

WESTERN RECORDER

Faith, Hope and Love, these three.

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Find your niche, and fill it. If it be but a little, if it is only to be hewer of wood or drawer of water, do something in the great battle for God and truth.—Spurgeon.

How low church Episcopalians in London, England, are disgraced with the antics of the ritualists, and finding no redress in their church, are going to the Presbyterians in great numbers. In 1866 there were only 24 Presbyterian churches in the city; now there are with 20,000 members.

The Richmond *Advocate* says quaintly: "Running a church is a good deal like running a coal fire. You must keep the coals burning, shake out the ashes occasionally, and find it at every opportunity. The minister who depends wholly on keeping the coals together will not have a fire long, and the preacher who is always talking about the coal fire, and never always holding new fuel without a shovelful, will soon have his church so full of coals that he will have to dump the coals and start over again."

WALLACE is the greatest scientific light of the present time. But if he lives a few more years it seems probable that he will advance to the position of Moses. He says now that in three distinct places the coming in of a new force must be admitted. The place is between organic and inorganic matter, a second between the vegetable and animal kingdoms, and the third between man and the brutes. Yet this admission is not going to stop little critics from speaking as if evolution were an admitted fact, instead of being as it is, a discredited guess.

Mr. I. BROSLAUF, of Kiel, Russia, says that the people of Russia are really Oriental in their temperament and can never be won by any of the organized forms of Christianity of the West. In his opinion, the Baptists, looking to a pure, primitive form of Christianity, are the best adapted to win Russia from the formalities of the Greek Church. Not many years ago Baptist views were introduced into South Russia by a few zealous preachers, and have rapidly spread in spite of persecution and opposition. There are now estimated to be about 25,000 Baptists in Russia.—Witchman.

"ANGUS," in the New York *Observer*, says this account of the Sabbath keeping in the children's home. What wonder that such a noble man came from such a home! His work was ended at sunset on Saturday evening. Sunday was a time for preparation for the Sabbath. Sunday was by no means a day of fasting, but it was equally removed from feasting. The meals had been prepared beforehand and were simple and plain. Animals were only used on occasions of mercy or necessity, and the large every stable in the city let no horses out for any other purpose. The Jewish rabbis' laws were not observed, but the Sabbath was a day of rest and was kept holy. It was no difficulty about it then, and it need be none now, if only people desire to "keep the Sabbath day holy."

JUBILEE YEAR.

The Southern Baptist Convention met with the First church of Washington City at 10 o'clock, May 10th. There were present at the opening 744 delegates, total number entitled to seats being 1,214.

Bro. Jonathan Haralson was unanimously re-elected President, and Bro. J. T. Parks of Texas, who was at the opening session in Augusta fifty years ago, was chosen First Vice President. The other vice presidents chosen are B. H. Carroll of Texas, J. T. Elyson of Virginia, and J. H. Kilpatrick of Georgia. Lansing Burrows and O. F. Gregory were re-elected Secretaries, G. W. Norton and W. P. Harvey of our city re-elected Treasurer and Auditor.

Addresses of welcome were made by Commissioner Koss and Bro. Meadors, and Bro. J. R. Sampy responded on the part of the Convention. After the usual routine work the Convention adjourned. In the evening there was no session, the Convention going to the reception extended to them by President Cleveland.

At night the annual sermon was preached by Bro. George B. Eager of Alabama, from the text "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." After a graphic and eloquent description of the circumstances in which the text was spoken, Bro. Eager spoke upon the separation of church and state. This great revolutionary doctrine of our Lord's has made its way with difficulty, notwithstanding as it did all previous conceptions of "Jew and Gentile. The Christian era, passed through four periods, first the period of persecution from the death of Christ till 325; second, the period of patronage from 325, when Constantine established a royal protectorate over the church to 1050; then to 1250 the period of power, when the church lorded it over the state. This was followed by the period of policy, when the church used the state as a tool, and lastly, in 1492 dawned the day of separation between church and state. This separation has been perfect only in the United States, but the leaven is working in other lands. The speaker showed how those who are striving to put God and religion into the constitution of the United States are violating this great doctrine, and closed with an eloquent plea for perfect religious freedom.

The sermon was followed by a brief address by Bro. Alfred Watson, a fraternal delegate from the English Baptist Missionary Society. He congratulated Southern Baptists upon the separation between church and state in this country, and spoke hopefully of success in the battle which the Baptists of England, together with the other Nonconformists, are waging against the union of church and state.

Foreign Mission Board.

Secretary Willingham made the report of Foreign Missions. Two months ago there was every prospect of a debt of \$50,000 to be reported to the Convention. But by the almost superhuman efforts of the indefatigable Secretary the debt has been reduced to \$20,000. More money was contributed to the Board than ever before. But a large part of the deficiency was raised by great exertion on the part of the churches, notably the Richmond and Louisville churches, which had already given liberally. The problem is how to get all the churches to give a little and give systematically making unnecessary appeals to those churches have already done well to make good the deficiency caused by so many doing nothing.

The Treasurer reported as total receipts \$125,417.43 of which amount the churches contributed \$123,262.42. The expenses amounted to \$10,098.62 of which \$1,579.35 was interest on borrowed money; "Missionary Day" in the Sunday-schools \$644.62.

Woman's Work \$891.76, the remainder being mostly for expenses of Board.

The Board reports the great need of an Assistant Secretary, and asks permission of the Convention to choose one. If any man could do all the work, the untiring Secretary, blessed with good health, and in the prime of manhood could do it. But it is too much for one.

During the year two missionaries have resigned and left the field, P. H. Goldsmith of Mexico on account of his wife's bad health, and W. J. Hunnex of China who has returned to England. H. R. Mosely of Mexico, was imprisoned on account of comments made upon the Mexicans in a tract which was translated into Spanish and fell into their hands. On his release it was thought best that he should return to the United States. Five missionaries and their wives are now in this country resting.

During the year one man, a man and wife, and three single ladies have been sent out by the Board to Japan and China. One lady married a Methodist missionary and severed her connection with the Board. It will be seen that enough new missionaries could not be sent out to supply the places of those who are at home. There were many who offered themselves, but the lack of funds prevented their going.

The Woman's Missionary Union reported \$24,933.64 including \$5,000 raised to pay off the debt. They have occupied themselves during the year in carrying out the three recommendations of the Foreign Board viz "Missionary Day," "Christmas" offerings, and support of women missionaries. Programmes were issued for Missionary Day, and the Christmas offering, and later for use during the Week of Prayer. The total expense, paid by the Boards, was \$1,775.99. The ladies in Baltimore receive no salaries and the expense was for printing, postage, type-writing and etc.

ITALY.

The Italian is a very hard field, but it has been blessed with very wise missionaries. They have relied upon preaching—the old foolishness of preaching; they have preached as Paul did in hired houses; they have in everything acted as if that great first Baptist missionary to Italy was their example and their inspiration.

There are only two preachers from the United States on this field, Bro. G. B. Taylor who has labored there for twenty-five years and Bro. J. H. Eager and wife. There are 16 Italian preachers, among them Count Nicholas Papengouth, whose conversion in London through the prayers and tracts of a poor charwoman is one of the most interesting stories of the power of the Gospel. These missionaries are wisely located, one in a city, having in view the spreading of the Gospel news.

During the year there have been 28 baptisms, a large number for such a field. Two new stations have been opened, one at Sassari in Sardinia, which island has been left exclusively to the Baptists. The other station is at Palermo, and the history of that is worthy of the days of Paul. A poor and humble brother from Cagliari moved to Palermo and talked and lived the Gospel as he worked. His neighbors listened and the result is a little church.

Bro. Taylor has always guarded carefully against the pauperizing of the Italian converts. He puts the churches on their own feet and bids them support themselves. As a consequence while the Italian mission has been increased by one new worker and two new stations, the expense to Southern Baptists has been lessened \$600 during the last year. Several of the churches gave an average of \$5 to \$15 per member and they are all poor. The churches have been weakened by emigration. At Florence the work among the Italians is very encouraging. A station has been opened at Sesto which is run by the Italians without

expense to the Board. Two Colporteurs in Florence cost the Board nothing. A young man who was a priest supports himself by teaching and gives all his spare time to preaching.

BRAZIL.

During the year Bro. S. J. Porter and wife returned on account of her health, and Bro. R. E. Neighbor also returned. Mrs. Z. C. Taylor fell at her post. Her health had been bad for a long time, but she sustained her husband's hands in his work, and her heroism and faith made her presence a benediction. There are thirteen missionaries, three of whom have wives at work in Brazil. During the year there have been 133 baptisms, and the number is now 610.

Last August six churches in South Brazil organized the first Baptist Association of Brazil. The missionaries are urging self-support upon the churches. There was a schism in the Bahia church which resulted in the exclusion of ten members who organized opposition. A priest among the Catholics has been baptized at Bahia, and Bro. Taylor thinks he will do great good, as he is a man of intelligence and power as a speaker.

Bro. Taylor pleads for a little more help in order to make the press self-sustaining. Three of the best of the members were converted by means of tracts printed on the press, Bro. Jose Domingues, who is now a preacher, being one of them. He had never attended the preaching, but a tract, "Come to Pray," fell into his hands. All the churches in the Bahia field pay their own current expenses. A chapel has been purchased in Bahia, and the cost of the building in that city is being raised out of the part of the amount having been given by Brethren Joshua and Eugene Levering. There are only two schools, one for boys and the other for girls, and these are supported by private subscription. The greatest venerator of Paul's methods cannot object to schools which are paid for by the Brazilians themselves.

One of the best things recorded is the translation into Portuguese of Broadus' Catechism and its use in the different missions. On papal fields where the people already know of God and the Savior, tracts can accomplish a great work. And the missionaries in Brazil are wise in pressing upon the minds of Southern Baptists the importance of aiding their press liberally that it may soon become self-sustaining.

MEXICO.

There are at work in this field eighteen preachers, seven preachers' wives, and five single ladies. There are thirty-two churches, with 1,120 members, and during the year there were 226 baptisms. One of the best items in the report is that the Saltillo church has called a native pastor and is supporting him without help from the Board. Two schools are kept up in this field, but the boys' school is supported entirely by a private subscription and no missionary funds are used for it.

Another item, and it is one for general rejoicing and thanksgiving, is that several of the native brethren have supported themselves and preached as they had opportunity, without receiving any salaries. Foreign missionaries going from this country must be supported by the Board, as they are strangers and could not support themselves in such changed conditions. But the native preachers supported themselves at some trade or business before they were converted, and they can go on with their tent making as Paul did. Hundreds of the godliest and best of men in Kentucky and all over the South have worked their farms and at their trades during the week, and preached the Gospel as well. By requiring the native preachers to support themselves where

[Continued on fourth page.]

HISTORICAL DISCOURSE ON THE FIFTIETH ANNIVERSARY OF THE SOUTHERN BAPTIST CONVENTION.

BY W. H. WHITSITT, D.D., LL.D.

"Speak to the children of Israel, that they go forward."—Exodus 14:15.

The earliest general organization among American Baptists was the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," organized by thirty-three delegates, representing eleven states, in the city of Philadelphia, on the 18th of May, 1814. Baptist people throughout the entire country co-operated with this body for a period of thirty years.

In 1845 a division occurred between the Baptists of the North and those of the South. The Southern Baptist Convention was organized at Augusta, Georgia, on Thursday, the 8th day of May, in that year. Just fifty years have elapsed since that important event, and we have met in the capital of our country to celebrate our jubilee.

The separation that fifty years ago took place between Northern and Southern Baptists was happily circumscribed in extent. It related exclusively to the missionary operations, which had hitherto been conducted in common. The fathers of that day were solicitous that this point should be clearly understood, and that the extent of the disunion should not be exaggerated. The official report set forth by the Convention declared that "Northern and Southern Baptists are still brethren. They differ in no article of the faith. They are guided by the same principles of gospel order. . . . We do not regard the rupture as extending to foundation principles, nor can we think that the great body of our Northern brethren will so regard it."

Though the division related to nothing else than foreign and domestic missions, it was nevertheless unavoidable. One of our statesmen declared that the issues then pending between the North and the South constituted "an irrepressible conflict." History has justified the correctness of that conclusion. The best and wisest men in the North consented to a division because they regarded it as being, under the circumstances, a

wise and necessary measure. In the case of Mr. Hatch, denied Green in the South accepted the division as being imperatively required by the situation.

In many respects the separation has also been of signal advantage. It was of advantage to our Northern brethren, because it promoted their peace and union. They could never have been rightly at harmony among themselves as long as their Southern brethren remained in the same organization. It was of advantage to Southern Baptists in different directions, but especially because it developed their missionary enterprise and activity. To illustrate what is here affirmed, certain statistics may be cited with relation to the American Baptist Home Mission Society, which was the organ through which operations in domestic missions were prosecuted by the Baptists of the whole country from 1832 to 1845. During that period of thirteen years the entire sum of contributions from the Southern States was \$38,659.40. During a like period under the Southern Baptist Convention, the contributions for domestic and Indian missions amounted to \$269,356.13. This gratifying advance was worth all the pain and sacrifice that we had to endure in breaking up the relations that had hitherto subsisted with our Northern brethren.

It is also a matter of sincere rejoicing that the separation here described was for the most part a peaceable one. Friction was unavoidable, and it is not denied that more or less of it was developed. But the public negotiations on either side were marked by the dignity and moderation that became Christian brethren. That excellent result was due, in large measure, to the singularly elevated character and devout piety of the contending parties. Moreover, we cannot be too grateful that there were no questions regarding the division of a common property to excite the thoughts of men to undue asperity. It is likewise a special mercy of Providence that in all the fifty years of our history there have been no very important conflicts touching the boundaries that should exist between Northern and Southern Baptists. The evils of disunion would have been greatly enhanced if we had been forced to waste our resources and opportunities in building rival houses

of worship for Northern and Southern Baptist churches in all the cities, and even towns and villages, adjacent to the border. Let us recognize our exceedingly fortunate situation, and always do what lies in our power to keep the peace.

