

WESTERN RECORDER

Faith, Hope and Love, these three.

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The negative part of a conversation is often as important as its positive.—Theodore Winthrop.

The *Congregationalist* says that in some of their leading churches in Massachusetts the Young People's Societies have been disbanded. The reason given by one church, which was probably that of the others, was that the Society did not get hold of the young men and boys, its membership being chiefly middle-aged men and young girls.

A wise parent, so situated as to be able to exercise constant watch over the children, should see to it that they are kept busy in something useful. Play, of course, should be allowed, but only as a recreation between hours of work. Just at the point where play becomes the business of a child's life a career in vice begins! I have reference to a child who has gone from under the parental roof.

If the state is made up of worthy citizens—not criminals—is it not the business of the state to prevent, if possible, the multiplication of criminals? If the reply be affirmative, then another question: Should not children left to idleness, ignorance and vice be taken in hand by the state and trained at the public expense? Surely the drain on the public treasury would not be greater than it now is made in dealing with the army of criminals ever before the courts of our land.

The highest education includes a genuine Christianity. But secular training falls short of making a child of God and an inheritor of the Kingdom of Heaven. Even the most careful religious training fails unless the Holy Spirit, in His sovereignty, uses it to open the heart to the Divine Savior. But there is a training suited to make good citizens. All should have this.

In speaking of the saloons in Manila, which the President could legally close by a cablegram, as Manila is under martial law, the *Watchman* says: "It has always been one of the surprises connected with the missionary enthusiasm of the Christian churches that, while it is comparatively easy to find men to go as missionaries and to raise money for their equipment and support, it is always more difficult to lead the churches to exert their great influence against those governmental conditions that are certain to discount, to harass and to nullify the work of Gospel agencies."

The Experience of Jesus in the Presence of Death.

BY A NORTHERN PASTOR.

"The Jews, therefore, answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body."—John 2:18-21.

In the interview of Christ with Nicodemus, Christ taught that it was necessary for the Son of Man to be lifted up, as Moses lifted the brazen serpent in the wilderness, that believers might have eternal life.

It is noticeable that Christ in the early predictions of his death spoke with marked calmness. Whatever painful conflicts the prospect of his suffering and death may have awakened in him, he almost, if not wholly, conceals them from us. As he approaches the time of his sufferings and death, he is more and more agitated—at least, till he passes the Gethsemane experience. His utterances concerning his own death, during his earlier ministry, sound to us as predictions made without emotion. "And Jesus said unto them, can the sons of the bride-chamber mourn, so long as the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then will they fast." "And he that doth not take his cross and follow after me, is not worthy of me" (Matt. 9:15; 10:38). "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). "Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves" (John 6:53). Here Christ undoubtedly speaks of himself as a victim to be offered for the salvation of others.

Another fact is very noticeable in our Savior's teaching: He freely asserts both voluntariness and necessity in connection with his sufferings and death. "Therefore doth the Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father" (John 10:17, 18). "From that time began Jesus to show unto his disciples that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Matt. 16:21). This sense of necessity is repeatedly asserted by Christ after the confession of Peter "in the parts of Caesarea Philippi." Matthew gives us to understand in this passage just quoted that Jews from this time on made frequent references to his sufferings and death. (Matt. 26:53).

We understand from Luke's Gospel that the conference between Christ and his two heavenly visitors, Moses and Elijah, on the Mount of Transfiguration had to do with "his decease, which he was about to accomplish at Jerusalem." It is needless for us to inquire what passed between Christ and these two visitors in connection with his sufferings and death. We cannot see how there was need of their interpreting to Christ the meaning of his death; most likely their mission was to sustain him with words of comfort and sympathy in the

completion of a work in which their own labors had eminently shared. The transfiguration itself must have been a sort of prophecy of Christ's glorious resurrection. As Christ descends from the Mount of Transfiguration with his disciples, he speaks to them in a calm way about his death and resurrection.

The approach to death between this time and the scene in Gethsemane fills our Savior with a deep awe. I know not what other word to call it. He moves with a solemn and awful dignity toward the cross. His earthly ministry is drawing to a close. "And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face" (Luke 9:51). "And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid" (Mark 10:32). Later he speaks these words: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50). Is this the recorded utterance of our Savior's shrinking from the agonies of the cross? or, to put it in another way, is it his first recorded cry of agony before he reaches the agony of Gethsemane? Meyer calls these words, "A true and vivid expression of human shrinking at the presentment of the agonies that were imminent, similar to what we find in Gethsemane."

GETHSEMANE.

The interest which our Savior takes in the spiritual well being of his disciples on the night of his agony in the garden is characteristic of his whole ministry. His prayer for Peter, his repeated words of counsel, his washing the disciples' feet, make it appear that he had almost forgotten his struggle so near at hand. He feels deep sorrow for his disciples as he says to them, "All ye shall be offended in me this night." "I shall be a stumbling-block to you, my disciples, this night." Next to the wonder of the cross stands the wonder of Gethsemane. There can be no doubt that Christ longed for the comfort of his disciples in his agony, and particularly of the three nearest him; or he would hardly have taken them with him into the garden. After taking Peter, James and John apart from the rest, he is met by the first wave of suffering, and cries out, "My soul is exceeding sorrowful, even unto death." Alford says: "Our Lord's whole inmost life must have been one of continued trouble of spirit—he was a man of sorrows, and acquainted with grief—but there was an extremity of anguish now, reaching even to the utmost limit of endurance, so that it seemed that more would be death itself." This was part of the baptism with which he was to be baptized, and in view of which his soul was straitened.

Our Savior now calls his suffering a cup, which is offered to him to drink. He prays that it may be removed from him.

We are here confronted by a mystery that is as complete as that of the union of Christ's two natures: Christ prays to God that, if it were possible, the cup might be removed from him; and at once he limits himself to the Father's will. Luke tells us: "And being in an agony he prayed more earnestly: and his sweat became, as it were, great drops of blood falling down upon the ground." We note the similarity between the angelic mission to Christ after the sharpness of his suffering in Gethsemane was past, and the mission of angels after his temptation in the wilderness.

As to our Lord's experiences in Gethsemane, let us try to sum them up.

A little while previous he has said, "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." "Now is my soul troubled; and what shall I say? Father, save me from this hour." "And I, if I be lifted up from the earth, will draw all men unto myself." He recognizes the law of self-giving in order to the accomplishment of his work. His soul is deeply agitated in view of what he is to pass through in fulfilling his work; and yet he sees the victories of his cross beyond. In Gethsemane he longs for human help and is completely disappointed. Yet he does not relinquish his enterprise, but submissively prays, "Not my will but thine be done."

THE CROSS.

The arrest followed; then came the shameful trials before Annas and Pontius Pilate. The rising of the cross before Jesus seems to terrify him no more. He seems to have been perfectly submissive before God and man. Shall we not say that the conflict was over, and that the path of duty lay straight in the direction of the cross, and from it he did not turn, nor in it hesitate?

On the cross it was no longer a contest, but one long, level stretch of suffering, where strength was needed.

We notice that Christ not only meets death without reviling his revilers, but he prays for them. Their salvation is uppermost in his mind; also the salvation of the repentant malefactor. His cry of distress to the Father is perhaps the one saying on the cross which tells us more of his experience than any other—"My God, my God, why hast thou forsaken me?" Would Christ have uttered this cry had he not been the vicarious Sufferer for man's sins? Would God have forsaken him if Christ had not taken man's sins on himself? Certainly not; for if Christ had not taken man's sins on himself, he would never have suffered on the cross. Nothing could come between his pure soul and God but that cloud of human iniquity which he blotted out.

On the cross Christ is able to see his work completed in so far as its earthly sacrificial aspect was concerned, so we hear him saying, "It is finished." In view of this conception of his work in "dying unto sin once," he is able to say, "Father, into thy hands I commend my spirit" (Luke 22:46).

A Hammer or a Hand.

Which should it be? God does sometimes use a hammer to break in pieces the hard rock, but it is seldom that he gives it to a minister with a commission to strike right and left. Denunciatory preaching is easy, and it is rather popular, for it favors of special virtue, but at best it is destructive—unhappily, often, destructive of more than the preacher means. His commission is rather to teach and help to reveal God and his love and lift men up to him. He must preach of sin, but as the Saviour did when he called men to him, and when he wept over Jerusalem. He touched the sick and suffering. Peter took the lame man by the hand and lifted him up. Paul pleaded with men. He felt himself commissioned as the ambassador of Christ to persuade men to be reconciled to God. The people soon weary of denunciation; they are not attracted by a minister with a hammer; they long for help, and they respond to the hand extended to them in the name of Christ, to the cross on which the atonement is made—United Presbyterian.

The History of God's Church Discovered

OR:

The History of the only Church which has no History.

BY J. A. STATESBORO.

This is a case of identity and proof by paradox. God's purposes and providence surpass our logic. The Church of Jesus Christ has no history, or rather its history has never been written.

1. I believe in the organic succession of the Church of Jesus Christ; but, historically, I cannot prove it. And it is precisely because I cannot prove it historically that I believe in it. It is the historic paradox of the ages that we have the history of the church which has no history; and this church without a history is of necessity the Church of God. In other words: Any church which can prove, historically, its organic succession from its origin to the present time is not the Church of God. "Let no man think me a fool, if otherwise, yet as a fool receive me;" that I may prove my paradox.

2. The "woman" of Rev. 12 is universally recognized as a symbol of the Church of God. Let us study the type a moment.

(1) She is from heaven—divine origin of God's Church.

(2) She bears twelve stars in her crown—twelve Apostles.

(3) She is clothed with the sun—her light is heavenly.

(4) The moon under feet—celestial exaltation.

(5) She travails—agony for the Truth.

(6) She brings forth her child—the Gospel.

(7) Her child caught up to heaven—providential preservation of the truth.

(8) The Dragon (Satan) seeks to devour her child—Satanic opposition to Truth.

(9) She flees to the wilderness for 1260 days—the period of Rome's religious supremacy, 1260 years.

(10) She is miraculously fed—providential protection of God's Church.

(11) She is persecuted by the Dragon—persecution of God's Church.

(12) She is given wings—supernatural power to escape her persecutors.

(13) The serpent (Satan) tries to destroy her with flood of waters (peoples)—many races of people persecute God's Church.

(14) The earth swallowed the head—death destroyed her persecutors.

(15) The Dragon makes war with her seed—continuous Satanic persecution of truth.

Grant that the "woman" is God's Church and the above fifteen marks of identity must apply as a test to any institution calling itself the Church of God before it can be admitted as such.

3. I will use only three of the fifteen, viz: (a) divine origin; (b) banishment or wilderness history; (c) persecution.

(a) Divine origin: Every church on earth save two—Baptists and Roman Catholics—admit they were founded by men, their claim that their founders were divinely commissioned does not vitiate the fact of their human origin. This narrows the issue of identity down to Baptists and Roman Catholics.

(b) Banishment or wilderness history: It is the boast of Roman Catholics that their church has a complete organic history from Peter to the present Pope.

Rome, then, has no wilderness history, herself being witness, therefore she is not the Church of God as identified in this prophecy. Every church or religious organization on earth, save one, claims ability to trace its historical succession, and we are disposed to admit their claim. There is no period of obscurity—no wilderness history for them—therefore no prophetic identity with the Church of God.

The one exception in all the world applies to the denomination called Baptists, of whom history says: "Their origin is buried in the remote depths of antiquity."—*Moham.* This is true of no other denomination; it is true of the Church of God, as symbolized in the "woman" of Rev. 12. Therefore the non-historic identity of the Church of God is found with Baptists alone. Many

Baptists have endeavored to prove historical organic succession, but they soon reach the "wilderness" when they try. The inability to prove it historically proves it prophetically.

(c) Persecution: Rome has not been persecuted, but on the contrary has ever been a persecutor. Baptists have never persecuted others, but on the contrary have been hated and persecuted by all others. They are, therefore, the prophetic successors of those who through the dark ages held the truth and for it were banished and persecuted. Even now they are "the sect everywhere spoken against." Thus, in the providence of God, does the absence of historic proof and identity become positive proof of prophetic identity; and the presence of historical succession becomes positive proof of lack of prophetic identity. Ordinarily prophecy appeals to history for proof, but in this matter it appeals to the silence of history for proof.

This, we believe, is the only case of the kind on record, that the negative of history should prove the positive of prophecy. It defies all the laws of reason and logic, in its premises, but becomes the master and convinces both in its conclusion. And this is proof of a divine origin as to the plan of identity and proof, for human reason could not, and hence would not, have either conceived or executed it.

Then, Baptist brethren, our weakness becomes our strength; our lack of historic proof becomes a demonstration of prophetic proof; our enemies become the best witnesses for us and against themselves.

I do not know how this will strike the brethren: nor need I care, just so it is Biblical. I have never seen the argument from any source, but it lies on the very surface of the Word of God, and I believe it is invulnerable to any attack that can be made. Historically considered, it is utterly illogical, but prophetically considered it is logical and, I think, irrefutable. The only way to prove the historical, organic succession and identity of the Church of Christ, is to prove there is a church which has no historical, organic succession and identity in the now historic succession, organization and identity of the Baptist denomination. Therefore Baptists are organically, non-historically and identically the one Church of Jesus Christ.

I do not deny there are Christians in other organizations, or outside of any organization, but what I am after is to discover and prove the organic identity of the Church of Jesus Christ. The foregoing proves it, nothing else does or can.

This view gives us the proof without history, disposes of the "Pedobaptist standpoint," gets us out of the Sahara of the historical argument with its mirage of the "invisible church" and puts our feet firmly upon the rock, the Word of God.

This is only an outline intended to be suggestive rather than exhaustive, and I invite the historical, logical brethren to try it and see the impossibility of overthrowing Scripture with logic.

Allow me to subscribe myself: A Baptist ignorant and illogical enough to believe the Bible.

Statesboro, Ga.

It was a very grudging assent. It was as much as to say, "Since Thou art determined to send me and I must undertake the mission, then let it be so; but I would that it might have been another, and I go because I am compelled." So often do we shrink back from the sacrifice or obligation to which God calls us, that we think we are going to our doom. We seek every reason for evading the divine will, little realizing that He is forcing us out from our quiet homes into a career which includes, among other things, the song of victory on the banks of the Red Sea; the two lonely sojourns for forty days in converse with God; the shining face; the vision of glory; the burial by the hand of Michael; and the supreme honor of standing beside the Lord on the Transfiguration mount.—F. B. Meyer.

Singing the Lord's Praises.

The other day I was at a church where the music was good. The quartette sang very nicely. It was really artistic. The face of the preacher was troubled. I could imagine his people wondering why he looked so sad, and why there was that expression of pain on his countenance. Surely that music was enough to smooth the wrinkles from even the most careworn face. The minister preached a good sermon from his inmost heart that morning. It did the people good. It did him good. But I had a revelation made to me in the secrets of the minister's heart. The faithful music committee had provided a good quartette for the church, and their services were much appreciated by the people. The pastor let me into the secret of the trace of pain on his face during the morning service. The week before the high soprano, with a temper to match her voice as far as altitude was concerned, who sang very sweetly, but spoke very sharply, had come to him and poured forth the vials of her wrath, beside which even the much dreaded vials of the Book of Revelation seemed as sweet as perfume and as soothing as oil on troubled waters. She had, in language that would have placed her on the anxious seat in the court-room, plainly outlined his duty, not to God or the church, but to her high and lofty self. Now she comes to sit behind him in the sanctuary on a lovely Sabbath morning, and while he opens the Word of Life as best he can to the people, she is to sustain him and the service by the sweet songs of Zion. She breaks out in would-be heavenly strains with the words, "Our Father, which art in heaven, forgive us our trespasses as we forgive them that trespass against us." Soon she follows with a solo that was intended to be seraphic, "Make me gentler as a dove." But somehow, as that pastor listened to the dove-like strains, he said there came to his ears the angry screams of a savage bird of prey, and, strange to say, he was so peculiar that he was neither comforted in his heart nor uplifted for the service of God.

Then followed a solo by the alto, "Take time to be holy." She sang it very tenderly, and with such deliberation that the minister almost forgot that she had been to a dance every night during the week but one, and that night to the theatre. Her days were spent in the most selfish kind of money-making and spending; but she sang "Take time to be holy" as though that was to her a reality, so she seemed to think. The reason she was there this Sunday morning, singing, instead of being at the park, was because she was receiving a good share of the money that might have been spent in a variety of useful and helpful ways. It might even not have been all lost in its effect on the people, if it had been applied to the preacher's salary, and he could have paid a bill or two that were due, or given a few dollars to that very worthy object that he was forced to decline to give anything to this last week, although it grieved him sadly to do it. The minister was not a money-grabber; but it made him feel that music was more appreciated than the preaching of the Word to have his people vote to take five hundred dollars from the minister's salary and devote it to the music of the Lord's house. And even the alto solo, it was so sweet and so nicely rendered, did not inspire and electrify that minister. What makes ministers so peculiar, any way?

Just before the taking up of the collection and after the prayer of the morning, when all the people were tenderly remembered, and certainly every one felt blessed by the humble, earnest prayer of the minister, the tenor rose, coughed, rustled his music, hummed a note or two to get the chord, and then he opened a cavern-like throat and bellowed forth, "Hear our prayer." The prayer had been so quiet, tender, gentle, subdued. The song, so, Ugh. Our feelings revolt. It was not in keeping with the place or the prayer or the day. And that unappreciative minister, not edified yet. Just think. Then there were some notices, after which the choir rose to chant something appropriate to the taking up of the offering, and also, I suppose, to inspire the people to give. They sang sweetly

again, and this was their song, "Give to the Lord of thy substance." But somehow neither minister nor people felt any more like giving than before. Of those who sang for the people to give, only one of them had been known to ever give a cent to the church or the Lord, but they were all great on receiving. That was their specialty.

After the collection had been taken up and the minister had offered it to the Lord, up rose the bass singer. His voice was full and very low. So was he, most of the time; but he was the one to rise and sing just before the minister was to stand and open God's Word to the people. This singer evidently pleased the people, though they all knew him to be a poor, weak man, yielding to temptation every day of his lazy, useless life. But he sang "Stand firm as a rock, Christian, stand," with much power, in some ways. It contrasts were worth anything, that was a mighty piece of music for a sermon to follow. Then came the sermon on "Living for Jesus." It was a good sermon. It did much to make up for all that the music was not. At its close the choir rose again, and this time they sang, "Take my life and let it be consecrated, Lord, to Thee." It was in keeping with the sermon all right, but not with the singers. Perhaps we ought to understand that was all that was intended. Why not, then, let any one preach that can preach a good sermon, no matter what his life may be?—Watchman.

Why art thou so far from helping me?

Psalm 22:1.

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

If we follow the English word to its root we discover that "friend" and "free" come from the same root. Slaves cannot in the highest sense be friends. Christ set us free to become His friends. But if we study the word actually used by Christ we find it to be *Philo*, the word for "lover." "I have called you lovers." Friend is a richer word than brother, for it means more. There may be blood brotherhood and no love. David had seven brothers, but Jonathan was more to him than all of them. A brother may hate and harm and still be a brother, but when one ceases to love his friendship ceases. Out of friendship, not out of kinship, the closest relation of life grows, the relation on account of which a man is to forsake father and mother. First, friend, then lover, then husband. All this Christ is to be to the believer, for He is the bridegroom and His beloved His bride. One says, "I am a philosopher," a lover of wisdom. Another says, "I am a philanthropist," a lover of man; may I be able to say, "I am a *philochristos*," a lover of Christ.—Alexander Blackburn.

As you grow ready for it, somewhere or other, you will find what is needful for you in a book or a friend, or best of all, in your own thought—the Eternal Thought speaking to your thought.—George MacDonald.



Deacon A. K. Seago.

A Life of Rare Consecration and Usefulness.

BY REV. H. W. MERRILL.

The dear brother whose name heads this article is now nearing his seventeenth "milestone" in life's journey. His winter home is at No. 3807 Carondelet Street, New Orleans, La.; his summer home is at Jeffco Junction, East Tennessee. A brief study of Deacon Seago's rarely useful life has proven really pleasurable, and, I trust, profitable to the writer, and, believing such may be the experience of others, I send you this very brief review.

Dr. Oliver Wendell Holmes has said that the time to begin the training of a child is one hundred years before its birth. This rule, if a rule it may be called, applies in the case of our worthy brother. He had the priceless fortune to be borne of noble and consecrated parents. His father, Benjamin W. Seago, was an efficient deacon of a Baptist church as was also his maternal grandfather, Morgan Morgan. These men were of the sturdy and choice sons of South Carolina. Our brother himself is a son of the Palmetto State, having been born in Pickens district in 1831. He was converted to God in early life, and having removed to Georgia, united with Mt. Zion Baptist church, in Cherokee county.

