how I might find him!" Well there is a way—there is a how. God has very clearly taught us how, if we will listen to his instruction. Several things are very clear.

"We must come to him reverently if we would be heard and answered." Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth, therefore let thy words be few." It is not possible for the human heart to desire a multitude of things earnestly at the same time. Prayer without desire is mockery. Hence "let thy words be few." We are not heard for our much speaking, but for our much believing. Two or three of God's great gifts supply all our spiritual wants. The coming of the Holy Spirit into our lives insures our repentance, our faith, our separation to God, the enlargement of our vision, the empowering of our lives, our enrichment in all the graces.

It is said that Martin Luther prayed many hours every day. And all men who have wrought successfully for God have been men of prayer, men who spent much time in prayer. But they were not men who spent their time in constructing long prayers. They rather pleaded importunately for one or two things. Moses prayed for the honor of God. Elijah's prayer that brought fire from heaven and overthrew the prophets of Baal, was offered in two sentences of half a dozen clauses. (See 1 Kings 18:36, 37. Read it.) He had no doubt done a great deal of praying before, but it was one thing that he had prayed for—the overthrow of idolatry.

Jacob prayed all night, but it was for one thing—a blessing—that God would save him from the anger of Esau. Daniel's prayer that sent Israel out of captivity is not three minutes long, as it is recorded. (Dan. 9.) It was a prayer of two parts, which indeed are one—confession and entreaty. Nehemiah "sat down and wept and mourned certain days, and fasted and prayed before the God of heaven"; but he was praying for just one thing—the restoration of the city, of his father's sepulchers, and of the gates that had been burned with fire. He did not travel all over the universe to find topics to weave into his prayer.

Follow the apostles a little way in their work, and learn how they prayed. Peter and John were arrested for healing the

cripple in the name and by the power of Jesus, and for preaching Jesus to the people. They were imprisoned over night, and on the next day examined, rebuked and threatened. The Sanhedrim "commanded them not to speak at all nor teach in the name of Jesus." When they were released they went to their own company—people generally go to their own company—then went to God in prayer. They prayed for courage—"Grant unto thy servants that with all boldness they may speak thy Word," and that "Wonders may be done in the name of thy holy child Jesus." That is, they asked that God would confound his enemies. The answer came straight, direct, to the point. Their petition was recognized in the "shaking of the place where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." They received just what they had sought.

Paul was a man of prayer. His prayers were specific. He could say with the Psalmist: "One thing have I desired of thee—that will I seek after." And with that great overmastering desire he could say, "This one thing I do." He prayed constantly for his brethren, his own converts, but did not ask many things for them—mainly that they might know the love of Christ and his redeeming power. A few things, but great things, are what the people of God need.

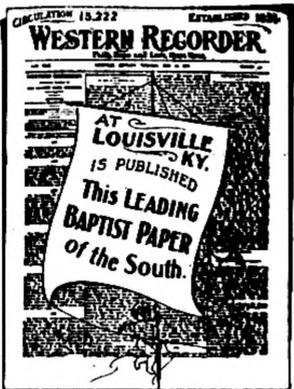
When Paul asked his brethren to pray for him, he narrowed his request down to a few specific things. He wanted courage to open his mouth boldly, that he might make known the mystery of the Gospel for which he was an ambassador in bonds.

His prayers for others reached to those few things, upon which all Christian life is built; and for himself that he "might know him and the power of his resurrection."

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his temple." Communion with God—life in him covers all want.—Herald and Presbyterian.

We bless God for our creation, preservation, and for all the blessings of this life. He has given us a being in which we may enjoy the works of his hand. He gave us the precious things of heaven, the precious fruits brought forth by the sun, and the precious things of the earth, and the chief things of the ancient mountains, and the precious things of the earth, and the fullness thereof, and of the deep that coucheth beneath! It is he that fills the heart with food and gladness. It is he whose providence insures our safety, and in whom we move and have our being. It is he who teacheth us more than the beasts of earth, and maketh us wiser than the fowls of heaven. Indeed, to recount all his blessings would be to write the story of our lives. And so many are the deeds of mercy to men which Jesus; the divine Mediator has done, that if they were written, every one, even the world itself could not contain the books that should be written.—James Silvester.

DR. T. L. OUYLER gives a word to restless preachers, which may be useful: "I never can forget what a fool I was when I longed to get away from the first charge I had because it was a small field and a tough one; and if the Master had let me have my way, I should have missed the first precious and powerful revival in my early ministry. Long years afterward, when I was sorely perplexed about accepting or declining a most attractive call to Chicago, I happened to open a favorite book, and my eye lighted on this text (from the second chapter of Jeremiah): 'Why gaddest thou about to change thy way?' That little text settled the question, and but for it I should probably have never seen yonder Lafayette-Avenue church, or this pleasant study in which I am now writing."



Questions Answered.

BY SENEX.

Did Jesus Christ ever practice or command the laying on of hands in ordination? If so, please give chapter and verse. There is no command either in the Gospels or the Epistles for laying on of hands, though there is every reason to believe there was such a command from the fact that the doctrine of laying on of hands is spoken of in Hebrews. And doctrine means a thing taught, which shows that laying on of hands was among the things taught.

There are also three instances in the New Testament in which men were ordained by the laying on of hands. The Apostles ordained seven deacons in Jerusalem, laying their hands upon them; Paul and Barnabas were ordained in Antioch for the work to which the Holy Spirit had set them apart, and Timothy was ordained by Paul with a presbytery. That the laying on of hands was to be perpetuated, and that the presence of an Apostle was not necessary, is shown by the command to Timothy "to lay hands suddenly in no man."

While the English expression, "to lay hands on," has also a hostile meaning, as in the verse, "When they sought to lay hands on him, they feared the people." But the Greek verb is different one in the cases where violation is intended. Hence the exposition of this passage to mean that Timothy must not suddenly enter into any quarrel or difficulty is entirely erroneous, and is never heard in the pulpit. The Greek clearly shows the command means that Timothy must not ordain men who had not been tested and whom he did not know to be no prices. The penalty for such ordaining bad men is a very severe one, for Timothy is told that by doing he became partaker of their evil deeds. That is, God would hold him accountable for the harm done by wicked preachers whom he had ordained. The laying on of hands seemed the essential feature of ordination, though we cannot doubt that in every instance it was accompanied with prayer. Paul, in referring to Timothy's ordination, speaks only of the laying on of hands. He was not describing the ordination, but only alluding to it. Hence it appears that the laying on of hands was the chief thing, but we have no reason to conclude it was not accompanied with prayer.

In the ordination of the seven deacons we are told the apostles prayed and laid on their hands; at Antioch the presbytery fasted, prayed and laid on hands. Whether the prayer was an essential part of the ordination, or whether they prayed because they in everything by prayer and supplication made known their requests to God, and prayer was regularly a part of all their meetings, no one can say positively.

Taking all these Scriptures together, it appears that the laying on of hands was a teaching in the apostles, and an important part of the teaching, as it may gather from the things with which it is associated. "Of the doctrines of baptisms, and of laying on of hands, and of the resurrection of the dead and of eternal judgment;" that it was an essential thing in ordination, and was to be perpetuated in each church.

"Where do the presbytery get their power of ordination?" From the churches, of course. The church chooses the presbytery to examine the candidate, the presbytery reports to the church as to the result of the examination, and the church votes upon the case and orders the presbytery to ordain.

"Is a church an independent body, and if so, why can she not ordain her own officers?" The church ought to have more than one ordained officer; she ought to have a pastor and at least two deacons. The church can, if she chooses, appoint the pastor and deacons a presbytery, for she is an entirely independent body. But it is the Baptist custom, and a most sensible one, to call in her sister churches on such occasions.

pend, of course, upon the definition of landmarkism. The word is used to cover a wide field in some cases. It is identical with the immemorial Baptist principles that churches are composed of baptized persons, and that only the immersion of believers is baptism. The first we hold in common with all denominations and sects and people calling themselves Christians in all ages, except a few innovations among Baptists and perhaps the Unitarians. The second is the distinctive Baptist tenet.

When these principles are called landmarkism, there is no consistent ground between it and not only open communion, but "open churches," that is, churches which receive sprinkled members and those who have never been either immersed, sprinkled or poured. I have never understood why such churches call themselves Baptist, though one is tempted to judge the motives of such as worship in buildings whose deeds require that the church shall be Baptist.

It has been a long time since I saw Fendleton's Old Landmark Resert, from which landmarkism took its name. As well as I remember the "Old Landmark" was that Baptists should not invite Pedobaptist ministers into their pulpits, and that this is the distinctive doctrine of Baptists and those who have never held it in common with the overwhelming majority of Baptists who do not call themselves Landmarkers.

With this definition of landmarkism there is consistent standing ground between it and open communion. Baptists who invite Pedobaptist ministers to preach in their pulpits, take the ground that there is nothing sacred about the pulpit, that it is right to ask any regenerated man who they think can edify the saints to speak to them, and that by such invitation they do not endorse the men's baptism, and therefore, of course, do not endorse their church-membership or their ordination. Was it not Dr. Broadus who said to his students that if a Pedobaptist minister would understand that his being invited to preach to Baptists meant endorsing his baptism, he ought not to be invited to preach? Some such thing has been quoted in the papers and credited to him, and those who take this ground are right or wrong, is a debatable question, and one which has been debated extensively. But it is ground on which men can stand without being required by consistency to accept open communion.

THE SECRET OF CHURCH GROWTH.

BY DANIEL H. MARTIN, D.D.

There is really no secret about it. It is the simple process which Jesus and the apostles employed, and which has never been improved upon for increasing the membership of a church.

Somehow most churches have come to think that machinery can take the place of men in keeping the membership of a church in a state of healthy and vigorous growth.

They have reduced to a science the art of standing at a distance and beckoning to people to come to church and be saved. They have bid Zion arise and put on her beautiful garments, they have hired the borders thereof with reading rooms, smoking rooms, gymnasiums. They have injected a bit of theater into the service, and a dash of opera into the music, and then on Sunday morning the preacher has puzzled his brain with the old-time question, "Why is the house of God forsaken?"

The year book of the Presbyterian church shows us that there are more than five hundred churches which did not have a single accession to their membership during the past twelve months. In New York State one church in every seven of that denomination reports no additions for the year. The Congregational have 5,500 churches in the United States, and according to their year book more than 1,400 of those churches report not a single convert for the year's work.

I am sorry to say that in our own denomination there are many churches that show a like sorrowful report. What is the trouble? Is it not due to the fact that ministers and members are trusting to machinery instead of men to do the work of soul-saving? The problem, "How to reach the masses" was never discussed by Jesus, or the apostles, but it was solved. Jesus did not hire any substitutes to do His work.

The church never called conventions to discuss the problem of reaching the masses. To their mind there was no problem about a straight line. They reached the masses by reaching the units which make up the lump. Neither Jesus nor the apostles ever tried to save men in regiments. A good many Christians seem to feel that their efforts are a failure if they cannot at once reach the truth. But the mightiest truths Jesus ever announced were spoken, on each occasion, to an audience of one. The marvelous doctrine of the new birth to Nicodemus; the all-important declaration of the resurrection to Martha; the glorious truth of his Messiahship to the woman of Samaria. The disciples were on the same plan. Andrew went straight after Peter; Peter talked directly to Cornelius; Philip turned the Ethiopian's chariot into an inquiry room; Aquila and Priscilla made up a Bible class of one scholar, Apollos; and Dorcas was content to be a whole serving society in herself.

To-day there is spiritual stagnation in many churches, due simply to the fact that these churches have abandoned the apostolic method. They are trying to do by proxy what the apostles did by proximity; trying to make the

purpose do the work of person. Never in all its history was the church so palatial in architecture, so rainbow-hued in beauty as a spectacle, so full of mechanical minutiae, or bringing non-churchgoers in touch with the Gospel, if they can be touched in that way. The wigwags and pulleys and ropes were never so numerous and so well adjusted in the make-up of church machinery. Everything that human ingenuity can devise has been put in operation to substitute personal and individual appeal. The minister invents sermon series, and prints his topics in the daily newspaper. He has devised pleasant Sunday afternoons, and happy Sunday evenings, and hilarious Monday nights. He has clouded the air with flowers, and rained postal cards into every home, telling of stereopticon lectures, cantatas and various midway plausance devices; and the Recording Angel alone knows how much lobster salad and ice cream has been consumed to create sympathy in the breasts of non-churchgoers, for the church. And yet how few the results have been for all this expenditure of effort.

If we turn back to that old-fashioned book called the "Acts of the Apostles," we discover none of these methods in vogue. We read "the disciples continued steadfastly in prayer and fellowship, and with gladness they praised God and finding favor with all the people. And the Lord added to the church daily, such as were being saved." In short, prayer and personal work did the business. That method will never be outgrown, and the church whose minister will follow up his sermon by personal visits to the unconverted, urging them to decision; and the members of the church, who will feel their own responsibility toward the unchurched classes, will find the roll of membership increasing, just as the early church did.

The low degree of spiritual interest in many of our churches is the direct result of the lack of proper instruction on the part of us who are ministers. We have got the people to thinking that the center of power in soul-saving is the pulpit, instead of the pew. So that nowadays we hear the pew complaining that the pulpit has lost its power, as the rack of power has been taken from the pulpit to the churches. But the pulpit never had any power to lose. "Not by might, nor by power, but by my spirit, saith the Lord." It was to the spirit-filled laity that Jesus gave his commission. The seventy that Jesus sent out on a soul-saving crusade were laymen. They followed up the same instructions as the twelve disciples did, who were also laymen. They were to enter into a house, and to say to those therein, "The kingdom of heaven is at hand." It was to be personal work.

But alas, to-day we find the vast majority of church-members taking no more active interest in the business of the church than they do in the management of the railway system on which they ride to business, or in some concert for which they have bought a ticket. Many church-members feel that their obligation ends with the payment of pew rent. They are content to sit in the church as life-boats, are making no effort to throw out any life-lines to those who are perishing. They do not realize that the badge of discipleship is soul-saving; that an idle Christian is a misnomer; that a church justifies its existence only by its living witness, not by its Gothic towers; and that the church which has a name to live, is really dead except it be a life-saving station, whose every member is in the salvage corps.—Christian Intelligencer.

ACCESS TO CHRIST.

All Christ's subjects enjoy the right of access to him. We may enter his throne-room at all times and hold fellowship with our Prince. In ancient days kings sat in the city gates, and subjects were permitted to state their grievances and present petitions. This is impossible to-day; if people are to enjoy access to their King, they must enter upon Jesus the affairs of a universe hang, his meanness subject may lift the veil, and reverently entering the presence chamber, stand face to face with God. Nor only is it blessedly true that "where two or three are gathered together in my name, there am I in the midst of them," but the individual, the solitary man with a beating heart or sin-stained soul may silently creep to his feet and tell his sorrows to his Lord. He permits us not only to enter his presence, but to remain there. It is our privilege to abide "under his shadow," to dwell in the secret of his pavilion. We may hear his literary, we become his lords-in-waiting, and share the honor of being courtiers to the King. Men who dwell in courts insensibly adopt courtly manners and polished language; there is an indescribable grace and charm about them not perceived in other men. Those who abide with Christ must become unworshipful. They are like the Lord, breathing his Spirit, catching the very accents of his voice, learning to imitate his deeds, and carrying ever with them an unmistakable fragrance, the very atmosphere of heaven.—E. G. Gange.