The half century of our Convention's history may be divided into three separate periods, each of which has a well defined character of its own.

I. The first of these is the period in which slavery still prevailed, extending from 1845 to 1865. It is not easy correctly to estimate the number of Baptist people within our bounds at the opening of this period. Dr. J. L. Burrows in his excellent *American Baptist Register*, estimates that we had 402,068 members of our Southern churches in the year 1852. Possibly there were not more than 350,000 in the year 1845. Of these at least 100,000 were slaves who had few independent churches of their own, but also uniformly belonged to the organizations of their masters. Subtracting these from the total, we shall have 250,000 as the approximate number of white Baptists in 1845.

The progress and development of our constituents during the greater portion of this period were rapid and steady. It is entertaining to consider how different was the tone that was observed in the year 1846 from that which prevailed in the year 1859. The excellent Corresponding Secretary of the Foreign Mission Board, Dr. James B. Taylor gravely reminded the Convention that "the population of the South is comparatively small. Our churches are not of easy access, their members being often scattered over many miles of territory. . . . Our country is not filled up with towns and villages, rendering it convenient to collect the masses together, but our brethren, being principally agriculturists, must be visited upon their farms or called together at their country places of worship." In the year 1859, on the contrary, we had begun to speak with a degree of exultation concerning the ample resources of our Southern Baptist churches, and to rejoice that God had blessed so many of our people with large financial means. A brief indication of the advance of the cause will appear in the fact that in 1847 the contributions to

the Domestic Mission Board were \$9,594.60, while in 1859 the same Board received from the churches almost three times as much—namely \$28,487.96. In 1846 there was contributed throughout the Southern States \$11,735.22 to the Foreign Mission Board, while \$39,824.37 was received in 1859. It is not affirmed that the number of Southern Baptists had increased threefold, in keeping with their contributions, though it must be conceded that their progress in this respect also had been gratifying.

The constitution adopted by our Convention at its opening session in 1845 is, in some respects, a highly interesting document, and will repay attentive study. "The General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions," with which we had co-operated since the year 1814, was in the beginning merely a society for the promotion of foreign missions. As such, it had only one Executive Board. At a later period the interests of home missions and Columbian College were likewise imposed upon the same organization. Here was a single Board with three separate departments of labor. This arrangement worked very ill, and in 1826 the day of disaster appeared. In consequence of that disaster, the General Missionary Convention returned to its original function, and devoted itself to the prosecution of foreign missions exclusively. The work of home missions was temporarily interrupted, while Columbian College was left to her own exertions. The result of these changes was that in the northern part of our country every separate and independent enterprise was henceforth to be prosecuted by a separate and independent society. The General Missionary Convention took charge of the work of foreign missions; the American Baptist Home Mission Society devoted itself to domestic missions; and the American Baptist Publication Society to the publication interests of that portion of our people.

When the fathers of our Convention met together to consult about its constitution, they decided to go back beyond the convulsions of the year 1826, and as far as possible to adopt the principles and methods which had prevailed from the beginning in

the General Missionary Convention. One change, however, was dictated by prudence and by an accurate knowledge of the facts. Instead of establishing a Southern Baptist Convention with a single Board which should have charge of several different departments of denominational exertion, it was decided to establish two co-ordinate Boards, each of which should be dependent upon the body that had originated them. These co-ordinate Boards, one for foreign and the other for domestic missions, were but the forerunners of other interests. In 1851 the Bible Board was established at Nashville, Tenn. In 1859 the Theological Seminary, with a certain relation of dependence upon the Convention, was set in operation at Greenville, S. C. In 1863 a Sunday-school Board was also established at Greenville. In 1888 the Woman's Missionary Union was recognized and assigned to a home in Baltimore. In 1891 another Sunday-school Board was created and sent to Nashville; and in 1893 the Southern Baptist Educational Conference began its existence in close touch with the Convention.

The relations of these different bodies to the central organization may not always be uniform; and yet they are each one in its own way dependent on the Convention. Historical development and the training that has been received by our people for fifty years require that every religious enterprise carried on among white Baptists within the limits of the Southern Baptist Convention shall be in one or other form auxiliary to the Convention. Whatever may be out of touch, and especially out of harmony, with this body, is liable to meet with more or less decided opposition, and to occasion more or less of conflict.

The earliest period of our history as a religious organization was closed amid the tremendous struggle and desolations of the war between the States. The Bible Board at Nashville passed away and was decently interred during this troublous season. The Board of Foreign Missions was greatly crippled in its operations, but disaster was averted by the devotion and sacrifices of some of the missionaries and of excellent brethren in Maryland and Kentucky, to whom we must always be under obligations. The Domestic Mission Board, and its attention chiefly to the soldiers in our armies, where it was useful and successful.

II. PERIOD OF POVERTY AND PERIL.—1865-1879.

It would be difficult to overestimate the extent of the poverty and distress that prevailed in the Southern country immediately after the war. Desolation reigned in every quarter. Almost everything was destroyed except the courage of the people. It goes without saying that our churches suffered along with other interests. The apprehensions of the people regarding the common necessities were so constant and so keen that there was often little time or thought for any other concern. Many of the houses of worship had been dismantled through military occupation or by the violence of conflict, and it was often a question whether it would ever again be possible to restore them to their original condition.

In the midst of these cares and sorrows our esteemed colored brethren retired from our churches almost to a man. The parting, though mutually painful, was accompanied by mutual good wishes. But it could not be prevented, and we were compelled to accept the inevitable.

Not long after the war came the trials and repression of the era of reconstruction. Ten years of confusion were entailed by this policy; a period in which our privations and anxieties were scarcely inferior to those we had endured during the four years of armed conflict.

To this aggregation of evils was added the remarkable financial panic that overtook the country in the autumn of 1873, whose results were keenly felt almost by every inhabitant of our section for six or seven years. The experience of those long days of torture and humiliation are still remembered and will haunt many people as an evil dream as long as they live in the world.

If the affairs of the Convention were in a sorry plight, this was nothing more than might justly be said of every other business enterprise. An attempt was made at Russellville, in 1866, to revive the Bible Board, and to establish its home at Louisville; but the Board was too dead for resurrection. If the resolution had not been faithfully

embalmed in the minutes, it would not be known that any human being had been bold enough to recall the defunct institution.

The Sunday-school Board existed for a short years, and in 1873 was dissolved. Mobile, its effects and its functions being committed to the care of the Domestic Mission Board. Unfortunately, however, the situation of this latter Board was by no means assured. As early as 1871, the Board suggested merging it into the Board of Foreign Missions. The special plea was urged that it would be more economical if we returned to the identical form which proved so unfortunate for the General Missionary Convention and retained only a single Board, which should prosecute the general work of home as well as foreign missions. These dangerous innovations were defeated, but the Board was not thereby restored to its former vigor. Centrifugal forces were every where at work. Several of the States had organized mission boards to care for their own territory, and honorable State Conventions deliberated resolutions by which the Domestic Mission Board should be excluded from their boundaries. These proposed to take charge of the entire work of home missions, allowing the Convention to make no collections and to extend no assistance in any place where their authority was respected.

Still other States had entered upon terms of co-operation with rival organizations situated in other sections of the country. That was notably true of the district west of the Mississippi river, which, by one process or another, had all been lost to the Domestic Mission Board. It had no agent and was rendering no assistance in any portion of that wide territory. This process of disintegration was not confined to the trans-Mississippi department. In some of the States on the eastern side of the river brethren had turned away from the Domestic Board, and were working in connection with rival societies. The outlook was as gloomy as it well could be.

In addition to the above, the Seminary was all the while in grave peril. It encountered three crises of cardinal importance: one in the year 1869, at Macon; another in 1874, at Jefferson, Texas; and a third in 1879, at Atlanta, Georgia. These have been comparatively few who had courage enough in those evil days to perceive any firm faith in the future of the institution.

Under all these circumstances it was nothing more than one might expect, that questions concerning the life or death of the Convention should in due time be raised. That issue was brought forward and discussed at Atlanta, Georgia, during the session of the Convention in 1879. Here was indeed a "battle of the giants." No momentous controversy has been brought before us in the entire course of our history. On the afternoon of the first day an impressive preamble and a couple of resolutions were proposed.

This document was expressed in diplomatic terms, and yet it was generally understood that it related mainly to the question of "preserving our separate organization." As in the case of all issues of first-class importance, the business was referred to a committee composed of one from each State. When it came up for discussion on the morning of Saturday, May 10, 1879, after an address by the chairman, it was moved by John A. Broadus, of Kentucky, to strike out the two resolutions, and on that proposition a debate was held which lasted throughout the day. Shortly before adjournment in the afternoon, the motion of Dr. Broadus was carried, and an amended resolution was substituted in the following terms: "The committee to whom were referred the resolutions on co-operation with our Northern brethren, have had the same under consideration, and instruct me to report the following resolution:

Resolved, That five brethren be appointed by this Convention to bear to our Baptist brethren of the Northern States, at their approaching anniversaries, expressions of our fraternal regard and assurances that while firmly holding to the wisdom and policy of preserving our separate organizations we are ready, as in the past, to co-operate cordially with them in promoting the cause of Christ in our own and foreign lands.

In this manner an issue was quietly closed which had threatened us with the most serious consequences, and there has never been a moment since the year 1879 when

was even remotely possible for such a question to be again discussed before the Convention.

The forces that conspired together to defend the life of the Convention in that dark and trying period were responsive in kind to the efforts of the Southern Seminary in its deep, dark and embarrassing position, found in the Convention an indispensable support. It required an organization to which it could declare its sorrows year by year, and from which it could obtain much needed assistance.

On these grounds, as well as many others, the Seminary has always vigorously advocated the continued maintenance of the Convention. But the sturdiest prop of an institution that was almost ready to fall was the Board of Foreign Missions. They had no rivals in prosecuting the foreign mission work of Southern Baptists.

On either side of the Mississippi all states and territories were open to them; their agents were kindly welcomed everywhere. By consequence it was in their power to exhibit a degree of prosperity that was unusual for that time, and as many reports that were always gratifying and often surprising. Friends of the Convention could urge with entire propriety that there was no serious call to surrender as long as this creditable work remained intact.

III. PERIOD OF PROSPERITY.—1879-1886.

Almost every interest connected with the Southern section of our country began to display marked energy after the year 1879. Our Convention took a new lease of existence, and after long years of weakness experienced afresh the joys of life.

The Theological Seminary, which it was apprehended might be suspended forever at the close of its session in May, 1880, found a deliverer in the person of Governor Joseph E. Brown, of Georgia. In May, 1880, it received a gift of \$50,000, coupled with the condition that in a specified period the amount should be raised to \$200,000, and this kept forever sacred as an endowment fund. Here was the beginning of progress. The fund of \$200,000 was duly completed, and proved to be only the foundation upon which in the past sixteen years a large superstructure has been reared. Our Seminary is one of the most important institutions of theological learning in the country, or in the world.

A certain proportion of the means that constitute this large plant was bestowed upon the Seminary in the North States, and it is sincere pleasure to recognize their generosity and give them thanks. But we have not waited for other people. We have remembered the duty of helping ourselves. The great bulk of the property belonging to the Theological Seminary is situated in the Southern States, and of the increasing wealth of Southern Baptists.

The receipts of the Foreign Mission Board began to grow apace, with the year 1880. In the thirty-four years between 1845 and 1879 this Board received, from all sources, \$999,477.23. In the sixteen years that have elapsed since that period it has received \$1,411,529.14. Here is no time to enter into minute details, but we cannot omit to congratulate ourselves upon the brilliant advances that have been recorded in foreign missions. The fields which up to 1879 had been cultivated in Africa, China, and Italy have been reforested and improved, while other fields have been opened and successfully cultivated in lands that were not then occupied by us.

QUESTIONS ANSWERED.

By SENEX. "What do you think of the ordination of a man who does not intend to be pastor of a church, but to be a professor instead?" Of course I understand that this question refers to the ordination of Dr. Henry C. Vedder, although no name is mentioned in the question. A brother is solemnly set apart to the ministry of the Word because he feels that God has called him to preach the Gospel. If there is anything upon what this question refers to the ordination of Dr. Vedder is not a man to do such a thing; nor could he have found a complainant council to mock God by setting him apart to the ministry of the Word if he did not feel "woe is me if I preach not the Gospel," and if he did not intend to preach.

privation the wise and hopeful Corresponding Secretary of the Foreign Mission Board, Dr. H. A. Tupper, began to encourage and promote among our women an interest in the subject of missions. The earliest central committee was organized under his direction in the year 1876, and with persistent enthusiasm he pressed the enterprise wherever he could find an opportunity. There were many obstacles and many opponents, but in the year 1888 was finally established the Woman's Missionary Society with its seat in Baltimore. From the outset the women have been exceedingly helpful, but since the establishment of a Central Board, they have become, in several important respects, the right arm of our power. Members of the Convention were greatly mortified and discouraged by the failure of the Sunday-school Board, in 1873. For long years it was permitted to rest in peace. We were so often reminded that such an enterprise could not succeed in the South, that we were almost afraid to touch it a second time. But finally, some of our brethren saw through the courage to the sticking place, and brought the matter to the attention of the Convention at two different sessions. After a thorough discussion of the subject in the press and on the platform, the Convention, in its session at Birmingham, in 1881, organized the Sunday-school Board at Nashville. The Sunday-school Board has proved itself a triumphant success, and has done as much as any agency in recent years to excite a sense of pride in our Convention, and of confidence in our capacities.