In 1851, at the age of twenty, Mr. Seago, began business as clerk for Jonathan Norcross in the city of Atlanta. Here, though so young, Mr. Seago's life of usefulness begins in earnest. Who can foretell the mighty possibilities for usefulness wrapped up in a consecrated young man. Moreover, it is in the days of one's youth that the Creator should be remembered in active service. He promptly transferred his church membership to the First Baptist church, and gave himself to the active service of the Master. From this period it may be said that Alvin K. Seago, has chiefly served the Lord Jesus Christ, and engaged in secular business to pay expenses. While yet a young man, he was chosen to be superintendent of the Sunday-school, which under his virile management, grew to be a great spiritual force in the church, and was at the time one of the largest and most influential schools in the South. Referring to Mr. Seago's official connection with the Sunday-school, Deacon Cabanis, now of the First church, Atlanta, says: "He loved the church and Sunday-school, and was as faithful to them as he was to his own secular business; and for ten years, embracing the stormy period in the South known as the Reconstruction era, he served the Sunday-school and church. It was at this time that the school began to take on its great growth from which it has never fallen back."

The present noble structure in which the First Baptist church of Atlanta worships, owes its existence to A. K. Seago more than to any other one man. He subscribed the first five thousand dollars for its erection, and was unanimously chosen to be chairman of the building committee.

Referring to Deacon Seago's part in this great edifice, Deacon H. E. Cabanis, above referred to, says: "The entire work of collecting funds and pushing the undertaking to a final finish was under the personal direction of the faithful chairman. We honor him for his noble, faithful devotion to this work; and the memory of his self-sacrifice and devotion is one of the precious legacies of the church."

For the purpose of showing that the foregoing most creditable accounts of Deacon Seago's rare usefulness are but characteristic of the man, I reproduce the following from the pen of this now lamented pastor, Dr. E. W. Warren: "For five years we were co-laborers in the First church in Atlanta, I in the pulpit and pastorate, and he in the Sunday-school and elsewhere as duty demanded. He was absent the religious enterprises of the day, and in most cordial sympathy with his pastor; and with warm heart and liberal purse aided all the good works undertaken by the church and pastor. His strong practical sense and piety made him a good adviser, while his conscientiousness and ardent love

for Christ made him always a willing, efficient and prompt co-worker." Strong praise this, coming as it does from such a worthy and capable man as Dr. Warren.

In 1881, Deacon Seago, with his charming family, removed from Atlanta to New Orleans. It was at the beginning of the pastorate of the lamented Dr. E. Landrum that he and family united with the Coliseum Place Baptist church. This great preacher, knowing of the prominence and great success of Deacon Seago, gave him a most cordial, outspoken welcome to the Crescent City and to his congregation.

New Orleans is a thoroughly metropolitan city, and its small Baptist population is scarcely less metropolitan in its character than is the city itself. The varying religious ideas, social customs and habits of thought, together with different methods of work, brought forth every part of the earth, have occasioned no little friction amongst New Orleans Baptists. Harmonious action amongst them has never been known; consequently no very marked advance has ever been made by the Baptist cause here. Sad as it may seem to us, the Baptists everywhere, New Orleans Baptists have resorted the right to disagree. In the light of this fact, it is not strange that Deacon Seago's signal usefulness in former days and other places has not been so marked in New Orleans. Suffice it to say, his religious ardor has never been perceptibly cooled—not by the chilly godlessness even of New Orleans. He is ever planning the enlargement of his Master's work. Mr. Seago is probably the largest individual contributor to the work of the Southern Baptists in the State of Louisiana. To his God-gifted talents, most real, and is greater than all other causes.

Perhaps the most effective and unique work which our brother has conceived and executed has been through the medium of tract distribution. More than a half million pages of the very best tracts have been printed and distributed freely at his private expense and under his personal supervision. Notable among these is Dr. F. H. Kerfoot's great sermon on the text, "Sir, we would see Jesus." Others on "Salvation," "Bible Baptism," and "The Voice of God on Giving," have been sent judiciously everywhere, answering a strong demand. Eternity only will disclose the heavenly fruitage which must come of this wholesome sowing.

Deacon Seago's burning zeal and great religious enterprise have often led others to think his plans chimerical, while his strong sense of justice has caused him to appear, at times, most severe in his judgments; but, when the error is known, and the wrong is seen, he to revise his judgments and "right all wrongs." Clear and strong are his convictions of duty; precious, doubly precious, is God's Book to his heart. The blood of the Lamb is his one and only ground of hope. His home has always been the "presence chamber of heaven" given to hospitality. Oftentimes has this unworthy writer been freely blessed with its comforts and the welcome, unsurpassed in its heartiness. Uniformly has each member of the family shared the father's kindly spirit. Through all the years of this dear brother's pilgrimage, his noble, patient wife has been to him God's true helpmeet. Their sunset will be golden and glorious. May a double portion of his spirit of devotion to Jesus Christ rest upon his two many sons and three lovely daughters. "Earth is receding and Heaven is drawing near." Mark the perfect man, and behold the upright: for the end of that man is peace."

Inasmuch As Ye Did It Not.

BY REV. DAVID JAMES BURRELL, D.D.

It is an impressive fact that no man liveth unto himself. Our influence falls with blighting or healing power on the lives of others. The human race is one body, its members all quickened with the same spirit of life, and knit together by sensitive nerves and bands which communicate to the whole the pain of every part. Here is the fountain-truth of a practical Christian life. No man standeth alone.

The natural heart is governed by selfishness. It ignores the resultant duties of brotherhood; self is its great idol, a Moloch in whose worship all noblest powers and aspirations are made to pass through fire. To the heart thus dwarfed and enthralled comes Jesus, and the Golden Rule, and prescribes a higher ambition than personal gratification. He puts a Gospel into our hands and says, "Go into all the world and preach it." He spreads a feast for our exclusive delirium? No, indeed. "Go out quickly," he says, "into the streets and lanes of the city, and preach to every one that cometh thither, and the blind, and the dumb, and the maimed, and the blind." "This is the spirit of Christianity; not, alas of all Christians, but of the Gospel.

It teaches that material goods are but means entrusted to us for the fulfillment of God's purposes of love; talents to be put out as usury if not put to use in a final day of reckoning when the crucial test of worthiness for life or death shall be, not how wise are thou—how rich or respected? but what hast thou done for the welfare of thy fellow-men? Hast thou lifted up the fallen? Hast thou saved the lost? Hast thou gone about with eager eyes and compassionate heart and helping hand? In that day how little will seem the perishable things on which we are expending the precious hours, and how sweet will be the remembrance of kindly deeds!

"Who speaks for this man?" from the great white throne

Vell'd in its roseate clouds the voice comes forth; Before it stands a parted soul alone, And rolling East and West and South and North.

The mighty accents summon quick and dead; 'Who speaks for this man ere his doom be said?'"

Three failures are they for whom the widow's tears shall uplift their voices. In that gloomy concourse; in whose behalf grateful beneficiaries shall present the plea, "Let charity cover a multitude of sins."

So it is that the friends whom we make by our influence, or as Scripture puts it, by a right use of the "Maxim of unrighteousness," are to serve us in our everlasting habitations. We are called, as the servants of Jesus Christ, not to work out our own salvation merely or primarily, but so to exert our powers for good that we may come before him at the last, saying, "Here are we and they whom thou hast anointed to redeem and save men. No truth is more prominent in God's Word than that of this universal priesthood. The sprinkling of sacrificial blood on our own hearts—the working out of our own salvation—is first wrought in the heart, but it is of importance among the duties of life. We are to spend our years within the veil, interceding for men, not only in prayer, but with all kindly offices of love. For there is a sense in which those oft-quoted and misinterpreted words are true:

"He prayeth best who loveth best All things both great and small."

This, I say, is the all-pervading spirit of the Gospel. The Scriptures inform us that the chief glory of a Christian is his servitude. He is the safe servant of every man, most of all, of Jesus Christ, the Son of man. And for a like reason Christ himself said, "As the Father hath sent me into the world, so have I sent you." What for? To serve and honor and glorify self? To accumulate the good things of this world? To gain for our souls an entrance into the kingdom of heaven? To send ourselves away to everlasting bliss? To spend our years, like anchorites, in bowing before shrines, in self-examination and self-accusation, unmindful of the woes of other breaking hearts? Is this the Christian life? Nay, we are sent, as Jesus said, to redeem men; and as regards to our faithfulness shall we be adjudged worthy of eternal life.

They that be wise, in the discharge of this responsibility, shall shine as the sun, and they that turn many to righteousness as the stars forever and ever! Happy are we if the names of any saved by our faith, works, shall be written on our crowns of rejoicing! But if blood be found upon us, testifying that, amid the hurrying cares of a selfish life, we neglected the welfare of others, we shall hear our doom pronounced by the lips of an infinitely merciful and equal God, "Inasmuch as ye did it not!"—Christian Intelligencer.

The Prayer Meeting.

A church without prosperity and spirituality is a public nuisance; it is like an unrented building, costing taxes, losing value, bringing no income. Prosperity and spirituality depend upon the faithfulness of the members. A church is not like an ocean steamer, where a few can do the work of running the machinery, preparing the food, and taking care of the staterooms, while most are passengers enjoying transportation. It is rather like a Roman galley, where each rower did his part of the work—a broken oar, an unshipped oar, a sleeping rower, delayed the boat.

It is the duty of every member of the church to be present at every prayer-meeting, so far as possible. There is no obligation on the pastor that is not on every member. First, then, plan to be present; count your presence a business obligation, not a privilege. Think of the functions. If neighbors call in, invite them to come with you, or excuse yourself. If a friend had telegraphed you to meet him at the station you would not urge as an excuse for not meeting him that a neighbor called in just as you were leaving the house. As a member of the church you have made your own appointment to meet the Master at the midweek service. Make it your business to keep your appointments.

Come prepared; bring your mind with you; bring it full of thoughts. Surely the stream of time, flowing over your life for a week, must have some golden deposit of truth that you can use as common treasure. Think before you speak, and speak after you have thought. You expect the new convert to relate an experience—did your experience stop when you accepted Christ? You can at least bring a passage of Scripture that has strengthened you during the week and tell us what it has done for you.

Come in a spirit of prayer; come from the closet; bring spiritual power with you. You cannot promote the spirituality of the church by always seeking power from others. You have no right to expect dividends without investment. You cannot ride on the street car without paying a ticket; why should you expect to be carried to heaven "on flowery beds of ease?" Come! Come prepared! Come to help!—Dr. O. P. Gifford.

The difference between the children of God and of the wicked one is in appearance nothing; the tares are indistinguishable from the wheat; it is really radical, they spring from different seeds and different sowers.

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

BOOKS.

JOHN THE BAPTIST. By F. B. Meyer, B.A., author of "Paul; A Servant of Jesus Christ," "The Bible," etc. 25s. Chicago and New York: Fleming H. Revell Co. \$1.00.

Mr. Meyer, the great English divine, is so known as a preacher, that no introduction is needed to insure the reader that the life of John the Baptist from him is a treasure added to Biblical literature. In the Gospels we have the narrative of that life given in so calm a manner, almost as a pastoral symphony that one does not realize the tumultuous and perilous age in which it was enacted. Dr. Meyer places the historical setting before the reader before entering on the biography which begins with the description of the aged couple, Zacharias and Elizabeth, in the hill country of Judea.

The writer gives a vivid portrayal of the times and of the characters. We see and know the aged parents in their quiet home, disappointed at having no child, yet patient and loving. Then comes the rapture at the birth of John, when the angels' tongues are loosed and he can speak, "blessing God." But more vivid still is the picture of the boy, then the man when he went into the wilderness to be taught of God. There in loneliness and solitude, with locusts and wild honey for food, and the roughest of garments for clothes, he met God and became strong. From this school in the wilderness the prophet went forth to preach.

THE TRAINING OF RACHEL HALLER. By the author of "The Family of the Black Forest," "From the Heart of England," "The Merry Tale Will," etc. 18mo. The American Baptist Publication Society, 1420 Chestnut St., Philadelphia. Price, \$1.50.

This is a very interesting story, with a somewhat complicated plot, which leaves the reader uncertain until near the end. There are many striking situations, and many moral lessons. We see the effect of the beginning of deception, and also of many mistakes which could have been avoided. The author holds the interest of the reader from beginning to end, and the book will be a valuable addition to any library.

SAID a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I had my reward now. My sons are ministers of the Gospel; my grand-up daughters a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides giving about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—Life of Faith.

ONE of the best things about our English Christmas is the emphasis that it puts on the home life. It encourages family gatherings and promotes family fellowships. It turns the hearts of the parents to the children, of the children to the parents, and of brothers and sisters to each other. It creates what in years to come will be happy memories and help to keep the thought of home and all its sweet ministries fresh in the minds of those who have wandered far from the scenes and companionships of their childhood. Home means more to the man, the woman, the child, because of Christmas. The home life is stronger, kinder, purer, because of the goodwill and the good cheer that finds place and expression at the Christmas season. And whatever strengthens the ties of home and companionships of their childhood thereby makes its life happy and wholesome thereby brings immeasurable blessing to the nation. The man is every way a stronger and a better man who has a happy home. It is an inspiration to him in fields of labor, on the sea, in the day of battle, everywhere men will be the braver and the surer, if they have come forth to life's strenuous toil and endeavor from happy homes.—Messenger and Visitor.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 7.

THE RESURRECTION OF THE LORD.

Luke 24:1-12.

Motto 1831—"Now is Christ risen from the dead."—1 Cor. 15:20.

"Now the first day of the week, very early in the morning, they came unto the sepulchre bringing the spices which they had prepared."—The women mentioned in the previous chapter. The women had followed Joseph and Nicodemus when they took the body down and carried it to the tomb. But they stood afar off, and followed at a distance. They were so far off that they did not see the great amount of spices, fit for a king's burial, which the two wealthy men had used, or else they did not wait till the end. Otherwise they would not have prepared spices. Neither Joseph and Nicodemus nor the women had any faith that the Lord would rise again or they would not have used the spices.

"And they found the stone rolled away from the sepulchre."—No one knows when the Lord arose. The angel rolled away the stone not to enable his Lord to come out, but to show that the tomb was empty. We know the Lord was three days and three nights in the tomb, because he said he would be. He appeared to his disciples on the first day of the week which was for this reason called the Lord's day. And the tomb was empty at sunrise on the first day. The Holy Spirit has left to men no reasonable pretext for observing set days and seasons.

It seems from a comparison of the narratives that when Mary Magdalene saw the stone rolled away she ran to tell the apostles without waiting to look into the tomb. The other women went in with their spices. The tomb was not a grave, but a sort of small cave hewn out of the rock. When they found not the body still they had no thought that he, who had raised Lazarus, had raised himself from the tomb. They were naturally perplexed. Why should his enemies after sealing the tomb to make the body secure, and establishing a guard, have stolen away the body? How was it that Roman soldiers had proved unfaithful to their trust? Naturally they were perplexed. "Behold two men stood by them in shining garments."—Two angels. Matthew only mentions the one who spoke.

"And as they were afraid, and bowed down their faces to the earth."—Always when angels appeared men and women were frightened. It is the instinctive tribute which a sense of guilt pays to holiness. The women fell on their faces in obeisance.

"Why seek ye the living among the dead?"—There is a gentle reproach in these words, for their forgetfulness. "Remember how he speaks to you when he was yet in Galilee."—Before his arrest he had told them plainly what was before him.

"The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."—When the angel had reminded them of what the Lord had said, then they remembered his words. It is very strange that not one,

neither John nor Peter, Joseph nor Nicodemus, nor any of the women remembered what the Lord had said, or had any thought he would rise again. His enemies remembered. They told Pilate that deceiver had said he would rise again, and asked that the tomb should be made secure on that account. But his friends had forgotten!

"And returned from the sepulchre."—According to the other evangelists, they were trembling with fear of the angels, and yet filled with a great joy to know that their Lord had risen. They fled from the sepulchre, and, without stopping to go home or speaking to any one, ran to the apostles to tell them the message of the angel. On their way to tell the apostles, Matthew tells us the Lord himself met them and said, "Be not afraid; go tell my brethren that they go into Galilee and there shall they see me."

Such was the wondrous news which these women carried to the apostles. And what reception did the eleven give them? "And their words seemed to them as idle tales, and they believed them not."—Just as Spurgeon's deacons would do if a few even, of the best women in the church should come running in to them and tell them they had met their dead pastor on the streets. They would think the women had gone crazy or some one had played a trick upon them.

And Spurgeon's deacons would be right. But the apostles must have remembered the Lord's promise to rise again when the women recalled it to their minds. And they had seen their Lord raise men from the dead. Alas! how hard it is for the best of men even so much as to have faith in the veracity of God!

But Peter and John at least believed that the stone was rolled away, whatever they may have thought of the story of seeing angels and meeting the risen Lord. "Then arose Peter, and ran unto the sepulchre."—John also ran, and, being the younger man, reached the tomb first.

"And stooping down he beheld the linen clothes laid by themselves."—The linen in which he had been wrapped for the burial. Among these was the napkin which had been wrapped around his head. These were all neatly folded, showing there had been no haste nor confusion in leaving the tomb. If the enemies had carried off the body, it was hardly conceivable they would have carefully folded the clothes in this manner. Yet Peter was not convinced by his memory of his Lord's words, and by the empty tomb and folded linen. He departed, greatly wondering when he ought to have been rejoicing.

The resurrection did nothing for our salvation. That was finished on the cross. But it was, nevertheless, of infinite importance. For it set God's seal to the truth of Jesus' words, and to his acceptance of Jesus' atonement for the sins of his chosen people.

PROF. CHARLES LEE SMITH, of William Jewell College, Liberty, Mo., will deliver the "Gay Lectures" at the Southern Baptist Theological Seminary on April 22, 4th and 5th, in Norton Hall, on Broadway, between Fourth and Fifth streets. His general subject will be "History." The subjects of the three lectures will be (1) History; Its Limits; (2) Its Laws; (3) Its Lessons. Mr. Smith is a teacher of history of fine reputation, and is admirably qualified to discuss these subjects. The public is cordially invited.

Cleanse Your Blood

The cause of all spring humors, pimples and eruptions, as well as of that tired feeling and poor appetite, is found in impure, depleted blood.

The perfect blood purifier is Hood's Sarsaparilla, as multitudes know by experience.

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FOREIGN MISSION NOTES.

Reports for the work of the year 1900 are coming to the Foreign Mission Board. They all indicate harmony, progress and prosperity. Not all equally prosperous, but none are without conversions and in some fields baptisms have been numerous. Even China will report very many conversions. Work there has been stopped only for a time, and in some cases crippled, never abandoned.

The receipts of the Board continue encouraging, but even at this date they are not sufficient to pay up indebtedness for ordinary expenses and the enlargement of the work. The Board has gone cautiously, but earnestly to the work of enlarging. Eighteen new missionaries have been appointed, and fields already occupied, have been strengthened. This means expense. The indebtedness of the Board on March 15th was \$33,905 56. This sum represents money borrowed to keep up the work. It must be paid by the end of April.

Treasurers of churches, associations, societies and conventions please take notice that all this sum of \$33,905 56 must be paid during April, some before the middle of the month. Therefore, please send on what money is in hand as soon as possible. Do not wait until all is gathered. Send in what you have. The miserable custom of waiting costs us every year thousands of dollars. Let us repeat, then, send on what you have, and send the rest later when you get that.

TABLE OF RECEIPTS.

The following table shows the receipts of the Foreign Mission Board from May 1st, 1900 to March 15th, 1901.

Virginia	\$14,880 58
Georgia	12,835 60
Kentucky	9,213 06
South Carolina	8,413 58
Alabama	7,099 02
Tennessee	4,890 80
Missouri	4,278 00
Mississippi	3,443 92
Maryland	3,409 22
North Carolina	3,316 10
Louisiana	1,922 30
Arkansas	1,254 18
District of Columbia	454 08
Florida	429 00

Kentucky shows an encouraging increase.

Movements of missionaries recently appointed or about to return to their field. Dr. T. W. Ayers sailed for China from San Francisco on the 15th inst. At the same date Rev. W. F. Hatcher left for Mexico. Rev. Dr. D. G. Whittinghill will leave in a few weeks for Italy and

Rev. A. L. Dunstan is preparing to go to Brazil. Miss Julia E. Trainham is in Philadelphia, attending a training school, but will go to South China with Rev. R. E. Chambers and wife in the summer or early fall. Rev. L. W. Pierce will start to Central China in a few weeks, and Rev. W. H. Sears will sail soon for North China.