The man who observes himself and his ways through life hath little to do in examining them when he comes to die. It is a piece of strange folly that we defer the whole or a great part of our day's work to the twilight of the evening, and are so cruel to ourselves as to postpone the great loss of life for a few hours or days, and for a pained, sickly body. He who makes it his daily work to observe his ways is not astonished when that day comes which long before was familiar to him every day.—Archbishop Leighton.

LITERARY.

All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

BOOKS.

THE DOMESTIC BLUNDERS OF WOMEN. By a Mere Man. New York: Funk & Wagnalls Company. \$1.00.

In the book "A Mere Man" sets forth, among other "blunders of women," "Women's Ignorance of the Value of Money," "The Management of Servants," "The Mistakes of the Missus," "The Management of Children," "Misuse of Kitchen Utensils," "The Love of Dirt," "The Purchase of a Chop," "The Waste of Food," "Feeding of Children," "The Folly of Flowers and Fris-a-brac," and last, but not least, "Things in General."

This book is most entertaining. It has provoked much discussion, and no part of it is more interesting reading than the answers and the criticisms which the author publishes. There is too much truth in much which is says. For example, he calls attention to the fact that girls are not taught to understand how to judge meat and vegetables, &c. We had never thought before of the daily need they have of such knowledge, and hope the great circulation which this book will have, will cause many mothers to train their daughters in the buying of housekeeping necessities.

THE STORY OF ROBERT RAIKES FOR THE YOUNG. By J. Henry Harris, author of "Robert Raikes: the Man and his Work." With a prefatory note to the Authorized American Edition, by Edwin W. Rice, D.D. 12mo, cloth, pp. 112. The Union Press: Philadelphia, 1122 Chestnut Street. Price, 50c.

Ten millions of Sunday-school people ought to know of the man who originated the modern Sunday-school movement, a hundred and twenty years ago. This book tells the story so charmingly that one will wish to read it without pause, and so briefly that it can be finished at a sitting. An interesting personality was Robert Raikes. Belonging to a well-to-do family, he dressed well, lived well, and did well in his business. He was a man of noble manners, excited envy, which vented itself in ridicule and slander. His love for neglected humanity was his chief offence in the eyes of those who would do nothing to help. His first Sunday-school was started in "Sooty Alley." There he began his studies in child life, which he called "notizing in human nature." Taking his "ragged robins" to church service, the little ones clustered around him as though he had "loaves and fishes to distribute." Enemies of his work said, "There goes Bobby Wild Goose and his ragged regiment." Mr. Raikes died April 5, 1811, at the age of seventy-five. His statue was erected on the Thames embankment in 1850, at the great centenary celebration of the founding of Sunday-schools. Although much has been written concerning Mr. Raikes, we know of no book so readable as "The Story of Robert Raikes for the Young."

TWENTIETH CENTURY KNIGHTHOOD. By Louis Albert Banks, D.D. 12mo, cloth. New York and London: Funk & Wagnalls Co. Price, 75c.

"Chivalry has been a word to conjure with for some hundreds of years," says Louis Albert Banks, D.D. "It signifies a new volume of talks to young people. Then it is striking, and at the same time practical, he proceeds to derive high ideals for present-day character from the noblest features of ancient knightood. The titles of some of the talks will suggest the scope and practical helpfulness of the book: "The Courage of Christian Knightood," "The Simplicity of the True Knight," "The Beauty of Knightly Generosity," "The Loyalty of a Noble Soul," "The White Life of Pure Manhood," "The Knightly Reverence of Lofly Character," "Truth and Honor his Spurs of Knightood," "Compassion the Glory of the Bible," "Hardihood the Safeguard of Virtue," "Temperance the Flower of Modern Knightood."

MAGAZINES.

Among the timely articles in *The Century* for May is an essay by Amner de Gericie entitled "Popular Illusions About Trusts." The writer contends that the popular welfare is increased by trusts; also that such aggregations of productive capital are usually short-lived. "The only people who have reason to fear trusts," he says, "are those who trust them." An editorial in *The Real Danger of Trusts* sets forth wherein they are a menace to the independence of the individual and the state. The sense of humor that gave piquancy to Richard Whiteing's story of social contrasts, "No. 5, John Street," is conspicuous in his treatment of "Paristan Pastimes" this month. "Significant Ignorance of the Bible," records, entertainingly the results of certain attempts by the author, President Thwing of Western Reserve University, to determine to what extent the Bible has ceased to be a book familiar to the average collegian of either sex. There are many other interesting articles.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 13.

THE LORD AT THE PHARISEE'S HOUSE.

Luke 7:36-50.

MORRIS TEXT—"Thy faith hath saved thee."—Luke 7:50.

"And one of the Pharisees desired him that he would eat with him."—The Pharisees had not yet completely broken into open antagonism to the Lord. This Simon was interested in him and desired to hear more of his teaching. But although he invited the Lord to a feast, the reception he accorded his guest shows the hesitancy in his own mind in regard to honoring him.

"And behold, a woman which was in the city which was a sinner."—Nothing is said of this woman by the other evangelists. It is wronging Mary Magdalene and Mary of Bethany greatly to confound them with this sinner. Mary of Bethany also anointed our Lord's feet and wiped them with the hair of her head in gratitude for the resurrection of her brother, and she did it at a feast in the house of a man named Simon. But Simon was a very common name among the Jews. But Mary's anointing was in Bethany, and this in Galilee, a year and a half before.

"When she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment."—Strangers are in the habit of entering the Oriental houses during the meals to see the guests and hear them converse. There were benches on the sides of the room where they were welcome to sit. The Greek word translated "brought" indicates that the alabaster box of ointment had been given to the woman. The perfume which was put up in the alabaster flasks was very costly as a usual thing.

"And stood at his feet behind him weeping."—Our Lord was reclining, which was the position at meals, and she could easily reach his feet. "And began to wash his feet with her tears."—To wet them. She did not intend to wash them, but, leaning over the feet, her fast flowing tears fell on them. On entering the house the sandals were removed and the feet left bare. "And to wipe them with the hairs of her head."—She had no towel to wipe off the tears, and therefore took down her hair. It was a disgraceful thing for a woman to be seen in public with her hair down, but she did not think of herself, but only of removing the tears from the Master's feet. "And kissed his feet and anointed them with the ointment."—Kissing the feet was a token of deep reverence and entire submission, and was often done by inferiors to those above them who had conferred on them great favors.

Verse 30.—The Pharisee shows in his thoughts the same feeling of doubt which he had shown in inviting the Nazarene carpenter to his table and yet neglecting to show him the ordinary courtesies. He was inclined to think the Lord might be the Messiah, but now decides that he is not even a prophet. If he were he would know that this woman, who was touching his feet, was a sinner, whose touch was unclean accord-

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ing to the traditions of the Pharisees.

Our Lord proved to Simon that he was a prophet by reading his thoughts and answering them. "There was a certain creditor which had two debtors; the one owed five hundred pence and the other fifty."—The woman plead guilty to enormous offenses. The Pharisee would have admitted only that he had neglected a few minor points of the law. The Lord speaks of them as Simon thought of them; in reality every sinner owes a debt to God beyond the power of the whole race to pay.

"And when they had nothing to pay, he frankly forgave them both."—No sinner has anything to pay to God to redeem himself from the hell to which he is justly condemned. It is only when in penitence they acknowledge that they are helpless that God forgives. "Frankly" means freely, without any payment. "Which of them will love him most?"

"Simon answered and said, I suppose that he to whom he forgave most."—We can well suppose that Simon had begun to see the application of the parable, and therefore answered reluctantly. "Thou hast rightly judged."—And turning to the woman, he shows the difference in the treatment he had received from the Pharisee and the sinner. It is well to note that the Lord here identifies himself with God to whom the debts were due in a way which would have been most blasphemous had he been only a man.

The contrast was striking. Only sandals were worn, and these were taken off at the door and the feet were washed. Simon had not done this; the woman had washed his feet with her tears. It was customary to salute a guest with a kiss; the woman had kissed his feet. Honored guests were anointed with oil which Simon had withheld; the woman had anointed his feet with costly ointment. Above all, it was discourteous in Simon to have failed thus in his treatment of a guest. "Wherefore I say unto thee, that her sins, which are many, are forgiven, for she loved much."—Here again the Lord identifies himself with God. The sins were not forgiven because of the love, but the love proved the forgiveness. "But to whom little is forgiven, the same loveth little."—The sinner who thinks he has not been very guilty will not love much. This is a text on which many sermons are much needed in these days. There is too little deep conviction of sin. Only men who feel they were great sinners saved by great grace will love God and serve him as they ought. A sense of the awful sinfulness of sin is deeply the great need of the times.

"And he said unto her, Thy sins are and forgiven."—Those who sat with him at the table were amazed at this. "Who is this that forgiveth sins?"—There were but two answers to this question, either it was God incarnate who alone can forgive sins, or the

greatest blasphemer the world has ever known.

"Thy faith hath saved thee; go in peace."—It was faith, not love, that saved her; the great love showed the existence of great penitence and true faith. The peace was peace with God, faith that for the Lord's sake her sins were forgiven her.

THE CENTURY QUESTION.

If our brethren of the old Philadelphia Baptist Association had any disputation concerning the beginning of the nineteenth century, their records make no mention of it. They appear to have accepted unanimously the beginning of the year 1801 as the beginning of the nineteenth century.

In their Circular Letter appended to the minutes of 1801, I find this statement: "We have entered upon a new century, and while it is yet the morning of it let us take a view of some of the works of God in the last."

I am tempted to quote from the letter a short paragraph evincing the pleasure with which they looked back upon the past: "Ninety-four years have rolled on since the first meeting of this association, the first in America, and then composed of only five churches; but, viewing the present state of our connexion in this country, we perceive it to be as the thousands of Israel, embracing numerous associations, composed of at least 1,200 churches, including more than 100,000 members."

I hope to be allowed to make one more quotation, showing how happily and hopefully our brethren looked forward to the future:

"In comparing our happy circumstances with those of our brethren in past ages, or at present in other countries, we view ourselves as surrounded with calls to adore the divine sovereignty that has brought us into existence now, rather than 400 years ago, and here rather than in Europe. And although we pretend not to know with cer-

HAPPY LITTLE GIRL.

Her Father Learned How to Treat Her.

"While drinking coffee, I visited a celebrated physician who told me that my severe headaches, languid feelings and inability to work were caused by the blood being very thick and sluggish, from the use of coffee. Since leaving off coffee and using Postum Cereal Food Coffee, I have recovered my energy, am able to work hard and feel brighter and happier in every way."

"My wife also uses Postum Food Coffee, without any disagreeable after effect. She feels strengthened and invigorated with the Postum, while on the contrary, coffee made her weak and nervous. We also give it to the little girl every morning, and it would be a hard matter to find another child as bright and healthy and happy as she is. We are great believers in Postum." E. A. Beckwith, E. Pembroke, N. Y.

tainty when 'the earth shall be full of the knowledge of the Lord,' yet the events of divine providence within the last twenty-five or thirty years are incentives to adore the 'Head over all things to the church,' that he, ever mindful of his purpose, is at least beginning to bring about predicted events in ways declarative of his wisdom and care, securing the glory to himself by using unexpected means.

"How safe is his church in his hand! How immovable when, unconnected with national governments, she rests alone on him as her firm foundation!"

Heaven grant that those of us who shall be permitted to see the beginning of the new century may have a retrospect and prospect equally pleasing and hopeful! JOHN T. ALBRIGHTON. Calypso, N. C.

GUARD THE HOME.

The church has made a condensed summary of its foes in the form of a trinity—the world, the flesh, the devil. The world stands in the front as being the chief, and the channels through which the others war against the church. The devil would make a poor out of tempting and ruining men if he did not have the world with all its amazing seductions to operate through. And the lusts of the flesh would die from inanition if they did not have the world to feed on. The world has myriad forms in which it presents itself, but it changes these forms and hues with the chameleon's facility. The world affects all classes. It has a lure for every one. The bait is fitted to the taste—the condition. The world engages the old, and holds them with a mighty hold to the very jaws of death. The young are ensnared by the world's guileful charms. One powerful agency through which it works on the young is by what it terms good society. To live out of society is to be like a hermit-martyr. Young people naturally love society, they flock together, and in this association they find their life. The world has exercised its williest and most alluring ways to make society fascinating, and to impregnate it with all deadly influences. Our children are surrounded with this atmosphere, which the world has so heavily charged, from their earliest years. The distinguished Presbyterian preacher, the late Dr. James Alexander, as he grew older and more spiritual, and had more of experience and observation on the ruinous nature of worldly conformity, and saw more of society, he became alarmed at the magnitude of the evil, and puts himself on the record as follows: "As I grow older as a parent my views are fast changing as to the degree of conformity to the world which we should allow our children. I am horrorstruck to count up the profligate children of pious persons, and even of ministers. The door at which these influences enter which countervail parental instruction and example, I am persuaded, is yielding to the

ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind, but determined opposition to the fashions of the world, breasting the waves, like the Eddystone light-house. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross bearing of which the New Testament talks. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

This is no pleasant condition of things. Our religion does not seem to reach the foundation of things. It plays around the surface or mingles gaily with a thousand worldly combinations; and while we are going through with our religious entertainments, and are like children gratified with the show of things, the world has possession of church and home, of sanctuary and altar, of pulpit and pew, of business and society.

Religious homes are the only remedy for this state of things—homes where God really rules, where loyalty to him is law; homes hedged by most thorough and prayerful religious training, buttressed by the gentlest, yet firmest, religious discipline; homes filled with the perpetual odor of the evening and morning incense; homes radiant with the brightness of a glad experience of an indwelling Christ; homes where order and law are found, but where parental example is more potent in its brightness and strength than either law or order; homes where religion is the chief duty, the chief excitement, and the chief joy; homes which make conscience and business of being religious; homes out of which our daughters shall come "as corner stones polished after the similitude of a palace," and in which our sons shall be like plants grown up in their youth, and shall come forth rejoicing as a strong man to run a race, and shall speak with the enemy in the gates.—Christian Advocate.

ECZEMA, ITCHING HUMORS, PIMPLES—CURED BY B. B. B.