One of the best consequences of the new and firm hold on life which we have gained in the prosperous period of our history has been the increased repose and dignity which have thereby been encouraged. Especially have our sentiments grown more kindly, and more fraternal. In the North, where the fact that our footing has become more secure has likewise operated to increase our interest in our colored brethren, and it is possible that in coming years it may be given us to do more to "elicit, combine and direct" their energies for their own advantage. We have ever aspired to be a people who have chosen as the motto of his historical discourse the word of the Lord unto Moses: "Speak unto the children of Israel that they go forward." And I must needs return to it in my closing sentences. Last year the Baptists of the Southern States contributed only one cent per member to promote the cause of foreign missions. It is presumed that a similar or even smaller amount was contributed for home missions and other objects; but as I had not the facts at hand, it will be desirable to speak only of foreign missions. We have made great progress since the opening year of the Convention. Our regular contributions have advanced something like tenfold, while our membership has increased above fivefold. But we are still much behind our privileges and our duty. The other great popular denomination of our people has contributed more than twice the sum of the sum of eighteen cents a member for foreign missions. A comparison between them and ourselves is for several reasons more just than can be instigated between us and other religious bodies. It is not only a fairer comparison, but it is a more just one. We abide this test very freely. Let us have our ends of missions, to speak unto the Baptists of the South that they go forward. They are surely equal to the feat which has been accomplished by our Methodist brethren. Indeed, if they should give their mind to it, they might as easily lead as follow after the Methodist. Here is a reasonable and sober standard. Let us in coming years bestir ourselves and see that we measure up to it.

When the Convention was holding its opening session at Augusta, there was a lad just turned of eighteen years, resting under the quiet shades of Culpeper, far distant as follows after the Methodist down to farm. Possibly no member of the body had ever heard his name. In due time he appeared upon the scene, and for a period of thirty years played the role of our Great Commoner. For thirty years he was the leading force in our counsels and history, and set throughout that century to fame. He did not occupy the smallest office directly in the gift of the Convention. This year of our jubilee, with all its light and gladness, has been sadly darkened by his departure. On the 17th of March devout men carried him to his burial, and made great lamentation for him. The foremost leader of our history, great in the might of his gentleness, has passed away from us, but his fame and usefulness shall go and grow throughout the years and ages. When you who sit here shall be aged and feeble men and women, little children will gather about your knees in reverence and delight, to look upon one who has seen and heard and spoken with John A. Broadus.

QUESTIONS ANSWERED.

By SENEX. "What do you think of the ordination of a man who does not intend to be pastor of a church, but to be a professor instead?" Of course I understand that this question refers to the ordination of Dr. Henry C. Vedder, although no name is mentioned in the question. A brother is solemnly set apart to the ministry of the Word because he feels that God has called him to preach the Gospel. If there is anything upon what this question refers to the ordination of Dr. Vedder is not a man to do such a thing; nor could he have found a complainant council to mock God by setting him apart to the ministry of the Word if he did not feel "woe is me if I preach not the Gospel," and if he did not intend to preach. But a brother may be called to preach who is

not called to be the pastor of a church, or who cannot give his entire time to pastoral work. The world has never known a nobler set of men than the country preachers who have taught school, read the Bible to the poor, and made their own hearts laborious at his trade long after he had been called to preach. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." Of course we understand that evangelists in that verse mean ministers of the Gospel, and not school preachers and school professors. But it shows there is a diversity of work for those called to the ministry of the Word.

There are many churches who are not able to support a preacher for his entire time. There are others who are able but avaricious, and will not support a preacher, and no human authority can make them do it. Both these classes of churches need preaching, the latter more than the former. Any man whom God has called to preach, and who goes on with their trade, and another work, no matter what teaching or farming or editing should preach to some of these churches. And in my opinion a very fallible one I admit he has no right to take so much other work upon himself that he shall not have time for regular preaching.

There are brethren teaching and doing other things of great usefulness, who do not preach at all. I think they make a mistake, that they ought either to preach, or frankly to surrender their credentials. But as for better and wiser men than I, who are doing this, the probability is I am wrong. None of these, however, were ordained without feeling and declaring that God had called him to preach. There was no mockery of God in their ordinations. The greater part of them preach often, and the few who very seldom preach are very likely right in thinking that they are doing their whole duty in the calling to which they were set apart.

"Are play parties, such as young people sometimes indulge in, playing to vocal music a species of dancing?" In other words, is movement of vocal music dancing as much as when made to instrumental music?

The music is a matter of no consequence, so far as the moral character of dancing is concerned. The waltz is an utter abomination, whether danced to instrumental or vocal music, or without any music at all. The sin of dancing is in the positions taken by the dancers. As has been often said, the church would not object to waiting even, provided the men waited by themselves in one room and the women by themselves in another room. Singing in itself is healthful as well as beautiful, and the sweet voices of little children, some of the games which they sing as they play are bright and happy and innocent, and no one enjoys watching them more than I do. Hence it will be seen that I can express no opinion in regard to the play parties, unless I knew the games to which reference is made.

"A brother believes in open communion. He desires to join the church, but is asked to go to great length in his work at all things." Other denominations. What shall the church do? That depends entirely on what the church's mission is. If the mission is to get as many members as possible of all kinds, so as to make a big show before the world, by all means take him. Also, if another man offers himself who says he would like the privilege of having his children sprinkled, take him, too.

But if the mission of the church is to be faithful to its Lord, and to maintain his ordinances as he has given them, it will promptly refuse to receive that brother. And in no other way besides the duty to its Lord, can the church hope to be respected by them that are without. The world will not respect a church that is ready to compromise its principles in the least for the sake of getting a member.

But the fact that the brother told the church frankly before joining what his views are, instead of joining and then trying to explain and making trouble afterwards, speaks well for his religion and his character. It is probable he has a Pedobaptist wife, and she has been appealing to him in regard to the cruelty of refusing to commune with her. The pastor, if the man is really converted, and is a true Baptist, can not succeed in showing him that we do not commune with each other—that the Lord's Supper is not to show our love towards each other, but our faith in the vicarious death and our trust in his blood, doing this in remembrance of him till he come. A thorough study of the books of Leviticus and Deuteronomy would be of great benefit to him. These books show so plainly what the unchanging God thinks of any change in his worship.

There are several good tracts on the subject of communion which the brother might read to advantage. I have not read Eaton's, but I do not doubt he would find that excellent, because Eaton has a straightforward, thoroughgoing way of saying things such as many men like in these namby-pamby days of foggness. I do not doubt the pastor will succeed in stiffening the brother's Baptist backbone till Pedobaptist sentimentalism will have no effect on it, but his one care will be to please his Lord by strict obedience.

"I am trustee of our school. The Methodists are wanting to hold a meeting in it to preach their so-called sanctification. I do not believe in it, and think any one preaching it commits a sin. I was a Catholic till I was twenty and have been a Baptist since, and I do not get my consent to do a wrong to let them have it."

If the school is a denominational one, or a private school, there is no trouble in answering the brother's question. He ought to refuse promptly and positively. But if the building is a public school, the question becomes a more difficult one. In fact, the state undertaking to do the work of educating the children which God laid on parents complicates things in many directions.

In that case, the building belongs to the community, and that community has rights in it, of

which rights the trustees are the guardians. And the trustees must draw a line somewhere. For example, they would draw it very decidedly at a Mormon meeting. A trustee in such a case cannot make the Bible the standard for his decision, but he can make any probable injury to the community. For example, the Baptist trustee knows that the Bible forbids sprinkling. He cannot on that account rule out Presbyterian and regular Methodist meetings, or the meetings of any evangelical Christians, because such meetings do not injure the moral tone of the community. Evangelical Christians of all bodies are most valuable and worthy citizens.

In regard to the sanctification fanatics, the question is a simple one to be decided of hand. I was delighted with the brother's manly and intelligent detestation of that heresy. The good of the community must be the point held in view in his decision. If his refusing the use of the school building would attract more attention to the holiness folks, enable them to pose as martyrs and cause them to have more of a hearing, then I should let them have the building. But if refusing them the school-house would prevent their holding the meeting, or would not advertise them, I should assuredly refuse them the use of it.

For it is not a question of expediency. It is a question of positive injury to a community. "Perfect holiness" has been followed, as Dr. Lincoln once said, by an alarming decrease of morality, in very many cases. It causes division in families, and in churches. It makes men fairly gray with disappointed vanity. It is a malignant evil. I hope the honest and true evangelical Methodists will soon be raised to the point of seeing these men from their fellowship. Every year which they delay to use the pruning knife will only make matters worse.

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Table listing various books and their prices, including 'Ministry of the Spirit', 'New Era - Strong', 'Story of the Bible - Foster', 'Life of Basil Manly - Boyce', 'Bible Dictionary - Smith', 'Conscience in Missions - Eaton', 'Life of Christ - Geikie', 'Who are the Primitive Baptists?', 'Grace - Truman', 'Non-Such Professor - Secker', 'Desires of Baptism - Kirtley', 'Faith of Baptists - Eaton, paper', 'Jesus the Messiah - Eidersheim', 'Bible Dictionary - Schaff', 'Grace and Truth - Mackey', 'Close Communion - Gardner', 'Bible on Women's Speaking - Eaton', 'Philadelphian Confession of Faith', 'Dawn of Christianity - Vedder', 'Child of the Ganges - Barrett', 'Story of the Gospel - Foster', 'Should Women Speak in Mixed Public Assemblies - Jno. A. Broadus', 'Mercedes - A story of Mexico (just out), by Sarah Hale', 'Biblical Museum (8 vols.), compiled by James Cowper Gray', 'Treasury of Scripture Knowledge - 1.2', 'Graves Deitzer Debate - 1.2', 'History of the English Bible - Paterson', 'Behind the Scenes - Lams - 1.2', 'Before the Footlights - Lams - 1.2', 'The Annotated Paragraph Bible (half Morocco) - 7.00', 'Jamison, Faucett and Brown's Commentary (4 vols.) - 5.5', 'Moral Conflict of Humanity - A. C. Kendrick - 1.0', 'We can furnish any book published.'

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adopted by a large majority. The Associated Press dispatches said the Convention had made it a "law" that Baptist churches should give tithes. Which shows the average ignorance in regard to Baptist matters. The Convention cannot make a "law" for Baptists. Gov. Eagle said in a meeting of the Convention, "The smallest Baptist church in Arkansas is a bigger thing than this whole Convention."

The report of the Fortress Monroe Conference was adopted without any debate. This report has been published in full in the RECORDER, and it is not necessary to give it again.

Bro. J. L. White made the report in regard to "Young People." Much has been done during the year to call attention to the necessity of having the young people taught Baptist doctrines. Institutes have been held in many places. The report recommended that such churches as wished to have young people's meetings should do so, but that each church should keep entire control of the meeting, and the pastors keep any young people's societies in close sympathy with the Southern Baptist Convention. The report was unanimously adopted without any discussion. It was practically against all general organizations, as no church can control any such organization. It puts any society on the same footing as the Sunday-schools, each of which belongs to its own church, and has no connection with any "State Sunday-school," or any other outside body.

Bro. E. E. Folk reported for the Committee on the basis of representation. This committee, which had been continued for two years, was unable to come to any agreement, or to suggest anything to which the Convention would assent. Therefore the committee asked to be discharged, suggesting that the only course of action now is to let the representation stand as it is. This was done. Everybody admits that the Convention is too large, but a majority cannot be gotten to agree to any plan to reduce its size.

Bro. J. B. Gambrell of Georgia offered a resolution providing that a committee of seven be appointed to devise plans to reach the masses Southern Baptists. He said one-third of white Southern Baptists contributed anything to the work of the Convention, and remarks which could be characterized as highly contemptuous to Southern Baptists methods.

The Ho. anything which Bro. of Georgia, loves great heart of his it is next to them, Southerners. And anything which even seems to reflect on Southern Baptists brings him to his feet in eloquent remonstrance. He was not opposed to the committee, but he did not like the statements made as reasons for the appointment of the committee. It is not true that only one-third of our members contributed. A large number of them are wives and children, and they contribute through the heads of the families.

Our people are not out of sympathy with the Convention. Baptists are giving as much in proportion as other denominations are. We are giving as much as ever before except the Centennial year. No one should underrate our people.

Bro. S. M. Brown, of Missouri, followed in an eloquent defense of Southern Baptists, and especially Missouri Baptists, whom he loves as warmly as they love him. He thought the resolution unfair to the Southern people. Our people have never cared much for statistics, nor been anxious to report all

that they do. In fact much of their missionary work is never reported. Missouri Baptists give \$118,000 to missions, which is much more than 13 cents per capita, as was charged on Southern Baptists.

Bro. Gambrell replied that he would not stick to the figures, but hoped the resolution would be passed. Bro. Christian, of Louisville, moved that the expenses of the committee, if appointed, be divided between the three Boards. Bro. Prestridge, of Kentucky added as an amendment that one of the duties of the committee be to see to it that the Home Field and Foreign Journal were consolidated, to which several brethren assented in brief speeches. The resolution was adopted.

Bro. T. S. Dunaway, Vice-President of the Trustees of the Southern Baptist Seminary, reported the action in their meeting. Bro. W. H. Whitsitt had been appointed President of the Seminary in the place of Bro. J. A. Broadus, deceased; and Bro. Joshua Levering, of Baltimore, President of the Board of Trustees in the place of Bro. Joseph Brown, deceased. Bro. H. H. Harris, of Richmond, had been appointed Professor of Biblical Introduction and Polemic Theology; Bro. E. C. Dargan made Professor of Homiletics and Bro. A. T. Robertson, Professor of Greek and New Testament Interpretation.