Condition of our work in China. Not a single station has been abandoned. Letters which will appear in the Journal, will show that all stations are again occupied, and arrangements are again perfected for permanent re-occupation. Surely we ought to praise God, take courage and go forward.

Tracts and sample copies of the Foreign Mission Journal can be obtained free by writing to Rev. R. J. Willingham, Cor. Sec'y., Richmond, Va. E. E. BOMAR, Asst. Sec.

MR HENRY E. HARRIS, of this city, has been on a trip to New York, and while there his little boy, six years old, wrote his first letter to his papa. The letter is wholly the boy's own work, and the letters are large and plain. This is the letter:

"LOUISVILLE, KY., March 10.
"DEAR PAPA—I am going to write to you the first time.
"Now I will tell you what I want you to bring me.
"I want you to bring me a top and a train.
"We are going to have supper now. So good-bye.
"Your little boy,
"HENRY EWING."

There is a bright, childish freshness about this letter that is delightful. The father will keep it till the boy is grown and then will give it to him. Of course the top and the train were brought and given to the boy.

IT CAME BACK.

The Doctor's Wife Found Her Complexion Again.

Coffee is no respecter of persons when it comes to the poisonous effects thereof. A prominent physician's wife of Monticello, Ind., says that coffee treated her very badly indeed, giving her serious and painful stomach trouble, and a wretched, muddy complexion.

Her husband is a physician of the regular school and opposed to both tea and coffee, so he induced her to leave them off and take on Postum Food Coffee.

The stomach trouble disappeared almost like magic, and gradually her complexion cleared up; now she is in excellent condition throughout.

There are thousands of highly organized people who are made sick in a variety of different ways by the use of coffee, and most of these people do not suspect the cause of their trouble. They think that others can drink coffee and are well, and they can, but about one person out of every three is more or less poisoned by coffee, and this can be proved by leaving off coffee and taking Postum Food Coffee. In nearly every case the disorder will be greatly relieved or entirely disappeared. It is easy enough to make a trial and see whether coffee is a poison to you or not.

The name of the doctor's wife can be given upon application to the Postum Cereal Co., Ltd., at Battle Creek, Mich.

GRATITUDE is one of the evidences of the divine in us, and yet it is the divinity that is common to all God's creatures, proclaiming them all the work of the same Creator.

It was a delightful visit the writer had last week with his old charge at Petersburg, Va. He ran over from Richmond and spent the night, returning next morning. He spoke at the regular prayer-meeting, and despite the rain there was a good congregation. It was pleasant to meet Brethren Battle, Filcher, Roper, Collier, Seward, Hartley, Wallace, Short, Gill, Robertson and the rest, with the noble women who were present. The First church in Petersburg has ever been blessed in its faithful and gifted women. The writer was pastor there nearly six years—1875 to 1881—coming thence to Louisville. He missed many choice spirits with whom he labored, the Potters, Wyches, Mrs. Wallace, the Robertsons, the Ropers—Leroy and Emmett, father and son—the Dobbies, the Budds, the Steels and the rest, who have gone to their reward.

Dr. Battle is now pastor, and he is doing a fine work, having a strong hold on the people. Dr. Filcher was secured as Sunday-school and Colportage Secretary, largely through the writer's instrumentality, and these twenty years seem to have had no effect on him except to add to his efficiency.

The Baptists in Petersburg are flourishing. The Second church (formerly Byrn-street) have a handsome brick building on Sycamore Street, while the West End church—planted during the writer's pastorate—have also a fine brick structure, well located on West Washington Street. The writer is indebted to Simon Seward, Esq., for a drive over the city early Thursday morning before time for the Richmond train. It was pleasant to note old familiar scenes, to mark the improvements, and yet there was an element of sadness in marking almost the entire disappearance of the business signs there twenty years ago. There are no better people or better Baptists than live in Petersburg.

The news of the death of Mrs. Maggie Burton, of Lebanon, Ky., on the 18th, reached us by a message from her son, Mr. John A. Burton, on the morning of the 19th. The news came too late for us to reach the train, and to our regret we were not at the funeral. For some time she had been an invalid, and she endured her afflictions with fortitude and Christian patience and resignation. She was a devout Christian, and most highly esteemed by all who knew her. Her husband, Col. R. M. Burton, departed this life about two years ago. He was for a generation one of Marion county's most prominent citizens. Four children are the result of the union, John A. Burton, the nominee for sheriff of Marion county, Mississippi, Mary an only daughter, Robert M., of Frankfort, and Count, of Louisville. To them we extend sympathy. H.

A CHRISTIAN is always "on duty"—never "off duty." He must always let the uniform of holiness appear. He is set apart for the service of his Master unremittently. Into his life there has entered a something which reminds him that he must always be on his best behavior, and must always be seeking to live, not for himself, but to him whose he is and whom he serves. His actions are ever a matter of concern to his Lord, and he takes pleasure in noting that the life is one of complete self-surrender, in little things and in those of greater consequence.—Moravian.

OUR GRANDFATHERS IN BUSINESS AND SOCIETY



Colonel
Thomas
Wentworth
Higginson

Writes of the social life
of the young man of the
mid-century.

Mr. Bartlett

Of Hilliard, Spencer & Bartlett, tells of the conditions under which the young man of the period served his business apprenticeship, and compares the opportunities with the new.

Many other just as interesting articles regularly appear in

THE SATURDAY EVENING POST OF PHILADELPHIA

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We will send the Post for Three Months (12 weeks) to any address on receipt of only \$1.00, plus two interesting books: "The Young Man and the World" and "The Making of a Senator." They contain famous articles taken from recent issues of the Post, written by such men as: President Cleveland, Senator Beveridge, former Senator John J. Ingalls, Harvey W. Higginson, of Marshall, and others.

The Curtis Publishing Company, Philadelphia, Pa.

HOW TO ORGANIZE A B. Y. P. U.

In response to many requests for information as to how to organize a Young People's Union, some suggestions are offered. The initiative will usually be taken by the pastor, but, in case some one else makes the beginning, the first step will be to secure the approval and the advice of the pastor. It will then be in order to secure the approval of the deacons, and afterwards that of the church as a whole.

These preliminary steps having been taken, a meeting may be called, at which a temporary president and secretary may be elected and a committee appointed on constitution and by-laws. This committee may report at the same meeting, or at a subsequent meeting, and a permanent organization can then be effected.

The constitution that follows is offered merely as a suggestion. The aim, however, has been to make it short, simple and comprehensive enough to meet the requirements of any church, whether large or small, and whether in the country, or the town, or the city:

LOCAL CONSTITUTION OF BAPTIST YOUNG PEOPLE'S UNION.

(Recommended by the Executive Committee of B. Y. P. U. of Kentucky.)

ART. I.—NAME.

The name of this department shall be The Baptist Young People's Union of the _____ Baptist church.

ART. II.—OBJECT.

The object of this Union shall be to secure the increased spirituality of our Baptist young people, their stimulation in Christian service, their education in Scripture knowledge, their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

ART. III.—MEMBERSHIP.

The membership shall be composed of (1) active members,

consisting of persons who are members of a Baptist church, and (2) associate members, consisting of persons who are not members of a Baptist church.

ART. IV.—OFFICERS.

The officers shall be President, First Vice-President, Second Vice-President, Secretary and Treasurer, all of whom shall be chosen from the active class and elected semi-annually.

ART. V.—SECTIONS.

The membership of the Union shall be divided into sections as follows: (1) Executive. This section, consisting of the five officers, shall be in charge of the pastor, and shall audit accounts, consider matters of business, make recommendations to the Union, and assign members to work in the various sections.

(2) Devotional. This section shall be in charge of the President, and shall arrange for regular and special prayer-meetings, and shall seek to secure the spiritual development of all the members.

(3) Educational. This section shall be in charge of the First Vice-President, and shall arrange for missionary meetings, Bible study classes and lecture courses, and shall distribute missionary and other Baptist literature.

(4) Social. This section shall be in charge of the Second Vice-President, and shall secure attendance at the meetings, bring in new members, call upon the sick, introduce strangers and arrange for social meetings.

(5) Recording. This section shall be in charge of the Secretary, and shall conduct all correspondence, and shall keep a record of all the meetings of the Union and executive section.

(6) Financial. This section

CURED BY FOOD.

Nature's Way to Get Well And Keep Well.

People who do not know how to select the right kind of food to sustain them become ill, and some sort of disease will show forth. It is worth one's while to know of these facts.

A young woman at Grindstone, Mich., Mrs. A. P. Sage, began to run down while she was at school. She finally broke down completely and was taken seriously ill with a number of different troubles. The stomach trouble was the most serious one. Her heart also troubled her so she had to sit up as high in bed as possible. This was caused however by her stomach.

She says, "In the morning I would be so weak I could hardly move. I was kept on the simplest foods, principally liquids. After some months I seemed to get a little better, then I got worse, so that I finally was brought to the point of death from non-assimilation of food."

At this time a lady recommended Grape-Nuts Food. She says, "Little did I think what a help it was to become to me. I became greatly interested when I read the description on the box, that the food was pre-digested and in the shape of grape-sugar.

I had been unable to digest anything starchy at all, but I began on Grape-Nuts and it was so grateful to the taste, and soothed my stomach so well that I have been using it ever since, and have never grown tired of it.

My stomach trouble is entirely gone. I am much stronger now and can ride a bicycle and take long walks, and have gained very considerably in weight, all of which I owe to Grape-Nuts Food."

shall be in charge of the Treasurer, and shall keep an accurate account of all receipts and expenditures, and shall recommend measures for the financial welfare of the Union.

ART. VI.—REPORTS

Each officer shall make, at each regular business meeting, a written report of the work done in his section, and the President shall make, to the church as a whole, at each regular business meeting, a written report of the work of the Union.

ART. VII.—AMENDMENTS.

This constitution may be amended at any regular business meeting by a two thirds vote of those present and voting, provided notice of such amendment shall have been given at a previous regular business meeting.

SUGGESTIONS WITH REFERENCE TO BY-LAWS.

1. A by-law providing for meetings. There ought to be at least one regular weekly meeting, either a prayer-meeting or a Bible study meeting. The two may be combined or may be held alternately. Occasionally the prayer meeting ought to be made a special missionary or temperance meeting. The business meeting may be held in connection with the social or other meeting. As a prayer-meeting, let *The B. Y. P. U. Quarterly*, Nashville. As a basis for Bible study get Dawes' "Lessons in Bible Study," Louisville. For both prayer-meeting and Bible study meeting, *The Baptist Union* will be found very helpful.

2. A by-law providing for finances. Expenditures may be made upon approval of executive section. Some unions, as unions, raise and expend money. Others ask the church as a whole to pay their expenses, and, in that case, any money that may be raised by the Union is turned over to the church treasurer.

3. A by-law providing for elections. All officers, or at least the President, should be elected subject to the approval of the church as a whole. Most Unions find it convenient to elect in June and in December. Election may be with or without nomination, but, in either case, should usually be by ballot. Nominations may be made by any member or by a nominating committee in consultation with the pastor.

4. A by-law regarding quorum. One-fifth of the membership would be a fair proportion to name as sufficient to constitute a quorum, and three officers ought to constitute a quorum of the executive section.

5. A by-law providing for dismissals. Any officer or other member who, without good reason, fails to do his duty, or who absents himself from five consecutive meetings, should be subject to dismissal from the Union.

For further information address H. E. TRALLE, Sec'y, 3208 Portland avenue, Louisville, Ky.

HELP FOR DAILY LIVING.

Our need of God's help for the meeting of the petty vexations and the minor trials of our everyday life is as real as it is for the supremest struggle of our being in the final conflict with the archenemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon Him alike

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect it.

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

Among the many famous cures of Swamp-Root investigated by the *WESTERN RECORDER*, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers.

"You have no idea how well I feel. I am satisfied that I do not need any more medicine, as I am in as good health as I ever was in my life." So says Mrs. Mary Knehlhard, of 2025 Madison street, St. Louis, MO., to a reporter of the *St. Louis Globe-Democrat*.

"For more than ten years I had suffered with what the doctors termed female trouble also named with swelling of the feet and limbs. Last summer I felt so badly that I thought I had not long to live. I consulted a doctor after doctor and took their medicines, but felt no better. The physicians told me my kidneys were not affected, and while I

Did Not Know I Had Kidney Trouble. I somehow felt certain my kidneys were the cause of my trouble. A friend recommended to me Dr. Kilmer's Swamp-Root, and I must say I derived immense benefit almost from the first week. I continued the remedy, taking it regularly, and in splendid health. The pains and aches have all gone. I have recommended Swamp-Root to all my friends, and told them what it has done for me. I will gladly answer any one who writes to me regarding my case. I most heartily endorse Swamp-Root from every standpoint. There is such a pleasant taste to Swamp-Root, and it goes right to the weak spots and drives them out of the system."

MRS. MARY KNEHLHARD.



MRS. MARY KNEHLHARD.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood; in most cases they are led to believe that womb trouble or female weakness of some sort is responsible for their many ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, shallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

EDITORIAL NOTICE.—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the *WESTERN RECORDER* when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but He has caught them all in His own vessel, and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your intellectual need, your

spiritual need, your need to-day, your need yesterday, and your need to-morrow. And He knows it that He may supply it.—George Bowen.

THE ONLY ONE.—"Do you see that man over yonder? He has just had greatness thrust upon him."

"How so?"
"Why he's the only public man in the country who, when asked to tell what would happen in the new century, said he didn't know."—Cleveland Plain Dealer.

AT THE GATE.

Matthew 25:10.

BY T. L. HAILY.

Hark, are you ready, brother. To hear the midnight call? With your lamp trimmed and burning. To meet the Lord of all? If at the early dawning, Or 'neath the noon-day heat; The call for you is sounding, Will you its summons greet? Happy will be the meeting, When at the gate you stand; To find it standing open, And see a loving hand Extended there to welcome, And bid you enter, where— The king in all his glory, Awaits your coming, there. But if your lamp has failed you, Its light no guidance brings; If while the time was passing, You cared for other things; Forgetting what was needful, Who's then the fault will be— Should you find the gate is closed, And closed eternally. Atlantic City, N. J.

OUR PULPIT.

SPIRITUAL SAMSONS.

BY C. H. SPURGEON.

Tell me, I pray thee, wherein thy great strength lieth.—Judges 16:6.

Often, as I have repeated that sentence, "The best of men, are but men at the best," it has not lost any of its meaning or force, and the truth of it is impressed upon my mind and heart more deeply every day. No child of God should ever forget that, even when he is nearest heaven, there is nothing but the grace of God that keeps him from being equally near to hell. When he is most diligent in his Master's service, instead of pluming himself upon that fact, this reflection should arise to humble him, "I should have been quite as diligent in the service of Satan, and perhaps even more so, if the grace of God had not prevented me."

We ought to be very thankful that the Holy Spirit, as a biographer, is very different from most of the writers of the memoirs of men; for, if you purchase a volume containing the life of any good man recently deceased, as far as anything there is in the book, you might conceive that he was not of the same flesh and blood as ourselves. There is a great display of all his virtues, but his failings—if, indeed, they are mentioned at all—are recorded as though they leaned to virtue's side. All that was deficient in the man's character is forgotten, and all that might have been told to the dishonor of his poor human nature is generally left out. I do not know that, constituted as we are, these memoirs could be written in a different style, but I thank God, the Holy Spirit, that he did not write the memoirs of the men of faith in the olden times according to this rule. He has given us a full and fair picture of them. He has not done as Apelles did with Alexander when he put the warrior's finger under the scar; he has shown us the scars, and given us the weak points of the strong man, the foolish points of the wise man, the sinful points of the holy man; in fact, he has shown us that, while they were men of God, they were not gods, and that, while God helped them, and was with them, the highest glory of all the good that they

did was due to him, for if it had not been for his sovereign grace they would not have been able to do anything at all that was good.

1. Coming to the consideration of our text, we shall notice, first, that the believer is, or ought to be, a man of great strength. Of course, no one will imagine that I mean that believers should always be distinguished for great physical strength, or even for extraordinary mental development, for there are many true believers who have no great powers of mind or body; but there is a wonderful strength which dwells in the believer as the result of his possessing the inner spiritual life which is the gift of God's grace. He is, or at least he ought to be, and might be, a man of great and even gigantic strength.

This strength will be shown, first, in overcoming afflictions. When the young lion roared against Samson, the Spirit of the Lord came mightily upon him, and he rent the lion as he would have rent a kid; and afterwards he found a swarm of bees and honey in the carcass. So it is often with the Christian, if he is indeed a man of God and filled with his Master's spirit; when affliction roars upon him he does not turn it as though some strange thing had happened unto him, but he faces it boldly, wrestles with it bravely until he overcomes it, and then, ere long, he finds unexpected sweetness in the trial which he had conquered. It shows great strength of heart when a man can meekly bear severe trials and troubles. Many people are like reeds shaken with the wind as soon as ever affliction falls upon them. Like ships that are without moorings, they are driven out to sea; like the vane on the church spire, that turns round with every breeze, they have no strength of character, no force of will with which they can stand against the storm. But the Christian has learnt to spell the word "patience;" and, though trial should succeed trial till all God's waves and billows have come over him, yet will he cry, with David, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God."

The Christian who is what he should be, is a man who looks at affliction as being only light, and but for a moment, and not worthy to be compared with the far more exceeding and eternal weight of glory which is yet to be revealed. He knows that, through much tribulation, he must enter the kingdom; so he lifts up his song unto Jehovah from the midst of the floods, even in the furnace of affliction his trials do not overwhelm him. Next, the believer proves that he is a strong man by overcoming difficulties. Samson was in the city of Gaza, surrounded by foes who sought his life; he desired to come forth, but there stood the huge gates—probably massive structures, like the gates of many Eastern cities still are; it would take several men even to open and shut them. They were so great, and so firmly fixed in their sockets, that they could not be moved by any one possessing only ordinary strength. But Samson, instead of lifting them from their hinges, pulled up the doors, and the two posts, "and went away with them, bar and all," and carried them up to the top of the hill that is before Hebron. Vast was his strength, and grandly was it displayed in overcoming the difficulties that stood in his way. It is the same

with the Christian when he is "strong in the Lord, and in the power of his might." Whatever may oppose him, when he is serving his Master, he always reckons every difficulty as a thing to be overcome; and if it be an impossibility to all human power, he relies the more completely upon the divine strength, and then nothing is impossible to him. It is a true saying that "there is nothing so hard but what it can be cut with something that is harder;" and there is nothing in this world, which the Christian is ever called to do, that is so hard, but that a firm resolution, importunate praying, and unfaltering faith can cut right through it. Talk of Hannibal melting the Alps with vinegar—'tis but a legend! But the true Christian, with his passionate tears, and his vehement pleading, and his earnest faith, can bore the rocks, and make them melt like wax. Each believer, if he leaned upon his God as he should do, might like Samson, take away the gates of any Gaza where an attempt might be made to shut him in.

The Christian has great strength, in the third place, to overcome enemies. In the chapter preceding the one from which our text is taken, we find that Samson was bound, by his own countrymen, with two new cords, and delivered up to the Philistines, but he fearlessly contended alone against the whole host of them, "for the Spirit of the Lord came mightily upon him." There might be thousands of them, but what cared he when filled with a faith that perhaps has never been equalled? Notwithstanding all the sin that was in Samson, his faith was glorious. He rushed upon his foes—one solitary man against thousands of them—and with no other weapon than the jaw-bone of an ass, he laid them prostrate. Exulting in his victory, he cried, "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." Then he lifted up his heart in prayer to God to give him relief from the thirst engendered by the extreme exhaustion resulting from the conflict; he said, "I have hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?" Like a man who knows the holy art of prayer, he uses past victories as an argument for further favors yet to come. So the Christian, if he be living near to God, is strong to meet his spiritual foes. Doubts and fears assail him—doubts concerning the authenticity of Scripture, doubts concerning the Deity of Christ, doubts concerning the doctrine of atonement, doubts concerning the power of the blood of Christ, doubts about his being elected, doubts about his being called, doubts about his perseverance, doubts about his ever seeing the face of God. O friends, the doubts that assail some Christians are far too numerous to be catalogued. They go in hosts, as the Philistines were before Samson; but with simple faith in the promise of God, the Christian meets them, and puts them to the rout, and pities his enemies in heaps till, like Deborah, he can say, "O my soul, thou hast trodden down strength." The strong one he leads captive, and the mighty one is utterly overturned by the vehemence of his triumphant faith. He that hath faith like this will not only have strength enough to disperse his own doubts, but he will, oftentimes, also put to flight the falsehoods

and false teaching of errorists without. He may not be able to meet them in argument, and overthrow them according to the rules of logic. He may not be able to disentangle their subtleties and sophistries; but, like Alexander, who could not untie the Gordian knot, but cut it with his sword, so with the Christian, often, profiting by his own experience, cut through the knot that another man cannot unloose; and thus he will overcome some of those who have overturned the faith of the unwary. It is grand to see a believing Christian, by his godly life, and by his holy example, put to the rout all adversaries, even though they be armed to the teeth, and conquer them with a most despicable weapon, as they esteem it, but which really is far too strong for them to stand up against it.