Bottle Free to Sufferers. Does your Skin Itch and Burn? Distressing Eruptions on the Skin so you feel ashamed to show your face? Sores and Hoosies form on the Skin, Hair or Scalp? Have you Eczema? Skin Bore and Cracked? Itch form on the Skin? Prickling Pain in the Skin? Boils? Pimples? Bone Pain? Swollen Joints? Falling Hair? All Run Down? Skin Itch? Old Sores? Eating Sores? Ulcers? All these are symptoms of Eczema and Impurities and Poisons in the Blood. Take B. B. B. (Botanic Blood Balm) which makes the blood pure and rich. B. B. B. will cure the sores to heal, itching of eczema to stop forever, the skin to become clear and the breath sweet. B. B. B. is just the remedy you have been looking for. Thoroughly tested for 23 years. Give it a trial. For sale by druggists at 25¢ per large bottle. Write for it. Address: B. B. B. Complete directions with each bottle. No sufferers may feel it a trial bottle given away. Write for it. Address: B. B. B., 411 S. Forsyth St., Atlanta, Ga. Describe your trouble and free personal medical advice given.

Through Pullman Sleepers—Memphis to Hot Springs.

The Iron Mountain Route, to accommodate delegates to the Southern Baptist Convention, Hot Springs, May 10th to 17th, will operate special through service Memphis to Hot Springs—very early breakfast from May 10th to 11th inclusive. Sleeper will leave Memphis 5:00 p. m., arrive at Hot Springs, Ark., at Hot Springs—very early breakfast hour. The Iron Mountain Route is the most reliable. For reservation of berth, advice of telegraph messages, etc., apply to T. A. Iron Mountain Route, Memphis, Tenn.

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The Union Pacific Railroad will make one fare, plus 25¢, or 50¢, for the round-trip from Denver to Hot Springs, Colorado Springs and Pueblo on May 15th and 16th, June 6th and 9th. For particulars address J. P. Aglar, Gen'l. Agent, St. Louis, Mo.

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GEORGIA CONVENTION NOTES.

I closed my report of our great Convention by mentioning the presence of Dr. Kerfoot, erstwhile the peerless professor of Systematic Theology in the Southern Baptist Theological Seminary, but now the Corresponding Secretary of the Home Mission Board, located in Atlanta. By this arrangement Dr. Kerfoot becomes and is a member of our Convention. How helpful he was to us all! At once a giant and a child; a lion and a lamb, the greatest and the least among us. Under his magic touch in the Seminary Boyce's "skeleton" theology, strong and sinewy, took on flesh and form, and was clothed with radiant beauty. How I loved to "study" abstract with Kerfoot's concrete, God bless him! I feel that our Southern ministry have suffered irreparably in his removal from the Seminary.

VISITORS.

They will come to see us—princes and beggars—most of them princely beggars. Willingham pleading for enlargement of ideas and contributions to the one great object of church organization—missions. He never pleads in vain before a Georgia audience. First, he is the Lord's; secondly, he belongs to us, and finally, we belong to God, and are subject to his call.

Dr. Pitt, of the *Religious Herald*, was present. His speech was unique, so is his paper. I think he said that they of Virginia did not believe in fighting. In other words, they were a law-abiding, peaceable people. Dr. McConnell said that there had not been a heresy trial in Virginia since Baptists were imprisoned over a century ago. I wonder if it is because it is impossible to get a jury not related to the accused. I am sure there were heresy trials in the days of the apostles. But they were not readers of the *Religious Herald*, and know no better than to "con-tend earnestly for the faith." McConnell is all right, of course, and was not giving his views, but simply stating the facts in Virginia.

Dr. Harvey, the irreproachable, followed Dr. Pitt, and spoke for the Recorder. He said they were not altogether at peace in Kentucky, but were not hunting for war. But when ever the Lord's cause was attacked the Recorder was not afraid nor ashamed to stand for the truth. We all know the stated facts. Dr. Eaton's name is the synonym for orthodoxy, loyalty and devotion. While selected for the chief martyr by the Romanized papers, secular and religious, he still lives and refuses to count him-

self a martyr. The Baptists of the South will never forget his heroism and faithfulness, while the makers of silver shrines were rushing upon him in fury, crying "great is Diana of the Ephesians."

Dr. J. N. Prestridge, of the *Argus*, made a happy speech. He is a loving soul and makes friends everywhere.

Of course Dr. Frost was with us. But he brought sunshine and smiles. He ought to live in Georgia. We all love him, and his work—our work.

GREAT MEN OF THE CONVENTION.

To name the great men of the Convention would be simply to furnish a list of the messengers. But a few who are peculiarly great yet modest as maidens ought to be known by your readers.

We mentioned Drs. Landrum, Northen, J. C. C. Black, J. H. Hall, W. H. Smith and E. J. Smith last week. But none can surpass in all the elements of power some of our country and village pastors who do not create sensations like some city preachers, but mold character and preach Christ to people who know a sermon when they hear it, such are Dr. J. H. Kilpatrick, of White Plains, and T. J. Holmes, of Tenville; great in the faith, great in the pulpit and great in the hearts of the brethren. But none of the giants excel Dr. B. M. Cal-loway, of Washington, Ga., President of the Board of Trustees of Mercer University, and fitted to be President of the United States. He believes in heresy trials, provided the heretic doesn't resign the office of trust committed to him by the people. I am happy to say most of our great men do this, and save a great deal of moans and groans and martyr fires and smoke and ashes. Prof. Moseley did not wait to resign his chair in Mercer University until he became a heretic, but feeling that he might be led to believe in Christian (?) Science (?), in-formed the Trustees, and placed his resignation in their hands. Folks say he is a scholar and gentleman, and I verily believe it. He will retire with the respect and confidence of all honest men, and leave the institution enthroned in the hearts of our people. He does not feel that he is a martyr, as no one denies to him the right to be a discoverer, and believe what he believes. Neither is he a persecutor, for he knows other folks have the right to believe some things and maintain them. I have no claim upon the Pedo-baptists, because I do not believe and preach their doctrines, and when I cease to believe and preach Baptist doctrine my claim upon the Baptists for support will cease. Is this a new discovery?

One of the noted orthodox preachers of the Convention is the Rev. S. R. O. Adame, bishop of the First church, Newman. He is to preach the next Convention sermon, and we all expect a great feast. He loves the Gospel so that while others are preaching it, he mirrors it in his face, and greets it with tears of joy and soulful amen! He is a constant reader of the Recorder, and contends for the faith.

The *Index* is hopeful, young and vigorous. Several new features have been added that are greatly appreciated. It is now truly a Baptist newspaper. Bro. Bell knows how to edit and manage. He is conservative and yet progressive. I wish every Baptist family in Georgia could read

the *Index*. Bro. B. J. W. Graham is the field editor, and he writes well and works rapidly. Graham is a Saul in Israel, but is also broad, and doesn't depend on David to slay Goliath.

I must rest again from my delightful task till another week. However, I want to urge the Kentucky churches to send their pastors to the Southern Baptist Convention in Hot Springs. I am going. My church, Cochran, sends me—they needed a rest.

God bless you all, my once fellow-laborers in Kentucky—Though sundered far, by faith we meet. Around one common mercy seat.

J. HOWARD CARPENTER.

THE SILENCE OF GOD.

An old proverb has it, "God comes to us without sound of bell," and in every realm to which we may turn we find the Divine stillness, the silence that marks all God's work.

Go, first, to nature. What power of nature is more potent than dew? Yet, how silently it falls, and how quietly it refreshes! If we consider the light, what impresses us more than its stillness? No trumpet sounds when the sun goes forth to run his race, and one of the most thrilling sights is the solemn silence of the midnight sky. Listen as you will, not a sound is to be heard from the worlds above us; but the stillness is eloquent, for "the heavens declare the glory of God." Most of the powers of nature are marked by this silence. Noiselessly the grass grows, the flower blooms, the grain ripens, the tree spreads. Solomon's temple was built without sound of hammer or ax; God's temple of nature is filled more silently still.

In Providence, too, the stillness of God is marked. When Mary and Martha sent to tell Christ of the sickness of Lazarus, one word from the Master would have hushed their hearts to rest. But he did not speak it. On the contrary, Christ stayed two days where he was, and kept

COULDN'T KEEP IT.

Kept it hid from the children.

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them ignorant of his intention. All who look at life seriously know what this means. In times of loneliness and agony we look with an appealing prayer to Christ, and he says nothing. The number of unanswered questions is great. One word would clear these perplexities, but he does not speak it.

Nothing, perhaps, tries faith so often as God's silence. It is often all but intolerable. Some years ago an only son went to a foreign land. He lived a wild, reckless, Godless life. A telegram has just come, saying that he has died of the plague. That is all. Had he repented? Did he die in the Lord? His mother will hear no more till the eternal shore is reached. One word from God would clear it up, but it is not spoken; and now she never names her grief, though it still lies like a weight of lead on her heart. And so in life's pilgrimage we constantly long for a voice, to clear up the mysteries; but it comes not, and no light will break on our sorrow until we pass the tomb.

Who can read the Bible without being conscious of our heavenly Father's silence? He is quiet where men would speak, just as he is often still when men would act. During Christ's life on earth, he spoke freely. And yet, was not his silence more marvelous than his speech? It is helpful to remember that the stillness of God may be itself a revelation. There is a revelation of Divine silence—"If it were not so, I would have told you."

The same stillness marks God's way of dealing with the soul. The most important work is done without a sound. Conviction takes place noiselessly. The Spirit of God speaks in whispers, so gently often, that many whom he has renewed cannot tell the hour when he brought them to God. The great springs of our action, faith and love, are silent. And growth is as still in the life of a soul as it is in the life of a tree.

The voice of Jesus was gentle and still. His life was one of quiet greatness. And those who would work as the Master worked, must learn that the stillness of God is always plainly perceived "in the growth of his Kingdom." In Divine worship, whatever savours of self-laudation, puffing, advertising, is to be earnestly shunned. The increasing tendency, in Christian work, to appeal to what is sensational, is to be deplored. It would be a healthier sign of religious life if followers of the Nazarene were more anxious in this score. The earthquake, in Elijah's day, made the sensation, but it was the "still, small voice" that did the work. The spirit of bustle and fuss, of froth and noise, is to ever be avoided, and that which is to be sought is the self-retiring spirit of the Spirit of God himself. Oh, that we may increasingly trust to silent, personal influence, to the power of the still, small voice, to the noiseless work of faith and love, in all our efforts for the extension of the Redeemer's Kingdom among men!—Baptist Times.

He said this knowing that their spiritual natures would develop and grow in His bodily absence. A young girl whose mother left her for heaven grew at once not only more spiritual in her own nature, but very desirous to carry out in every way her mother's will. She said, "My mother influences me more now than ever before, and she is more truly my friend and companion than ever before."—Exchange.

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LOYALTY TO TRUTH.

Every Christian is under the strongest obligation to be steadfastly loyal to God's truth. At the same time each one is to express such loyalty in a spirit which is manifestly in agreement with the Spirit of Christ. These two things must ever go together if one would claim the approval and blessing of Christ. There are those, however, who, although loyal to the truth, as they conceive it, exhibit a spirit which is so greatly at variance with the temper and tone of Christ as to render void much of their efforts to be loyal to Gospel truth. One may be convinced that these people hold right views of truth, yet the spirit which they manifest is so bitter, so dogmatic, so domineering, so repellent, that one is driven away from accepting, at their hands, the truth which they present. It may be said that one ought to accept the truth, even though it come to him by the hands of such as are governed by the spirit which I have described; but whether one ought to do so or not is a question by itself; it is true, nevertheless, that the most of people will not accept truth when presented in such a spirit, and I do not think that Christ blames them for not accepting it. Christ himself never flung rasping epithets at those who were slow in receiving his truth. He did not make provoking flings at those who did not agree with him. I know that a few editors of religious papers justify their use of caustic language when referring to those who do not agree with them by quoting some words which Christ uttered to Pharisees and hypocrites, but this is no justification at all. Christ sharply condemned false professors of religion, which they richly deserved; but he never used caustic language against those who differed from him in a general way. He knew that he could not win people to the love of the truth by calling them contemptible names, nor by accusing their motives. The sweetness and gentleness of his spirit always accompanied his strenuous loyalty to the truth. And this is why he won so many obdurate hearts to his cause.

This, too, was one of the great secrets of Paul's success. He never indulged in petty flings at his opposers. He was too wise and too manly to do such a thing. And yet who was ever more loyal to Christ's truth than he was? He won men, not by accusing them of their meanness, not by sarcastic insinuations, but by a loving, tender and happy presentation of a gracious Gospel. His example is the one to be followed by all preachers, as well as editors of religious papers.

C. H. WETHERS.

TIME MIS-SPENT.

There is no remedy for time mis-spent.
Nor healing for the waste of idleness.
Whose very languor is a punishment
Heavier than active souls can feel
or guess.
O hours of idleness and discontent.
Not now to be redeemed! Ye sting
not less
Because I know this span of life was
lent
For lofty duties, not for selfishness.
Not to be whirled away in endless
dreams.
But to improve ourselves and serve
mankind.
Life and its choicest faculties are
given.
Man should be ever better than he
seems;
And shape his acts and discipline his
mind.
To walk adoring earth with hope
of Heaven.
—Sir Aubrey De Vere.

OUR PULPIT.

THE TURNING POINT.

BY O. H. SPURGEON.

"And he arose, and came to his father."—Luke 15:20.

We shall begin by noticing that here is action—"He arose, and came to his father." He had already been in a state of thoughtfulness; he had come to himself, but now he was to go further, and come to his father. He had considered the past, and weighed it up, and seen the holiness of the world's pleasures; he had seen his condition in reference to his father, and his prospects if he remained in the far-off country; he had thought upon what he ought to do, and what would be the probable result of such a course; but now he passed beyond the dreaminess of thought into matter-of-fact acting and doing. How long will it be, dear hearers, before you will do the same? We are glad to have you thoughtful; we hope that a great point is gained when you are led to consider your ways, to ponder your condition, and to look earnestly into the future, for thoughtlessness is the ruin of many a traveller to eternity, and by its means the unwarly fall into the deep pit of carnal security and perish therein. But some of you have been among the "thoughtful" quite long enough; it is time you passed into a more practical stage. It is a high time that you came to action; it would have been better if you had acted already; for, in the matter of reconciliation to God, first thoughts are best. When a man's life hangs on a thread, and hell is just before him, his path is clear, and a second thought is superfluous. The first impulse to escape from danger and lay hold on Christ is that which you would be wise to follow. Some of you whom I now address have been thinking, and thinking, and thinking, till I fear that you will think yourselves into perdition. May you, by divine grace, be turned from thinking to believing, or else your thoughts will become the undying worm of your torment.