Then followed the Jubilee Sermon by Bro. W. H. Whitsitt, which is given entire in another part of the paper.

Saturday Night.

The Convention held only two sessions a day, in the morning and at night. In the evenings they saw Washington, attended receptions, etc. The Convention on Saturday evening paid a visit to Columbian University.

At night Bro. H. F. Sproules, of Mississippi, read the report of the committee on papal fields. The work in Italy had met with great opposition, but the progress had been good. In Brazil the missionaries had been much hindered by the priests and also the political disturbances. There had been some trouble also in some places in Mexico.

Bro. J. C. Hiden spoke to the report. While reproaching the errors of Catholicism as strongly as any man could he did not think denunciation of Catholics would do good. No man is likely to be won by vindictive attacks upon his native religion. To make too sweeping statements which can be refuted is to lose all power to influence those who know the statements are exaggerated. He was strongly opposed to Catholicism, yet we must admit that we owe much to the Catholics. They have furnished some of our greatest scholars. Let us stand by the doctrine of salvation by grace and adorn that doctrine. We must not be vindictive nor abusive.

Bro. J. B. Cranfill, of Texas, was roused by the mildness and freedom from strong epithets of the previous speaker, and he made good the brother's deficiency in very forceful English. He said: "I have been interested in Bro. Hiden's remarks, but not edified. I do not agree with our brother that Catholicism has ever been the conservator of knowledge. I shall never cease to stand against this car of Juggernaut." He said he could almost feel the pincers of the inquisition upon his bones, and smell the burning flesh of the martyrs of the faith.

Bro. Pickard said: "I was greatly interested in Dr. Hiden's address. He did not differ from Dr. Cranfill in a single point. It shows the two ways of doing things. I would make Dr. Hiden's speech

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fuller, and Dr. Cranfill's sweeter. No one can labor in Papal fields without criticizing Catholicism, yet do it in the right way. Catholicism is one of the most intensely religious systems of the world, though there is a difference between religion and vital Christianity. It claims an infallible human head, who has supreme control here and hereafter. He creates purgatory, and lengthens or shortens it as they wish. Now they own these countries. Their grand cathedrals are built from the wealth of the world. Now why should we attempt to break up this mighty system? With the Word of God in our hand, we must see that this system is false in toto. So we must either fight it or prove false to our conviction. This field is not inviting. All the powers of human nature and human sin have combined to make this system iron-clad. The field is uninviting, because it is difficult to change human nature. All the armies of the world could not change the nature of a single man. It takes the power of God's Holy Spirit. They are a great force and we are very small. It is no easy task to overturn Rome. Yet the outlook is bright in papal fields. God is a great warrior. He does not fight as we do. He brings about his own plans. God works, but he works peculiarly. He works slowly, but when he rounds to a period he makes a chapter in the history of eternity. What are a few decades in the progress of missions? God can wait and he will win the battle. God works, but we need to work as if everything depended upon us. If a whole nation should be converted, there would still be others in the same condition. Work and trust God to bring it to pass. We do not need big speeches, but the Holy Spirit. I find that men do not give according to their money, but according to their hearts. If

we only knew the power of God, the earth would burst forth in a doxology of praise to him that worketh all things."

The next speaker was Bro. H. P. McCormick, missionary to Mexico. He spoke strongly against the Catholic church, of the harlot of Revelation, and against the Mexican priests. But he spoke in the highest terms of the Mexican converts. Their average of piety would seem to be higher than that of Christians in this country; though Bro. McCormick would be the last to agree to the inference that men raised to adult years in Mexico under the teaching of the priests average higher in their religion and in their freedom from worldly amusements etc., than those trained in Baptist homes in this Christian land. Still that inference would be drawn by many who heard the contrasts he made. He said you do not find Sunday-school children in Mexico who cannot repeat the ten commandments, nor brethren who will not lead in public prayer. The speaker told an incident of a death bed. "I was sent for to come to the death bed of a poor fellow dying with the horrible typhus. The priest came to the house, but the old man motioned him away. Then the charitable (!) priest excommunicated and cursed him bitterly. The faithful wife drove the cursing wretch from the house, and he went out to throw stones at all who entered. But the old man called his wife to read to him the pages turned down at the precious promises of God."

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The report upon the pagan fields was read by Bro. T. B. Thames of Virginia. The Committee urged that the Convention unite with the Missionary Union of Boston in appropriating money for a correct translation of the Bible into Chinese. The Committee thought a larger proportion of the funds

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(Continued on eighth page.)

A SOLITARY WAY.

Prov. 14:10. 1 Cor. 2:11. There is a mystery in human hearts, And though we be encircled by a host Of those who love us well, and are beloved. To every one of us from time to time There comes a sense of utter loneliness— Our dearest friend is "stranger" to our joy. And cannot realize our bitterness. "There is not one who really understands, Not one to enter into all I feel!"— Such is the cry of each of us in turn. We wander in "a solitary way," No matter what or where our lot may be, Each heart, mysterious even to itself, Must live an inner life in solitude. Job 7:17. Matt 10:27. And would you know the reason why this is? It is because the Lord desires our love. In every heart He wishes to be first. He, therefore, keeps the secret key himself To open all his chambers, and to bless With perfect sympathy, and holy peace, Each solitary soul which comes to Him. So when we feel this loneliness, it is The voice of Jesus saying, "come to Me." And every time that we "do not understand," It is a call to us to come again. For Christ alone can satisfy the soul, And those who walk with Him from day to day Can never have "a solitary way." Isa. 68:16. Psa. 31:22. And when beneath some heavy cross you faint And say "I cannot bear this load alone," You say the truth: Christ made it purposely So heavy you must return to Him. The bitter grief which no one understands, Conveys a secret message from the King. Entreatings you to come to Him again. The Man of Sorrows understands it well. In all points tempted He can feel with you— You cannot get into His heart, or too near. The Son of God is infinite in grace. His presence satisfies the longing soul, And those who walk with Him from day to day Can never have "a solitary way."

OPPORTUNITY.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10).

Have all Christian men and women availed themselves of the many opportunities that have been and are daily being presented to them for doing good, unto others? This is a question that each and every one should ask themselves daily and hourly. If

we had to run risks for personal gain, the answer should (or could) be that we have, then the next question would be, have we done enough? Evidently the answer would be, we have not. Yet, never in our history was there greater need of unlimited beneficence upon the part of God's people.

The past two years everybody has been seemingly financially embarrassed, and this is, no doubt, true in a large measure; and in consequence of this all of the benevolent enterprises have suffered; but none more than our Baptist Minister's Aid Society. Fair progress has been made in securing subscriptions to the endowment fund; but the churches have failed to make contributions to meet the running expenses of the Society, and we were therefore compelled to reduce the monthly allowances to our beneficiaries. Last month we overdrew our account in order to make allowances, and wrote our beneficiaries that it was possible we would not be able to send them anything for May. Mighty easy to write these words so far as mental and physical labor is concerned, but it was a hard strain on my heart chords. What, your heart burdened with this work? Yes! as Bros. Willingham and Tichenor's are for our great missionary enterprises, and as Sister Hollingsworth's is for the Orphans Home. Would to God that all our people could feel a proportionate amount of interest in these Christ-like works, and feel their individual responsibility to God, and would do, for these things as they should. O, what a relief it would be to those who have the work in charge; O, what a help their help would be, and O, what a blessing it would be to the helper. Listen: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord

of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10. Seems to me God has reversed this, and has been giving us the blessing but we have not placed the tithes into the storehouse. Yet, never lacking for opportunity. Opportunity has been given in every conceivable way to aid in this work of taking care of the old veterans of the cross. Your help is still needed, and we come now appealing to one and all to lend us a helping hand in this noble work. Do these old, worn out ministers of the gospel really need our help? you ask. Yes, and need it now, and need it bad. Will you read extracts from some of the letters received from them in the last few days?

One says: "I don't want to beg, and I don't want to starve. I have been in bed since the 16th of this month (April) with rheumatism and pain in back, and can't get up when down without my cane or a chair. Wife and I are both about give out, and we need all the help we can get, and are very thankful."

Another: "Your last favor found me in bad health. It seems as the weather gets warmer I get worse. I thought it would be different. I don't think I will trouble any one much longer. If the hand of Providence should arrange it that we should correspond no more, and it looks much that way now, I pray God for your continuance as long as there are poor, wornout ministers to look after."

Another: "Your check found me without a cent. I have been quite sick. I am some better now. My wife is very poorly. We are having a hard time. If you can't send us anything next month I can't tell what we will do. The good Lord knows, I don't. May He send you His blessing."

Another: "You express doubts as to next months allowances. I have been fearful of this for some time owing to the pressure of money matters, though it will prevent me from filling all my needs. I pray the Lord will bless you and give you increase, for if it had not been for you I would have been a county charge, as I have not been able to earn any thing at ordinary work for years."

Dear brother or sister, can't you answer the question now as to whether or not your help is needed? Here is your opportunity to do good now, by helping to take care of these old brethren, and in the future, by helping to complete the endowment fund of \$50,000. We have now about \$31,000 of this amount provided for. We have assisted about fifty old preachers and the widows of some, and have twenty-five we are helping now. We have expended in this way and for expenses \$14,308.02.

If all the churches that have promised to send us a contribution would do so it would relieve our present wants, and if all the churches in the state would do this more relief would be given, and if all the brethren and sisters who are in arrears, would pay up still more relief would come. May we not look for this? GEO. H. COX, Cor. Sec'y.

An Only Daughter Cured of Consumption. When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many boxes of Calcein he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The doctor now gives this recipe free, only asking a 3-cent stamp to pay postage. This herb also cures: Night Sweats, Stomach and Bowel troubles, and will break up a fresh Cold in twenty-four hours. Address: Dr. H. JAMES, 108 Race Street, Philadelphia, Pa. now

THERE is only one person you need to manage, and that is yourself.—Talmage.

NORTH GEORGIA BAPTISTS.

North Georgia is the most prolific for Baptists of any section in Georgia or perhaps anywhere. The founders of Baptist doctrine here were Rev. A. Webb and Rev. John E. Rives, both deceased. These fathers in Israel both came from North Carolina, as did also Rev. D. S. McCurry, one of our old leaders. Revs. Webb and Rives and also Rev. F. M. Hawkins came to this country in its first settling. Rives in 1825, Webb in about 1831 and Hawkins 1836. Webb and Rives served as moderators of associations over forty years each, the former of the Hightower and the latter of the Chattahoochee, and they also served several churches in succession the same length of time. They were both sound in the faith and lived unspotted lives and we cherish their memory. Their faithfulness in the ministry accounts for our number and success. Rev. F. M. Hawkins was moderator and clerk of the Hightower Association many years and was considered one of the best doctrinal preachers in this part of the country. He was born in Tennessee, Dec. 16, 1811, and died Aug. 26, 1891. Throughout this section of country there are one Baptist to every four inhabitants, and in the state there are one to six. Georgia, you know, has more Baptists (counting the colored) than any other state. Kentucky has more white Baptists than any other, being a few thousand ahead of Georgia.

The Hightower Baptist Institute, Rev. John G. Harrison, principal, located at this place, will hold their annual commencement the 5th, 6th and 7th days of this month. Rev. B. D. Ragsdale and Prof. Tollock, of Mercer University, and also the State School Commissioner, Mr. Glenn, will be here to deliver the addresses. Harrison is a grand success as an educator, and our people feel gratified over his work.

The church here has called Rev. Devese as pastor, and their former pastor, Rev. J. A. McCurry, will preach as an evangelist next year. Our Baptists are not as missionary as they should be, but we hope to improve. The Baptist Teacher fills a needed vacuum in our bounds. The Recorder is right on the Young People's Movement. Success to the Recorder. Yours, J. S. WILLIAMS, Cumming, Ga., May 4.

HOW SOUTHERNERS LOOK IN MOURNING.

Not many readers of the Standard have my chance of seeing the Southerners face to face, because it is not the lot of many to pass their lives "on the road," in business excursions to and fro over the broad Southland. But some have lately had opportunity to see what sort of face they wear in their newspapers. The Southern Baptists are in mourning for Dr. John A. Broadus. We would not tell any woman in a bereaved household that mourning was becoming to her, but when the whole sisterhood of churches in that part of our land puts on weeds, one cannot help seeing how lovely the sisterhood looks in its sombre attire.

They are a people with whom personal considerations go far, those Southern Baptists. Their correspondence in the religious newspapers is about this and that pastor, quite as much as about his church; and if one of them takes a journey and reports what he sees, he is quite certain to tell all the world that he enjoyed the exquisite hospitalities of such a brother, and found his lovely wife a paragon among women. Even Dr.

IVORY SOAP IT FLOATS

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

Cut Your own Hair. HAIR CLIPPERS. Our Hair Clippers are as useful as shears or scissors. It requires no experience to use them; they cut the hair evenly and rapidly. Cut your own hair and that of your boys. You will save cost of clippers in a short time. Clippers formerly sold at \$2.50 but we will send you a pair of our new Family Toilet Clippers, by mail, postpaid, for \$1.00. Our Professional Barber's Clippers by mail, postpaid, for \$1.50. Send 2 Cts. for Catalogue. J. H. SUTCLIFF & CO., Louisville, Ky.

NO EXCUSE! YOU MUST TRY IT! QUINA-QUININE French National Prize of 16,600 Francs. The Great French Tonic. You, druggist must have it. If not, send name and address to F. FOTGEREAUX & CO., 23 N. William Street, New York.