The Christian has great strength when he is as he should be, when he has not told his secret, when the secret of the Lord is with him, as it is with all them that fear him. And when God, the Holy Spirit, continually supplies strength to him, then is he strengthened indeed to overcome those three things which I have mentioned, affliction, difficulties and adversaries.

I must also add that, like Samson, the Christian man, when he is as he should be, is wondrously strong in snapping his bonds. It may be that the attempt is made to strap the Christian down tightly with the bond of custom, "This is the rule in the trade." "This is the manner of buying and selling which is current in dealing with this kind of merchandise." The true believer will break that bond as Samson snapped the seven green withes with which Delilah bound him. "No," he will say; "I cannot, and I will not lie, neither will I act the part of a deceiver, what ever others may do." Perhaps an attempt will be made to entrap him into sumptuous forms of worship, glittering with show, and fascinating with all manner of sweet musical sounds; and for a while his ear may be entranced, and his feet may be almost gone; but presently he remembers the words of his Master to the woman of Samaria, "God is a Spirit; and they that worship him must worship him in spirit and in truth." In an instant, away go the bonds of Ritualism and Romanism, and the man is free once more.

Possibly, he is bound, for a time, with the fetters of fear of man, which is a snare to many. He is in the presence of one of whom he is afraid; so, for a while, he holds his tongue, and does not reveal his own sentiments with regard to Christ and his cross. Or else he has the fear of losing his business; or—such fools are many in England—the greater fear of "losing caste in society." It is that fear which makes slaves of half our population—the fear of not being thought "respectable." But the true man of God very soon snaps that bond, for he regards it as an honor to be accounted dishonorable for Christ's sake; he feels that, if it be vile to be a servant of the Lord Jesus Christ, he will be viler still; and that if the fact that he is a Christian will bring him into contempt, he will be willing to be in even greater contempt, for he will serve his Lord.

If you want a good specimen of a spiritual Samson snapping his bonds, look at Martin Luther. In that day when he rose up from the Santa Scala, and would no longer go up and down those stairs on his knees in the rain, hope of winning salvation by his

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own good works—in that moment he snapped his bonds. At the gates of Wittberg, on that cold December day when his friends had piled together a little heap of wood, and it was blazing away right cheerily, Martin thought that nothing would make the fire burn so well as one of the Pope's bulls, so he threw it on, amidst the wondrous gaze of all the spectators of the daring deed, and the hope or fear of some that he would drop down dead while performing so dangerous an action. He was, by that defiance of the Pope, a real Samson, breaking all bonds that still held him to Popery. And such free-men should all Christians be. If they were, you would not see them—as so many of them still are—fettered with absurd notions about holy days, and holy places, and priests, and I know not what beside of Papistical trumpery. The true believer in Christ breaks away from all this nonsense and error, and goes forth, even though heads and bones, and says, "The Son of God hath made me free, and I am free indeed." I might give you many other illustrations of the way in which the Christian uses his God given power; but I will simply repeat what I have already said, that he is, through the grace of God, made to be a man of great strength.

TENNESSEE.

Chattanooga.—The past month has been an eventful one in the life of the Baptist churches in Chattanooga. At the First, Rev. James Whitcomb Brounger, pastor, several important matters have taken place that are worthy of note. On February 22nd, the Men's League, assisted by the ladies of the church, gave an elaborate banquet to over two hundred men. The decorations were appropriate to Washington's birthday, the lecture-room being a bower of flags and palms, and the young lady waitresses were in Martha Washington costumes. The music for the occasion was furnished by the best orchestra in the city, and the speeches which followed the supper were exceptionally fine. The main address of the evening was delivered by Rev. J. O. Rost, D.D., LL.D., of Nashville, Tenn., on "The Christianity for the Twentieth Century." It was just such a discourse as Dr. Rost would be expected to deliver—thoughtful, eloquent, inspiring—and was enthusiastically received. The occasion was pronounced by those present to have been one of the grandest ever given in the city. The First church has the reputation for never doing things half way. This thought is still further emphasized by the great mission offering made by this church, Sunday, March 3rd. The church gave \$350 to foreign missions last year, and thought they did very well. This year Pastor Brounger determined they should do better still. He announced his desire to his people, preached on the subject, gave a Wednesday evening service to pray about it, and visited many of his people during the week and urged them to give as God had prospered them. On the following Sunday, Dr. Willingham, Secretary of the Foreign Mission Board, came and preached one of the most eloquent and effective missionary sermons ever heard by the Chattanooga people. At the close subscriptions were taken and the list was headed by a pledge of \$200 from the Woman's Missionary Society. This was followed by two pledges of \$100 each from one of the deacons and a young

lady member of the church. Next came a pledge of \$50 from the Sunday-school, rapidly followed by pledges for \$25 and smaller amounts, including \$10 from the B. Y. P. U., and \$5 from the Junior Baptist Union. There was great rejoicing when it was announced that the amount subscribed was about \$1,100. Since then additional subscriptions have been made, and when all the members have been heard from, it is confidently believed the amount will be \$1,200. The church held a special praise service on March 6th to thank God for the many blessings enjoyed lately. Fifty persons have united with the church since Jan. 1st, and baptisms continue almost every Sunday.

The spirit of missions is not only in the air, but in the hearts of all our Chattanooga Baptists. At the Second church, Dr. Willingham preached Sunday night, March 3rd, and an offering for foreign missions was made amounting to \$321. Thirty nine people contributed this amount, and when the other 200 members are heard from it will be considerably increased. Pastor T. G. Davis and his people are doing a great work. Baptisms are frequent, congregations are large, and every department of the church is prosperous. A few weeks ago the church contributed on an average of \$1 per member toward the endowment fund of Carson and Newman College.

At the Central church, Rev. A. J. Fristoe and his people are planning great things for the future. Money is being raised for a new meeting-house that will cost from \$15,000 to \$20,000. Plans are now being drawn, and it is hoped to begin work for the new building about May 1st. Congregations are large and additions frequent.

The suburban churches are all in a prosperous condition. Highland Park, with Rev. Wm. Fitzgerald, pastor, held an enthusiastic rally recently, and voted to erect a new meeting-house also. One thousand dollars has already been raised for that purpose.

At Hill City, Pastor John Davis and his people are enthusiastically carrying on their work, and being greatly blessed in it.

At Sherman Heights, Pastor J. N. Martin is doing a most excellent work. There have been a number of additions to the church lately, and the offerings for missions have been largely increased.

The work in all our churches was never in a more prosperous condition. Bro. Davis hopes to have Dr. Acree to assist him in special meetings soon. Dr. Barron will be with the Central people, beginning March 17th, for ten days. F. B. Meyer, of London, will be at First church, March 25 to 28 inclusive. We are hoping and praying for God's richest blessing to rest upon us during these coming weeks.

F. B. C.

CHURCH FOUNDATIONS.

A building is never secure unless the foundation is good. The foundation of a church is the apostles and the prophets, Jesus Christ being the chief corner stone. This makes a sure foundation, and builded upon it, a church is secure against the gates of hades.

There are churches, even Baptist churches, organized upon false foundations. One such is that of social interests. This is a common flaw. The social tie and the Christian tie bear to each other a resemblance. Social interests can be an ally of Christianity, can grow and bloom a lovely flower in the garden of Christianity, but with all its fragrance and beauty, it cannot take the place of the Rose of Sharon and the Lily of the Valley. The church should not be made a social club. Its gatherings should not be in the spirit of social greetings. Friendship is a plant that grows most luxuriantly in the soil of religion. The soil of religion, this is the only field where friendship can mature its fruits secure from the frosts of envy, jealousy and covetousness. Here is Jonathan and David, Ruth and Naomi, and here is Jesus and the apostles. Nurtured by religion, friendship grows a goodly plant, like cedars of Lebanon which the winds of no storm could uproot. But friendship is not religion. A church whose congregations are made large by friendship, whose services are enjoyed by reason of the social spirit, may make a fair show of unity and fellowship for a time; when the sun shines, but when the winds and floods of storming trials come it will fall, for it was builded upon the sand. Social interests and friendships, yet a bloom from paradise, are no foundation for a church.

Then, another false basis of a church is respectability and honor. Some come into the churches that they may seem to live among respectable people, having but little thought of the glory of God and the work of the salvation of souls. Civilization, good order and education are the fruits of religion, but a motive for their acquirement does not make a basis for Christian work. The church is a home for the patriot, the philanthropist, the moralist, the citizen, the neighbor; these are developments of Christianity, its fruits, but they do not make a basis for a church of Christ.

"Other foundation can no man lay than is laid, which is Jesus Christ." W. A. RANSOM. Theological Seminary.

A WORD FROM THE AUTHOR.

The kindly brief notice of Dr. Harvey in the Western Recorder a few weeks ago is misleading. It confounds two publications of the author. "The Conditions of Salvation" has been given to the public in different forms and for several years. A few years ago the Baptist Book Concern published a new edition of 2,000. Last June, in compliance with repeated requests, a sermon on "Objections to Baptism in Order to Procure the Remission of Sins" was published in pamphlet form, both in paper and plush cloth. It is having a fine sale. In paper, 15 cents; in cloth, 25 cents; 10c in paper and 15c in cloth above four in number. "The Conditions of Salvation" so any number. For sale by the Baptist Book Concern or the author.

I. W. BRUNER.

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- 296 Yards fine Black Pebble Cheviot, steam sponged and shrunk, 48 inches wide, worth \$1; sale price.

Hosiery and Union Suits.

- 40 Dozen Black or Tan Seamless Hosiery, double heel and toe, fast colors, great value, per pair
- 30 Dozen Ladies' Stylish Seamless Hosiery, neat figures and vertical stripes, color blue, red and purple—last days' sale price, per pair
- 22 Dozen Ladies' Gray Ribbed Fleece Union Suits, all sizes, crocheted neck, pearl buttons, special closing price
- Children's Union Suits, ages 2, 3 and 4 years only, at 10c.

Napkins, Table Covers and Table Linens.

- 60 Dozen White Linen Napkins, with red or blue borders, fringed ends—last days' sale price, per dozen
- 40 Dozen Turkey Red Fringed Napkins, size 14x14 inches, worth 60c a dozen—special sale price.
- 10 Dozen Plain Cardinal Table Covers (German dye) 1 1/2 yards long, worth 75c each—sale price.
- 12 Dozen Plain White Table Cloths with red border, fringed ends, 2 1/2 yards long, worth \$1—last days' sale price.
- 11 Dozen 1 1/2 yards square Chenille Table Covers, pretty knotted fringed ends, worth 75c—last days' sale price.
- 350 Yards Turkey Red and White Table Damask, 56 inches wide—special sale price, yard
- 290 Yards Silver Bleached Table Damask, with red border, 54 inches wide—closing price, per yard.

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STATE OF OHIO, CITY OF TOLEDO, ss.

LOUIS COUNTY, FRANK J. GRENEY makes oath that he is the senior partner of the firm of F. J. GRENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of CATARRH that cannot be cured by the use of HALL'S CATHARTIC CURE.

FRANK J. GRENEY, sworn to before me and subscribed to in my presence, this 6th day of December, A.D. 1900. A. W. GLEASON, Notary Public.

Hall's Cathartic Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. GRENEY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

NO MAN has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives him for mankind.

EDITORIAL.

NOI FOR THE CONVENTION.

Persons who wish to go free to New Orleans to the Southern Baptist Convention, are invited to correspond with Dr. W. P. Harvey, 642 Fourth Avenue, Louisville, Ky.

The Southern Baptist Press Association had an interesting session in Richmond, Va., on Wednesday and Thursday of last week. The meetings were held in the new and handsome Grace-St. Baptist church. In the absence of President Armstrong, Dr. A. E. Dickinson was called to the chair. The Rev. T. J. Bailey led the devotional exercises. Dr. Hatcher made a characteristic address of welcome, in which he indicated that he did not believe in the infallibility of editors. He thought they were improving, however. The response was by Dr. Prestridge.

Mr. J. S. Dickinson, a layman, editor of the *Standard*, presented the first paper. It was a most interesting discussion of the Religious Press of Today. This was followed by bright and breezy papers by Drs. A. E. Dickinson and G. W. Lusher on the "Baptist Paper for the Twentieth Century." These papers were discussed most entertainingly. "The Paper and the Pastor" was the subject of two addresses by the Revs. J. D. Williams and R. M. Boone.

The afternoon was spent in taking a carriage ride given by Dr. James Nelson, President of the Woman's College, and in attending a reception given at Richmond College.

At night Dr. Mullins made the opening address on "The Denominational Paper and the Seminary." He was followed by three addresses on "The Denominational Paper and the Boards—Their Reciprocal Relations." Dr. Folk spoke from the paper's standpoint, while Drs. Willingham and Kerfoot spoke from the standpoint of the Boards.

On Thursday Dr. G. W. Gardner conducted the devotional exercises. "The Ownership of Baptist Papers" was discussed by Mr. J. W. Bailey and Dr. I. J. VanNess. Dr. A. J. Rowland, of the Publication Society, favored as with a fine paper on the value of the religious paper in the home, and was followed by a sensible paper from Dr. A. J. S. Thomas on the value of the religious paper in the church. Dr. E. H. Pitt told graphically "Some Modern Difficulties in Denominational Journalism." The editor of the *Western Recorder* followed with an address on "The Number and Personal of Baptist Papers."

The election of officers followed, resulting in the choice of the editor of this paper for President, the Rev. T. J. Bailey, Vice-President, and Dr. E. E. Folk, Secretary and Treasurer. This position Dr. Folk has held since the organization, and he does his work so handsomely that the brethren do not wish to exchange him for any one else.

It was decided to prepare an address to the pastors, asking their co-operation in extending the circulation of our religious papers.

The afternoon was given to a trolley ride over the city and suburbs, tendered by the street railway company.

At night there was the magnificent banquet given to the Association and friends by that Baptist prince, Mr. B. F. Johnson, the publisher, at the Jefferson Hotel. A large delegation from the Broadus Memorial Sunday-school, of which he is superintendent, came and sang for us. We marched into the banquet hall to the song, "Onward, Christian Soldiers." At the close of the banquet the following addresses were made: The Church, Dr. A. J. S. Thomas; The Children, Dr. R. P. Kerr; Tripartite Education, President F. W. Boatwright, introduced happily by Governor Tyler; The Religious Press, Mr. J. W. Bailey; The Books We Need, Dr. J. M. Frost; Our Country, Dr. E. N. Calisch; Mr. B. F. Johnson, our host, closed the programme with an interesting and instructive address, giving lessons from his experience from a book agent to a great publisher.

Such in brief was the programme. Every one greatly enjoyed the meeting all the way through. The *Religious Herald* published a special Association edition, with the pictures of a number of editors, and Drs. Dickinson and Pitt did everything to make the meeting pleasant. We were glad to see Dr. Dickinson much better in health. He was able to attend the meetings, to preside and to deliver his address. Dr. Hawthorne we were glad to find in improved health. Dr. Hatcher showed no signs of his recent severe illness. In mentioning these cases we would not make the impression on the reader that Richmond is not a wholesome city for preachers.

Those of the editors and visitors who did not go home Thursday night or Friday morning, went on a special excursion Friday to Old Point Comfort.

Dr. J. M. Frost and the Rev. J. N. Hall have been having a thrilling round in the columns of the *American Baptist Flag*. Dr. F. was charged with appealing to political sectionalism for the support of the Convention series of Sunday School helps, while he has been himself a "red hot Yankee" during the war, and now had a full-fledged "Yankee" as Sunday School editor—Dr. VanNess. Dr. Frost replied that it made no difference whether he was during the war "a red hot Yankee" or not, but that as a member of fact, although his father was a Union man, he was himself (being a boy of 12) an intense Confederate sympathizer, and that before the war ended he had joined a secret company of boys, who planned to join the Southern army. Dr. Frost also said that Dr. VanNess, a native of New Jersey, had nothing to do with politics, but had done fine service as pastor in the South and as editor of the *Christian Index*, before becoming Sunday School editor, and that he was chosen wholly because of his fitness. Dr. Frost furthermore quoted from the Rev. J. N. Hall's correspondence a statement of his preference for the Southern series, and intimated that something special must have happened to change his mind; also saying that he could not expect fair treatment from the editor of the *Flag*. Dr. F. denied that he had ever made any appeal to political sectionalism, but had simply urged the Baptists of the South to patronize the literature which belonged to them, and which their Convention controlled.

The *Flag* put this defense of Dr. F. up into three parts, be-

cause the editor wished to say more in reply than space in a single paper allowed. This was unfortunate because the publication of the first part of the reply, separate from the rest, made the impression that the charge of being a "red hot Yankee" during the war was admitted, and so did injustice to Dr. Frost. The *Flag* urged that it made no objection to Dr. Frost or Dr. VanNess on the ground of their political views, but it objected to the appeal to Southern Baptists to take the Convention's literature because it is Southern, while men who are not Southern have charge. If Northern men are to make the literature, the *Flag* insists it had as well be made in Philadelphia as in Nashville, and the plea that Southern Baptists should take the Convention literature because it is Southern is invalidated by its being made by Northern men. The *Flag* frankly accepts Dr. Frost's statements about himself, but proceeds to give its reasons for making the charge, at such length and with such vigor that, in the absence of the formal acceptance of Dr. Frost's statements, it would impress the reader that the editor still believed the charge.

We do not think Dr. Frost is fairly open to the charge of sectionalism for urging the constituents of the Southern Baptist Convention to take the Convention's literature on the ground of its being their own. The American Baptist Publication Society makes a precisely similar plea, urging American Baptists to take the Society's literature because it belongs to them. The only question is, whether Dr. Frost or Dr. Rowland has the best right to that plea. Dr. Frost claims, and rightly we think, that the Convention literature belongs to Southern Baptists more than the Publication Society's literature belongs to them. And yet the Society can reply that its literature belongs to the Baptists of the entire country, and that by the vote of the Convention at Birmingham, the taking of the Convention's literature was declared not to be a test of loyalty to the Convention. Southern Baptists are free to take the literature they please, and the brethren who represent the competing series have a perfect right to make the best use of all the facts they have, in urging people to take their respective literatures. If Baptists in the North desire to take the Convention's literature, they are as free to do so as are Southern Baptists to take the Society's literature.

The editor of the *Flag* denies the charge of unfairness, and welcomes Dr. Frost to his columns, though we confess we see no good to come from a continuance of the discussion. It is true the *Flag* has said many sharp things about a number of the brethren, but it is fair to the editor to remember that a good many of the brethren have said sharp things about him. We would be glad to see the sharp things laid aside, and to see the brethren on all hands observe the ethics of controversy, as recently set forth in our columns.

Prof. N. S. Shaler, of Harvard University, prophesies that ere long gold will be so plentiful that it will be necessary to abolish its use as money. He thinks the gold fields will so multiply, and the methods of reducing the cheap ores will so improve that this enormous output of gold will be the result.

It has been demonstrated that

gold is held in solution in sea water. It costs five dollars, however, to get one dollar's worth of gold out of sea water. Hence the experiment is confined to the laboratories of chemists. But suppose some shrewd Yankee shall invent a process to get a dollar's worth of gold out of sea water at a cost of ten cents? In that case, since the sea water is practically limitless in amount and so easily accessible, the output of gold will be so great as to reduce its value to, say, fifteen cents on the dollar, or even less, and then it may no longer be used for money.

It is not long since liquid air was made only in chemists' laboratories in small quantities and at great cost, while now a shrewd Yankee has devised a means for making liquid air at a cost of three cents a gallon, and that cost will be still further lessened. Once let a shrewd Yankee find out how to get gold out of sea water cheaply, and gold will be demonetized.

Dr. Howard Osgood writes in a private letter, from which we take the liberty of quoting: "I told one of the leaders of Higher Criticism many years ago that if he succeeded in getting his view of the Bible into Baptist churches they would die as surely as God lives—and Baptist Sunday-schools would take to the woods." This is thoroughly true. Baptist churches rest on the authority of the Bible. They have no other reason for existing. The Higher Criticism, both destructive and "constructive," attacks the authority of the Bible, although uttering praise of many things in the Scriptures. The higher critics can say such fine things about the Bible as to deceive the elect. The question is not whether or not the Bible has many fine things in it—no infidel denies that—but whether or not we are in duty bound to believe a thing because the Bible teaches it, and to do a thing because the Bible enjoins it. That is the one issue orthodoxy makes with the higher criticism.