The prodigal had also passed beyond mere regret. He was deeply grieved that he had left his father's house, he lamented his lavish expenditure upon wantonness and revelling, he mourned that the son of such a father should be degraded into a swineherd in a foreign land; but he now proceeded from regret to repentance, and bestirred himself to escape from the condition over which he mourned. What is the use of regret if we con-

tinue in sin? By all means pull up the sluices of your grief if the floods will turn the wheel of action, but you may as well reserve your tears, if they mean no more than idle sentimentalism. What avails it for a man to say he repents of his conduct if he still perseveres in it? We are glad when sinners regret their sin and mourn the condition into which sin has brought them, but if they go no further, their regrets will only prepare them for eternal remorse. Had the prodigal become inactive through despondency, or stolid through sullen grief, he must have perished, far away from his father's home, as it is to be feared many will whose sorrow for sin leads them into a proud unbelief and wilful despair of God's love; but he was wise, for he shook off the drowsiness of his despondency, and, with resolute determination, "arose and came to his father." Oh, when will you sad ones be wise enough to do the same? When will your thinking and your sorrowing give place to practical obedience to the Gospel?

The prodigal also pressed beyond mere resolving. That is a sweet verse which says, "I will arise," but that is far better which says, "And he arose." Resolves are good, like blossoms, but actions are better, for they are the fruits. We are glad to hear from you the resolution, "I will turn to God," but holy angels in heaven do not rejoice over resolutions, they reserve their music for sinners who actually repent. Many of you, like the son in the parable, have said, "I go, sir," but you have not gone. You are as ready at forgetting as you are at resolving. Every earnest sermon, every death in your family, every pricking of conscience, every touch of sickness, sets you a resolving to amend, but your promissory notes are never honoured, your repentance ends in words. Your goodness is as the dew, which at early dawn hangs each blade of grass with gems, but leaves the fields all parched and dry when the sun's burning heat is poured upon the pasture. You mock your friends, and trifle with your own souls. You have often in this house said, "Let me reach my chamber and I will fall upon my knees," but on the way home you have forgotten what manner of men you were, and sin has confirmed its tottering throne. Have you not dallied long enough? Have you not lied unto God sufficiently? Should you not now give over resolving and proceed to the solemn business of your souls like men of common sense? You are in a sinking vessel, and the lifeboat is near, but your mere resolve to enter it will not prevent your going down with the sinking craft; as sure as you are a living man, you will drown unless you take the actual leap for life.

The text implies that the prodigal aroused himself, and put forth all his energies.

Men are not saved between sleeping and waking. "The kingdom of heaven suffereth violence, and the violent take it by force." Grace does not stupefy us, but it arouses us. Surely, sirs, it is worth while making an awful effort to escape from eternal wrath. It is worth while summoning up every faculty and power and emotion and passion of your being, and saying to yourself, "I cannot be lost; I will not be lost; I am resolved that I will find mercy through Jesus Christ." The worst of it is, O sinners, ye are so sluggish,

so indifferent, so ready to let things happen as they may. Sin has bewitched and benumbed you. You sleep as on beds of down, and forget you are in danger of hell fire. You cry, "A little more rest, and a little more slumber, and a little more folding of the arms to sleep," and so you sleep on, though your damnation slumbereth not. Would to God you could be awakened. It is not in the power of my voice to arouse you; but may the Lord himself alarm you, for never were men more in danger. Let but your breath fail, or your blood pause, and you are lost forever. Frailer than a cobweb is that life on which your eternal destiny depends. If you were wise you would not give sleep to your eyes, nor slumber to your eyelids, till you had found your God and been forgiven. Oh, when will you come to real action? How long will it be ere you believe in Jesus? How long will you sport between the jaws of hell? How long dare you provoke the living God?

Alas! there are many anxious souls who do not go to themselves, but they look to themselves. They sit down and cry, "I want to repent; I want to feel my need; I want to be humble." O man, get up! What are you at? Leave yourself and go to your Father. "Oh, but I have so little hope; my faith is very weak, and I am full of fears." What matters your hopes or your fears while you are away from your Father? Your salvation does not lie within yourself, but in the Lord's good will to you. You will never be at peace till, leaving all your doubts and your hopes, you come to your God and rest in his bosom. "Oh, but I want to conquer my propensities to sin, I want to master my strong temptations." I know what it is you want. You want the best robe without your Father's giving it you, and shoes on your feet of your own procuring; you do not like going in a beggar's suit and receiving all from the Lord's loving hand; but this pride of yours must be given up, and you must get away to God, or perish forever. You must forget yourself, and only remember yourself so as to feel that you are bad throughout, and so more worthy to be called God's son. Give yourself up as a sinking vessel that is not worth pumping, but must be left to go down, and get you into the lifeboat of free grace. Think of God your Father—of him, I say, and of his dear Son, the one Mediator and Redeemer of the sons of men. There is your hope—to fly away from self and to reach your Father.

Sinner your business is with God. Hasten to him at once. You have nothing to do with yourself, or your own doings, or what others can do for you, the turning point of salvation is, "he arose and came to his father." There must be a real, living, earnest contact of your poor guilty soul with God, a recognition that there is a God, and that God can be spoken to, and an actual speech of your soul to him, through Jesus Christ, for it is only God in Christ Jesus that is accessible at all. Going thus to God, we tell him that we are all wrong, and want to be set right; we tell him we wish to be reconciled to him, and are ashamed that we should have sinned against him; we then put our trust in his Son, and we are saved. O soul, go to God: it matters not though the prayer you come with may be a very broken prayer, or even if it has mistakes in it as the prodigal's

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prayer had when he said, "Make me as one of thy hired servants;" the language of the prayer will not signify so long as you really approach to God. "Him that cometh to me," says Jesus, "I will in no wise cast out;" and Jesus ever liveth to make intercession for them that come to God through him.

Here, then, is the great Protestant doctrine. The Romish doctrine says you must go round by the back door, and half-a-dozen of the Lord's servants must knock for you, and even then you may never be heard; but the grand old Protestant doctrine is, come to God yourself; come with no other mediator than Jesus Christ; come just as you are, without merits and good works; trust in Jesus, and your sins will be forgiven you.

Now, in that action there was an entire yielding up of himself. In the prodigal's case, his proud independence and self-will were gone. The great mischief of all was his distance from his father, and he now feels it to be so. His great thought is to remove that distance by humbly returning, for then he feels that all other ills will come to an end. He yields up his cherished freedom, his boasted independence, his liberty to think and do and say whatever he chose, and he longs to come under loving rule and wise guidance. Sinner, are you ready for this? If so, come and welcome; your father longs to press you to his bosom!

He gave up all ideas of self-justification; for he said, "I have sinned." Before he would have said, "I have a right to do as I like with my own; who is to dictate how I shall spend my own money? If I do sow a few wild oats, every young man does the same. I have been very generous, if nothing else; nobody can call me greedy. I am no hypocrite. Look at your canting Methodists, how they deceive people! There's nothing of that in me, I'll warrant you; I am an outspoken man of the world; and, after all, a good deal better in disposition than my elder brother, fine fellow though he pretends to be." But now the prodigal boasts no longer. Not a syllable of self-praise falls from his lips; he mournfully confesses, "I have sinned against heaven and before thee." Sinner, if you would be saved you also must come down from your high places, and acknowledge your iniquity. Oh, sinner, lay bare before God thy sores, thy putrefying sores of sin, the horrid ulcers of thy deep depravity, and cry, "O Lord, have mercy upon me!" This is the way of wisdom. Have done with pride and self-righteousness, and make thy appeal to the undeserved pity of the Lord, and thou wilt speed.

The penitent also yielded up all his supposed rights and claims upon his father, saying, "I am not worthy to be called thy son." He might have said, "I have sinned, but still I am thy child," and most of us would have thought it a very justifiable argument; but he does not say so, he is too humble for that, he owns, "I am no more worthy to be called thy son." A sinner is really broken down when he acknowledges that if God would have no mercy on him, but cast him away forever, it would be no more than justice.

Should sudden vengeance seize my breath,

I must pronounce thee just in death; And, if my soul were sent to hell, Thy righteous law approves it well.

That soul is not far from peace which has ceased arguing and submits to the sentence. Oh,

sinner, I urge thee, if thou wouldst find speedy rest, go and throw thyself at the foot of the cross where God meets such as thou art, and say, "Lord, here I am; do what thou wilt with me. Never a word of excuse will I offer, nor one single plea by way of extenuation. I am a mass of guilt and misery, but pity me, oh, pity me! No rights or claims have I; I have forfeited the rights of creaturehood by becoming a rebel against thee. I am lost and utterly undone before the bar of thy justice. From that justice I flee and hide myself in the wounds of thy Son. According to the multitude of thy tender mercies, blot out my transgressions!"

Notice further, and fourthly, that in this act there was a measure of faith in his father—a measure, I say, meaning thereby not much faith, but some. A little faith saves the soul. There was faith in his father's power. He said, "In my father's house there is bread enough and to spare." Sinner, dost thou not believe that God is able to save thee; that through Jesus Christ he is able to supply thy soul's needs? Canst thou not get as far as this, "Lord, if thou wilt thou canst make me clean?" The prodigal had also some faith in his father's readiness to pardon; for if he had not so hoped, he would never have returned to his father at all; if he had been sure that his father would never smile upon him he would never have returned to him. Sinner, do believe that God is merciful, for so he is. Believe, through Jesus Christ, that he willeth not the death of the sinner, but had rather that he should turn to him and live; for as surely as God liveth, this is truth, and do not thou believe a lie concerning thy God. The Lord is not hard or harsh, but he rejoices to pardon great transgressions. The prodigal also believed in his father's readiness to bless him. He felt sure that his father would go as far as propriety would permit, for he said, "I am not worthy to be called thy son, but make me at least thy servant." In this also he admitted that his father was so good that even to be his servant would be a great matter. He was contented even to get the lowest place, so long as he might be under the shade of so good a protector.

Ah, poor sinner, dost thou not believe that God will have mercy on thee if he can do so consistently with his justice? If thou believest that, I have good news to tell thee. Jesus Christ, his Son, has offered such an atonement that God can be just, and yet the justifier of him that believeth; he has mercy upon the vilest, and justifieth the ungodly, and accepteth the very chief of sinners through his dear Son. Oh, soul, have faith in the atonement. The atonement made by the personal sacrifice of the Son of God must be infinitely precious; believe thou that there is efficacy enough in it for thee. It is thy safety to fly to that atonement and cling to the Cross of Christ; and thou wilt honor God by so doing, it is the only way in which thou canst honor him. Thou canst honor him by believing that he can save thee, even thee. The truest faith, which believes in the mercy of God in the teeth of conscious unworthiness. The penitent in the parable went to his father too unworthy to be called his son, and yet he said, "My father." Faith has a way of seeing the blackness of sin, and yet believing that God can make the soul as white as snow. It is not faith

that says, "I am a little sinner, and therefore God can forgive me;" but that is faith which cries, "I am a great sinner, an accused and condemned sinner, and yet, for all that, God's infinite mercy can forgive me, and the blood of Christ can make me clean." Believe in the teeth of thy feelings, and in spite of thy conscience; believe in God, though everything within thee seems to say, "He cannot save thee; he will not save thee." Believe in God, sinner, over the tops of mountain sins. Do as John Bunyan says he did, for he was so afraid of his sins and of the punishment thereof, that he could not but run into God's arms, and he said, "Though he had held a drawn sword in his hands, I would have run on the very point of it rather than have kept away from him." So do thou, poor sinner. Believe thy God. Believe in nothing else, but trust thy God and thou wilt get the blessing. It is wonderful the power of faith over God, it binds his justice and constrains his grace. I do not know how to illustrate it better than by a little story. When I walked down my garden some time ago I found a dog amusing himself among the flowers. I knew that he was not a good gardener, and no dog of mine, so I threw a stick at him and bade him begone. After I had done so he conquered me, and made me ashamed of having spoken roughly to him, for he picked up my stick, and wagging his tail right pleasantly, he brought the stick to me and dropped it at my feet. Do you think I could strike him or drive him away after that? No, I pat him and called him good names. The dog had conquered the man. And if you, poor sinner, dog as you are, can have confidence enough in God to come to him just as you are, it is not in his heart to spurn you. There is an omnipotence in simple faith which will conquer even the divine being himself. Only do but trust him as he reveals himself in Jesus, and you shall find salvation.

I have not time or strength to dwell longer here, and so I must notice, fitly, that this act of coming into contact with God is performed by the sinner just as he is. I do not know how wretched the prodigal's appearance may have been, but I will be bound to say he had grown none the sweeter by having fed swine, nor do I suppose his garments had been very sumptuously embroidered by gathering husks for them from the trees. Yet, just as he was, he came. Surely he might have spent an hour profitably in cleansing his flesh and his clothes. But no, he said, "I will arise," and no sooner said than done! he did arise, and he came to his father. Every moment that a sinner stops away from God in order to get better he is but adding to his sin, for the radical sin of all is his being away from God and the longer he stays in it the more he sins.

Now, too, the penitent has done with all degrading works to support himself. You will not find him feeding swine any more, or making a swine of himself either by trusting in priests or sacraments; he will not confess to a priest again, or pay a penny to get his mother out of purgatory; he is not such a fool as that any more. He has been to his God on his own account, and he does not want any of these shavelings to go to God for him. He has got away from that bondage. No more pig-feeding; no more superstition for him! "Why," says he, "I have access with boldness

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This great establishment buys its goods closer—buys better goods—sells them at more reasonable prices—does the business—does it successfully—more to the people's liking than any other store.

Dress Goods.
The one thing needful is only a small amount of money to purchase a reliable spring dress. Decide at once which of the items below will answer.
The NEW CHIEF AT \$12.50. 36-inch wide, popular for summer suits, all wool.
Several pieces All-wool Suiting, light ground, pretty mixtures, splendid value at 20c, only 20c.
To close out entire lot we offer a line of Suiting, all wool, that sold from 80c to 70c; extra value.
One of the best Homespuns yet brought to this market for the money. 36 inches wide, all wool, only 10c per yard.
A superior grade of Cheviot, 56 inch wide, all wool, warranted all wool, worth at the very least 100c; our price 85c. Two shades of gray.
Out-of-town trade should grasp this opportunity and order, or write for samples at once.

WASH GOODS.
This department contains a choice variety of beautiful patterns.
Yard new and pretty line of Printed Dimities.
Yard nice quality of Printed Lawn, big variety of styles.
Yard a very choice line of Printed Dimities, Lawns and Ballois; styles the newest.
Yard an extra large line of the Dimities, Lawns, Ballois, and Muslins; the very latest printings of the season.
Yard a big lot of French Organza, Corded Zephyrs and French Percale, choice styles for shirt waists and dresses.
Yard 300 styles of fine imported Zephyr Ginghams, Madras and Muslin and Check Ballois, etc.
New line fancy Shirting Linens just in. In all the new stripes, checks and solid colors.

Lining Department.
Per Collar, Ready-shaped Collar Canvas.
Yard Good-quality Muslin.
To Se Fast-black Percaleine.
Yard for Sprung Canvas.
Yard Percaleine, in all new shades.
Yard Nearstik Lining.
Yard Fancy or Plain Mercerized Lining.