Broadus, when he wrote a traveler's letter, say for the Religious Herald, did not withhold the personalities which he knew his brethren and his sisters liked to read. For one I honor the warm-hearted people of those sunny states for never losing sight altogether of the man or the woman in the cause. It means that character counts for a great deal down there, and that when it is found to be priggish, full credit is given.

And so when one of their great men falls, as surely one has lately fallen, the people not only weep but wail that all may hear. They had been a long while talking to one another, and ever getting in their public prints about Dr. Broadus, "John A." as they often called him with fond familiarity, and showing a fervor of admiration and reverence that fell short only of the adoration which a Romanist extends toward his patron saint. So when he went to his reward, it was quite in keeping for them all to say together, what they had been saying singly for so long a time, that there never was nor will be such another as he. It is beautiful, this hearty recognition of surpassing merit, a recognition in which each evidently tries to say something worth the saying, something that justifies the sorrow he pours out. It makes me wonder whether part of the unapproached reverence for George Washington was not due to the Southern way of looking and speaking about their great men. I doubt whether, if he had been born and lived at the North, he would have left a reputation for virtues so majestic as to turn his character half into myth.

I might be quite satisfied on this point, if Dr. Broadus had not been affecting me pretty much as he did his neighbors. I never spoke to him more than once, nor heard him preach more than three or four times, and had only a few, a very few, letters from him: Why should I have had any? But somehow he was so manifestly the MAN in the South, that when I wrote a letter for a newspaper likely to fall under his eye, I had in mind how it would strike Dr. Broadus more than what all the rest of my Southern acquaintance would think. A good many will miss the eye for which they chiefly wrote. We cold-blooded Northerners have had our fortnight of lamentation too. We have lifted up our voices for the saintly Gordon, and mourned as though for one mourning together were a luxury;

but no one will pretend that Dr. Gordon had filled such a place among us as Dr. Broadus filled in the South. There, too, was E. G. Robinson, a regal personage, a very prophet and seer among thinkers, and at least as unique and powerful in the pulpit as John A. Broadus. Something was said about him in the journals and the weeklies when he died; ministers' meetings had memorial services; so did colleges and seminaries; but when they held his funeral in Rochester, the city where he was at his greatest, and where he had looked so large in the public eye, the attendance was so small that I would not like to say what it was reported to be. No matter what the explanation is of the difference 'twixt North and South, public mourning is becoming to the South, and her love and loyalty to her great ones is beautiful indeed. If mutual concern makes the South "solid" in politics, it makes it one in social feeling; and I really think it would do us, whose veins when they are pricked ooze vice, a little or a great deal of good, if we could just learn to stand up for one another in life and death as those maybe primitive but neighborly and self-respecting people do.

Of course we know that the North is superior in all respects to the South; and that is what makes this semblance of a peculiar virtue on their part so well worth our study.—BOLIVER SMITH, in Standard.

WALTER BAKER & CO. The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES. On this Continent, have received HIGHEST AWARDS at the World's and Industrial and Food EXPOSITIONS in Europe and America. Satisfy the Dutch Process, by all the best of other Chocolates are made. Write for any of our preparations and we will send you a sample free of charge. SOLD BY GROCERS EVERYWHERE. WALTER BAKER & CO. DORCHESTER, MASS. NEW ENGLAND BROTHERS, Architects, 8th and Market sts., Louisville, Ky. If you are thinking of building a church, school, dwelling, hotel, or any mercantile or public building and well-trained brain and long and wide business experience are worth anything to you in the operation, correspond with us. Don't undertake to plan your own house, as well plead your own case in court or put a corn-field head to your guests at a dinner party. We make no charge till work is ordered. We refer to Dr. T. T. Eaton, Jr. and John A. Broad.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1895. SECOND QUARTER.

SUNDAY, MAY 26.

LORD ON THE CROSS. Mark 15:22-37.

MORRO TEXT.—"While we were sinners, Christ died for us."—5:8.

"And they bring him to the Golgotha."—This was some hill knoll called Golgotha from rounded appearance like a skull. The Latin word is Calvary, from which comes Calvary. Here this Golgotha is, no one knows. Its place has been a subject of dispute for ages. Human nature loves a formal worship, and the Holy Spirit has wisely condescended to the place at which the principal events in our Lord's life happened and also the dates.

"And they gave him to drink vinegar mingled with myrrh."—This was furnished for those condemned to crucifixion in order to deaden their sensibility, and thus lessen their pain. But he must suffer the penalty for the unjust, and he refused to take it.

"And when they had crucified him, they parted his garments, casting lots upon them."—The garments were given to the executioners and divided by them among themselves as they saw fit. The cross was nailed to the cross as it stood on the ground, then the soldiers lifted it and dropped it into a socket in the ground. This caused intense suffering. The crucifixion pictures of the cross are wrong. The crosses were very long longer than was necessary for the prisoner's body, and they were only about a foot from the ground.

"And it was the third hour."—The Jews use the Jewish reckoning, which is the Roman. The hour was the third hour in the morning. "And the superscription of his accusation was written over, The King of the Jews."—Written in Hebrew, and Greek and Latin, that all might read; written by Pilate in his angry bitterness, and the priests were greatly angered by it. (John 19:20-22.)

"And with him they crucified two thieves."—Probably companions of Barabbas, who would have occupied the middle cross had not the Lord been substituted for him. And the Scripture was fulfilled which saith, And he was numbered with the transgressors."—Isaiah 53:12; Luk 22:37.

"And they that passed by railled at him."—The highway ran near the city, the contrast between the man as "King of the Jews," and his condition on the cross seemed a good joke. There is nothing recorded in the Bible which to me shows so clearly the perfect submission of the angels to God's will as that they saw all that and made no noise; when one of those great angels who excel in strength could have destroyed all Jerusalem as easily as one did Sennacherib's army. Surely any man who believes that somehow God will have mercy upon him if he does not believe on Christ, has never read the account of the crucifixion.

"Ah, thou that destroyest the temple and buildest it in three days."—Nothing our Lord said seemed to have been so generally reported as to have caused such bitterness as this. The temple was the pride of the Jews. "Save thyself, and come down from the cross."—How they knew what they were doing. Such saving himself would mean eternal death for all men, and it is probable the instant

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Ladies' laundered percale waists, with turn-down collar and large sleeves, in pink, black and blue stripes and checks, each 49c

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Ladies' black satine waists, made of good quality of satine, with large sleeves and turn-down collar at 98c

Ladies' dark percale waists, with yoke front and back, full sleeves and turn-down collar at \$1.15

Ladies' wash silk waists in pretty stripes, with yoke front and back very stylish, at \$3

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The Demorest Sewing Machine, with all the latest attachments, at \$19.50

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Dimities in the latest designs at 8c, 10c, 12c and 15c per yard.

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Black Dimity, per yard 24c

Fine quality of Dimity, in pale blue or green grounds, with white figures, per yard 24c

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We have a lovely assortment of Swivel Silks in all colors.

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Ladies' Collarets, made of satin ribbons and laces, all colors 74c each

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Ladies' Flower Collarettes (the very latest) made of velvet flowers and ribbons, in pink, blue and heliotrope, each 98c

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Our Mail Order Department.

Samples and prices sent by mail of all kinds of merchandise—WITH THE EXCEPTION OF CARPETS—FREE. We have a regular department, under the supervision of one of the firm, for this branch of our business, and will assure those intrusting their orders to us that they may depend upon having them filled with the same promptness, and at the same prices, as if under their own supervision.

Lace Curtains

Nottingham lace Curtains, 50c 2 1/2 yards long, per pair

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Nottingham lace Curtains, 3 1/2 yards long, at \$1, \$1.25, \$1.50, \$1.75 and \$2.

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A full line of black Crepons and Grommings in the very latest patterns and weaves. Ask for prices.

Colored Satines, printed on navy, black, blue, magenta, cerise, and blue grounds at 8c, 10c and 18c per yard.

Fancy drapery satines in light or dark shades for comforts, pillowslows and mantles, per yard 14c

We have an immense assortment of laces, nets and muslins for sash and door drapery.

Ladies Jersey Silk Mitts in tan or black at 20c, 25c, 30c, 35c, 40c and 50c per pair.

Men's Underwear.

Men's summer merino white undershirts, with drawers to match, per garment 45c

Men's summer merino, natural colored undershirts and drawers to match, in all sizes, per garment 50c

Men's Negligee Shirts, made of fancy striped madras, at 35c, 45c, 50c, 75c and \$1 each.

LADIES SEPARATE SKIRTS

Ladies' navy blue or black, all wool skirts, a splendid garment for the price, each at \$1.98

Ladies' black crepon skirts, lined, at \$1.98

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Ladies' all wool black serge skirts, with full back at \$3.50

Ladies Suits.

Ladies' all wool black or navy blue cloth suits, with full skirt and cut-away jacket, at \$4.50

Ladies' all wool blue or black serge suits with full skirt and cut-away coat at \$7.00

Ladies' black serge suits all wool, with tight-fitting coat and full skirt at \$7.50

Curtain Stretcher.

Bacon's Imported Folding Lace Curtain Stretcher, size 7 1/4 ft. at \$1.24

MATTINGS

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destruction of the race, which is spared for the elect's sake till the last one of them is saved.

"Likewise also the chief priests mocking."—Human nature was showing itself at its vilest. This man, whatever he had done, was dying a shameful death. The slightest atom of decency ought to have led these men to have kept silence then. And these were not the rabble, but the chief men of the nation. Satan was showing the Lord how little the men for whom he was dying deserved mercy. Yet God was overruling their very jeers to his glory in the salvation of a soul. They were preaching the Gospel to the thief on the cross, telling him that this crucified man claimed to be the Son of God and saved others.

"Let Christ the King of Israel descend now from the cross that we may see and believe."—They would not have believed. Three days afterwards he wrought a far greater miracle by rising from the dead, but they did not believe. As a climax of human villainess, even the thieves who were dying with him joined in the jeering. At first both of them jeered, but ere long one changed from jeering to prayer. "And when the sixth hour came, there was darkness over the whole land till the ninth hour."—The

passover was at the time of the full moon, so that this was no eclipse. From twelve till three, while the great Substitute was treading alone the winnerness of the wrath of God, bearing the just penalty for our transgressions, no man looked upon his face in its agony. Shall we ever know even a small part of what went on in our Redeemer's soul during that darkness? "And at the ninth hour," three o'clock. The time of the evening sacrifice. "Jesus cried with a loud voice," showing his strength unabated. The words he used are a prophecy in Psalm 22:1. This forsaking by his Father—part of the sinner's punishment which he was bearing—was the cup he would have put from him, if his people could have been saved without it. When we get to be infinite gods we can understand how and in what sense the Father could separate from the Son—till then we will believe.

"Behold, he calleth Elias."—These may have been the Roman soldiers who had been in Jewry long enough to know something of the Jews' expectation of the coming Messiah and of Elijah, or it may have been mocking Jews, unabashed by the darkness, intentionally misunderstanding him. That he was meeting death with

powers unabated is shown by his saying "I thirst." Even then, the fulfilling of the least jot and tittle of the Scriptures was dear to him. One word of God's could not be broken. There was yet one prophecy unfulfilled, and for this reason, he spoke of the thirst which was consuming him. One bystander, probably a soldier, moved with pity, yet wishing in his rough way to hide his pity, gave him drink from the vinegar and water which the soldiers had for themselves, pretending that he did it from curiosity.

"And Jesus cried with a loud voice," saying, "It is finished." The atonement was complete. He had borne the full penalty for His people's sins, and now God might be just and the justifier of him that believed on Christ.

Excursion Rates. The Iron Mountain House will have on sale round-trip tickets account of following named occasions: Confederate Reunion at Houston, Texas. Tickets on sale May 18th and 19th. Rate \$13 round-trip from Memphis. Travelers Protective Association at San Antonio, Texas, June 3d. Tickets on sale May 20th and 21st. Rate one first-class fare for the round-trip. Home Seekers Excursions to points in Arkansas, Texas and to Lake Charles, La. Tickets on sale May 21st and June 11th, limited twenty days, with stop-over privileges on going or return trip. Rate one fare for the round-trip. Above rates are available to the public. For information and time cards of the Iron Mountain House address R. T. G. MATTHEWS, S. P. O. Box 7, Main street, Louisville, Ky.

A GRAND REVIVAL.

The Hickman Baptist church has just closed one of the most successful revivals of its history. Bro. W. J. Couch, of Trenton, Ky., was with us 18 days and did some faithful, earnest preaching. Bro. Couch preaches the plain, simple Gospel in a plain, simple way. I think we have demonstrated the fact that a revival can be had without ridicule, vulgarity and slang, and that we don't have to "do evil that good may come." We had 34 additions to the church during the meeting. We have had 40 additions since the last meeting of our association, and some good substantial influential members.

When I came to Hickman two years ago I was told we had 63 members, now we have 130. I don't claim any glory for the success, for I have done no more than my duty, if that.

Our people were well pleased with Bro. Couch, and some have said they want him again. We are very grateful to the Lord for the success he has given us and ask an interest in the prayers of the brethren that we may be faithful and continue to prosper in the Lord. Wm. D. NOWLIN, Hickman, Ky.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE

THURSDAY.....MAY 14, 1908

The "Young People's Conference was duly held in Washington. Those who had charge of the movement organized the Conference and put in officers and committees of their choice. But when the issue came, even in a modified form as to having a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention, the vote stood 164 to 215. This Conference thus after free discussion voted down by a decided majority even the mildest proposition to organize a general convention of the young people of our churches in the South. It cannot be claimed that the sentiment of the denomination in the South is more favorable to such an organization than was the sentiment of this Conference, which was called and worked up and organized by those who wanted just such a result. We have all along believed that the overwhelming majority of the Baptists of the South do not want any general organization of young people.