It is the fashion to talk about "constructive" criticism, "revert" criticism, "devout" criticism, and the idea seems to be that what claims to be "constructive," "revert" and "devout" must be all right. There are those who talk about "the assured results of criticism," but they are careful not to tell us what these "assured results" are. The overthrow of Scripture authority is the one most "assured" of all these alleged "results." The one thing which has been all along undermined and assailed by the higher criticism, and which the whole effort of the higher criticism has been and is to demolish, that one thing is the authority of the Bible. Whatever euphemisms are employed, whatever fine phrases (and the "constructives" are fertile in fine phrases) are used, whatever soft words are pityingly directed toward the "honest but weak" brethren who are still "fettered by traditional views," the one object of attack through it all is the authority of Scripture.

So Dr. Osgood is exactly right. If Baptist churches adopt the views of the higher critics, they will "die as surely as God lives." To take away the foundation is to demolish the structure. But Baptist churches have weathered the storms of centuries, and they will not fail in this new century on which we have entered.

OPPORTUNITY WITH ABILITY MAKES RESPONSIBILITY.—Hurst.

Editorial Varieties

The RECORDER makes its bow to the Baptist Press Association for electing its editor President.

Dr. William Arthur, the famous author of "The Tongue of Fire," died at Cannes, France, on the 24th inst.

North and South Ireland are now united against the English landlords and the legislation passed in their interests.

Mrs. Ida A. Hull, a Methodist missionary, has married a Chinaman, Chan Hon Tan. It is said this is a case of "benevolent assimilation."

The Sunday School Board will soon issue a book which those who have read the manuscript say will be a most decided hit. It is "The Young Professor" and is written by the Rev. W. B. Hatcher.

Louisville is highly favored this week. We have had Dr. F. S. Henson at Walnut-street church, Monday night, Dr. Russell H. Conwell at Liberty Hall Tuesday night, and Dr. F. B. Meyer, of London, is to be with us Friday and Saturday.

Dr. Lyman Beecher, when he lived in Cincinnati, was called on to offer prayer on a public occasion and in his prayer he said: "Oh! Lord, keep us from despising our rulers; and Oh! Lord; keep them from behaving as we cannot help it."

The Greek Church has formally excommunicated Count Tolstoy, condemning his teaching as anti-Christian and anti-ecumenical. "Anti-ecumenical" it certainly is, but whether it is anti-Christian is a different question.

The Disciples are holding their "congress" in Lexington in the week of May, as well as the Baptists, have some great spirit who will there give their ragged an airing. Prof. McGarvey is on hand, however, and so orthodoxy is safe.

Mr. D. M. Ferson, of Chicago, offered a Methodist church \$1,000 for religious purposes if they would give him charge of their meetings for two weeks, and there were not at that time as many as fifteen conversions. Strange to say, the offer was accepted.

Governor Wells of Utah is wiser than the legislature. He vetoed the bill they passed in the interest of polygamy. This makes it absurd for the Mormon elders roaming about the country to deny that polygamy is still practiced and advocated by the Mormons.

Prof. John Pike, of Boston, denies that the preacher's life is any responsible for the prosecutions for witchcraft in Salem, Mass., and elsewhere. It has been quite the fashion to blame the preachers; and that fashion still holds in many quarters in regard to many things.

"Let well enough alone" is an old saying which contains wisdom. We admit that it is well to let well enough alone, but when it is not "well enough" we should not let it alone. Certainly we ought not to let bad enough alone, but should take hold and make it better.

The *Louisville Commercial*, which recently stopped publishing church announcements, on Monday had a full column devoted to the Sunday performances at Louisville theatres. Beside this, considerable space was given to the "vaudeville" performances contemplated for the summer. Two columns were devoted to horse racing. This indicates the opinion the *Commercial* managers have of their patrons.

Of course Mr. Carnegie gets a great many begging letters. Recently he got this one: "My Dear Carnegie:—I see by the papers that you are prosperous. I want to get a hymn-book; it costs \$1.00. If you send me this hymn-book, I will bless you, God will bless you and it will be a great deal of good. Yours truly,—Mark Twain. P. S.—Don't send me the hymn-book; send me the \$1.00."

The Baptist and *Recorder* asks us: "Is not a proper church authority necessary to the validity of immersion?" We are not sure we understand what our esteemed contemporary means by "proper church authority" as distinguished from improper; or what is meant by "the validity of immersion." At a venture, however, we answer that we consider it highly improper to have an alleged baptism without church authority.

The State Board Institute at Owenon last week, Dr. Warder thinks, was on the whole the best yet held. The Rev. J. W. Waldrop declared that when this institute work began he doubted the wisdom of the Board in inaugurating it, but now he was unhesitatingly in favor of it. We hope this work will result in a general denominational uplift. As McKinney there will be an institute the last of this week and one in Hodgenville soon after.

The Hon. John G. Leshman, the new United States Minister to Turkey, was reared in Orange, Va., at Fatsburg, and when he left that institution he became a messenger for a doctor. He then got a position in the Carnegie Steel Company where he made a big fortune. He was made Minister to Switzerland and now to Turkey. We take occasion here to add that the famous Scotch divine, Dr. John McNeill—began life as a gate boy at a railroad crossing.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Worship," and on "The healing of the waters." Ladies' Missionary social Friday night.

Broadway—Bro. E. Y. Mullins preached in the morning and Bro. A. T. Robertson at night.

Chestnut-street—Pastor Weaver preached on "Characteristics of a true conversion," and on "The Trinity in redemption." One baptized and four received by letter.

East—Pastor Felix preached on "Christ's call and direction," and on "Becoming the sons of God." Three joined by letter.

McFerran Memorial—Pastor Hamilton preached on "The universal call," and on "The faithfulness of God." Eight baptized, four received for baptism and two by letter. The Dumesnil-street mission adopted. Bro. Dement spoke to the ladies on Joshua.

Twenty-second and Walnut—Pastor Dement preached on "Go forward," and on "His life worth living." Two baptized.

Clifton—Pastor Foster preached on "Jews and the children," and on "What will ye do with Jesus?" Several professions.

East Mead—Pastor Cooper preached on "Walking with God," and on "The crucifixion."

Franklin-street.—Pastor Jenkins preached on "The good shepherd," and on "The apostles' man." Three joined by letter. Protracted meeting began a week from next Sunday.

German—Pastor Wm. Rittman preached on "Following Christ," and on "Paul and Felix." Several converts, but the pastor will not report them till they are baptized. Fifty dollars raised for Home Missions.

Highland.—Bro. A. T. Robertson preached on "Baptism," and Bro. E. Y. Mullins preached at night on "The Lord's Supper." During the week Bro. Dement, Weaver, Eager, Boyst and Hamilton spoke. Meeting continues.

Logan-street.—Pastor Montgomery preached on "Being a castaway," and Bro. W. H. Canada preached on "Faith."

Parkland—Pastor Taylor preached on "Ministry of suffering," and on "The prayer in Gethsemane." Two joined by letter.

Portland-ave.—Bro. L. B. Warren preached on "Doing all to the glory of God," and Pastor Tralls preached on "Peter's denial of Christ."

Southgate-street—Bro. C. A. Hall preached on "The Prodigal Son," and Bro. Morgan preached at night.

Third-ave.—Pastor Boyst preached on "The many mansions house," and on "Salvation through faith." One received by letter and one baptized.

Keadles—Pastor Hill preached on "Missions," and on "Death the end of the way that seemeth right."

Highland Park—Pastor McLeon preached on "Spiritual strength."

Hope Mission—Pastor Bruce reported deep interest. One death in the hospital after surgical operation.

Cane Run—Pastor Whittinghill preached on "The conditions of salvation."

Jacob's Addition—Pastor Whittinghill preached on "The spirit of Christ."

New Salem—Pastor Carver preached on "Three tragedies of the crucifixion." Arrangements made for a local option election this summer.

Bro. Dement presented an able and interesting paper to the Pastors' Conference on "Progressive conservatism," which elicited a lively discussion.

MINISTRY NOTES.

Dr. Mullins has returned from Virginia.

Three of the professors are out and the spring fever cases rejoice.

Much more ground has been covered in Church History at this date than the whole of last year.

There is a mumbering complaint that in the class-room work the principle of justice tempered with mercy is not exercised—long lessons.

J. Harold Barnum, of San Bernardino, Cal., led the prayer-meeting Thursday night.

Bro. E. Lee Smith has been called

to the care of Locust Grove church. He accepts.

Shorpy McKain has been out holding meetings in Indiana. Small-pox interfered, however, and he has returned.

S. H. Bennett went to his appointment in Indiana last week, and was met and turned back by quarantine authorities.

Dr. Felix, pastor of East church, was with us for supper Saturday night. He made a pleasant speech, and invited participation in a meeting he is to begin soon.

A telegram was received bringing the sad news of the death of Prof. Tanner, of Baylor University. The Seminary loses a distinguished and a friend.

Drs. Mullins and Robertson filled Broadway pulpit Sunday. They filled the morning and evening hours respectively.

Many students heard P. S. Henson, of Chicago, on "Tracks of a Tenderfoot," at Second and College, Monday night. On account of this fact the weekly mission meeting was adjourned.

Russell H. Conwell lectured in the city Tuesday night. He kindly consented to give the students a special hour at 2:30 p. m. the same date.

S. W. Smith was supplied Monday night with something to eat. After study hours and the lecture several gathered in B. at his invitation, and accommodated both Smith and the ration. (Two meanings to the word accommodate, please).

W. W. Horner had a pleasant time at Christiansburg this appointment. His heart was made glad by an addition to the church membership and a large mission collection.

HAL P. BOOKNER.

THE STATE.

Pastor W. M. Rudolph writes: "I had the pleasure of baptizing a young man into the church at Cuba on the 17th inst. He is a fine young man, and is preparing to preach. His name is J. Bate Barton. His mother was an 'old Baptist,' but in relating his experience he said he was convinced by us after having been convinced by the Bible we were right."

Bro. Theodore Compton writes: "The meeting at Henderson closed on the evening of March 17th with the following results: Thirty-seven accessions, 33 by baptism, 4 by letter, several say they will join. In a meeting of days in November last the pastor received 19 by baptism, 12 by letter and 10 special meetings for the season, therefore 83 have been received, 63 by baptism, 16 by letter. It is worthy of note that during 26 months Pastor Taylor has received 221 members, about 161 by baptism, and from regular church expenses has raised for missions, church improvements, etc., \$3,400, and has at present the co-operation and love of a truly great church numbering 780. Truly Pastor Taylor is the right man in the right place."

Bro. J. L. Sproule was prevailed upon to accept the field so long and so faithfully cultivated by Bro. A. Kirtley, and recently under the care of Bro. W. J. Hoover, now of Alexandria, La. Bro. Sproule's address is Burlington, Ky. There are no better people than those to whom he will minister, and we congratulate them on securing his services.

The new Baptist house of worship at Harrodsburg is to be dedicated on April 28th. The session will be by Dr. George C. Lorimer and the occasion will be a memorable one.

Pastor M. E. Staley writes from Uniontown: "Bro. John H. Spurlin, one of the best ministers of Union county, assisted me in the ordination of Bro. Cant Shaffer to the office of deacon in our Uniontown church. Regardless of rain and political speakings, we succeeded in setting the brother aside to serve the church. He sang and prayed, Bro. Spurlin preached the sermon enlarging upon the origin, qualifications, duties and rewards of the office, the candidate was then presented by the church and, after ordination prayer, hands were laid upon Bro. Shaffer's head and he became a deacon in our Uniontown Baptist church. Brother Shaffer is a noble Christian gentleman, strong in the faith and zealous in God's service. I predict for him a most successful ministry. May the Lord bless him in all his labors and give him the hearty co-operation of all the church."

Bro. A. B. Cabanis writes that the Oak Grove church, Bro. Wm. Henry pastor, Mahlenburg county, has decided to move from the woods and build a new Tabernacle. They have the Illinois Central R. R., where they

can get better congregations and keep up a Sunday-school—a very wise move. He found Greensburg expanding its borders, not only down to the depot (a mile off), but even beyond. He remembers, when he was State Mission Secretary, the Board had to send a missionary there for three or four years to keep the church up. Now they have one of the finest buildings in the town and one of our Seminary boys for pastor, Brother Doolan. At the crossing of the I. C. and the Owensboro & Russellville R. R., he was surprised to find an expanded town. Central City, and a nice Baptist house of worship where, not many years ago, he saw only cattle grazing in an old field. Brother Doolan preaches here also. He is a warm advocate for this kind of expansion, which is seen on all our railroads. While he was Corresponding Secretary, he labored for the expansion of Baptist churches in like manner. He is still a warm advocate for the expansion of God's Kingdom over Kentucky and would urge our churches to send Bro. Bow in this noble work. Some of our best churches were once mission stations!

Prof. Geo. B. Eager goes to Georgia this week to represent the Seminary at the State Convention at Valdosta. He will spend a day at Macon on the way, and will speak to all our students of Mercer University.

Our church at Hickman was destroyed by the recent cyclone, and while insured against fire, it was not insured against a cyclone, and hence the building was a total loss. This renders it proper for Pastor W. S. Boyst and his flock to appeal to the denomination for contributions for rebuilding.

Pastor Adams at Frankfort was aided in a meeting by Evangelist T. T. Martin. Bro. Martin has reserved four months for work in Colorado, of which time six weeks are still unengaged. He will hold these weeks reserved for Colorado till May 15th, when, if they are not engaged, he will make engagements for them elsewhere. There were 31 additions at the Frankfort meeting.

OTHER STATES.

Bro. J. B. Searcy writes from Biloxi, Miss.: "We are having a precious revival. Six accessions yesterday. I am doing the preaching."

Bro. Chas. R. Lee writes: "Change my paper from Decatur, Ala., to Greensboro, Ala. I have resigned at Decatur and accepted work at Uniontown, near Greensboro, where my brother, W. W. Lee is."

Bro. W. L. Jones writes from Plainfield, N. J.: "Since resigning the pastorate of the Second Baptist church of Paducah, Ky., in last March, and coming to this state, I have been out of the pastorate. I am, however, engaged in supplying for the several pastors of this city. It was my privilege, not long ago, to supply the First Baptist church of this city, the pastor of which is Bro. Yerkes. This is a fine church, and he has been its pastor for thirty-seven years, and it goes without saying that he is the most able minister in this city of strong churches and strong pastors. By invitation, I supplied the Park-avenue Baptist church during the winter vacation in August and part of September. Bro. Richardson is the pastor of this church. This church has just celebrated the twenty-fifth anniversary of its organization. It was a most pleasant affair. It carries 96 five years of life it has raised for all purposes more than \$10,000. Pastor Richardson is able as a speaker and thinker. As he rounds up the ninth year of his pastorate, he is more popular in the city and more loved by his people."

Pastor C. V. Edwards writes: "The First Baptist church of New Orleans was to have had Bro. Lunford, of Bowling Green, Ky., to help in a meeting beginning Feb. 14th, but sickness prevented his coming to us. The church called on the pastor to inaugurate the meeting with preaching, promising him that they would stand by him and do the outside work. The meeting was continued for two weeks, resulting in 14 additions to the church and a great revival in its membership. We were sorry Bro. Lunford could not come, but glad that the Lord showed himself willing to bless the labors of pastor and people. The outlook for the said First church was never so bright as now."

Pastor D. Y. Bagby writes from Navasota, Texas. "The 17th inst. is a meeting of a few days, resulting in one of the best meetings seen in these parts for years. I have baptized 23, and others await baptism, there being 18 additions to the church during the time. I had no help, though I tried hard to get help;

falling, I did all the preaching myself and the results are gratifying, being pastor of a people closer even than those of the church already existed. Others are expected to unite later, and there is a general good, religious feeling prevailing. One especially good feature is, the people are all getting Bibles, and in many a place where the Bible was almost unknown, it is now a daily companion to many of its diligent students."

A recent revival at Yukon, O. T., resulted in 35 additions to the Baptist church there.

Pastor L. A. Gould has resigned at Shelbyville, Ind., to take effect June 14th.

Pastor A. K. Parker, of the Centennial church, Chicago, is to take an extensive European tour.

The Georgia Baptist has appeared at Marietta, Ga., with Elder G. A. Bartlett as editor.

Elder M. M. Landrum has moved from Rutherford, N. C., to Forest City, N. C.

A revival at Maynard, Ark., resulted in 18 additions to our church there.

Evangelist Wm. Shelton, Jr., has just aided Pastor J. R. Wright, in a meeting in which there were 36 additions to the church.

The National Baptist Flag has moved farther West, and now waves at Oklahoma City, Oklahoma.

Elder George Robertson died recently at Utica, Miss.

The Baptists of Mt. Vernon, Mo., have raised \$5,000 for a new house of worship.

A series of Biblical lectures is being held this week at Arkadelphia, Ark., in Ouachita College. Prof. Sampey, of the Seminary, delivers five in the course.

Elder T. J. Waine has become Bible Secretary for the Southwest of the American Baptist Publication Society.

Pastor Truett, of Dallas, preached the sermon at the opening of the new house of worship at Cleburne, Texas, where he succeeded in raising \$1,500 to pay the \$1,200 debt. Elder J. A. Hendricks is pastor.

Bro. L. W. Swope has accepted the care of the church at Kinards, S. C., and has come to take the place of the work. We wish him great success.

Bro. Robt. D. Wilson writes from Houston, Tex.: "I am now pastor of Liberty-avenue Baptist church. Just recently moved from Bryan to Houston. I enter a field of great possibilities. Please change the Texas Recorder. I believe it to be one of the strongest Baptist papers of the South. I admire its soundness and good, old-time common sense on all important issues. May the Recorder live long and build up and gladden many more hearts."

Ten have been added to the fellowship of the Bash River church, S. C., all by experience and baptism.

DR. T. T. EATON, editor of the WESTERN RECORDER, was elected President of the Baptist Press Association, held last week in Richmond, Virginia.

Catarrah Cured at Home.

A Practical Common-Sense Treatment Has Been Discovered That Can be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which in either blown from the nose or runs back and drops in the throat; a dull headache; stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles, you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 96 out of every 100 cases. The cost is only \$1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Samples Mailed Free.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and if you wish special advice, there will be no extra charge. Address, Dr. J. W. Blosser & Son, 115 Broad Street, Atlanta, Ga.

HEALTHY BABIES ARE THOSE RAISED ON



BORDEN'S

EAGLE BRAND

CONDENSED MILK

SEND FOR BABIES' BOOK FOR MOTHERS

Borden's Condensed Milk Co., New York.

THE Committee on Entertainment for the Southern Baptist Convention, composed of three members from each of the churches of New Orleans, is doing very satisfactory work in preparing for the Convention. We have changed our place of meeting from the Cre' cent Theater to the First Presbyterian church. This church will seat more than 3,000 people, and is conveniently located to the hotels and boarding houses, and faces Lafayette Square. This square is a beautiful little public park. The City Hall, the Plak Library and many other public buildings are located on this square. We very greatly appreciate the courtesy of our Presbyterian brethren in offering us the use of their house. The Woman's Missionary Union will meet in the auditorium of the Y. M. C. A. This beautiful auditorium is located on St. Charles Street, three blocks from the meeting of the Convention. The hotels and boarding houses are giving us very satisfactory rates. The American plan is from \$1 to \$3 per day; the European plan from 50c to \$1. We will publish a complete list of the boarding houses and hotels and their prices in a few days. The committee is determined to do its part, and make it the best session of the Southern Baptist Convention ever held. We trust that your state will be represented by a large and enthusiastic delegation. The Convention needs a great session, and New Orleans needs the influence it will leave behind it.

Yours in the work,
C. V. EDWARDS,
New Orleans, La., Mar. 18.

THAT COLPORTAGE WORK.

The Baptist Sunday-school at Clifton sends \$2.77 to the Sunday-school and Colportage work. We earnestly ask every Sunday-school in Kentucky to give us just one Sunday's collection. During the spring and summer we hope to give special attention to the Sunday-school and Colportage work in the state. Let us hear from all the schools.

J. G. BOW,
Box 504, Louisville, Ky.

THE following telegram tells its own sad story:

"Mother died this morning. We take her to Pewee.—Claude Moody."

Mrs. Moody was in poor health for some time, but her death comes as a great shock to her many friends. Dr. J. B. Moody and his son, Claude, are the only ones now left of the family. Dr. Moody has been doing the best work of his life as pastor at Hot Springs, where he is engaged in securing a new Baptist house of worship. His many friends will deeply sympathize with him in his sore bereavement.