Black Goods.
Our Black Goods Department especially commends itself to you, and our job is the fitting title of "The Black." Our large and elegant assortment of dresslines are especially attractive.
36-inch Home-spun, worth 75c
36-inch Mohair broadline, worth 1.00
36-inch Silk Broadline broadline, worth 1.25
36-inch Silk and Wool Green-bottle, reduced from 2.00

LADIES' NECKWEAR.
Our beautiful line of Neckwear can not be surpassed.
25c Lace Ties, Harbs, also Mull and Muslin.
50c Persian Butterflies and Hat-wing Ties.
50c and 75c Embroidered and Plain Silk Stocks, with Mus, also tucked and hemstitched Stock Ties.
1.00 Persian Stocks with Bow, also Tucked and Hemstitched Stock Ties.
1.50 To \$2.00, all the latest shades in Neckwear with Bows and Jabots.
3.50 To \$4.00, real Lace Stocks with Herbies, etc.
25c To The finest Hemstitched Embroidered and Lace-trimmed Turn-over Collars.

Kid Gloves.
The trade acknowledges that our Kid gloves is the best in the market.
1.25 25-cash "New French Gray and Biscuit" Muslins; very popular, an ideal warm weather glove; also complete line of our celebrated Argentine's 2-cash; new embroidery.
1.50 Gentlemen's 2-cash glove; new beaver shades, white and all prevailing colors.
1.75 To The finest 3-point embroidery; newest spring shades; also nice assortment of Perrin's 3-cash, overseas, Imperial stitching.

Ladies' Hosiery.
12c Ladies' Fine Cotton Seamless Hosiery, in black or tan.
19c Ladies' Fine All-over Lace Hosiery, in black or tan.

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LUMBER.

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to the mercy-seat, and what have I to do with the priests of Rome?" There is a change in him in all ways. Now he has come to his father, his pride is broken down. He no longer glories in that which he calls his own; all his glory is in his father's free pardoning love. He never boasts of what he has, for he owns that he has nothing but what his father gives him; and though he is far better off than ever he was in his spendthrift days, yet he is as unassuming as a little child. He is a gentleman-commoner upon the bounty of his God, and lives from day to day by a royal grant from the table of the King of kings. Pride is gone, but content fills its room. He would have been contented to be one of the servants of the house, much more satisfied is he to be a child. He loves his father with a new love; he cannot even mention his name without saying, "And he forgave me, he forgave me freely, he forgave me all, and he said, 'Bring forth the best robe and put it on him; put a ring on his hand and shoes on his feet.'" From the day of his restoration the prodigal is bound to his Father's home, and reckons it to be one of his greatest blessings that it is written in the covenant of grace, "I will put my fear in their hearts, that they shall not depart from me."

EDITORIAL.

The *New York Times*, speaking of the recent heresy troubles among the Presbyterians, says: "It must be evident that the persons responsible for troubling the peace of that church are not the heretics, but the heresy hunters. It is their 'pernicious activity' that mainly needs to be repressed."

This goes on the theory that all the liberty belongs to the heretic, that he has the right to teach as he pleases, while no one has any right to object. Let the heretic be free, while the objector (who is styled the 'heresy hunter') should be suppressed. It is evident that just this is the view of the case held by the heretics themselves, and by their sympathizers.

The question as to who is responsible for troubling the peace of Israel, is an old one. When Ahab met Elijah the former asked, "Art thou he that troubleth Israel?" Elijah denied that he was responsible for the trouble, and charged that responsibility upon Ahab. Ever since that day there have been the Elijah theory and the Ahab theory on this subject. According to the Elijah theory, Ahab made the trouble by his idolatries, and thus seducing the people away from the true worship. Had Ahab been faithful to Jehovah there would have been no trouble, but his violations of God's commands and his subversion of the true worship brought all the trouble. This is the Elijah theory.

According to the Ahab theory, however, Elijah caused all the trouble by raising objections to the idolatries and departures from the faith. If the prophet had only been content to go along quietly and say nothing, all would have been well. But no, he was so bigoted and intolerant that he had to go to raising objections to the Baal worship and ritual, and that was what made all the trouble. Ahab thought what was needed was to repress the "pernicious activity" of this "heresy-hunter," Elijah.

Thus the two theories confronted each other, in the long ago, as they do to-day. The modern heretic attacks the faith of his people and advocates his subversive doctrines, and when some one objects and calls him to account therefore, forthwith he charges that the objector is disturbing the peace of Zion, is a persistent heresy-hunter. Why do not people hold still and let the heretics attack their cherished faith without saying anything back? Why are they so unreasonable and bigoted as to insist that a man occupying a position established to maintain a certain faith shall not use his position to destroy that faith? Why do they not let the heretics have their way in peace? Why should these "ifaditionalists," these "narrow-minded moss-backs," make trouble in Israel by objecting to having their foundations torn away from under them? Why should there be any "heresy-hunters" anyway? Why should anybody care for truth, and object to paying men to assault it? This is the modern Ahab theory.

Our modern heretics have made a notable advance on the Ahab theory. That doughty monarch regarded Elijah as responsible for the trouble in Israel because he objected to the king's idolatries; but it did not occur to Ahab

to insist that Elijah should pay him a good salary while he devoted his energies to overthrowing the Jehovah faith and worship. The Ahab theory has, in the evolution of the centuries, come to this new form. The modern heretic demands not only that those whose faith he assails shall make no objection, but that they pay him for destroying their faith. Ahab was far behind our times, or he would have insisted that Elijah and the 7,000 should bear the expense of overthrowing the worship of Jehovah.

Of course with Baptists there are no ecclesiastical courts to try heretics. Men holding dangerous views are reached by the individual churches to which they belong, and by denominational public sentiment. Men who depart from the Baptist faith soon find that they are not at home among our people, and they go where they belong, sooner or later—generally sooner. Where a man is a professor in a Baptist institution and goes astray, the trustees and the constituents of the institution are heard from. Every Baptist is perfectly free to object to teaching that he regards as wrong, and he is not silenced by denunciation from the heretic or his supporters. Baptists hold the Elijah theory in regard to responsibility for troubling Israel. The heretic who introduces the wrong doctrine is the troubler, and not the man who objects and who stands up for the truth.

The editor of the Recorder went as a delegate to the Southern Baptist Convention to the Ecumenical Conference on Foreign Missions, which has just closed its sessions in New York. The main meetings were held in the great Carnegie Hall, with overflow meetings in Calvary Baptist, United Presbyterian, Fifth-avenue Presbyterian and Union Methodist churches. The main meetings were held in the mornings and at night, while the sectional meetings were held from 2:30 to 5 p. m. each day.

It was a great meeting every way. Delegates and missionaries were there from all parts of the world—from Australia, South Africa, Patagonia, Alaska, Norway and regions between these.

The formal opening of the Conference was on Saturday night, April 21st, a preliminary meeting having been held at 2:30 p. m. It was a great crush, everybody wanted to be present. Carnegie Hall seats between 5,000 and 6,000. President McKinley made the opening address, bidding the Conference welcome to the United States. It was a very neat and graceful speech, of about ten minutes' length, though the people expected a good deal more than that. Governor Roosevelt made a longer speech welcoming the Conference to the great state of New York. In this speech he told in detail his observations of missionary work among the American Indians, and complimented the missionaries. The principal speech was made by ex-President Harrison, who presided over the meeting, and a great and grand speech it was, too. He had also spoken in the 2:30 p. m. preliminary meeting with fine effect. Two things he said should be specially emphasized. He urged that as the governments of Christendom had united to suppress the slave trade in Africa, and elsewhere, so they should unite to suppress the liquor traffic. This called forth long and deafening applause from the immense throng. He also said that there was no hope that education could elevate and ennoble a peo-

ple, but nothing can do this except the Gospel of Jesus Christ. In this he took square issue with the German prime minister.

The regular programme opened Monday morning with a masterly address from President A. H. Strong, of Rochester, an authority in missions. He made all authority rest in Christ. It was a noble address, and made a deep and abiding impression. Indeed we are proud of the showing the Baptists made in this great Conference. The speech that was generally pronounced the best was from our Baptist veteran missionary, William Ashmore. The tap of the bell reminded him his time was out, and he was about to sit down, but the great assembly would not have it so. They called him back, and when he tried to stop again, they would not allow it, and this was done three times, though the hour was late (nearly 11 p. m.) and the people were wearied. It is manifest that old-time eloquence has lost none of its power.

Another of the speeches the writer heard from Baptists, deserves special notice. It was from a colored brother named Morris, who is a missionary in South Africa. He made a noble defense of the Africans of that region (1,200 of whom he has lately baptized) from the charges brought against them in the Conference by a distinguished German professor. Among our Southern Baptists, Gov. Northen, of Georgia, spoke on the relations of laymen to missions, and also conducted the devotional exercises once, beside presiding over some of the overflow meetings.

Dr. R. H. Pitt, of Virginia, read a paper on Tuesday afternoon in Chamber Music Hall on "Organization, Government, Conferences, Location and Strength of Stations."

Drs. Henry M. King and H. C. Mabie made strong addresses also, which were well received. We are sorry Dr. King's time did not allow him to complete his address, which was on one of the most vital subjects that came before the Conference, viz.: Comity in Missions.

The only public utterance of the editor of the Recorder was his emphasizing the work of the women in the churches, and his correcting the impression that women's work in missions was limited by the work of the women's missionary societies. He claimed that fully half the money raised for foreign missions came from women, and that it is unfair to call what the women's societies give as "woman's share" in this work. He paid a tribute to the Christian womanhood in our churches. In commenting on this brief speech, the *New York Sun* said: "This talk pleased the women, and they cheered and applauded Dr. Eaton until he blushed." He was not conscious of blushing, though he appreciated the applause of the ladies.

Some three blocks away there was a missionary museum, with articles and models from many lands, along with pictures, literature, &c., with persons clad in the dress of the respective countries who would answer questions and make explanations. This served to give visitors an insight into the conditions in the various lands, such as they could not otherwise get, short of an actual visit to them.

The key-note of the great meeting was the old Gospel of grace and glory. The "new theology," the "higher criticism," "evolution," of *id omne genus*, did not show themselves.

Perhaps the most notable feature of the meeting was the presence of about 700 missionaries, whose testimonies came with rare freshness and power. There were such veterans as Ashmore, Taylor, Sutherland, Paton, Edmunds, Guinness and others like them. There were men who brought scars inflicted by persecution, who had themselves translated the Bible, and who had witnessed the great triumphs of the faith.

We think good will come from this Conference in many ways. It was the third meeting of the kind. The first was in London in 1878, the second was also in London in 1888, and now this one in New York in 1900, a fitting close for this century of missions.

The writer attended only a part of the session of the Biblical Congress in Washington. This Congress is held under the auspices of the American Society for Religious Education, the object of which, is to promote Bible study along evangelical lines. Dr. J. E. Gilbert is the corresponding Secretary of the Society, and Justice Harlan, of the United States Supreme Court, is President.

This meeting of the Biblical Congress is the second one ever held, and its success was gratifying. The various phases and elements of Bible study were discussed by representative men from various parts of the land. The writer heard with delight a noble address from Dr. MacArthur, of New York, on the relation of the Bible to the prosperity of the nation. Dr. Gilbert led off most helpfully on the needed improvements in the methods of Bible study, a subject to which he has given much careful thought. The programme ran through three days.

One divine, whose name is not recalled, made a ringing speech on the relation of the Sunday-school, in which he lamented that the Sunday-school pupils so largely do not remain to church, and suggested a remedy. He would have the regular worship begin at say 10 o'clock, and then turn the congregation, immediately after preaching, into the Sunday-school. Two or three instances were cited where this had been successfully tried.

The editor of the *Western Recorder* read a paper which is an appeal for Bible study. The Congress voted that this paper be sent to all the religious papers in the land for publication.

It is expected that a Biblical Congress will be held every year, and Louisville has been suggested as the place for the next one.

There are 521 papers published in London. That is not a large number for a city containing over 5,000,000 people. That is only one paper for every ten thousand people. In this country we have known towns with less than 3,000 population to have as many as three papers. This beats great London ten to one. Does not this prove that our American people are ten times as literary as are the population of the world's metropolis? If it does not prove that—we ask, what does it prove?

Louisville has a larger number of papers in proportion than has London, though we are behind many of the towns in this and other states.

In all the British Isles there are only 2,478 papers. Does not this furnish a fine field for enterprising Americans who wish to start papers?

Subscribes for the Recorder.

Editorial Varieties

Mark Twain will, it is announced, soon return to this country, but will not again reside in Hartford, on account of unpleasant memories.

We may describe a man destitute of a sense of humor, as a man who can be funny when he does not try and cannot be funny when he does try.

The Hon. Andrew D. White, formerly President of Cornell University and now United States Ambassador to Germany is preparing a life of Martin Luther.

Wife:—"Now, John, you know I am a woman of few words."
Husband:—"Yes, Nancy, I know that, but those few are mighty overworked."

In the spring a man forgets where he puts things and when he cannot find them he blames his wife's house-cleaning. A Kansas paper states that some such men out in that "wild and woolly" state. It will be hard for some of our readers to realize that there are really such men anywhere.

We welcome Dr. W. A. Clark back to the fraternity. He has again become connected with the *Arkansas Baptist*, in co-operation with Dr. O. L. Halsey, who remains the editor-in-chief. These two, with Dr. A. J. Barton, and a fair and best of the lot, Mr. O. L. Halsey, are making a fine Baptist paper.

It was a Quaker woman who proposed the following cosmetics: "For the lips, arath; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightnes, and for the heart, love." We do not know anything in Baptist doctrine which forbids the free use of these.

The United States Government collected in revenue during the month of March \$48,787, and during the same month expended \$2,194,771, leaving a surplus for the month of \$14,592,566. If this keeps on, Uncle Sam will get rich and many patriots will "burrah for the old flag and an appropriation" some more.

The total amount of money in circulation in the United States on April 1st was \$2,201,714,000, an increase of \$66,477,664 over the corresponding date last year. The amount of money in circulation per capita is now greater than ever before in this country, being \$26.12. These are the official figures from Washington.

Dr. George H. Simmons has resigned the care of the First Baptist church of Terre Haute, Indiana, and has accepted the care of the First Baptist church of Peoria, Ill. The latter church called and he declined, but the persuasion was irresistible. Sometimes in calling presbytery is the court—the one who proposes and refuses to accept a refusal, wins at last.

Dr. K. Benjamin Andrews finally accepts the chancellorship of the University of Nebraska and resigns the superintendency of the public schools of Chicago. Dr. Andrews fought a noble battle with the machine politicians in Chicago and put them to rout, but the defeat was not permanent. His resignation is most agreeable to them, but it is a serious loss to the cause of sound public education in that great city.