Some brethren have feared that the result at Washington will be claimed as a victory for the B. Y. P. U. A. and that voting down a Southern B. Y. P. U. means favoring an international organization. There is no ground for such a claim. We do not want any such organization at all, and when the proposition is made to organize such a body, we vote against it of course. To have this interpreted as our being in favor of a larger body of the same sort is wildly absurd. It is true that some brethren who favor the B. Y. P. U. A. did not want a Southern organization and so voted against the proposition to form such a body,

but it is certain that neither in that Conference nor in the Convention was any sort of action taken directly or indirectly commending the B. Y. P. U. A. If any brethren fancied that the sentiment of either that Conference or of the Convention was favorable to the B. Y. P. U. A. why did they not make some motion endorsing that body?

And now let the churches do what they can for the better training of the people of all ages for Christian service. Let the young people be trained because they are more impressive and because of the hope of years of higher usefulness. Let the old people be trained because their time is short and the service they render must be soon rendered. Let whatever societies may be organized in any of the churches be strictly and really under the control of their respective churches, belonging to no body to which the churches do not belong. And let us all remember that we are brethren.

We congratulate Dr. W. H. Whitsett and the Seminary on his elevation to the Presidency. The conviction was deep and general that he is the man for the position. He is the senior professor, and he is a recognized master in his special department of study, having a European as well as an American reputation. He has during his long connection with the Seminary abundantly shown the qualities needed in a President. The trustees have done well. We also congratulate Dr. H. H. Harris and the Seminary on his election as professor. He will be a most valuable addition to the faculty, recognized as he is, as in the front rank of the scholars of the earth. The Seminary's future is brighter than its past. We have

in fit the great work of those master workmen, Boyce, Broadus, Manly, Williams, and we will add Riggan, and we have with all this facilities and opportunities not granted to these noble men who have finished their work and gone to their reward.

It was a matter of course that Dr. Dargan and Robertson should be put in full charge of their respective departments, and that Prof. McEllothlin should be promoted. The indications are that the number of students next session will be larger even than ever. Let the brethren do their utmost to make our Seminary the greatest possible blessing to the denomination and to the world.

JUBILEE YEAR.

Continued from fifth page.

raised should be spent on the pagan fields. Last year \$30,000 more was spent on the pagan than on the pagan fields.

After a speech from Bro. McCollum, missionary to Japan, in which he urged the needs of that field and spoke in glowing terms of the little band of converts there, Secretary Willingham brought forward a cane. It was made of the horn of some animal and tipped with gold. Dr. Honorio Ottoni, a Brazilian canon, had been converted on ship board on his way to this country, had given up his office and his salary and was now preaching in Brazil, having been baptized there. He had given this cane to Secretary Willingham, and he presented it to the Convention.

In a graceful speech, he suggested that the Convention vote to give the cane as a token of their gratitude, reverence and affection to Bro. H. A. Tupper who for twenty-one years had made so efficient and able a Secretary of the Foreign Board. The Convention agreed with great pleasure, and also took up a collection for money to support Bro. Ottoni in his work as missionary.

Monday Morning.

After opening exercises and reading of the minutes, Dr. H. H. Harris moved to amend the report of the Committee on Order of Business so that the report of the Committee on Building Board might come to-day instead of to-morrow. Report on Pagan fields was deferred for awhile. Bro. I. T. Tichenor called attention to Bro. Whitsitt's account of the conference in Atlanta, which was not to discuss the dissolution of the Convention, but to confer about means of co-operation with the Northern Societies.

Bro. G. A. Nunnally read the report of the Committee on Building Board. The committee unanimously recommended the creation of such a Board. The chairman remarked that he had received expressions from many brethren, but only one objection. It is simply a business matter. There are 3,000 church organizations in the South without houses of worship. They cannot be permanent in this state. We ought to give them shelter. The public will not respect such congregations. They are unsettled. In Memphis Baptists are the weakest body, because they have not had homes provided for them, while the Methodists have had good houses and have taken in the children of the Baptists. They and the Presbyterians have always been well housed, while we have worshipped in tents and under trees. The Northern Methodist church builds 46 houses per month. The Southern Methodists build a church for every day in the year. We have only built 52 houses during the year under our Home Board, while 178 organizations have been formed. We

all know the embarrassment of having appeals made to us by churches in all directions, by chain letters, etc. We need a Board to which we may refer such. We cannot always tell whether these causes are worthy or not. We can often stimulate churches to help themselves by giving them a little help as a beginning. Such a Board would not interfere with other lines of denominational work. The more objects of contribution we have the more we get for each. As to the cost, we must have one man to give his entire time to it. But the Board will cost nothing. Our other Boards are not able to attend to it.

Dr. Tichenor then spoke upon the recommendation. Bro. Nunnally's speech was a good argument for church building, but it means the dismemberment of the Home Mission Board. We have done all such work as far as possible, and it would not be wise to establish such a Board. Upon a vote the recommendation was lost.

Dr. A. J. Rowland, Rev. F. S. Dobbins and Rev. F. L. Wilkins were formerly recognized and spoke briefly. Dr. Rowland called attention to the fact that the Publication Society was formed in Washington 71 years ago, and brought the fraternal greetings of the Society. The Society is doing a great work in distributing tracts and booklets and has during the past year published a number of books by Southern authors. The relations of the Society to the Sunday-school Board of the South are of the pleasantest nature. The work of the Society comprehends the larger publishing work. Dr. Rowland gave to the Convention a cordial invitation to the meetings of the Anniversaries in Saratoga.

Bro. John Eaton, President of the Society of Religious Education, was introduced and made a few remarks.

Bro. J. L. Taylor read the report of the Committee on the Finances of the Convention. They recommended apportionments of varying amounts to the various States to raise the amounts necessary for the Boards.

Dr. Willingham returned heartfelt thanks for the sincere sympathy that had been extended him during the past four months of trial. He called for \$500,000 a year, and for 500 missionaries in the field. It requires system, and let us have the system and common sense. The committee has asked that each State try to raise the amounts suggested to them. We do not dictate; we only want each to try. No plan will work itself. It takes manhood—or better, womanhood—to work the plans. We want each vice-president in each State to organize the Association. The Board wants to know at least one man in each Association to whom it can tie on. It will take work, but we are here to work. (Overturned a glass of water). Don't care if I do break something, I want to break up the old negligence. Wrote 9,100 letters to brethren, some to vice-presidents with addressed postal cards enclosed, but only a few were returned. We want more interest in the work. God has opened the doors of foreign lands as never before. Seventy or eighty applications are now on my desk from men and women who beg to go, but we must say no.

Reports of pagan and papal fields again taken up. Rev. R. H. Graves of Canton China then spoke. "We returned missionaries stand in the position of the faithful spies who returned from viewing Canaan. We have beheld the land and say unto you it is a goodly land and we are well able to possess it. Caleb said, let us go in at once! Let me urge that upon you in re-

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ference to China. There are times and seasons in God's work. This is God's time in China. Japan has opened up China as never before. Places hitherto closed against us are now wide open. We need many men to go in and possess the land and let us go in at once, for God in his Providence has already given it to us if we will only occupy it. We are all longing for the coming of the Lord. When we partake of the Supper we remember that it is only till he come! We can hasten that coming. The Gospel must be presented to all nations and then shall the end come. It rests with us when he shall come. The earth is groaning and nothing will be perfect till Christ comes. How can we possess the land? 1. Let us concentrate our energies. Luther Rice concentrated on Foreign Missions, and now as a result we have many other works that have followed. The young people's societies of the Presbyterian church North, sent last year \$14,000 to Foreign Missions. 2. Let us develop our resources. A man looking upon Niagara exclaimed, "What a waste of power!" But we have an immense waste of power in our churches. Look at the young people baptized and turned loose. Why not develop them for Christ? How can we utilize our forces? We are not carrying out the Lord's commission. We baptize, but he said baptize and teach my commandments. 17,000 churches in this Convention give nothing. Can we not get them to give at least one nickel at every communion service? That little from each would swell our contributions several thousand dollars. We ought and are able to abolish this debt. We don't trust God enough. Can pay our debt by July 1st and still pay current expenses, then can send missionaries to China next fall.

Dr. Willingham stated that in fifty years the Board had received \$1,550,000.

Bro. Britton, of China, was also introduced, and presented the greetings of the brethren of Central China: "The harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest to send forth laborers into his harvest." We have encouragements in Central China, though as yet unable to report large numbers of baptisms as in Mexico, but we have the encouragement of faith in the power of the Gospel to accomplish the will of God.

Our good Brother Lawton proposes to give half his salary to get another young man to come and labor with him. I authorize to ask that by all means we may have at least one family sent to Chinkiang.

Bro. Kerfoot read the report of committee to prepare an answer to the proposition of union with Disciples. The reply had been made, but as yet no response has been received.

Bro. Yataman reported for the committee on the financial condition of the Home Board. The debt is now only \$1,100.

The receipts have been greater this year than at any previous year except the Centennial, and more missionaries have been employed.

Bro. J. T. Christian read the report of the committee on foreign population. "The subject is one

of vital importance. There are 62,622,250 inhabitants, and these 9,121,867 were born on foreign soil and 11,503,675 born foreign parents. One in every five is foreign born. A large percentage of those are illiterate and most live in cities. Five cities have over six, the controlling element, foreign born. Foreigners rule the cities, and rum and Romanism rule the foreigners. We urge the missions be pushed among the foreigners."

Bro. Richmond, of the German work in Baltimore, next spoke; thank the brother who has just spoken the truthful things about the Germans. Bismark said once "We Germans fear God, but a body else." Would to God they were true. But the majority Germans neither fear God nor any one else. Of these I was called till I became converted and a tough Baptist. We Germans are thorough people. Our work among the great German population of this country to make the Baptists. Now, as to the spirit condition of these. The German babies are sprinkled and afterwards admitted to confirmation and communion, taught the catechism a little, and turned a loose upon the country as full-fledged Christians. We have 250 German churches and stations. During the last year 2,000 have been baptized. Also they give \$150,000 and we are not wealthy either—only poor people come to them. They give 25 cents per head for Home Missions and \$10 per head for general expenses. The Germans are a generous people. We have returned to the Baptist Convention 24 per cent of what they have paid to our support. They are a people who can be used for any good work; they are a religious and a liberal people. In Baltimore there are 100,000 Germans, 40 Pedobaptist churches, with no Baptist. We would be no body if it was not for the Lord. I have prepared a list of all the German Baptist churches which I give to the father of every German family that passes out West, and show him where to stop, asking him to attend and place his children in the Sunday-school, sometimes sending a note ahead to the pastor of the church where the man is going, asking him to look him up. We are creating an emigrant fund to help the poor who come here, and it is good seed-sowing. We also distribute New Testaments to the foreigners. The Lutherans do not do that. We have an important station there. It pays to convert a German. A converted German will no longer endanger the Constitution of the United States. No higher critics either. They are orthodox."

Bro. A. J. Diaz, of Cuba, next spoke. "Our work in Cuba has been blessed by the Lord. We have five churches, and have preached 1,000 regular sermons, 180 prayer meetings, baptized 118, have 1,000 children in Sunday-school and 1 our day school. We have some little persecution among the Protestants, but only a little in our own church. Churches outside of Havana have been broken up and their pastors sent away. Havana is now like a cemetery, no one in the street, all are afraid. Bro. Cova is doing a good work, so are

(Continued on two following pages.)

the Churches.

SEMINARY.

Whitsett, Kerfoot and Sampy... W. Vesey has accepted old church near Boston, Ky.

CLERICAL.

J. D. Jordan, an old student, Decatur, Ill., will deliver the oration at Bethel College in

INTERESTING.

Several students on Clay street... About 15 persons asked

BOARD.

The Board of the Seminary Mag... elected Dr. Whitsett Presi-

TELEGRAM.

A telegram of congratulations... We speak the sentiments of all in

CONGREGATION.

Dr. Dargan was elected to the... of Homoties and Dr. Robertson

MEMORIAL.

Dr. Dargan, morning; Prof. McGlothlin, night; T. W. O'Kelly, morn-

THE STATE.

T. J. Batelliff writes from... "We are in the midst of a

OTHER STATES.

J. H. Butler writes from... "We have just closed the

MEMORIAL.

F. F. Sproules writes from... "Bro. George H. Point, Miss.,

MEMORIAL.

Bro. W. R. Marshall has full... of the Gospel ministry,

BROADUS MEMORIAL.

At the Convention. By 4 o'clock Sunday afternoon the auditorium and galleries of the First church were crowded almost to suffocation

Dr. J. C. Hilden of Virginia spoke of Dr. Broadus' great scholarship. He was thorough, yet without ostentation. There are two ways of employing learning, to use without parading it, and to parade without using it.

Dr. McDonald spoke of him as a preacher. "I would first notice his reverence for the Word of God. He did not dare to handle it carelessly to accommodate it to personal prejudices.

The Hickory Grove church, Marlborough county, S. C., has set apart its new house to the worship of God.

The New Hope church, Lincoln parish, La., has set apart its new house to the worship of God.

Pastor Geo. A. Chittenden, of Columbus, Ind., has accepted the call to the pastorate of the North Royton church, Ohio, and has entered upon his work.

EASTERN KENTUCKY.

Our cause in this section on the line of the L. & N. R. is on the advance movement. Bro. Prestridge recently

Your scribe has recently conducted pastoral meetings at Middleshoro, Pineville, Harboursville and London.