All Eye Washes

Prepared in liquid form will deteriorate by age, some more rapidly than others, but all become positively dangerous after a short time.

"Kleusa," being put up in tablet form, can be dissolved as wanted, and is always fresh. Each package contains enough tablets to make 12 pints of glass water, and is accompanied by a glass eye container, with directions for using. It will give immediate relief in all cases of tired, weak or inflamed eyes, no matter with what cause.

We recommend this preparation very highly for all eye troubles and call attention to the advertisement on the 14th page.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

TO MY OWN.

The squirrel lies hid in his hollow tree, All wrapped in his long, soft tail; The rabbit is snuggled as snug can be In his home 'neath the old fence rail; The partridge is only a bunch of down Where thickest the arching broom; They in the forest and in the town, Hush, my honey-boy, hush.

The field-mouse curls in a velvet ball For under the dead swamp grass; In his hole by the frozen waterfall The milk dreams out of the base; And every chick of the ground and air Is cuddled in heaven deep— No here, in the glow of the freight fair, Sleep, my honey-boy, sleep.

The North Wind romps with the whirling snow: Sly Jack Frost needs about; But wood and field are abed—for, no, Not even the owl is out. And here, where the motherkin's breast is warm, And motherkin's arms are tight, Safe from the howl of the mad storm, Good-night, honey-boy, good-night. —Saturday Evening Post.

ONE OF THE SHEPHERD'S FRIENDS.

BY W. SCOTT KING.

I know a window, not in "Thrams," but in an out-of-the-world Welsh valley with a long unpronounceable name, out of which there has been looking for many years now a human face of haunting wisdom. It is, or rather was when I caught my first glimpse of it, the face of a young man, but to-day of youthfulness there are left not many traces. Ten years ago the cheeks were whiter and the eyes, those deep-blue appealing eyes, flashed with rebellion and defiant discontent, and the gaunt peaks of the wild Welsh hills which stand around, as if aware to keep perpetual guard, were looked upon as the insupportable walls of a prison. Happily those days are gone, and there is now just a little color in those blanched cheeks, and the mutinous look has almost entirely faded from the deep-blue eyes, while the body-guards have become a sanctuary.

Ten years ago I was the head master of a London Board school. The summer term had just closed, and I was debating where to spend my month's vacation. Gazing idly out upon the deserted asphalt playground that entered my view, there broke into my mind a troop of old college memories. It was one of those which led me to decide upon a walking tour in South Wales. I recalled the secret exultation of the youthful enthusiast, the hard-headed debater, each excitedly defending his own favorite theory, which in this case meant his own country or county. Scotland was being pitted against Wales, and I indignantly hurled at Westminster the words discussing the relative merits of our birth-places and the power of natural scenery to elevate or depress the mind. And most distinctly of all I could see the flashing deep-blue eyes, and hear the rhythmic modulations of the Celtic voice of Evan Athay, the impassioned advocate of the vales and hills of South Wales. By the way, what had become of Athay, I wondered. What a brilliant student he had been, topping all the exam. lists with more ease than poor laborers I struggled into a middle place. He was a veritable prince of gaiety, too, and exuberant spirits. His last letter to me had been a short one, acknowledging my congratulations upon his London B.A. No doubt he was a head master in Cardiff or Newport by this time, and in full sail for an inspectorship.

Yes, I would spend my month in verifying Evan Athay's eulogies of "The Land of my Fathers." One evening, ten days later, I came upon the little village of Llan—a village which, had it been baptised in harmony with its aspect on that serene summer evening long ago, should have borne the name of Peace. Barely if villages as well as little children have their guardian angels, as once it was the sweet superstition of men to imagine, the guardian angels of Llan were the spirits of rest and contentment. And all seemed so remote from the terrible and past, the care and heart-sache we call modern life, as if Lon-

don had yet to be built. "Athay, you are right," I said to myself, "and I should vote for Wales if we were back at college."

The landlady I secured was a typical little Welshwoman with mobile mouth, expressive eyes, and a rhythmic hand-and-foot cadence in her voice. She held out to me mouth-watering promises of hot Welsh tea-cakes to be ready in half an hour. It was during that half-hour when straggling up the tiny street, now glorious with the glow of the dying sun, that I encountered that face at the window. So this haven of peace had its tragedies, after all, I thought. The next instant the face was withdrawn from its framework of over-hanging jasmine, but not before its wistful blue eyes had smitten me with the agony of recollection. A few minutes later my landlady told me the story. It was the old, old theme of early hopes nipped by untimely winds, of brave ambitions drowned in the rough seas of endeavor, the angel of affliction with flaming sword relentlessly barring the gate which leads to success and fame. At one point in her story I pushed the tray from me. No, I wanted nothing more. How could I eat and drink, I had known him in his beautiful strength and promise, who had felt the contagion of his noble purposes, who could still hear in the distance of the past the sobbing of his deep, rich, color, when just outside in the darkening village, wrecked in mind and broken in body, lay the dearest of my college chums—Evan Athay?

"I know him," I said at length, covetous like by the coincidence and the tragedy; "I was with him at college."

"Then it's glad they'll be to see you," replied my hostess, "for they can do nothing with him whatever, and that's the truth. He won't let anybody near him, or give me comfort to him; he says God's thrown him away, and it's no use talking." And the motherly face went behind the apron.

And then I nerved myself for the interview. When I entered his dimly lighted room, I found his gaze resting more than fulfilled all my aspirations.

"Go away! go away!" he cried, with a look of forbidding despair. "Why did you find me out? You ought never to have let me try to talk of submission to pity; but I won't hear it."

"Dear old boy," I cried, as jovially as I could, feeling no joviality, "fancy finding you of all people in this lovely little corner of the earth."

"Corner!" he echoed, bitterly, "gray hair."

Gradually, however, this black mood lifted, and I lured him on to tell me what happened since I heard from him last.

"Then I took my B.A., you know—you wrote to congratulate me I remember—and I got a hand-slip as Cardiff. There—be paused, and I knew we were on the threshold. "And a tip-top head you made, I'll be bound. How did your pet theories work, by the way? I'm always waiting for fellows when I meet them who will give me ideas for the test of school-room practice. You were always preaching Dr. Arnold to us, you remember, and saying you believed education meant a vast deal more than a knowledge of the action of an ink-blot on predicated."

At this he almost smiled, and I hoped I was making progress. "My ideals! I put them to work, and they had begun to answer. Oh, they had really begun to answer. And, my staff of under-teachers caught the enthusiasm, and the whole world seemed opening out fair and glorious; and then—O God!"

There was a long-silence, which I did not know how to break, for I knew that he was thinking of his own, and the slow but sure-footed cooing of the spinal paralysis which had flung him upon his bed by the window maimed for life, maimed, I fear, in soul no less than body.

"King, are you a Christian?" "He hesitated for an almost fiercely. "I hope so; I try to be," I answered.

"Ah! but you can stand upright and face the world like a man; that explains it. But solve me this problem—how solved many a man-made one in your days? At college long ago. Solve this one if you can for your worn-out old chum. Why did the Christian God make me the boy I was, and fill me with those ideals and ambitions we have been talking of, only to let me go away and find this 'mattress grave' as poor Helen called it—for the rest of my days? I see no wisdom, no reason, no economy in it, much less goodness."

I am ashamed to say it, but I staggered under the burden. Now for the rest of my life, I shall be a better way of God to men." And what a

poor defense I made; I felt it was unworthy and inadequate as I looked into his yearning eyes, and, worst of all, I knew he could see my want of conviction. But, to tell the truth, I was young myself in those days, and the world's normal law of "perfect through suffering" was as great a mystery to me as to him, though, as he said, I could stand upright and face the world like a man. I did my best, and stammeringly offered my explanation, but that I had failed was written in the cutting irony of his reply.

"Exactly! there is no explanation. This world was made for the strong. To the weak it says, 'Go to the wall!'"

As he said and humiliated I tried to turn the current. "Had he heard any college news lately? Where was Richards? Did he know Kelson was an inspector in Glasgow? But I had struck the worst note of all. It was precisely this thought of what his late cotenant was doing in the world, I found, which was killing him day by day as he lay inactive by the window."

"Stop!" he cried. "I cannot bear it. Don't tell me, for mercy's sake, what they are doing. They are where I want to be and should have been. I hear the bells ringing at nine every morning, I see them stand at the desk and call the register, I see them place the board and take the chalk; and then they go on to the goals I love and shall never see reach!" And his voice broke off with a sob.

[Continued next week.]

NEP, A DOG.

John Clark, writing in the Advance, tells the story of a Kansas dog. His name is Nep, and he lives in Dayton. It is his business twice a day to go to the station and get on the ground, the whistle he gives a bark and hurries into the crossing, where the big leather bag is thrown to him, as the train flies past at thirty miles an hour. Nep runs and picks the bag up at once, taking it by the middle so that it will not fall on the ground, then he walks down the street with his head in the air, as if he owned all creation. Nep is four years old and weighs 350 pounds, yet his teeth are so strong that he is able to carry a bag weighing nearly half as much as himself.

Stranger Than Fiction.

A Remedy Which Has Revolutionized the Treatment of Stomach Troubles.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer. The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essence, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments have tested the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 8,000 grains of raw meat, eggs and other wholesome food.

Stuart's Tablets do not act upon the bowels like after-dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion. If the stomach can be treated and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive and simple remedy, and it is not so stomach trouble if the food is properly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerves and tissues. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics" or "pills" and cathartics which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores and the regular use of one or two of them after each meal, will demonstrate their merit better than any other argument.

WHO HAS THE MOST TO DO?

Housewives will appreciate a Russian story told by Count Tolstol. It relates that a Russian peasant and his wife, after an earnest discussion of the question which of them had the more arduous work to do, agreed to exchange tasks for a day. The woman went to the field to plow and the man stayed at home to do the housework.

"Now mind," said the wife, as she started out, "turn the cows and sheep out to pasture at just the right time, and feed the little chickens, and look out that they don't wander, and have the dinner ready when I come back; mix up some pancakes and fry them, and don't forget to churn the butter. But, above all, don't forget to beat the millet."

The peasant had so much trouble in getting the cattle and sheep out that it was late when he thought of the chickens; and in order that the little chickens might not wander, he tied them all together by the legs with a string and then fastened the string to the old hen's leg.

He had noticed that while his wife was beating the millet, she often kneeled her pastry at the same time. So he went to work to do these things together; and as he had to shake himself a great deal to do it, he saw an excellent chance to get the butter churned at the same time, by tying the cream-jar to his belt.

"By the time the millet is pounded," he added, "the butter will have come."

He had hardly begun this triple task when he heard the old hen squawking and the chickens peeping. He started on a run to see what was the matter, but tripped on a stone, slipped on a flagstone, fell and broke the cream-jar to pieces.

In the yard he found that a prodigious hawk had seized one of the chickens and was flying off with it; and as the chickens and their mother were all tied on one string and the pig came in, tipped over the bread-tray and spilled the batter, which the animal then immediately began to devour. While the peasant was looking on in astonishment, another pig came in and began rooting amongst the millet.

Then while the peasant was clearing things up as well as he could, the fire went out. He had not succeeded in kindling it when his wife entered the yard with the horse.

"Why," she said, "where are the chickens—and the hen?"

"A hawk carried them off. I had tied them together, so they wouldn't wander away, and the hawk carried off the whole lot."

"Well, is dinner ready?" "Dinner? How could I have dinner when there isn't any fire?" "Did you churn the butter?" "No! I was churning it, but I fell and dropped the jar and broke it, and the dog ate up the cream."

"But what is all this batter I see on the floor?" "Those miserable pigs did that!" "Well, you have had a hard time!" said the wife. "As for me, I've got the field all plowed, and I'm back home early."

"Oh, yes," exclaimed the husband, bitterly; "you've had only one thing to do, while as for me, I've had everything to do all at the same time—get this thing ready, take care of that, and think of everything! How in the world was I to do it?" "Well," said she, "that's what I do every day. Now I guess you'll admit that a woman has something to do!"—Presbyterian.

A BOY IN BLOSSOM.

"Oh, grandpa," said Charlie, "see how white the apple trees are with blossoms."

"Yes," said grandpa, "if the tree keeps its promises there will be plenty of apples. But if it is like some boys I know, there may not be any."

"What do you mean by keeping its promise?" asked Charlie. "Why," said grandpa, "blossoms are only the tree's promises, just as the promises little boys make are only blossoms. Sometimes the frost nips and in the boy."

"I see," said Charlie; "then you think when I promise to be a better boy I am only in blossom! But I'll show you that the frost can't nip my blossoms."—Ex.

"Poor Mrs. Tieddown," exclaimed the first woman of fashion. "The Mothers' Congress meets next week, and she can't attend because of her children." "What pity" sympathized the second woman of fashion. "I'm glad I haven't any children to keep me away."—Philadelphia Record.

Supporting for the Russians.

NO SHADOW

Of outward misfortune can darken the smile of the loyal wife and loving mother. But when disease comes the smile slowly fades, and in its place comes the drawn face and tight closed lips which tell of the constant struggle with pain.

When the delicate womanly organism is diseased the whole body suffers; the form grows thin, and the complexion sallow. The first step to sound health is to cure the diseases which underlie the womanly strength.

Dr. Pierce's Favorite Prescription establishes regularity, drives out the bile, drains, heals inflammation and ulceration and cures female weakness. The wonderful cures of womanly diseases effected by the use of "Favorite Prescription" place it at the front of all pre-emptive medicines specially prepared for the use of women.

"I was treated with female weakness for eight years, and suffered more than I can tell," writes Mrs. George Moore, of Oswego, New York, N. Y. "My digestion was affected to such an extent that it was a pleasant word to my ears to hear of a medicine."

"I had two operations performed by one of the most skillful surgeons of the West, but did not get relief. My doctor's strict order, I commenced taking Dr. Pierce's Favorite Prescription, and within Medical Dispensary," and also following the advice given in the Common Sense Medical Advisor.

"I mentioned this treatment to three months, and to-day am as healthy and well as a woman can be," writes Mrs. Dr. Pierce enough for the kind doctors to see.

Dr. Pierce's Pleasant Pellets cure biliousness and sick headache.

HOOPING-COUGH GROUP.

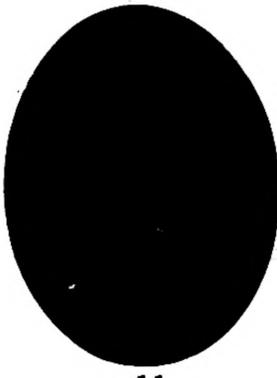
Wheat's Herbal Emulsion. The celebrated and effective English Cure with cod liver oil for Croup, Whooping Cough, Enlarged Glands, Consumption, Asthma, Bronchitis, etc. Sold by J. P. Morgan & Co., 20 North William Street, New York.

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Children's Corner.



ATTENTION, CHILDREN.

A friend who has more than once devised good things for the Recorder directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the Recorder shall have as a premium a nice Bible with a ten-dollar gold piece in it.

Any child fifteen or under who will send five new subscribers shall have Bonyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

A MANLY BOY.

It was a crowded railway station, and a raw December day. Every few minutes the street cars emptied their loads at the door, and gusts of cold wind came in with the crowd. All were laden with bag, basket, box or bundle. Shivering groups stood about the great round stove in the center of the room. A small boy called "Tillygram and broken needle," which last meant the Brooklyn Eagle. Another boy shouted, "Ough candy and lozenges, five cents a paper."

Every few minutes a stream of people flowed out through the door near which a young man stood and yelled, "Rapid transit for East New York!"

The gate was kept open but a moment, and closed again when enough persons had passed through to fill the two cars upon each train. Those so unfortunate as to be farthest from the door must wait until next time. Among those unfortunate ones was an old Swedish woman, in the heavy shoes and short frock of her native Northland. She had heavy bundles, and, though she had a place so near the door that many pushed against her, could not seem to get out. Her burden was too heavy for her to

hold as she stood, and when the rush came and she seized one package from the floor by her side, she dropped the other, and, in trying to get it, some one crowded and pushed her aside. The bundle was in the way; an impatient foot kicked it beyond her reach, and before she could recover it again the door was shut. The kind old face looked pitifully troubled.

Suddenly, as she bowed her old gray head to lift the abused bundle from the floor, a bright, boyish face came between her and her treasure, and a pair of strong young hands lifted it to her arms. Surprise and delight struggled in the old, wrinkled countenance, and a loud laugh came from two boys whose faces were pressed against the window outside the gate.

"See there, Harry, see Fred, that's what he dashed back for!"

"No; you don't say so? I thought he went for peanuts."

"No; but to pick up an old woman's bundle!"

"Isn't he a goose?"

"Yes; what business has she to be right in the way with her budgets? I gave it a good kick."

"Here comes the train. Shall we wait for him, Harry?" And they pounded on the window.

"Come along, Fred. Come along! You'll be left again."

"Never mind, boys; I'm going to see her through."

And they went. And Harry repeated to Dick, as they seated themselves in the train, "Isn't he a goose?"

"No," was the indignant answer; "he's a man, and I know another fellow who's a goose, and that's me, and Fred makes me ashamed of myself."

"Pooh! You didn't mean anything. You only gave it a push."

"I know it; but I feel as mean as if Fred had caught me picking her pocket."

The train whirled away. The next one came. "Rapid transit for East New York; all aboard!" shouted the man at the door.

The gate was opened. There was another rush. In the crowd was an old Swedish woman, but by her side was Fred Monroe. He carried the heavy burden; he put his lithe young figure between her and the press. With the same air he would have shown to his mother, he "saw her through." And when the gate shut I turned to my book with a grateful warmth at my heart that, amid much that is rude, chivalry still lives as the crowning charm of a manly boy. —The Silver Cross.

THE NEW SCHOLAR.

When Gracie got to Sunday-school on that afternoon her teacher had not come yet. But the other girls were there, with their heads close together, talking busily. As soon as they saw Gracie they told her what had happened.

"Do you see that dreadful-looking, ragged girl down by the

door?" May began at once. "Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her be in our class. The idea!" "What did you tell him?" asked Gracie.

"Lucy told him that our class had plenty of scholars, and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors, with their nice starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together, it was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday-school."

"Oh, no!" cried Gracie. Then she stopped. But the others were all looking at her, and she had to go on. "You shouldn't send anybody away from Sunday-school, could you, any more than if it was heaven?"

Not one of the other little girls had any answer ready for this. And, taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it, I know; nor God either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes, do," said May.

And in about one minute more the stange little scholar was being welcomed into that class as if she were a princess royal.

As their teacher, Miss Barbara, came up the aisle Mr. Hart stopped her and told her all about it. This was why, when Sunday-school was all over, Miss Barbara called after the children, and kept them for just a moment under the shade of the big tree by the churchyard gate.

"Girls," she said, smiling down upon them, "I believe if Jesus Christ were to speak to my class this afternoon, he would say, 'I was a stranger and ye took me in.'" —SALLY CAMPBELL, in May-flower.

PUSSY RANG THE BELL.

A story is told of a favorite cat fifteen years old, which lives in an elegant home in Lancaster, S. C. He has always enjoyed the best of care, and has grown to a large size. He has been so well cared for that he ought to have whatever he wants, and generally gets it. The family formerly lived in a house which had a cathole in the kitchen door. When they moved into their elegant new home they did not wish to cut a hole in the door for "Tommy," so they put him out at night and locked the door. One cold night Tommy wanted very much to get in. About four o'clock in the morning the family was aroused by the ringing of the doorbell, and the man hurried down to open the door, expecting some urgent call of distress. Mr. Tommy deliberately walked in, without even a thank for opening the door. After that he always rang the bell when he wanted to get in. —Ex.

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MAKING, MILLINERY, MEN'S FURNISHINGS,
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Domestic Wash Goods.

- 6c Yard—New and choice line of Printed Lawns and Batiste.
- 7c Yard—Select line of Shirting Madras and Gingham, in all the neat effects.
- 10c Yard—New patterns and colorings in Dimities and Lawns.
- 15c Yard—Dimities and Batiste—One of the largest and prettiest lines to be found.
- 15c Yard—New Shirting Madras, in all the new stripes and colors; colors that wash.
- 18c Yard—A most desirable line of Madras Shirtings; colors warranted fast.

Imported Wash Materials.

- 22c Yard—The Real Irish Dimities, with those pretty silk finishes, in hundreds of pretty designs.
- 25c Yard—Swiss Zephyrs in plaids and stripes.
- 35c Yard—Mercerized Foulardette; styles shown by New York Store only; they look and feel like silk, and are very satisfactory for wear.
- 45c Yard—New importation of Novelty Silk Shirting Madras.