The death of the Duke of Argyll removes one of the greatest philosophers, greatest scientific men and greatest Christians in the world. His writings have enriched literature and they have all been such as to strengthen the Christian faith. His scientific attainments were recognized the world over. He wrote the *Reign of Law*, the *Unity of Nature* and *What is Truth?*—will live on when most of the books of the century have been forgotten.

We do not know of any sure cure for rheumatism in a woman; but we know of a sure cure for it in a man—viz: for him to lose his wife. We never knew a widower, whose wife had been dead a year, to show any signs of rheumatism. Sometimes all rheumatic symptoms disappear in six months, and even less. We know a preacher once who was a great sufferer from rheumatism, and had been for years; but in six months after the death of his wife, he showed no sign of ever having had a rheumatic symptom.

The Rev. H. R. Melendon, of Georgia, is spending a while in our city doing some special work in the Seminary library. He graduated in 1851 and has since then lived in Georgia, preaching and teaching. He has written a capital book, "The Bible on Baptism," which has been highly praised by competent judges. It is accurate and scholarly. It is on sale by the Baptist Book Concern for \$1.00 a copy. He goes thoroughly into the details of the propositions and the verb, as well as discusses the other points involved.

The Seminary catalogue for the current year is published. It shows 86 students, from 26 states and from 5 foreign countries. Kentucky, naturally, leads with 41, Texas comes next with 30, followed by North Carolina with 18 and South Carolina with 17. Among the students from the Northern states, the Indiana leading in this list with 15. At the commencement this year President Bonwright, of Virginia, will deliver the annual address to the faculty and students; Dr. Gambrell, of Texas, will deliver the missionary address and Dr. Dawson, of Alabama, the Alumni address. The exercises promise to be of unusual interest.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Pastor Eaton spoke in the morning on the missionary work of the world, and told of the Ecumenical Conference in New York. At night he preached on Christians as "the children of day."

Broadway—Pastor Jones preached, Chestnut-street—Pastor Weaver preached on "How to experience religious enjoyment," and on "Indecision."

East—Pastor Christian preached on "The fulfillment of Paul's commission," and on "The conversion of the Philippian jailer." Six received by letter and one for baptism. Meetings Saturday, after doing some fine preaching.

Morrison Memorial—Pastor Hamilton preached on "Motives to missions," and on "The rich fool." One joined by letter. Meeting every night in the interest of missions. Protracted meeting begins May 13, Bro. Mansford of Bowling Green, will aid the pastor.

Twenty-second and Walnut—Bro. B. H. Carroll, Jr., preached on "The sympathy of Jesus," and "The everlasting Gospel." Two received by letter.

Franklin-street—Pastor Jenkins preached on "Sifting," and on "Will ye also go away?"

German—Pastor Wm. Ritzman preached on "The first great commandment," and on "The evidence of our love to God." Collection taken for famine sufferers in India.

Highlands—Pastor Dawes preached on "The reigning Christ," and "The effect of rejecting Christ."

Logan-street—Bro. Whitfield, of Mississippi, preached on "Heaven," and Bro. B. W. Parks preached on "The characteristics of a disciple."

Parkland—Bro. Otis Hughson, of Lexington, preached on "The parable of the talents," and "The divinity of Christ."

Portland avenue—Evangelist Dew preached on "This world not our home," and on "Courage in obedience." Meeting continues. During the week six were received for baptism and three under watchcare. Sixteen have been received since the meeting began.

Third-ave—Pastor Boyet preached on "The insolvent servant's emancipation," and on "The design of baptism." One received by letter and two baptized.

Twenty-sixth and Market—Pastor Thompson preached on "Christians as bond slaves of Christ," and, by request, on "Modern spiritualism." One received by letter.

Clifton—Pastor Foster preached on "Love," and on "Doubting John the Baptist."

East Mead—Pastor Cooper preached on "The Christian race," and on "The tenderness of Christ with sinners." Protracted meeting resumes Sunday. Bro. Ray, of Alabama, will preach.

Oakdale—Pastor Hill preached on "He must increase," and on "People's forsaking God." One received for baptism.

German Highland Mission—Bro. Klein preached.

The Point—Brother Montgomery preached on "Seeking the Lord." He has been aiding Pastor Farrer some days in a meeting.

Elizabethtown—Pastor Brengle preached on "Spiriting the saints," and in the afternoon he spoke to the children on "David and Goliath."

North Vernon (Ind.)—Pastor Jacobs preached as usual.

Beechland—Bro. W. E. Powers preached on "God's light-house," and "How sinners are saved." Just forty years ago he began the work there as missionary of the Long Run Association.

Pastor Hamilton presented to the Pastors' Conference an interesting paper on the work of the Gospel wagon. It was decided to carry on this work through the summer.

Bro. Bechamps led our weekly prayer-meeting on Thursday night. A good service indeed.

Dr. A. F. Robertson addressed the Monday night mission service on "The twentieth century view of missions." It was a treat.

Published by the Sunday School Board of the Southern Baptist Convention.

Baptist Why and Why Not

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- Introduction
The Distinctive Baptist Why
Why the Bible is Not Other Standards
Why Baptist and Not Roman Catholic
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Why the Baptism of Believers and Not of Infants
Why Immersion and Not Sprinkling or Pouring
Why Baptism as a Symbol and Not a Sacrament
Why Close Communion and Not Open Communion
Why a Converted Church Membership
Why Sunday Schools in Baptist Churches
Why Missionary and Not Anti-Missionary
Why Missionary and Not Unimissionary
Why Local Churches and Not State Church
Why Convention of Baptist Churches
Why Education by Baptist Schools
Why the Bible in Baptist Colleges
Why the Denominational Paper
Why the Money for the Cause of Christ
Why the Baptist Doctrine
Why Loyalty to Baptist Principles
Why the Baptist Sentiment
Why Becomes a Baptist
A Declaration of Faith

BAPTIST SUNDAY SCHOOL BOARD, 167 North Cherry Street, NASHVILLE, TENNESSEE.

Bro. E. D. Solomon addressed the children of McFerran Memorial church on "The land of the sunrise." They took a trip on a ship from San Francisco, and all who went to sleep were to be thrown overboard.

Bro. H. East attended and addressed the associational board meeting at Big Springs, Ky. He reports large attendance and a good program throughout the services.

Bro. C. D. Graves was ordained at Warsaw, Ky. last week. Several of the students took part as ordaining council. Dr. Carter Helm Jones preached the sermon, Ryland Knight delivered the charge to the church.

Bro. B. Rickard organized, with the help of Dr. Roberts and others, a church on Cuthbertson avenue, New Albany, Ind., last Sunday. Bro. Rickard will be the first pastor.

Some five or six students had the pleasure of accompanying as many young ladies on a little outing to Cherokee Park on last Monday afternoon. Supper on the grounds.

Sunday supplies: B. H. Carroll, Jr., Taylor and Bond and Walnut; Bro. Whitfield and Parks, Logan-street; Bro. Taylor and Dodd, Beechland; J. C. Wilkinson, Bethel chapel; H. M. Geren, Tabernacle, New Albany.

HAL F. BUCKNER.

THE STATE.

Pastor Otis Hughson writes from Lexington: "We have just closed a meeting of two weeks at the Fifth-street church. Bro. H. F. Searcy, Lewisburg, Ky., was with us and did all the preaching. The banner of the cross was displayed in a most vigorous way, and our people were greatly helped. Bro. Searcy is a young man, but a very strong preacher. We had 11 additions, and the meeting closed with splendid interest, and we hope for others to unite with us as a result of the meeting."

Bro. A. N. Whittinghill has held a ten days' meeting each at Marissa, Mo., and at Knoxville, Mo., the first of results. He is living in Louisville, and he is ready to do evangelistic and pastoral work as the Lord opens the way. He is an efficient preacher.

Pastor J. E. Watson writes: "Corbin is shaken up. God asked Jeremiah if there was anything too hard for Him. The answer of our people is 'Corbin is too hard.' She has baffled efforts of several noted evangelists, whose labors have seemed to be fruitless here. Two weeks ago Bro. W. S. Mahoney, of Pleasantville, Ky., came by and held two services for us, and won the people by his singing and eloquent preaching. He could not stay, but promised to come back. I continued the meeting, and he joined me Monday of last week, and has been mightily convincing the people, out of the scriptures, of the truth of our religion. On Tuesday night the 'castle of indifference was crushed before his powerful array of God's Word, and we had 12 conversions that service; we have had 10 since, and the meeting continues with good prospects for many more yet."

Pastor W. J. Bohn writes from Mt. Sterling: "I have just closed a twenty days' meeting in which we had the assistance of Pastor W. D. Nowlin, of Lexington. It was a helpful meeting every way. Bro. Nowlin is a fine preacher, clear, strong, sound, brave and spiritual. He secured twenty-two additions to the church."

Pastor Robt. H. Tandy writes from Falmouth: "On April 23 we closed a series of revival services in our church here, conducted by Bro. W. W. Smith, of Palaski City, Virginia. The meeting, in many respects, was

the most successful held in our church for years. The people of God were greatly aroused by the earnest and fearless Gospel preaching. The spiritual condition of the church was much advanced, and many solemn resolutions of more faithful service in the future have been formed. Of those who professed conversion during the meeting our church has received 16 by baptism, and there are others that will be received, while several will take membership in other churches. Besides these, 5 were received by letter, making 21 additions in all. The church work in general is in good condition, and our people feel very much encouraged. So we are turning toward the future with a determination of doing more in the Master's service than ever before. Bro. J. W. Basile, who recently took a course in Georgetown College and was ordained by the Georgetown church about a year ago, has located in our town, and he and his wife have taken membership in our church. Bro. Basile, though young in the ministry, is very much in demand, and his time is all engaged by neighboring churches."

Bro. S. A. Copess writes from Marksville: "I have just closed a glorious meeting at the Forks of Dix River, of which I am pastor. The meeting was an old-time revival; general awakening of God's people, and many confessions of sin to Christ and publicly acknowledged him before the world in baptism. Others yet to join. The Lord is blessing his people here. My brother and myself intend to devote a good deal of time to revival work this summer."

OTHER STATES.

Bro. T. L. Lewis, of Wenatchee, Wash., has been called to the pastorate of the church at Belt, Mont., and has just gone to his new field. It is one of Marcus Daly's great coal mines, and is an important field.

Bro. J. W. Porter writes from Baltimore, Md.: "You will please correct me as it appeared in last issue. Should have been J. W. Porter instead of D. W. Porter. He is aiding Dr. Bruner in a meeting. It has been a number of years since the Baptists had anything like a great revival. They are hoping for better things in the future. I have been here six days, and have had several conversions and additions. By the way, candidates for membership are required to first appear before the pastor and board of deacons for examination. This seems to prevail in all the churches of Baltimore. Suppose this custom was stolen from the presbyterians with credit being given. Dr. Bruner is doing a splendid work at Lee-street."

Bro. H. F. Jordan writes: "It has been some time since I wrote to you, but now I have some good news, and am constrained to let you and your many readers know it. A great meeting in Pana (Ill.) Baptist church has just closed and 72 members were secured; 42 by profession and baptism, 10 by letter, 7 by relation, and 3 restored. Bro. J. W. Beville, the new pastor now in charge, was assisted by Bro. J. B. Rodgers, formerly of Kentucky, Bro. H. L. Winburne, of Tennessee, Bro. Terry Smith, and Bro. H. H. Wallace. It is known to many in Kentucky, his native state, Bro. W. T. Throgmorton, editor of the Baptist News, who did some excellent doctrinal preaching. All these were preceded by Bro. B. T. Rodgers, since evangelist for Southern Illinois, who laid the foundation for the good work. Feet of my own family united with the church during the meeting. I hope to visit all of my old churches during the coming summer and see how

the brethren do. God bless them all. He only knows how I love them."

Bro. F. O. Lamoreux writes: "I have been with Pastor H. C. Risner in a two weeks' meeting with his church at Rosnoke, Ala., and I thought perhaps it would be of interest to his many friends to learn something of his work here. He entered upon his labors Nov. 1st, 1899, and had received up to the beginning of this meeting 30 members, and for the past two weeks we have had one of the best meetings it was ever my good fortune to attend. The church was thoroughly awakened, strong men came forward and confessed their sins, and promised the Lord they would live more Godly, consecrated lives. The Holy Spirit was present with great power. No pastor is more loved and honored than is Bro. Risner by his people, and rightly so, for he is a man of God, and the whole ambition of his life is to exalt his Saviour. Our meetings closed with Sunday's services. There were 47 additions, 38 professions of faith and there are still more to follow. After the morning service Bro. Risner presided at the matter of building a new church. The members were all in favor of it, and in less time than it takes to tell it, over \$9,000 were pledged, and a fine new brick church is assured. Bro. Risner has inaugurated a work among the poor people of the country, and is doing great and lasting good; he calls it his theological seminary. They are studying the Gospels, and are using Dr. Broadus' Harmony, also his Commentary on Matthew. The church has studied through 'Alabama' and has done a great deal of other work."

Bro. I. G. Munny writes from New Providence, Tenn.: "We have just closed a successful meeting. Bro. John S. Cheek, of Elmo, Ky., doing the preaching. Bro. Cheek's sermons were of the highest order, and he was the center of all from the beginning. He is a first-class man in every way. Long will he live in the hearts of the people here. The brethren of Salem are justly proud of and devoted to their gifted pastor. A goodly number were saved and added to the church. By special request, Bro. Cheek has promised to return and repeat two of his sermons. Our work is prospering. The church will send their pastor to Hot Springs, May the Lord bless and honor them."

Pastor W. M. Murray is as much pleased with the Cape Girardeau church as we are with him, which is saying much. The congregations are growing at every service. Three were added to the church last week, and there are indications of a revival.

Pastor S. O. Y. Ray has gone from Midway, Ala., to Elba, in the same state, and has entered upon his work.

Eld. F. F. Gibson has accepted the call to Malvern, Ark., and will begin work in June. He is a young man of sterling character and fine gifts, besides being a sound Baptist. We congratulate Malvern on securing him.

We learn through Deacon George E. Stevens of the great preparations being made in Cincinnati for the meeting in July of the Baptist Young People's Union of America. How glad Cincinnati tries herself there is not any of the cities that can outdo her.

The Confederate Reunion in Louisville, May 30th to June 3d, will certainly be a most brilliant affair. Louisville proposes to do herself proud in the celebration of the Southern veterans. All classes of citizens are taking a lively interest in the matter, and none more so than the resident Federal veterans. There will be a great many visitors here beside the veterans, and there will be many interesting features of the Reunion of which we will speak later more in detail.

We are sorry to lose Evangelist J. H. Dew from Louisville and from Kentucky. He goes to become State Evangelist under the appointment of the State Mission Board of Missouri. He is a faithful minister of Jesus Christ, and we commend him heartily to the people of Missouri, both saints and sinners.