Pineville and Harboursville are about ready to unite in a call for the right man to take pastoral charge of their churches.

I have been preaching for each of them once a month and can see plainly what a great work a settled pastor could do in serving these noble, spiritual churches.

My church says I must leave for Washington, at their expense. Shall be truly glad to mingle with the brethren again, and hope to get fresh inspiration for my work.

Wm. A. BORM' Middleboro, April 21 1896.

I WANT to say to the dear brethren through the RECORDER, that we are having a feast of good things, and looking forward, by the grace of God, for

The Society met at the First Baptist church, Washington, D. C., Wednesday evening, May 8. Ex-Governor Northen, of Georgia presided and delivered an opening address setting forth the aims

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THE ORIGIN OF "HOME SWEET HOME."

BY JOHN L. HURST (Tunis).

John Howard Payne, the author of "Home, Sweet Home," was already an old man when he came to Tunis as United States Consul. Nothing suited the poet better than such a post, both on account of his isolation and the Oriental habits of the people.

He was fond of telling the story of his life, and particularly the circumstances of his writing "Home, Sweet Home." Mr. Payne was the reputation of being dissipated. This is borne out by incidents hinted at by him of his early years. An actor by profession, his temptations were never completely overcome. The poet's greatest companions in Tunis were the Chapellis family, and to Mr. Alfred Chapelli, then a young man, he often remarked: "Nothing makes me so happy as an old friend, a good look, and my pipe."

Mr. Payne, as reported by Mr. Chapelli, was a man of quiet and retiring habits. He was a great reader, for as a writer he had done his work. The old man kindled in his eyes when he told of his career. His tragedy of "Brutus" was his favorite, and placed by him higher than his poem of "Home, Sweet Home." The collection of scraps was a mania with him. His Moorish study was littered with papers and magazines in several languages. Large drawers were filled with his literary treasures. Verses which the poet had jotted down on scraps of paper during his rambles were thrown in like pearls in the sands. Whether at a coffee-house, or on a jaunt to the ruins of Carthage, or the palaces of the Beys, the inspiration never forsook him. At the poet's death this collection was gathered into baskets. It took twenty to contain it, and a Tunisian basket holds fully a bushel. Correspondence was then opened with the poet's relatives. Sketches, poems, and verses from Mr. Payne's life were gathered the preservation of this material. No answer came from America. The baskets were stored in the "Magazin." Here they lay for many years. Such lack of interest by those most deeply concerned would justify the belief that original matter of enduring merit from the pen of the poet was thus lost to the world.

"It was in the Gardens of the Tuilleries that the words of 'Home, Sweet Home' first came to me." In this way spoke Mr. Payne one day to his friend, Mr. Chapelli. "I had been, pretty much over the world. Actors get accustomed to a Bohemian life. I could see it was beginning to tell on me, so in time I drifted to Paris some way; how, I have almost forgotten. But as I wandered alone and without a penny through the city, I became thoroughly homesick. I took a great liking to the Tuilleries. The song of the birds, the sunlight or moonlight raining through the trees, the perfume of those flowers—how they all reminded me of home!"

Whoever has been in Paris, especially in the spring time, will appreciate these words of the poet. A lovelier mark than the Tuilleries could not be found. Here the little girls wheel their dolls around in the tiniest of carriages, and the boys float their balloons. Over there a fountain is discharging a thousand showers, a rainbow converting them immediately into diamonds, rubies and sapphires. The sparrows—how tame and friendly they are! To get on good terms with them one must tarry. Bring along a bun from the breakfast table; suspicion disappears. But at first only two or three of the dainty creatures approach—probably scouts sent out by the aerial tribe. A dozen now come up, and soon it would seem as if all the birds of Paris had learned of the picnic and were hastening hither as fast as their wings could bear them. They do not stop at one's feet, but perch on one's hands, heads and shoulders. There never were heard such cries of joy. The air is full of song. In such a place as this is it a wonder that a poet should be inspired?

"Yes," continued Mr. Payne, "the sentiment had been running in my mind for some time. I could not hit on the rhyme. One evening as I was resting in the Tuilleries, and the stars were twinkling out from their hiding places, the strain of a beautiful melody was borne on the air. It was a Sicilian tune. I had heard it years before. It was exactly what I had been waiting for. With a heart full of home, I hurried back to my lodgings in a remote part of Paris. Before the night was over my work was done. The tune made the poem. I was desperate by this time. I had hardly a sou in my pocket; but one or two friends helped me by message to America, and was paid at last. I got back. There were sad changes. A few only were left. After all, there is no place like home."—Ex.

The true way to gain influence over your fellowmen is to have charity toward them.—Kingley.

WHO KNOWS THEM?

There were once two little sisters who lived in the same house. One little girl had pleasant things happening to her every day, but the other little girl was always in discomfort about something.

"Dearies," said mamma, "it is too stormy to-day for you to go out."
"Oh, then we can use our new tea-set," cried the first little girl. "You promised we could the first rainy day, did you not?"
"Dear me!" exclaimed the second little girl, "that's always the way. I particularly wanted to go out to-day. Now I can't. How provoking!"

By and by, after a fit of sulks, the second little girl consented to play tea party. They ran to fetch their tea table.
"But you broke the tea table last week!" mamma reminded them. "I sent it to be mended. I'll put this board across two stools for you. That will make a good big table."

"I don't think that's nice at all, mamma," complained the second little girl. "It hasn't any leaves. Now, there! Whenever I want to play tea party, then I can't find the right things. It seems as if it happened on purpose."

"But see, it's a prettier shape," said the first little girl. "It's a square one. Plenty of room for all the new dishes, and room for every doll. Isn't that lucky?"

So they played tea party awhile, and presently mamma called:
"Come, children, the rain has stopped, and we can go for a bit of a walk before supper. Get your rubbers and thick coats."

"Oh, good," shouted the first little girl. "Then we can have fun! We can run through all the puddles, and our thick coats are our old ones; so it won't matter if they do get spattered."

"I think it horrid," answered the second little girl. "I just hate to wear rubbers. But then I always have to do the things I hate, and I suppose I always shall."

It is a very strange thing, but it does seem so. I wonder if it will happen to her the same way all her life. —Ex.

A DROP OF RAIN.

"Did you ever think how heavy a drop of rain might be? A shower is nothing when some festive entertainment is in progress, but on prayer-meeting night and Sunday, each watery globe seems to weigh a ton. Such anxious glances are cast at the lowering sky, so many of the inmates of your house consulted over and over again as to whether they suppose it is worth while to risk. Of course if it really goes to rain, it is a matter of duty to attend the services, but it is sprinkling and there might be pneumonia in that wet grass, or a bad attack of rheumatism lurking on those damp walks, or some of those dreadful consumptive comma bacilli prancing around in the air; so you resign yourself to fate and remain at home. The pastor delivers his sermon to rows upon rows of empty benches in the front and a small collection of people, like raisins in a cake, in the background. Of course, he feels blue, and a little tinge of the indigo creeps into the address, in spite of his determination to the contrary. Before the discourse is ended, a stray wail of a suburban ghiozzo through the side window and smothered by the few brave souls who have actually dared to venture out, but it lingers longest upon the head of that poor old wrinkled-faced woman sitting in the corner. Her dress has two neat darns in front, and her bonnet is so old fashioned that it might have descended to her from some primeval ancestress, dating back as far as the flood, but such a satisfied look beams from those mild, blue eyes—she has found something to take home with her, heavily manna that will nourish her soul for a week; rainy days are never marked as 'at home' days in her calendar.

The minister feels discouraged, not because you were absent, but on account of the number of you who made it their particular business not to be present. Perhaps when the Lord sends you an invitation to join the services up above, you will look out of the window and say: "I pray thee have me excused for this time. I must wait for a pleasant day." And the recording angel will write against your name: "Weighed in the balance and found wanting."—Observer.

WHEN one thinks that nobody cares for him, and that he is alone in a cold and selfish world, he would do well to ask himself this question: "What have I done to make anyone care for and love me, and to warm the world with faith and generosity?" It is generally the case that those who complain the most have done the least.—Lutheran.

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Cleaner Department.

J. M. HALL, Field Editor, ... [An matter intended for this department should be sent to Pulaski, Ky., as above, while all business letters should be sent to Warren, Richmond, Louisville, Ky.]

A large section of our Southern country will truly mourn the death of our excellent Bro. W. E. Penn, whose revival work has been so greatly blessed of the Lord in the conversion of thousands. A good man has entered into rest.

Bro. J. W. Bell, of Jonesboro, Ark., formerly of Tennessee, has been called to enter into his reward. He was a faithful preacher of the gospel for many years, and was well and favorably known in all of this western country. Many will rise up to call him blessed, for the comfort and help he gave them here.

Our meeting at Ladonia, Texas, was full of interest, and much good seemed to result from it. There were some thirty five professions of faith, and some sixteen additions to the church, with others to follow. Pastor Pittman has a splendid people, and is popular with them. My stay was with his pleasant family. Bro. Beville was a very essential factor in the good work by his incomparable leadership in singing.

I AM at this writing (April 26th) in a meeting at Ladonia, Texas. The meeting has been in progress five days, and there have been 14 professions of faith, and a very wide-spread interest throughout the town. We are expecting and asking for a great meeting. Pastor Pittman and his splendid church are greatly in earnest, and are looking forward to a splendid upbuilding. A more complete report of results will be sent in later.

Is it the duty of our parents to have their infant children baptized? If so, that duty must arise from the requirements of God's word. Well, does the Bible say one word about baptizing infants? It does not. Does it give us one single example of the baptism of an infant? It does not. Does it at any time mention the subject of baptism and infants in the same connection? It does not. Does any historian state that in the apostolic age it was a custom to baptize infants? No. Then, why is it done? Because the Roman Catholics invented it as a logical necessity from their doctrine of baptismal regeneration, and some of her ecclesiastical daughters have accepted her traditions, and practice the rite for which there is not one hint of authority in God's word. I am glad Baptists have always opposed the Romish invention.

I believe it is the duty of every one who professes faith to join the church as soon as an opportunity is afforded, but if a few days should pass before they take this step it does not cast a reasonable suspicion upon their professions of faith. In the 4th chapter of Acts we read of 5,000 who believed, but if they ever joined any church there is no record of it. If they were ever baptized we have no hint of it. Faith and salvation come before baptism and church membership, and a short delay of church membership is no ground for an adverse judgment on one's faith. But if there should be a permanent neglect of baptism and church membership we could well afford to doubt the pretence of faith. Faith without works is dead, being unproductive. A living faith will show itself in works.

JUBILEE YEAR.

CONTINUED FROM EIGHTH PAGE.

the other brethren; twenty-four missionaries in all. In the evening the Georgia delegates were entertained by Secretary Hoke Smith, Secretary of the Interior, in a most delightful trip to Mount Vernon. He had previously given them a reception at his home. Secretary Smith did this in the kindness of his heart and in his love for Georgians. There was political wisdom in it also, for the number of white Baptists in Georgia is large. The Kentucky and Alabama Baptists were left to sigh that the Secretaries in the Cabinet from their states are not Hoke Smiths.

The Baptist Woman's Home gave a reception to the lady visitors to the Convention on Monday evening also.

Night.

This was considered the most enjoyable session of the Convention by a large part of the audience, if one can judge by the comments made. The committee on the work of the Home Board among the native white population of the South reported. The report was a model one as the reports from and about the Home Board usually are. It did not talk in an exaggerated way of the millions in the South who do not hear the Gospel, nor try to frighten by stirring accounts of the vigorous efforts of other denominations to get control of our people. Nor did it represent the masses of the South as among the worst of earth and growing rapidly worse still. It laid the facts and the needs of our country before the Convention in a sensible way.

The speech of the occasion was that of Pastor J. B. Hawthorne of Georgia, President of the Home Board. He is an eloquent orator at all times, and upon the past and the future of the Convention he was at his best.

Some seemed to think that because the South was defeated in the late war, that the Southern Baptist Convention should be given up. The questions which thirty years ago were submitted to the arbitrament of the sword were settled. But the work of Southern Baptists had never been submitted to that arbitrament. The Convention has nothing to do with politics, and no one has a right to say that any political significance attaches to it.

Rapidly but graphically he went over the history of the work of the Home Board since its beginning. At the time of the separation fifty years ago, Northern and Southern Baptists were nearly equal in numbers. Now there are more Baptists in the South than in all the remainder of the world. "In some sections, it was difficult to find a member of another denomination with a search warrant." The success with which God had blessed the methods of work among Southern Baptists was great. And in view of it, who could regret the separation fifty years ago!

There will be no union between the two bodies, North and South. Such union would make a body too unwieldy for work. It will be better some day to divide into three or four bodies, but the time to consider further division has not yet come.

Bro. Hawthorne spoke of the rapid increase in manufactures in the South, and the widening of her industries along many new lines. But he expounded eloquently all slurs on the Old South. A nobler race of heroes was never known than our brave and gallant fathers. They had energy, and genius, and it is their blood, not a new blood, that is the dominant force

IMPROVED METHODS.

in all real and valuable advance among us.

The great orator closed with a feeling appeal for renewed energy in presenting the work among the negroes. Like all who were raised in the South in the good old days, he has most tender memories of the faithful and affectionate servants in the household. His love for their memory makes him solicitous for their race. And the danger which confronts the white race if the black is allowed to lapse into barbarism is great; it threatens the destruction of both races. If the negroes become barbarous we shall be forced to use barbarous methods to protect ourselves, and I had rather see the South sink a thousand fathoms deep in the ocean than to see a reign of diabolism. I know as much of the solution of the negro problem as any living man, and that is nothing at all. I cannot even approximate that solution, but I do know that the negro is one of the sinners for whom Christ shed his blood and that millions of them, redeemed by that blood, have gone down to their graves with the shout of victory on their lips.