New White Goods for Dresses and Shirt Waists. In all the new weaves—Corded Linens, Embroidered Linens, New Embroidered Muslins, Mousselines, Picures, Wash Cottons, etc. Also, Organics and hundreds of other fine specialties not to be found elsewhere.

Fashionable Footwear.

New Spring Boots and New Spring Oxfords.

- \$3.50 Ladies' Ideal Kid Lace Boot, hand-turn, London toe, custom heel—the Redfern.
- \$3.50 Ladies' Ideal Kid Lace Boot, Goodyear welt, Boston toe, military heel—the Redfern.
- \$3.00 Ladies' Glace Kid Button and Lace Boot, Goodyear welt, Boston toe, military heel, kid top—the Redfern.
- \$3.00 Ladies' Cloth-top Glace Kid, foxed patent leather tip, Goodyear welt—the Redfern.
- \$3.50 Ladies' Patent-leather and Ideal Kid Oxfords, hand-turn and welt—the Boston.
- \$3.50 Ladies' Glace Kid Welt Oxfords, London toe, custom and L. X.V. heel.
- \$4.00 Ladies' All Patent leather and Ideal Kid Oxfords, hand-turn and welt the Brighton.
- \$2.50 Ladies' Vici Kid Oxfords, hand-turn, patent-leather tip, opera toe, No. 1 heel.
- \$2.00 Ladies' Vici Kid Oxfords, kid and patent-leather tip.
- 68c Child's Tan Button and Lace Shoes.
- 48c Ladies' Kid Shoes, sizes 1 to 8, A and B.
- 48c Children's Kid Spring-heel Button Shoes, 5 to 8 1/2.

Spring Cut in Men's Furnishings.

- 25c Men's very fine Silk Plaided or Brilliant Lisle Socks, reduced from 50c.
- 50c Men's Fancy Dress Shirts, in Madras or Persian, reduced from \$1.00.
- 75c Men's Pure Milk Socks, small sizes, reduced from \$1.75 and \$2.00.
- 75c Men's Winter-weight Shirts or Drawers, in camel-hair or natural wool, reduced from \$1.00 and \$1.25.
- 50c Odds and ends Men's Spring-weight Shirts or Drawers, reduced from 75c and \$1.00.

Please mention Western Recorder when answering this advertisement.

ADORE BOOKS
to be given as
Premiums to old and new Subscribers.

FOR ONLY \$3.00, WE WILL GIVE THE WESTERN RECORDER ONE YEAR AND ANY ONE OF THE FOLLOWING BOOKS:

- LIFE AND LETTERS OF DR JOHN A. BROADUS. By Dr. A. T. Robertson. Just from the press.
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The Western Recorder, Louisville, Ky.

Low Rates West.
On February 15th and Tuesdays thereafter until April 15th, the Union Pacific Railroad will make reduced rates to Pacific Coast Ports. From St. Louis to Portland, Ore., Seaside and Astoria, Wash., etc. \$2. From St. Louis to San Francisco, Los Angeles and other California ports \$2.50. For further information, address F. L. Hasted, Chief Clerk, Union Pacific R. R., St. Louis, Mo.
"BREDREN," said Parson Black, earnestly, "dere am some folks in which de still, small vtage of conscience keeps a-gettin' stiller an' smaller, until at las' it'd hab ter 'arn de deaf an' dumb langwidge if it want ter attract 'dir attention!"

Wanted Agents
 The following is a list of the names of the agents who are now being sought for the sale of the new and improved **Wagon** and **Truck** of the **Wagon and Truck Co.** of **Chicago**. The names of the agents are: **Wagon and Truck Co., Chicago**.
WAGON AND TRUCK CO., Chicago

A Tour Round the World.
 Incomplete if you have not made a trip on the celebrated Union Pacific Train, "The Overland Limited," which runs between Missouri River and California in fifteen hours quicker time than any other train. Fitted out in royal splendor. Of this train Admiral Boscawen says:—
 "Why, I never saw anything like it, and then, too, this Dining Car System—it is grand. The appointments of the Union Pacific trains are a constant source of surprise to me."
 For time tables, pamphlets, and full information, call on your nearest agent, or address
F. L. NASTEDT, Chief Clerk, ST. LOUIS, MO.

Illinois Central.



BEST AND QUICKEST LINE BETWEEN Louisville, Memphis and New Orleans

Two Fast Trains Daily
 Ventilated Throughout and Lighted by Gas...

**Cafe Diners
 Buffet Library Cars
 Pullman Sleepers
 Free Reclining Chair Cars.**

Close connections to and from Arkansas, Texas and the Northwest.

NEW HOT SPRINGS LINE VIA MEMPHIS

Through Sleeper reservations from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs

EXPRESSION SLEEPERS THROUGH TO CALIFORNIA from Chicago, Cincinnati or Louisville, without change, and at low rates.

Particulars furnished by any **Illinois Central Agent**

A. S. Hanson, Wm. Alfred Kellard, CHICAGO A. C. P. A., LOUISVILLE

Big Four



1901 Pan-American Exposition

The Buffalo Route

S. J. Gates, Gen'l. Agt. LOUISVILLE, KY.

Webster Dictionary

—contains 65,000 words—can be had from the English Book Concern for 25 cents.

WHAT AM I DOING?

This question suggests many answers of such moment that it almost frightens me to think about them all. What am I doing? I am building a character day by day, and, metaphorically speaking, each second adds to this structure, as each polyp gives its short but useful life to the coral reef. I do the same things to-day that I did yesterday, that I will do to-morrow, that myriads have done before me, and will continue to do after me. If each second of my life were useful it would not make me sad to ask myself this question. I am a school girl; my life lies before me to make or to mar. I am looking forward, not backward, as I shall some day do, if life is given me. School girls are Alexanders with worlds of their own to conquer. We know little of failure or success; we are just beginning. Each lesson is a battle, and a hard one. "Now is the accepted time" with me. Possibilities alone are mine; I am grasping some, I am losing others. At the end of each day I know how that day should have been spent, and this teaches me how to begin to-morrow, or, rather, how to-morrow ought to begin. I know better how to do than I am doing. Why is this? God does not tie my hands. I am planting seed that will spring up to bloom and cheer me; fruit that will be sweet to taste when I walk where the path of duty leads me. I am planting thorns and thistles when I act contrary to my conscience. I do all these things daily. I do, I undo, I lessa undone, I grieve over yesterday; doing again to-day, perhaps, the very same thing that caused the blot on yesterday, resolving I will not do so to-morrow. I think, erroneously, as all do, perhaps, that to-morrow will be so much more easily managed than to-day. I have thought this, but I am now finding out better.

And last, but not least, I am cherishing thoughts, and by them God judges me. We act as we think. Thought is the fountain for action. Our thoughts make our life. And so potent is thought that the vassal tides of life that follow wreck or bring us safely into port.

MARION M. DURHAM.

GIVE THE GOSPEL A CHANCE.

So far as Christianity has been tried it has proved its power and won success. Many have tried and proved it. Many sinners who were not able to find peace in any other way have come to Christ and found in Him the peace their souls needed. Many who have been fast bound in fetters of sin and were utterly unable to escape have come to Christ, and He has made them free. In time of sore temptation, in time of deep affliction, and in the hour of death the Gospel has been tried and has never failed. It has brought hope, comfort and life.

It has been tried on a larger scale. Entire communities have been reformed and regenerated by its power. It has brought physical comfort and health, intellectual light and strength, moral purity and integrity not only to one man, but to thousands and to whole States. The nations of the earth, the islands of the sea, the governments of the world have been elevated and improved in proportion as they have obeyed the Gospel. It has never failed.

But in some places men declare that they cannot see any good

fruits from the preaching of the Gospel and the establishment of the Christian church. The preachers proclaim the glad tidings, but no one is converted. The disciples of Christ meet together and pray for the outpouring of the Holy Spirit, but there is no change. Prayer does not prevail. Preaching is not effectual. Religion appears to be dead. The Gospel bears no fruit.

We often hear it said that if the preacher will do his full duty the Gospel will have a fair chance. But this is not always true. In many places the Gospel is preached in its purity, and yet sinners are not converted. The work of the Lord is not revived, because men refuse to hear and put into practice what they hear. To tell the whole truth, the Gospel has never had a very fair chance in the world. It has never been fully applied to the lives and activities of men. The world has yet to see what the Gospel is capable of doing for men when it is fully and fairly tried. Where has the Gospel ever been tried in business life? Where has it been tried in the perplexing and alarming problem of labor and capital? Where has it been applied to politics? Where has it been tried in the effort to solve the many social problems which have given the world so much trouble?

Here and there a man may be found who has determined to introduce Christian methods into his business establishment and to carry on his business according to Christian principles. Now and then one may meet a man who has tried to conduct his political campaigns and all his political enterprises in strict accordance with the Gospel. As a rule, these Christian men have found that the Gospel works well in secular affairs, but they have not had a fair chance, because they have been surrounded by men who refused to be governed in the same way. While they have been trying Christian truth and Christian methods and Christian principles they have been compelled to go alone. Their neighbors followed the maxims of the world and conducted their business for gain alone. To have a fair chance the Gospel must be tried, not only by one here and there, but by the people of the community with practical unanimity. Even without this it has worked well. Its fruits have been good. But who shall say what the Gospel would do for a community if the people would try it?

It is not enough for the physician to prescribe, the patient must take the remedy. It is not enough for the teacher to declare the truth, the scholar must receive it. It is not enough for the preacher to proclaim the Gospel, the people must believe and practice it. If it were practiced as faithfully as it is preached the wilderness would blossom as the rose and the desert would break forth into singing. Then it could not be said that the people pray for the Holy Ghost, but no change takes place. Then the reproach so often heard, that the preacher preaches, but sinners are not converted, would no longer be heard. Then Christians would not complain that they are compelled to say much and reap little, for the word of God would have free course and be glorified.—New York Advocate.

EVERETT'S—Grand Sleight in Pyralis
 Amplely new Editions \$20 each.
 No. 1 Catalogue, second hand, in first-class condition, 25, 50 and 75 each.
F. R. Webster Company, 129 Madison St., Chicago.

BEAUTIFUL Everblooming ROSES

Clematis, Japanese Fern Balls, Flower and Vegetable Seeds. Flowering Shrubs, etc.



Send for our Floral Catalogue FREE.

F. Walker & Co., 644 Fourth Avenue, Louisville, Kentucky. Opposite the New Postoffice.

Extraordinary Reductions At McKnight's Great Removal Sale.

LACE CURTAIN DEPARTMENT.
 5,000 pairs Nottingham Lace Curtains, all sizes and qualities in white and ecru, to be sold at once before we move.

MATTING DEPARTMENT.
 Our immense importations of Chinese and Japanese Matting of about 5,000 rolls have arrived. These to be closed out prior to our removal.

UPHOLSTERY DEPARTMENT.
 Our select stock of Silk Goods, Denims, Crestonnes, Silk-lines and all yard goods now being sold at sacrifice prices.
 Pillow Covers, Table Covers, Couch Covers, Portieres, Draperies, Grilles, Rugs and Carpets at Removal Sale Prices.

W. H. MCKNIGHT, SONS & CO., IMPORTERS, WHOLESALE, RETAILERS.
 225 Fourth Ave. and 228-230 W. Main St., Louisville, Ky.

Seek Relief!

The great proportion of women who suffer never make a serious effort to benefit themselves. The most of them go on paying no attention to their disorders, believing they will eventually wear off. But these troubles don't wear off. They grow worse and worse every day. When she has female trouble a woman is peculiarly susceptible to cold and other external influences and it is also the most favorable time for the development of hidden disease germs which may be lurking in the system. No woman should neglect herself a moment after she sees indications of female disease. Almost instant relief can be secured by the use of

WINE OF CARDUI

It will relieve you right in your own home. Will you accept the testimony of Mrs. Beiger and thousands of other women and really seek relief today? All druggists sell \$1.00 bottles of Wine of Cardui.

180 Chicago Street, Fort Wayne, Ind., March 27, 1898.
 Your Wine of Cardui has done a world of good for me. I have used five bottles of the Wine and one package of Thedford's Black-Draught. And since I have started to use it I will not be without it in the house. It helped my sister in Toledo, who was not well. She was sixteen years of age and looking else helped her. I was in a very bad state myself before I used your medicine, but I found relief in three days. And now I feel like a new woman and do kitchen housework and washing, which I could not do before I took Wine of Cardui. I would be very glad to write any poor woman and tell her how I suffered before I used Wine of Cardui.
 Mrs. C. F. BINGLER.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

Missouri Baptist Sanitarium, 285 Taylor Street, St. Louis, Mo.
 A Well-Equipped, Quiet, Beautiful Sanitarium and Hospital. Every appliance for the best treatment is found here. Large Grounds, Large Buildings, Every Comfort, Trained Nurses. Physicians of your own choosing. Rates as low as can be for accommodations furnished. For full information address: **MRS. I. H. CADWALLADER, Superintendent.**
DR. I. H. CADWALLADER, Physician-in-Charge.





KLENZA
BATH
 will give immediate relief in all cases of **TIRED, WEAK or INFLAMED eyes**, no matter from what cause. Absolutely harmless, perfectly delightful to use and always fresh.

Sent by mail on receipt of price—50 cents.
 Sent for Circular.

KLENZA EYE BATH CO., LOUISVILLE, KY.

?

Have you ordered your Sunday-School Supplies for the coming quarter?
 If you have not, let us have the order.

They'll cost you no more than you are now paying. We furnish the Supplies of either Society.

Quite a number of schools are ordering them through the Baptist Book Concern, and are satisfied.

How about You?

HENDERSON ROUTE—LOUISVILLE, KY. HENDERSON & ST. LOUIS RAILROAD.
 Ticket Office, 20 Fourth Street.

LOUISVILLE TO ST. LOUIS & WEST.

Lv. Louisville	No. 41	No. 42
Lv. Evansboro	7:30am	8:30am
Lv. Henderson	11:00am	11:00am
Ar. Evansboro	11:30am	11:30am
Ar. Henderson	11:45am	11:45am
Ar. St. Louis	11:50pm	7:00pm

ST. LOUIS TO LOUISVILLE & EAST.

Lv. St. Louis	No. 44	No. 43
Ar. Louisville	8:00am	7:00pm

LOUISVILLE TO EVANSVILLE AND RETURN.

Lv. Louisville	No. 45	No. 46
Lv. Evansboro	8:00pm	8:00pm
Lv. Henderson	11:00pm	11:00pm
Ar. Evansville	10:30pm	10:30pm

ST. LOUIS TO LOUISVILLE & EAST.

Lv. Evansville	No. 47	No. 48
Lv. Henderson	8:00am	8:00am
Lv. Evansboro	8:15am	8:15am
Ar. Louisville	8:30am	8:30am

CHESAPEAKE COAST RAILWAY, Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, back of Galt House. City Ticket Office, 20 Fourth Street. Schedule in effect May 14, 1901.

F. V. V. LIMITED, DAILY

Through Pullman vestibule service to New York, connecting at Atlanta with the famous F. V. V. Limited train sold to New York via Washington, with Dining Car and Observation Car. Train's train lighted with electricity.

Leave Louisville	8:00am
Arrive Washington	10:00am
Arrive Baltimore	10:30am
Arrive Philadelphia	11:00am
Arrive New York	12:00pm
Arrive Providence	1:30pm
Arrive Boston	3:00pm
Arrive Richmond, Va.	5:00pm
Arrive Old Point Comfort	11:00pm
Arrive Norfolk	12:00am

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman vestibule sleeping car, Louisville to Washington.

Leave Louisville	8:00pm
Arrive Washington	10:00pm
Arrive Baltimore	10:30pm
Arrive Philadelphia	11:00pm
Arrive New York	12:00am
Arrive Providence	1:30am
Arrive Boston	3:00am
Arrive Richmond, Va.	5:00am
Arrive Old Point Comfort	11:00am
Arrive Norfolk	12:00pm

LEXINGTON SHORT LINE

Local vestibule trains daily.

Lv. Louisville	8:00am	8:00pm
Ar. Shelbyville	8:30am	8:30pm
Ar. Frankfort	9:00am	9:00pm
Ar. Lexington	9:30am	9:30pm
Ar. Mt. Vernon	10:00am	10:00pm

Quickest Line to Florida and the Southeast via the Southern Railway.

Lv. Louisville	7:00 P. M.	7:00 A. M.
Ar. Atlanta	10:00 A. M.	10:00 P. M.
Ar. Mobile	12:00 P. M.	12:00 P. M.
Ar. Jacksonville	1:00 P. M.	1:00 P. M.
Ar. St. Augustine	2:00 P. M.	11:00 A. M.

City Office 20 Fourth Street, Union Depot, Seventh and North, Louisville.

THE FARM
 KENTUCKY TRADE ITEMS.

Six acres of R. G. Evans' hemp averaged 2,000 pounds.—Danville News.

The Stanford Journal notes the sales of several lots of hogs at \$4 50 to \$4 85.

Wm. Hotchell, of Washington county, bought several head of horses at an average of \$75 per head.

Mr. Jesse Martin bought 45 sheep from Mr. Claude Rodgers at \$5.75 per head.—Woodford Sun.

Fayette county farmers are preparing to plant a large hemp crop, encouraged by present prices.

D. N. Rne, of Harrodsburg, sold fifty bushels of clover seed to different farmers last week at \$7 per bushel.

J. Hal. Woodford, of Paris, sold 18 fine ewes at \$26 each and a ram for \$80. They were bought by Ohio parties.

Joseph Irvine, of Bourbon county, raised an average of 1,650 pounds of hemp to the acre on nine acres of land.

The amount of wheat in farmers' hands on March 1st was 128,100,000 bushels; corn 775,300,000; oats about 2v2,300,000.

Bright Herring sold to Joe McAlister 51 sheep for \$300. D. N. Ragwitz bought of Will Johnson 21 hogs at 5c.—Advocate.

The best way to warm fowls early in the morning before the scalded feed is given is to scatter a little grain in the litter and let them scratch. It is better than red pepper.

One of the Golddust horses F. Reid sold at Lexington for \$2.0 several weeks ago changed hands last week for \$600.—Mack B. Eubanks sold to an Albany, Mo., party a fine jack for \$900.—Interior Journal.

The Harrodsburg Democrat notes the sales of some heifers, 1,000 lbs., at \$40 per pound; 80 hogs, 200 lbs., at 5c, delivered April 10th; 90 hogs at \$5.90; 70 lambs for delivery April 1st, at 5c; and 8 steers, 800 lbs., at 8c.

County court was well attended in Stanford, and business among the merchants and stock dealers was lively. A great many mules changed hands at prices ranging from \$75 to \$135 per head. Mr. D. F. Logan bought several work mules.

At Dr Best's sale near Millersburg, hogs brought 54 to 6c; 30 common stock ewes, 45; yearling steers, \$83; two-year-old steers, \$43; yearling heifers, \$27.50; milk cows, \$30 to \$45, calves, \$15 to \$18; corn, \$2.50; baled hay, \$10.50 per ton.

At Williamstown, R. A. Shaw, agent for the Continental Tobacco Co., has purchased and received nearly 3,000,000 lbs. of tobacco. He estimates the Grant county 1900 crop at 7,000,000 lbs., and two-thirds sold at an average of over 6 cents.

E. T. Hall & Son sold to Quinberry & Scott their crop of tobacco, 12,000 lbs., at 8c, all but 1,800 lbs., which was sold at 8c. W. N. & S. B. Lane sold to Mr. Foeter, of Winchester, agent for Continental Tobacco Co., their crop of 60,000 pounds at 7c.—Sentinel Democrat.

SOME SPRING DISHES.

"Oh dear! I don't know what to get for dinner! I am so tired of meat and potatoes, I wish I knew of something new." But country people having no hot-beds nor cold-frames cannot revel in lettuce, radishes and the numerous other things that their more fortunate city friends enjoy; so the only thing to be done is to try to make the best of what is at hand.

Canned tomatoes are very much relished this time of year, and there are a variety of ways in which they can be served; but for a cold, windy day there is no nicer way than in soup, for hot soup helps to drive away the "chilly" feeling when coming in from some out-of-door work.

TOMATO SOUP.—To one quart jar of canned tomatoes, take a pint of water, a cupful of cream, a generous slice of butter, teaspoonful of sugar, and salt and pepper to taste. Put all except the cream into a granite saucepan, let heat, then add the cream and let come to a boil. Buster squares of stale bread and set in the oven to brown. Serve with the soup.