HOW'S THIS?

For every One Hundred Dollars Reward for any one of Calvert's that cannot be cured by Hall's Family Pills. W. J. O'Connell & Co., Props., Toledo, O. We, the undersigned, have known F. J. Calvert for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any and all obligations he may incur. W. J. O'Connell & Co., Wholesale Druggists, Toledo, Ohio. KISSAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, and cleanses the blood, and purifies the surface of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials. Hall's Family Pills are the best.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass water, pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidney, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or had effects following use of liquor, wine or beer, and overcomes the most distressing necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, by addressing Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Louisville WESTERN RECORDER.

NOT FOR THE S. B. CONVENTION.

Rev. T. T. Eaton, Louisville, Ky.

DEAR SIR:—It gives me pleasure to enclose a small leaflet giving information for delegates and members, with their friends, attending the Southern Baptist Convention which convenes in Hot Springs, Ark., May 11. In this connection may I take the liberty of calling your attention to the very excellent service rendered by this company (the Louisville & Nashville Railway Company) to your delegates, with their friends, who may intend to be present at the above Convention? Through sleepers will be run from your city to Hot Springs, and from other places as may be desired, for the accommodation of those attending, and any request for reservation of space in sleepers will be given immediate attention. Our service is of the very best; our rates are the lowest that could be desired between this city and Hot Springs, leaving Louisville at 9:12 P. M., arriving in Hot Springs next evening at 5:30 P. M. Persons can so arrange themselves as to connect with this train either in St. Louis, or down the line, including Elizabethtown, Bowling Green, Russellville, Hopkinsville and Madisonville. Parties in the eastern part of the State can take the C. & O. train leaving Mt. Sterling at 4:10 P. M., Winchester 4:30 P. M., Lexington 5:20 P. M., Frankfort 6:10 P. M., Shelbyville 7:10 P. M., arriving in Louisville at 8 P. M., where connection will be made with the above train, which will leave on time, 9:12 P. M. The same train will leave Cincinnati at 5:45 P. M., Covington 6:54 and Newport 7:10 P. M., and leaving this train will be joined by delegates and their friends from this city and Eastern Kentucky, and later on delegations from the Southern end of the State will be added to the train as it makes its way through the State en route to Hot Springs, arriving there at 8:10 A. M., giving ample time for breakfast, and leaving in reasonable time to arrive at Hot Springs at the time designated, 5:30 P. M. This detail information is given for your consideration, and we will appreciate your courteous consideration, and will be glad to number you as one of our party. Soliciting your patronage and asking that you say a good word in our behalf to your friends, I have the pleasure to remain yours very truly, H. A. L. & N. Railroad.

OLD RELIABLE.

Delegates and visitors to the Southern Baptist Convention should see to it that their tickets, either on the L. & N. or Illinois Central, read via Iron Mountain Route from Memphis to Hot Springs and on Air Line of L. H. & St. L. to St. Louis and via Iron Mountain Route to Hot Springs.

Through free reclining chair cars from both St. Louis and Memphis. The Air Line is the most direct and shortest route to Hot Springs, and no change of cars between Louisville and Hot Springs.

WHAT Tholuck thought of Christ is learned from the fact that he chose as his motto the words which Zinsendorf wrote under a picture of the crucifixion: "I have but one passion; that is He, He only."

CURED HER CANCER

The Remarkable Cure of a Case that was Pronounced Hopeless. Multiple Cancer Without Pain.

Mrs. F. M. Wisner, a prominent lady of Forest, Lewis county, Washington, suffered for years with a cancer located almost in the eyeball; she tried everything without receiving benefit; her case was pronounced hopeless. Physicians stated that if her life were saved it would be a miracle, but that there was no earthly power that could save her eye-sight. She was entirely cured without endangering either the eye or sight, and the cure was perfected without pain through the wonderful curative power of the combination of oils discovered by Dr. Bye. This remarkable remedial agent, which cures cancer, tumors, catarrh, piles, fistula, ulcers, eczema and all skin...



and womb disease, will go down into history as the most remarkable discovery of the age. For years it was thought a surgical operation was necessary to cure cancer. But in this glorious century, in which science has taken such rapid strides, it has been proven that a surgical operation will only relieve for a time, and the cancer will break forth again with greater pain and energy. Dr. Bye, the eminent physician of Kansas City, Mo., has discovered soothing, balsamic oils that will positively cure all cases of cancer, no matter where located or of how long standing, without the surgeon's knife or without applying burning plasters. To the root of the trouble, and without pain remove this malignant affliction which is so dangerous and painful. Thousands of noble men and women throughout the country have sent words of gratitude to those finding that they owe their very life to this new discovery, which cured cancers physicians pronounced hopeless. An illustrated book on cancers and a long list of testimonials, also much information on this grand discovery, will be sent any one writing to Dr. Bye, room 104, 9th and Broadway, Kansas City, Mo.

HERNDON SOUTH - LOUISVILLE. HERNDON & ST. LOUIS RAILWAY - Union Depot, Seventh and River, Ticket Office, 224 Fourth street.

Table with 2 columns: Destination and Time. Rows include Louisville, Owensboro, Henderson, Ar. Evansville, Ar. St. Louis, and ST. LOUIS TO LOUISVILLE & EAST.

LOUISVILLE TO EVANSVILLE AND RETURN.

Table with 2 columns: Destination and Time. Rows include Louisville, Owensboro, Henderson, Ar. Evansville, Lv. Evansville, Henderson, Owensboro, Ar. Louisville.

All trains run through south to Evansville. Through parlor cars and Pullman sleepers on all lines to Evansville and St. Louis. Trains No. 41, 42 and 43 connect at Irvington daily with trains No. 3, 4 and 5 for Paducah, Hannibal and Paducah of South and other stations on the Fortville branch.

Advertisement for THE ROYAL INSURANCE COMPANY OF LIVERPOOL. Includes names John B. Castleman and A. C. Langman, and address Columbia Building, Louisville, Ky.

hurt her and shook her cruelly; and if you couldn't help it, but had to look on and see the torture in her sweet, smiling face—Miss Belle, can't you see how I envy you your asphalt pavement? I don't ask for your beautiful home or your luxuries and robes. I only ask for that. That isn't fair!"

The girl's voice quivered with excitement, bitterness and tenderness. She got up suddenly and left the room. Belle sat quite still in the sunny, luxurious place and thought it over.

"Why," she murmured, "why I didn't know there were things like that in the world! I knew there were elevated trains and cobblestones, of course, but not the rest of it. Not the mothers who were sick and tortured. Oh, no, not the mothers!"

A vision of her own mother's dear, rosy, well face came to her, and in sudden longing to kiss it and thank God, she hurried out to find her mother.

The longing robe was finished and hung up with other beautiful, soft gowns in Belle's clothes-press, and the little seamstress went away. There was nothing else just then for her to do but to make a dress and a silk and satin church suit made at madame's, of course. Only the plain work was left for Mehitty to do, and the plain work was all done now. So Mehitty went away, and Belle soon forgot her amazing little outburst of anger. The girl's memory is not long, and besides, there was so much else to think about. The long summer time stretched ahead in a pleasant, long perspective.

At the other end of the summer Belle came back to her city home refreshed and bright. It had been a beautiful holiday beside the sea! She had "run wild" and worn out all her clothes, her mother said. So she sent for little Mehitty Hook again. There was a plain school dress or two that she could make—not as well as madame's, of course, but still good. Madame's prices were so high, and these were hard times.

They had been "hard times" all summer to the poor of the city. Crowded in close, hot tenements, they had gasped all summer. Wagons and omnibuses had rattled un-tiltingly through the streets, and borne the heat and endless torture with faces that smiled for their children.

Mehitty came back with a little shorn head and pale, steady face. There was even joy in it because her mother had been so kind as to let her borrow the heat and endless torture with faces that smiled for their children.

"Your hair—O Mehitty, where's your hair?" she gasped. Mehitty put up her hands and rubbed her shorn head a little ruefully, but she smiled. "Some of it's left," she said, "and hair will grow. That's one comfort."

"Grow! But it'll take a lifetime, Mehitty Hook! Are you crazy? That beautiful, beautiful hair!"

"No," Mehitty smiled back. "I'm only sane. That's what I did for—a lifetime."

Belle instantly remembered the little speech of long ago, and knew why the beautiful hair had been sacrificed.

"Oh!" she murmured softly. Mehitty's scissors clipped on industriously, and when she spoke again her voice sounded unnatural between the pins she held with her lips.

"I didn't do—everything," she said, in a little plaintive confidence, "but I did something. It gave mother a week at the sea—a whole week! She says it will last a lifetime. She says now, when she hears the roaring of the cars and things, she can make believe it's the sound of the sea!"

"Oh!" cried Belle. "Yes—now do you wonder I sold my hair, Miss Belle? And when it grows out again, I'll sell it again for another week for her; and again—and again! If—the Lord will only let mother stay long enough!"

The last sentence was broken; and to Belle's surprise the little shorn, golden head sank on the table, and Mehitty was crying.

"If mother will only wait!" she sobbed. Belle spelt across the room on tiptoe and put her brown head down beside the golden one. Belle was crying, too. "Is—she getting worse?" she whispered. "No! No! she shall not get worse!" Mehitty cried sharply, but Belle read the truth in her piteous face. After a while, when both girls were calmer and the sobs were stopping again, steadily, Mehitty said: "The hardest part of all is the noise. It goes on forever, and the making-belle's way of comforting me. Only Miss Belle, it's hard to have your mother die in such a noise as that!"

hard; but don't you hear the dreadful clack-clack of the horseshoes on our asphalt? Is the noise on your pavement so much worse than that?" "Why?" cried Mehitty; "it is roared and din and twenty times more clacking. Here the little clack comes only often enough to remind one of the long, blessed silences between. Mother would think this street a sort of heaven on earth."

"That night at dinner-time Belle established herself in her old child fashion, on her father's knee. She stroked his thin hair lovingly.

"Father," she began, "I'm going to ask a favor."

"Yes, of course—these are the tokens," laughed her father. "Fire away, Puss, only don't go in too steep. These are hard times, remember."

"Yes, I remember. I've been remembering all about, father. That's what its 'about'—the favor, you know."

"No, I don't know, Puss."

"Well, you will in a minute—listen with both ears, father. You know the new rug I was going to have for my room, and the draperies, and the new paper? Well, I don't want them now."

"Ah, I can breathe freely again!" "But I want something else, something sacred, father," she said, with a strange gravity of tone which impressed him with a vague fear.

"Yes, dear little girl, name it."

"I want my room made soft and easy and pleasant for Mehitty's mother, father."

"For Mehitty's mother?"

He pushed her a little away, and looked down into her sweet face in amazement. It looked back at him, earnest and steady.

"Yes, Mehitty's mother—Mehitty is the seamstress, you know. She is dying—I mean, the mother. She lies all day and tries to make believe the world is kinder than it is. She does that to comfort Mehitty, you know. It doesn't comfort her. Every thing tortures her—it is dreadful, father! Mehitty sold her beautiful hair for her mother."

It was an incoherent little story, and the jolts in Belle's voice made it harder yet to comprehend, but after awhile her father understood.

"Yes, Puss, go ahead," he said gently. "I can sleep with Bess, you know, daddy, just as well as not. And—and—can Mehitty stay, too, to nurse her mother? She could sew a good deal of the clothes, between times, and Mehitty sews beautifully. I—I could sew, too, father—truly. It's hard times, you know."

Her father drew her suddenly closer to him. She could not see his face when he answered her.

"Can Mehitty come, too, father?" "Yes, Puss," he said. Some one else leaned over and kissed the little "dirt-colored" hair softly, three times. It was Belle's mother.

"Yes, little girl," she whispered. And so a few days later Mehitty's mother came, and Mehitty, too. They were established luxuriously in Belle's beautiful, airy room with the hushed voice of the great city coming into it pleasantly, through the open window, and all day long the invalid lay on her soft pillow, and listened, in silent comfort. There was no more torture—there was no more anguish of harassed nerves. She said she liked the little clacking. Mehitty's mother could do peacefully; and when her clothes were sent out to the infinite, even Mehitty could look on the beautiful, quiet face without hopeless woe.

"She'll be so happy, mother will," Mehitty said. "She'll have such a long, long rest. So quiet—so quiet it must be in heaven; and how well she rested in the quiet here! O Miss Belle, God bless you for your goodness to my mother.—Youth's Companion.

Advertisement for RHEUMATISM CURE. Features Dr. J. W. LITTLE'S CURE and Dr. J. W. LITTLE'S CURE. Includes text about the cure's effectiveness and contact information.

- ARMSTRONG & BROWN... NEW YORK
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Advertisement for White Lead paint. Text: 'EVEN though you want but a pound of White Lead, you do not want to have some cheap mixture of Zinc, Barytes, etc., labeled "White Lead," foisted upon you simply because the dealer makes a greater profit on it. Insist on getting Pure White Lead. It will be pure if the package bears one of the brands named in the margin. You can buy them in one, two, three or five-pound cans.'

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

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

Advertisement for 'Pillars of Orthodoxy' book. Text: '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. S. Coleman, S. H. Ford, W. P. 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 476 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.'

Advertisement for Two Trains a Day to Texas. Text: 'The Cotton Belt Route, via Memphis, offers you two daily trains to Texas: One leaves at 9.10 a. m., the other at 8.00 p. m. The trains from all principal points arrive in Memphis morning and evening in plenty of time to make this connection. The Cotton Belt offers you the quickest and shortest route to Texas, without change of cars or ferry transfer. Both day and night trains are equipped with comfortable coaches and free berthing; their cars, also Pullman dining, day and Pullman sleepers at night. Write and tell us where you are going and when you will leave, and we will give you what you need to know and what train to take to make the best time and connections. We will also send you an interesting little booklet, "A Trip to Texas." F. R. WYATT, T. P. A., Cincinnati, Ohio. W. G. ADAMS, T. P. A., Nashville, Tenn. H. M. SUTTON, T. P. A., Chattanooga, Tenn. E. W. LADEAUME, G. P. and T. A., St. Louis, Mo.'

Advertisement for THE SOUTHERN RAILWAY. Text: 'VERY LOW RATES VIA THE SOUTHERN RAILWAY MAY 22, 30. During the Confederate Re-union at Herndon, The Southern Railway will make rate of 1 cent per mile traveled in each direction; making rates to Louisville and return as follows: Lexington \$1.75; Lawrenceburg \$1.25; Georgetown \$1.50; Midway \$1.50; Versailles \$1.50; Harrodsburg \$1.75; Burgin \$1.50; Shelbyville \$1.50. Tickets will be sold May 22, 29 and 30, good to return until June 6th. Also reduced rates from stations on Louisville & Atlantic R. R., Queen A. Crockett Route 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, 1 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 1 block of the Confederate Veterans' Amphitheatre. For tickets and other information, apply to nearest Agent of Southern Railway or connecting lines. Correspondence solicited. Wm. H. Taylor, Assistant General Passenger Agent, 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. MORRHOUSE, 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.

The South-eastern Passenger Association authorize same rates but fix dates of sale as May 8-9 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.

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. 504 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, 304 N. Howard street, Baltimore, Md. ANNIE W. ARMSTRONG, Corresponding Sec'y.

Special Hotel Rates at Hot Springs For the Southern Baptist Convention.

Table with 2 columns: Hotel Name and Rate. Includes Arlington, Park, Eastman-European plan, Waukasha, Waverly, Avonmoor, Jones House, Pullman, Milwaukee, Great Northern, and others.

Table with 2 columns: City and Rate. Lists various cities like Meady, Putnam, Derby, Kentucky, Josephine, Southern, St. Cloud, Marion, Gardner, Clearmont, Waukasha, Bloomington, Elba Sulphur, Taylor, Claybrook, Brookway, Magnolia, Burlington, Grand View, Butterfield, Hotel Leonard, United States, Hotel Worrall, Illinois, Palmyra, Chestnut, Alhambra, Globe, Columbia, Howard-Rooms, St. Nicholas-Rooms, etc.

About fifty additional small hotels, boarding-houses and furnished-room houses will make the rate of \$1.00 per day, or 50c per day for rooms for this session.

There are also numerous restaurants where meals can be obtained at 15c, 25c and 50c. Many of the above boarding-houses will make a rate by the week of from \$4.00 to \$6.00.

Any other information cheerfully given on application.

DR. A. V. WILLIAMS, Chairman. Judge J. B. WOOD, J. R. MOJUNKIN, Local Com. of Arrangements. DR. E. C. ELLIS, Ch'm. Com. Entertainment.

DELEGATES FROM KENTUCKY TO THE SOUTHERN BAPTIST CONVENTION.

Appointed on Money Basis.

- List of delegates from Kentucky: F. D. Hale, W. H. Jones, S. M. Simmons, J. T. Christian, E. F. Jones, W. W. Hamilton, J. Henry Barnett, J. O. Willett, W. S. Ryland, W. S. Alderman, J. H. Boyer, H. M. Trinkle, H. B. Taylor, J. A. Bennett, T. M. Green, J. A. Lee, G. W. Miley, A. P. Baker, E. D. Madox, W. D. Hewitt, J. A. Middleton, W. B. Mitchell, J. O. Beall, T. J. Humphries, J. N. Frazier, G. W. Morris, O. H. Jones, C. T. Dearing, C. O. Early, B. F. Jenkins, B. F. Hyde, J. W. Porter, T. O. Blackhouse, E. N. Dickson, J. Whit Potter, J. M. Weaver, O. M. Thompson, W. J. McEllothin, C. L. Major. Three to be appointed by the Hopkinsville church.

Associational Delegates.

- List of associational delegates: E. Hurts, J. S. Thompson, N. B. Daultonberry, A. J. Patsy, A. J. Ramsey, J. C. Thompson, Ira Partin, W. R. Sampson, W. B. McGarrity, J. B. Adams, J. W. Lewis, J. G. Parsons, James Chensault, J. W. Oliver, W. T. Parrish, M. J. Hoover, A. T. Hammond, J. W. Lott, G. S. Seacore, George Green, J. B. Crouch, James Stout, S. F. Page, E. H. Spillman, O. H. Nash, B. H. Bailey, J. W. Purdom, E. H. Tandy, J. S. Coleman, J. B. Ferrell, W. H. Felix, J. H. Newman, W. D. Brewer, D. S. Edwards, W. E. Powers, W. M. Kuykendall, J. B. Henry, J. B. Carlton, J. W. Whitt, G. W. Wheatley, J. T. Wilson, Wm McMillen, B. Browning, W. K. Peard, J. M. Weaver, O. M. Thompson, Committee.

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W. P. HANVEY, Manager.

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Items of Interest.

NEWS THE WORLD OVER.

The dispatches say that last week was the bloodiest of the war in Manila. Authentic reports, mostly official, show 278 Filipinos killed and more wounded, and, owing to the lack of hospitals, the great majority of the wounded die. The Filipinos are fighting desperately all over Luzon and are showing they were in earnest in declaring they preferred death to being under foreign domination, no matter how benevolent.

The famines in India grows worse, and the bitterness of the natives towards their rulers is increasing. A crowd attacked the soldiers at Shahpur, the military center of the Northwest Province. The soldiers were rescued with difficulty, but none were killed. The loss of cattle is a fearful factor in the case. In one district, out of 1,200,000 cattle, one million are dead.

The Portuguese press, as was to be expected from the warm sympathy all the European press has for the Boers, is very severe upon the government for having allowed Great Britain to transport troops across Portuguese territory. The *Commercio* says that the constitution has been violated and England has as much right to establish an arsenal at the mouth of the Tagulit.

The Senate committee reported unfavorably against West of Clark because he had bought his election. He resigned without waiting for the vote of the Senate. The Senate by one majority unseated Senator Quay. This unseating contained no reflection on his conduct, but was because he was appointed by the governor after the legislative election. Senator Clark will try for a vindication by re-election.

A dastardly attempt was made on Saturday to blow up the Welland Canal, Canada, by dynamite. Fortunately it failed. Some of the papers, of course, immediately accused the Irish, but the general belief is the attempt was made by the grain shovellers in Buffalo who feared the canal would divert grain from the elevators in that city. Such crimes are now covered by the extradition treaty and it is to be hoped the criminal will be caught.

The Republican State Convention for Pennsylvania met in Harrisburg. A resolution was introduced pledging "hearty and cordial support to Gen. W. B. Quay for re-election to the United States Senate," and this was passed by an overwhelming majority. His opponents showed much less strength than they did two years ago.

Thomas Spurgeon, being asked his opinion of the terms to be offered the Boers, writes to the *London Baptist*. "I really cannot discuss these political questions affecting the termination of a war which, in my opinion, is still going on. The only thing we well suggest terms to a burglar or a highwayman to propose to those whom he is robbing and wounding. The only way to terminate crimes is to confess and forsake them."

A leprosy was carried to the Bellevue Hospital in New York City. He was an Italian cigar-maker in the city, and the question arises as to what danger the users of his cigars may be in. Leprosy is on the increase in the United States, but the increase is among foreigners. The little centre of the disease in Louisiana remains about as it was.

Some Chicago firms are moving in the right direction. They will employ no one who smokes cigarettes, because the nicotine causes such physical injury to clerks and office boys as to cause loss to the employer. Firms which employ clerks have entered upon this agreement and others will follow their example.

The *Cuba Libre*, a paper published in Santiago, was being suppressed by General Wood and the editor and his staff of five have been arrested and imprisoned. The offense was an editorial denouncing the office-holders in the province of Santiago. If Gen. Wood had away in this country, the prisons would not hold the editors he would imprison.

A part of a large building in Pittsburg, Pa., fell in without any warning. There were twelve persons in the house, three of whom were killed and others seriously injured. If there is anything of which modern man has reason to be proud of, it is that in this city the standard of building is so high that it is no trouble to take down. The ancients did not understand that "progressive" kind of building.

In a speech in the Senate, Senator Hoar of Massachusetts eulogized Aguinado as a noble man, a patriot and a statesman. But Aguinado will not thank him for enrolling his name with those of Kosuth and Emmet who fought for liberty and failed, instead of with Washington and Houston and Bolivar. Senator Hoar is an able and eloquent man, but has little influence because he talks one way and votes the other.

The New York Chamber of Commerce has made its report. For nine months the exports from the United States have amounted to \$1,200,000,000. The imports for the same period were \$1,000,000,000. At this rate the annual excess of exports for the whole year will be more than half a billion. This is a most encouraging showing for the country.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. If a charge is sent a word for all over 100 words, invariably in addition. Contact the Western Recorder at once when the charge will be. Unless the money accompanied the notice, it will be brought down to 100 words.

NEWS.

Mrs. Lizzie Rose entered into rest April 15, 1900, and the Owen Baptist church has lost one of its most faithful members. She was born in this county seventy years ago, and spent all of her life in this community except several years in a neighboring county. In June, 1868, she became the wife of Dr. W. T. Rose, who practiced medicine in this community a long time. Eleven children were born unto them, only five of whom are now living. In the fall of 1888, Sister Rose professed an experience of grace and was baptized into the fellowship of the Long Ridge Baptist church by Elder Elijah Threlkeld. During all those years she has by her daily walk and conversation proven the power of the Gospel to exalt human character. She tried very hard to live up to her covenant vows, loved her church dearly and was ready to make sacrifices for the Master's cause, through a sufferer for several years, she bore it with submission and fortitude. When once her suffering was mentioned, she replied: "Oh! now the Savior suffered!"

Headling the end was near, with wonderful calmness she made bequests to members of her family and her pastor. She also called for her pastor and explained in detail about her funeral. To her death had been robbed of its sting, for with beaming countenance she spoke of the rest just before her and was ready to depart. A short, simple funeral was held at the Baptist church Monday afternoon by her pastor, Elder J. W. Waldrop assisting, and we laid away that which was mortal to await the resurrection morn. To her children and family she left the best of legacies, a good name and the memory of a noble life. May we all not soon forget how anxious she was we might be useful, devoted Christians and may we try to follow her as she followed Christ. Truly our loss is great but for her to die is gain. HAN PASTOR. Owen, Ky.

SHOUBE.

God has again taught us that this is not our "abiding home." On April 12, 1900, Harry Shouse, age thirteen, son of Mr. and Mrs. Jephtha Shouse, bid farewell to earthly cares and his spirit went home to God who gave it, to await the final restitution of all things.

Harry was a great sufferer, yet he was always cheerful and never complaining and was perfectly reconciled, which should be a lesson to many that are older. To his loved ones we would say, "Weep not as those who have no hope," but, like David, though you can not bring your son back, you can go to him. May his thought comfort your heart and help you to bear this your sore trial. "Let not your heart be troubled; ye believe in God, believe also in me." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Harry was very fond of collecting pieces of poetry, of which he had a large collection, the following of which seemed to be his favorite:

BE HAPPY AS YOU CAN.

This life is not all sunshine,
Nor is it yet all showers,
But storms and calms alternate,
As thunders and the showers;
And while we tread the waters,
The thorns fall off our heads.
Hail, let us, though they wound us,
Be happy as we can.

This life has heavy crosses,
As well as joys to share
And griefs and disappointments
Which you and I must bear;
Yet, if misfortune's lava
Entombs hope's dearest plan,
Let us, with what is left us,
Be happy as we can.

The sum of our enjoyment
Is made of little things,
As oft the brookbed streams
Are formed from smallest springs;
By tracing small waters,
The rivers reach their span;
So we increase our pleasures
Enjoying what we can.

There may be burning deserts
Through which our feet must go,
But there are green oases
Where pleasant palm trees grow;
And if we may not follow
The path our hearts would plan,
Let us make all around us
As happy as we can.

W. A. SURFS.

BRANHAM.

Sister Eva Branham, one of the most pious women Georgetown ever knew, died at her residence here last Wednesday morning at 8 o'clock. The Ladies' Missionary Society passed the following resolutions:

Resolved, That, whereas, it has seemed good in the eyes of Almighty God to transfer to a higher part of service above our beloved Sister Eva Branham, we would acknowledge His gracious authority and accepting great goodness, and while we

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Liberty College.

We want to call your attention to a few facts about this college. It is located at Glasgow, Ky., a prohibition town of about 4,000 inhabitants, one of the healthiest spots in the State; it is situated on a hill, overlooking the town.

The faculty contains none but first-class teachers. Pupils receive the best Christian influences, and are as safe from immoral influences as if they were under your own roof. Wholesome as well as spiritual food is served—in fact everything that goes to make up a first-class institution can be found here.

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J. H. Barnett, President; George J. Barnett, Vice-Pres.

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MORTON.

Died, at his home in Waddy, March 14, 1900, of typhoid fever, Rev. S. P. Morton, in the 25th year of his age. Brother Morton was licensed to preach by the Waddy Baptist church less than two years ago. He attended the Seminary at Louisville last year, but just before the end of the session his health failed and he had not been really well since that time. He was a young man of sterling worth and had a host of friends. He was very popular at the Seminary, both with professors and students. He was a real help to his pastor and church in many ways. His widowed mother, two sisters, Sister Branham, other relatives and many friends are greatly bereaved, but they weep not as those who have no hope. His death is a strange, dark providence, but we know, for God hath told us, He doeth all things well.

H. J. DAVIS.

STEPHENS.

"The angel of death kissed him and he slept." James Guthrie Stephens was born Oct. 4, 1852; died March 18, 1900; was a member of the Baptist church 27 years; was baptized by the Rev. William Dawson. A legion of loved friends attended the funeral. I have known Bro. Stephens three years. A kinder husband and father, a truer friend and better Christian never lived. There is one vacant chair in that dear home, but one more voice clings to the feet of his Master in the choir of the redeemed.

He leaves a companion and four children to mourn his loss, and, as he was ready for the Master's call, we realize that our loss is his eternal gain. PASTOR.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Price & Burial Stone Co. Write for prices and designs. Warehouses: 57 West Jefferson St. Works: 15th to 16th on Maple St., Louisville, Ky.

GLADISH.

Resolutions in memory of Deacon T. H. Gladish of Evansence Knott church:

Whereas, The Lord in his wisdom hath called his own and our beloved Deacon T. H. Gladish from us Feb. 17, 1900; who was born Jan. 22, 1827; professed faith in Christ in 1848; married Miss Z. H. Brown in 1849; ordained deacon in 1871 and was a faithful servant of his God and his church; therefore he is recalled.

1. The church has lost a faithful member, a standard-bearer of our King; one whose regular attendance at church in heat and cold, wet and dry, is worthy of our imitation;

2. His wife has lost her dearest friend on earth and wrestled to her pure sympathy in her bereavement;

3. The community a model friend, in soberness, forbearance, truth and virtue;

4. That a copy of these resolutions be spread on our book and a copy be sent to the Waverly Mission, his beloved paper through life, and a copy in our clerk's handwriting be given his bereaved widow.

The following was arranged by the committee and endorsed by the church:

As the fading flowers fall;
And the leaves of every hue
Lie so low when autumn calls;
So thou hadst the world audit.
Thy sorrows numbered in the past.
Thy troubles at and end.
Thy spirit free from terrors grasp.
For Jesus is thy friend.
No more thy face in church we see.
But thy vacant seat will talk;
For thy purpose there to be
Will constrain us thus to grieve.

B. T. MAYHUGH,
L. MOORMAN,
Committee.

Daily Double Train Service to Portland.

Commencing April 21, 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 24 hours; from Kansas City 26 hours. For particulars address E. L. Lomas, G. P. A., Omaha, or J. F. Aglar, General Agent, 202 Century Building, St. Louis, Mo.