BEAN SOUP.—Soak a pint of beans over night. In the morning put them in a granite saucepan with half a pound of pickled pork and plenty of cold water. Let come to a boil; then drain the water off. Repeat this again; then boil steadily for four hours. Pare half a dozen medium-sized potatoes and cook with the beans another hour. Mash all through a colander; season with salt and pepper, and serve.

MACARONI WITH CHEESE.—Break twelve sticks of macaroni into one-inch lengths, and cook in two quarts of boiling salted water for twenty or thirty minutes. Drain the water off and pour into a bake dish. Make a cream sauce by melting a spoonful of butter, rub in a spoonful of flour, then add half a pint of cold milk, and cook until it thickens; salt to taste. Pour over the macaroni, and sprinkle a cup of grated cheese on top. Bake until brown.

KLOPS—Is a nice way of using up the remains of yesterday's roast, if it happens to be chicken, lamb or veal. Chop the meat fine and season with salt, pepper, celery salt, thyme, or such as you like. To one pint of the chopped meat take the unbeaten whites of four eggs. Mix with the meat until all is moistened, then form into balls. Drop into boiling water and let cook till they rise to the top. Make a cream sauce and pour in a platter. Lay the klops around in the sauce, and for a "company" dish boil oysters in the water till they are "frilled" and lay around the klops.

SALAD—Is another way of using up scraps of cold meat. Take equal quantities of chopped beef, ham or veal and potatoes. Mix the meat and potatoes together and season with salt, pepper, mustard and a small onion chopped fine. Take the yolks of three hard-boiled eggs to a medium-sized dish of salad, and mash them fine. Mix a spoonful of melted butter and half a cup of vinegar with them, then mix through the meat. Pile on a salad dish, and garnish with the whites of the eggs cut in rings.

APPLE DUMPLINGS.—Make a light, melting biscuit dough. Pinch off a small piece and roll thin. Put a heaped spoonful of stiff canned apples in the center and pinch the edges together.

Bake in a quick oven. Serve with sugar and cream.

CRULLERS—One pint of rich cream, three eggs, two cupfuls of sugar, a teaspoonful of salt, three teaspoonfuls of baking-powder and a little nutmeg. Use flour enough to make a soft dough. Roll thin, cut in shape, and fry in plenty of hot lard. Sprinkle with powdered sugar. Will keep fresh for several days.—O. M. PINGSON, in Country Gentleman.

NESTS FOR SITTING HENS.

I have set four hens, and the first tests show ten and eleven fertile eggs each, says Wallace P. Willett. These hens are set in a closet of twelve nests; say, three rows of four nests each above each other, with closed doors in front of each nest and wire openings behind for air. Each hen is entirely secluded from every other and from all disturbance outside. They are taken from the nests every morning, and feed and dust themselves in the sand for ten to twenty minutes, according to weather, the eggs meanwhile being covered with flannel for protection against chills.

Careful attention is given to the preparation of the nests. Instead of throwing into a box a lot of coarse hay or straw through which the cold air can circulate freely, as is frequently done, my way is to put sand in the bottom of the nest, almost dry at this season, only just enough moisture to retain a bowl shape to the sand when hollowed out by the hand in the centre, so that an egg placed on any side will roll to the centre of the nest. A little lime is then sprinkled in the nest. Soft, fluffy feathers are put over this at this season. Then fine hay lawn mowings from last summer are put over the feathers in small quantity, the nest being kept by the hand to its bowl shape, firmly pressed down. A good sprinkling of insect powder is added, and the nest is complete.

Too much bother, some say; but it pays to bother with hens if one keeps them at all. Dust the hen thoroughly with insect powder, give her a good feed, and place her on a china or wooden egg for one day in the nest, and she is then "settled" for her three-weeks' engagement, and thirteen eggs can be given her even in cold weather.

See that the eats enough corn every time she is off to maintain her heat. If she tires of corn give her hemp seed. This is after the English methods of hatching chicks and pheasants, and works well with me.—Ex.

You can't raise a fat drop on lean land, nor a fat hog on grass and gravel.

Keep fresh dug onions and potatoes scattered until they are thoroughly dry.

Toads and young chickens are useful in the garden, but chickens of a larger growth are abominable.

Potatoes won't grow in the moon, but will in rich ground worked properly and planted properly.

Weeds are the curse of the earth and the thief of the farmer, and the third stalk in the corn hill is counted as a weed.

The plow, with a mule at one end and a manly man at the other, is the wedge that splits open nature and gives man her goodness.

Found

The most thorough and effective house cleaner ever invented

GOLD DUST
 Washing Powder



SPEED—COMFORT—SAFETY

OLD RELIABLE
 LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville	7:00 a.m.	7:15 a.m.	7:30 p.m.
Arrive Louisville	7:15 a.m.	7:30 p.m.	7:45 p.m.

TRAINS NORTH.

Leave Louisville	8:00 a.m.	11:00 a.m.	1:00 p.m.
Arrive Louisville	8:15 a.m.	11:15 a.m.	1:15 p.m.

TRAINS JELICO AND SOUTHEAST.

Leave Louisville	9:00 a.m.	4:00 p.m.
Arrive Louisville	9:15 a.m.	4:15 p.m.

TRAINS LEXINGTON AND FRANKFORT

Leave Louisville	7:00 a.m.	1:00 p.m.	4:00 p.m.
Arrive Louisville	7:15 a.m.	1:15 p.m.	4:15 p.m.

Louisville Ticket Office, Southwest corner Fourth and Main Streets.

Southern Railway.

ST. LOUIS-LOUISVILLE LINES
43 MILES SHORTEST ROUTE.

Only line running solid trains between Louisville and St. Louis.
 Double Daily Service, Parlor and Dining Cars.
 Pullman Drawing Room Sleepers.
 Shortest Line and Fastest Time to Evansville.

Through Sleeping Car Service Louisville to Jacksonville via SOUTHERN RAILWAY.

Leave Louisville 7:00 a. m. daily
 Arrive Lexington 10:00 a. m. daily
 Arrive Chattanooga 1:00 p. m. daily
 Arrive at Atlanta 12:00 p. m. daily
 Arrive Jacksonville 1:00 a. m. daily

Equally as good schedule returning.

Also train leaving Louisville 7:00 p. m. has through connections and sleeping car service, arriving Jacksonville at 10:30 p. m. next evening.

The Southern Railway, in connection with the Queen & Crescent Route, is the only line with 24-HOUR SCHEDULE BETWEEN LOUISVILLE AND JACKSONVILLE.

Superior connections at Jacksonville for all points in South Florida.
 Winter Tourist Tickets now on sale to principal resorts of Florida and the Southern States; also to Havana, Mexico and Porto Rico via Southern Railway.

Information: 20 Fourth Avenue, Louisville, Ky.; A. W. BROWN, Passenger Agent, 20 N. ALLEN, D. F. A., Louisville, Ky.; S. H. HANWICK, G. F. A., Washington, D. C.; G. B. ALLEN, Asst. Pass. Agent, St. Louis, Missouri.

Texas and Pacific Railway

Fluent Passenger Service in the South.

Street time to
 Texas,
 New Mexico,
 Arizona and
 California.

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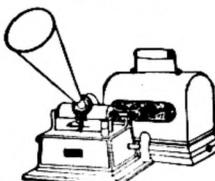
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Items of Interest.
NEWS THE WORLD OVER.

Rev. Stanley Hughes, of Richmond, Ind., in a letter to Harper's Weekly, says he has read a letter from a soldier in the Philippines in which he told "how the men of a company shot unknown natives at night; how his sergeant was cheered because, on coming in sight of a Filipino in a distant field, he shot him dead—a very fine shot; how some natives, fleeing from their homes at the approach of the Americans, were wounded and left without food or drink in a deserted hut for twenty-four hours, and we were surprised to find them alive on our return." And, meanwhile, God is looking on.

Lieut. Whitsett, an officer of the Volunteers of the Philippines, has been made judge of some sort of a court by the Philippine commission. Recently he fined Pedro Castro and each of his band \$100 and sent them to prison for thirty days because they had desecrated a Filipino national air at a church festival. The lieutenant's idea of freedom for other men are open to improvement.

On the side of the rock Gibraltar four new reservoirs have been built, each holding 10,000 gallons of water. Each tank by means of gauge wire can be made mosquito-proof, thus preventing this pest, prevalent in hot weather, from introducing any germs of disease. In the event of a siege, this water supply would be invaluable and the amount the troops and the poor would be benefited alike.

Great consternation has been caused throughout northern Italy by the occurrence of a number of deaths from tetanus following upon the injection of anti-diphtheria serum. It appears that diphtheria has of late been very prevalent in Lombardy. Reports of similar fatalities followed from Chiodino in Bergamo, from Prato Teala and Rocca in Novara, from Broceto, and from Milan itself making a total of twenty cases, all of which had been treated with serum from the institute named.

During the first year's operation of the Pennsylvania Electric Railway, the Pennsylvania railroad, there was authorized to be paid in pension allowances during the year the sum of \$24,037, which expenditure was borne entirely by the associated companies, in addition to the cost of operation of the department. The retirements during the year numbered 117, whose average age was seventy years of age or over, and 148 between sixty-five and sixty-nine years of age.

The Chicago Chronicle says it seems evident we are in no immediate danger of militarism, the thing which has overthrown all the republics of the past and about which our people have always been so sensitive. For, although many new recruiting stations have been opened, and all are working their hardest with many inducements offered recruits, only about 500 a week are enlisting all told. At this rate, it will be a long time before 100,000 men are raised.

With the coming of Edward VII to the throne of England and the dynasty is changed. The House of Saxe-Coburg is succeeded by the House of Saxe-Coburg and the royal name is changed from Guelph to Wettin, that being the name of Prince Albert, the king's father.

The ultimatum of the Ministers was agreed to by China. But as beholding the General in command of the imperial troops who is the head of his army was evidently impossible for the Emperor, the Ministers agreed that their demand be taken in a "flexible" sense. The Emperor must say he would have the General beheaded, but she need not do it. This is giving the heathen a lesson in truthfulness.

DEATHS.
For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for any over 100 words. In advance. Count the words and you know at once what the charge will be. Unless the money accompany the notice, it will be brought down to 100 words.

BERRY.
On the 26th of February, 1901, at her home in Campbellburg, Ky., Sister Lizette Christie Berry breathed her last and went on to her enduring rest, aged 70 years. Her death is the death of the righteous. "And I heard a voice saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they rest from their labors; and their works do follow them." This noble woman died as she lived—regarding in the neighbor. Her last words were: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Sister Berry was the daughter of Wm. and Maria Hannah, with many relatives. She was born March 11, 1831; married Sept. 1, 1852, W. D. Berry, a merchant and banker in Campbellburg. She was converted in 1852 at old Mt. Carmel church in Franklin county, under the preaching of Rev. F. H. Hodges. Her husband and one sister, Mrs. Hannah, with many relatives and friends, are left to mourn her death. Sister Berry has been a member of the Campbellburg church for the last fifteen years, loved and honored for her zealous and consistent Christian life. The church and community sustain a great loss. The thought that she will be greatly treasured up in many hearts a precious memorial of her well-lived and moved quietly among men and women to be a blessing to them. Many beautiful traits of character were hers—kind and gentle, modest and unassuming; consecrated and zealous for her Master—in spirit, our Master on high. May the God of all grace comfort her bereaved.

PHILLIPS.
One by one the Lord is calling his chosen home. On Jan. 25, 1901, He called for Sister Mary Phillips, and released her from the long and great suffering she had passed through. Mary Ann Hicks was born Oct. 14, 1814; was married to W. N. Phillips Dec. 20, 1836. To this union two children were given—Maudie who died in the bloom of womanhood and George who has ever been faithful to his mother.

Who gave her heart to the Lord and was baptized into the fellowship of Jude's Creek church by her father, Elder George Hicks. Some years after, with her husband, she became a member of First of Otter Creek, where she was a faithful member until her death. She delighted to make home happy and welcomed to her beautiful home her many friends, but found time to work for the Master with her children. Joy and in her own ready to encourage and stir a pastor. Her daughter-in-law says of her, after living ten years with her: "She was a true Christian and was a mother to me." May her many friends and relatives who loved her so much imitate the good in her life. May the Lord guide the son and daughter-in-law, while we humbly pray that God may give grace and comfort to a sad husband.

After the funeral by the writer, in the presence of a large crowd, her body was laid in the old church-yard at Forks of Otter Creek, with her daughter, sister, father and mother to wait the coming of the Lord.

SHIRKMAN.
Katie, wife of Aaron Shirkman, of Ohio Falls, Ind., died at the McMurtry Infirmary in Louisville, Ky., on Feb. 24, at the age of 50, of intestinal paralysis, after surgical operation about two weeks since, necessitated by a chronic trouble of years' standing. She was born near Utica, Ind., Oct. 20, 1850; was married to Aaron Shirkman Oct. 21, 1868. To them one son was born and he with the grief-stricken father is left to mourn her loss.

The funeral was from the residence at 230 P. M., Thursday. Being a member of the First Baptist church of Jeffersonville, Ind., the funeral was conducted by the Rev. H. H. Hutton of said church. The interment was at Fair View Cemetery, New Albany, Ind.

BUSH.
Bro. Isaac M. Bush was born Nov. 1, 1817, and died Feb. 20, 1901, at the home of his son, our beloved, Christy Bush. He was converted in his teens and united with the Hovers Valley Baptist church at Elizabethtown, Ky. Eliza J. Bridwell became his wife in 1839 and six children blessed the union. She died in 1861 and he was again married to Maria C. Glason Feb. 11, 1862, who became the mother of two children. In June, 1869, she was called home, leaving him lonely. Age ripened his Christian experience and he died a triumphant death, saved by grace through faith.

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Items of Interest.

NEWS THE WORLD OVER.

A cyclone swept over Jones Valley, in which Birmingham. As the morning of the 25th, resulting in immense damage to property and considerable loss of life. Telegraphic communication has been impaired by the storm, but it is estimated that between twenty and thirty lives were lost. Of these, the most serious were killed at Ironton, about fifteen in the vicinity of Birmingham and the others in suburban towns.

The largest steamship ever built in America was last week launched at Newport News, Va. It is the Korea and is of 18,000 tons displacement. It is to ply between San Francisco and Hong Kong.

Mrs. John King Van Rensselaer has given to the New York historical society the marble slab that formerly marked the spot at Westchester where Alexander Hamilton fell in his duel with Aaron Burr. It was removed about fifty years ago, but was thought to encourage dueling, and for many years it was lost sight of, to be discovered in 1865 in a New York saloon. The West Shore railway passes over the spot where Hamilton fell.

The Niagara Falls will disappear if the fear of Congressman Souder of New York. He thinks the flow of 300,000 cubic feet of water each minute through the Chicago canal will eventually diminish the water in the Great Lakes, and be seen further loss in the proposed canal from Cleveland to the Ohio river and the enlargement of the Erie canal. Private corporations are taking vast amounts of water just above the falls, and the volume of the current is already thought to be lessened.

In the British House of Commons sixteen members were ordered to leave the House for contumacy, and the police were called in. They fought so vigorously, it took eighteen policemen to empower an order sent each man. In the French Parliament, M. Faure was forcibly removed by a squad of infantry, and the sitting was suspended. What is to become of representative government at this rate?

John Hannibal, of Kansas City, has returned from Manila where he has been serving in the United States army. He says in *Harpur's Weekly* that the Philippine insular had freed their country from Spain except Manila. He says they had a complete government all over the country except that city for a year and that no country was better governed or had so few disturbances. The people have proved their capacity for self-government. He adds that they are no nearer conquered than they were a year ago, and any troops ought to be proclaimed and a general election to call together his Congress and re-establish his government, ending the United States come coaling stations.

The Chicago *Times-Herald* sums up the demands made by the *White* amendment on Cuba. Supervision of foreign treaties, control of Cuba's finances and coinage, station in regard to sanitary measures, naval and coaling stations are the chief things demanded. The difference between this demand and the pledged word of the United States government and also of the plottings of both great parties is evident to all honorable men. Cuba will probably pay no attention to these demands and if General Wood attempts coercion, they will fight him with the cheerful alacrity and unconquerable persistence the fought Spain. The Senate has sold the American honor for a mass of postage and will not get that short of a hundred years war.

The design accepted for a monument to the memory of the sailors of the Maine is the work of Otto Pistorius, of New York. This monument will cost \$11,000, raised by popular subscription. The monument will stand in Longacre square, New York, at the intersection of Broadway and Seventh ave-

ue, and will be of Tennessee marble surmounted by ten bronze statues. It will be sixty-five feet high and will bear the inscription: "To the valiant seamen who perished in the Maine. By Fate unwarned, in death Unstruck."

Lord Hugh Cecil, son of Lord Salisbury, introduced a resolution into the House of Commons to imprison members of Parliament who refused to obey the Speaker and vote when he imperorated it. There was a show of division, and the young sprig wished to withdraw the resolution. The Irish members, against whom it was insisted, insisted on a vote upon it, with a counting of yeas and nays. Lord Cecil left the house in a huff, and every member voted against his resolution.

New discoveries throwing light on prehistoric life in this country are continually being made. Colorado and Mexico, in particular, offer profitable fields for excavation. Much has already been discovered in relation to the Aztecs and the cliff-dwellers, and the latest find, coming just after that of a buried village, is a cruciform structure in an almost perfect state of preservation, which should tell still more of that early civilization.

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STATE BOARD INSTITUTE.

The Institute held at Owenton, March 19, 20 and 21, was well attended, over forty preachers being present, and the people of Owenton and church and pastor were greatly pleased with the meeting. Proceedings will be reported next week by the pastor, W. Mitchell. The Institute was held at the efficient management of Dr. J. W. Warder, are growing in favor, and applications are coming from many churches for Institutes to be held with them. H.

To LIVE in hearts we leave behind is not to die.

DR. A. F. GANO.

The subject of this sketch departed this life at his residence in Georgetown, Ky., on the afternoon of March 18, 1901, at the advanced age of 94 years. He descended from an old Huguenot family, the remote ancestor, Frances Gano, having emigrated to America in the Seventeenth Century to escape religious persecution. His grandfather was the celebrated Baptist pioneer preacher, the Rev. John Gano, who, in the Eighteenth Century, did more than any other man to establish the Baptist faith in Rhode Island, Virginia and North Carolina.

His uncle, the Rev. Stephen Gano, did much to plant the faith of the Baptists in Cincinnati in the early history of that city.

Dr. Gano, like his ancestors, was a man of true piety and religious worth; he was long a pillar in the Baptist church in Georgetown. He was for many years a trustee of Georgetown College, and among the most devoted friends of that institution. He was elected and represented the county of Scott twice in the State Legislature. His chosen profession was medicine, and for many years he was a laborious and successful physician, often called to adjoining counties as consultant. As a man he was actuated in life by the purest and most generous impulses, through a long life he has lived with no blot on his character. He was endowed with a high order of intelligence, but was simple hearted, unselfish and affectionate with his friends. He has done his work well in society, in his profession, in the church, and is now gone to hear the plaudits, "Well done good and faithful servant."

The companion of his life for more than seventy years survive; him, and she and her children

and grandchildren have the tenderest sympathies of a large multitude of friends and brethren. T. J. STEVENSON.

FROM BETHABARA CHURCH.

Sunday, March 17, was an occasion long to be remembered with sad and loving remembrance at Bethabara Baptist church at Hablit, Ky.

Rev. E. W. Coakly closed a very successful pastorate of five years at this place, and will soon leave to begin his labors at Beaver Dam, Ky. During the period of his ministry here the church has made great progress in all lines of work. Interest in the mission cause, church improvements and all other objects have increased until the contributions have been more than doubled; the church has been having services twice a month instead of once a month as formerly, a successful Sabbath-school, prayer-meeting and a Bible school, to which the brethren devoted his time in the interest of the children in the community, have all been an untold blessing to the community.

In all these enterprises, as well as all others calculated to benefit the church and community, Bro. Coakly has been an energetic and faithful worker and the leading spirit. His messages from the pulpit have been strong and earnest, and calculated to stir his people to great effort for Christ's sake, which was the theme of his farewell sermon on the 17th.

On this occasion the church was crowded, and the closing services saddened by the genuine expressions of regret and sorrow over the departure of the retiring pastor. The good-byes were touching indeed, and fully manifested the appreciation of the honored pastor and his services by his people.

From the success of his work here we feel that the church at Beaver Dam is especially fortunate in securing the services of such an efficient pastor and preacher. Though regretting sincerely to give him up, his people here look for great things from the church in his new field of labor. M. D.

REV. E. A. HOWARD, who has attended the Southern Baptist Theological Seminary for three years, and during that time has served for two years as pastor of Methodist and Episcopal churches in Indiana, has resigned, and has accepted for all his time care of Vicksburg church, Randall, Ky.

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