Tuesday Morning.

After devotional exercises the first business was the report of the committee upon time and place for holding next session of the Convention. Louisville and Chattanooga both invited the Convention in the good old Southern way of entertaining the delegates. The Convention having met in Louisville but a few years ago, Chattanooga was chosen. Pastor Charles Stakely, of Washington City, was appointed to preach the Convention sermon, Bro. C. Durham, of North Carolina, alternate.

Bro. A. S. J. Thomas, of South Carolina, read report of Committee on Work Among the Colored People. The report spoke very encouragingly of the prospects of the work and very urgently of the needs. Two coloured visitors were invited to speak upon the report, and their speeches entertained and interested the audience. They said there was general rejoicing among the negroes at the result of the Fortress Monroe conference, and they had great hopes for the future, that the Southerners would be more interested and have more to do with the schools. They need the advice and wisdom of Southern Baptists to help them and to guard them from mistakes.

Bro. McAlpine, of Alabama, who has been at work among the negroes, holding Institutes for the instruction of their preachers, made a good speech. Selma University is entirely independent of the Northern Home Mission Society. Bro. McAlpine said there is no scarcity of preachers among coloured Baptists. He knew of one church of two hundred members which had twenty-four preachers among its membership. He has in various parts of the states forty-two classes among the coloured preachers.

Bro. W. A. Whittle spoke of his gratification at the increased interest shown in the work among the Negroes. He thought they had greater need of our sympathy and encouragement than of money.

Bro. Van Ness, of Tennessee, read the report on the work of the Woman's Missionary Societies. These Societies have raised during the year \$48,000, which was divided nearly evenly between the Foreign and Home Boards. The ladies receive no salaries, and the other expenses are paid by these Boards. The report commended their work highly. Ellis and Eaton failed to make their time honoured speeches and the report was made by the Committee on Nominations

reported. As it is well to have the names of the Vice-Presidents of the respective states known, and confusion has sometimes arisen in regard to them, we give the names of those who were nominated and appointed:

The Committee on Nominations reported the selection of H. H. Harris, of Virginia, as President of the Foreign Missions Board; Joshua Levering, Maryland; J. M. Carroll, Texas; J. T. Cross, Georgia; S. M. Provence, Florida; W. C. Taylor, Kentucky; J. R. Pace, Mississippi; C. W. Tompkins, Louisiana; A. C. Owens, Virginia; W. G. Bledson, Alabama; A. J. St. Thomas, South Carolina; A. J. Breaker, Missouri; R. Van Deventer, North Carolina; J. H. Snow, Tennessee; T. S. Potts, Arkansas; Vice Presidents; R. J. Williamson, Corresponding Secretary; J. C. Williams, Treasurer; A. B. Clark, Recording Secretary, and H. C. Burnett, Auditor.

Home Missions Board—J. B. Hawthorne, Georgia, President; W. P. Harvey, Kentucky; B. H. Carroll, Texas; M. D. Jeffreys, Tennessee; G. W. Hyde, Missouri; R. W. Sanders, South Carolina; E. H. Mullins, Maryland; A. B. Campbell, Georgia; D. I. Purser, Louisiana; B. D. Gray, Alabama, R. T. Vann, North Carolina; A. G. McManaway, Arkansas; F. C. McConnell, Virginia; Malcolm McGregor, Florida, and J. J. Bailey, Mississippi, Vice Presidents; I. C. Tichenor, Corresponding Secretary; Walker Dansen, Treasurer; A. C. Briscoe, Recording Secretary, and B. F. Abbott, Auditor.

Sunday-school Board—J. M. Frost, President; T. F. Bell, Corresponding Secretary; T. W. Meek, Recording Secretary; R. Eastman, Auditor.

The President appointed as the committee to consult upon the ways and means to increase the number of contributions to missions among the members of the churches, Brethren J. B. Gambrell, Chairman, J. C. Hyde, B. H. Carroll, Charles Manly, R. J. Williamson, T. P. Bell and I. T. Tichenor. The committee is to confer during the year and report the result of their study to the Convention next year.

Secretary Burrows reported that there were 904 delegates present at the meetings, 142 appointed by the Associations, and 762 representatives on the financial basis. The total number which could have been appointed according to the constitution of the Convention was 1,325.

This session of the Convention has been very free from the usual efforts to give advice to Caesar in regard to the way he shall conduct his affairs, probably owing in great measure to the strong sermon of Bro. Eager. Bro. Hall introduced a resolution, which he was requested to do on behalf of the International Peace Committee. The resolution was to the effect that the Convention unite with the other denominations in petitioning the Governments of the World for the establishment of an International Arbitration Court. There was no objection to these resolutions, and they were unanimously adopted.

Brethren H. A. Tupper of Baltimore, J. B. Hawthorne of Atlanta, A. J. S. Thomas of South Carolina, and J. N. Prestridge of Kentucky were appointed fraternal delegates to the anniversaries of the Northern Baptists. These begin in Saratoga upon May 28th. The Convention then sang "Blest be the tie that binds," and thus concluded about the most harmonious and peaceful session the body has ever known. The electricity in the air had all expended itself in the "conference" which preceded the Convention and left only the most undisturbed serenity for the latter body.

We have only once to live; therefore let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again; and if we fail to fill it with the service it requires of it, there will be no possibility of returning into it to repair the mischief.

A GEORGIA LETTER.

Thinking that a letter to your readers, I have devoured upon the white although it is unasked never see daylight in sums.

I came to Georgia in the year of 1884, and during years it has fallen to travel over the state, but a pretty correct knowledge of Georgia. It is one of states and hence it varies soil and topography. In grain country, yet most farmers have made cotton for home use for the last Cotton is the real money its low price for two or three years has driven the people their supplies at home cotton brings a fair price is abundant, but when the land, "hard times" on the land.

The fruit crop is often the frost, but this year escaped and the whole is to be flooded with vegetables. The climate able—it seldom goes below zero in the winter 90° in the summer. A fine summer and winter those who live in the extreme heat and cold.

The state is far from settled and there is room for thousands of industrial people. Our brother, ex-W. J. Northen, is running a migration bureau in this the papers represent him very successful in finding for many who are to escape the cruel winter of the northeast.

"Local option" is the liquor question in Georgia by each county can vote liquor shall be sold within the counties, and at present counties about 100 of "dry." In Ware county literally taxed out of the by high license which is \$20,000 or \$25,000. In these helps in the law which prohibits the stuff within three miles church or schoolhouse.



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- 19c Ladies' fast black double toe Maco value 25c. Ladies' Little Thread set, Gray, Black, and Tan. Children's light weight ribbed Hosiery. Fast black; all sizes. 2 1/2 or 3 or 4 or 5 or 6 or 7 or 8 or 9 or 10 or 11 or 12 or 13 or 14 or 15 or 16 or 17 or 18 or 19 or 20 or 21 or 22 or 23 or 24 or 25 or 26 or 27 or 28 or 29 or 30 or 31 or 32 or 33 or 34 or 35 or 36 or 37 or 38 or 39 or 40 or 41 or 42 or 43 or 44 or 45 or 46 or 47 or 48 or 49 or 50 or 51 or 52 or 53 or 54 or 55 or 56 or 57 or 58 or 59 or 60 or 61 or 62 or 63 or 64 or 65 or 66 or 67 or 68 or 69 or 70 or 71 or 72 or 73 or 74 or 75 or 76 or 77 or 78 or 79 or 80 or 81 or 82 or 83 or 84 or 85 or 86 or 87 or 88 or 89 or 90 or 91 or 92 or 93 or 94 or 95 or 96 or 97 or 98 or 99 or 100.

Boys' Wash Suits.

- 25c Boys' Wash Suits never sold for less. 48c Boys' Suits very nice. 98c Boys' Suits very nice.

16, 1895.

ties and towns. the traffic from the... entirely and free... from this abomi...

of Atlanta are mak... preparations for the... and International... which will open here... and until the close...

From present indica... be immense, and we... "much people," and... and, of course, will be here in multi...

great state for Bap... are nearly every... Year Book for 1895... white churches, 73... 161,244 church mem... 146 baptisms during... This is surely a... but many of them do... with our State Con... are not in warm sym... our mission work... 100 of them are in or... tion with the State... but many of these... ist paper and contrib... missions. But there is... improvement along the... and the next genera... tists will be far more... giving the Gospel to... world.

and brethren are very... this state. They report... 68 associations and... members, and the total... Baptists in Georgia... this out of a popula... 1,800,000. The total... baptisms during the... 15,490. This surely in... life and growth.

HARVEY HATCHER.

all the ages people... bound together in cer... because they had cer... on a common basis... are bound together by... in the heart of the... to the Christ-family... baptism, the Lord's... is consecrated living... and glorious destiny of... of the redeemed. On all... the Christians of... churches were agreed... walked together. They... other, loved each other... and together to bring... to Christ. And our... ought to copy the... I am sure that... take care of the ques... "heavenly recognition..." need in this world of... opportunity is earthly... Church members... realize that they are re... the same Christ, called... the great work, hence... one another, should... other and work all to... for Christ's sake and... his sake.

W. L. PICKARD.

IS RIGHT?

mate, mysterious sense... us, the evidence of... throughout all... mainly manifested unto... across itself upon us;... would have it so or... is to be seen, even by... where a nicely pre-... of means to... endless chain of cause... And the mind, there... to the conclusion... such a state of things... must, of necessity, be... somewhere behind it... equally implies a... sentient, intelligent... place of whose abode... in the happy hunting... the red man of the for... man fields of the... Romans, or the Chris...

tiar's heaven, far above all... palities and powers. Hence all... peoples, regardless of race or... color, barbarous or otherwise... acknowledge the existence of deity... in some condition or another. In... these regards what one man is all... men are, with very slight excep... tions, if any. It may be pertinent to ask, Is... all the world in error as in this... matter, save a handful of atheists?... An atheist, an unbeliever in a... supernatural being or beings, inter... ested in shaping and controlling... the affairs of the world, is a human... freak, somewhat on the order of... the lunatic who imagines his legs... are glass. He's at liberty to spout... his infidelity to his heart's content... but the world in derision will... laugh him to scorn. Blot out the... Bible in toto, if you will and can... and yet conditions will still remain... unchanged; for mankind, true to... the instincts of its nature, will... have and worship a god, whether... true or false; since they see him... in the air, in the mountain stream... in the stars—in fact, everywhere.

J. S. GRAVES.

bates and arguments of contro... verted points are the only road to... usefulness or fame, learn a needed... lesson." Would that many of us... could wield a tithe of the power... for good that our departed brother... and leader did. Then let us study... the elements of his greatness and... power and try in our way or our... selves to conform our lives and... work to the same high and noble... principles.

Farewell for a time, dear old... gifted teacher and friend. It is... one of life's most favored privi... leges to have known thee as friend... and counsellor, and to have sat at... thy feet to receive lessons and im... pressions that have been, and ever... will be, among the best equipmen... ts for the work and enjoyment... of life.

J. W. LOVING.

God asks for the heart; His Gospel... appeals to the heart; and the true... preachers of the Gospel will aim to... reach the heart rather than the head.

A Chance to Make Money.

I have made \$1,600 clear money in 37 days and... attended to my household duties besides, and I... think this is doing splendid for a woman in... experienced in business. Anyone can sell... what everyone wants to buy, and every family... wants a Dish Washer. I don't covet as all... people come or see for the Washers, and... every Washer that goes out sells two or three... more as they do the work so perfectly. I am... going to devote my whole time to this business... now, and I am sure I can clear \$1,000 this year... My sister and brother have started in the... business, and are doing splendid. You can... get complete instructions by addressing the... Irony Dish Washer Co., 118 S. Highland... Ave., Station A, Pittsburg, Pa., and if you... don't make lots of money, its your own fault.

MRS. W. H.

The Methodist Jubilee.

This celebration of the fiftieth anni... versary of the M. E. Church South... brought many distinguished Divines to... our City, among them Rev. Charles... Taylor, who was the first missionary... sent by this Church to China, and the... Rev. Z. Meek, Editor of the Central... Methodist, Catlettsburg, Ky.

It might be interesting to note what... some of these distinguished men have... to say about the "temporal," as well as... the "spiritual" man, and to listen to... their advice about the care and protec... tion of our health.

COVINGTON, KY., April 24, 1895.

Gentlemen: A year ago, and four years before... I was a sufferer from a complication of diseases... not so severe as to disqualify me from my... ministerial duties, but such nevertheless as to... give me almost constant annoyances and pain... Among these were urinary troubles, muscular... neuralgia in my right shoulder, vertigo, veins... and several minor ailments.

After using the Electropoise patiently and... perseveringly for some eight months, the most... serious of these diseases have entirely disap... peared, and the others are greatly relieved and... will in time I firmly believe, be entirely re... moved if I faithfully follow the directions.

Yours gratefully,

CHARLES TAYLOR.

of the Kentucky Conference, M. E. Church... South.

Mr. Meek, after getting an Electro... poise for a friend, said: "I know of... quite a number of my friends and ac... quaintances who use this wonderful... remedy, and not one of them but has... received striking benefit. My own ex... perience dates back about five years... when, after using treatment for awhile... I felt rejuvenated, and like running... and jumping as when a boy, a deli... ghtful sensation.

"A most remarkable case came under... my observation a short while ago. A... lady of high social standing became a... slave of opium, and together with other... troubles, had brought her to such a... state of mind that she attempted sui... cide, this however was prevented. For... more than two years she was unable to... sleep scarcely any at all. Other reme... dies having failed to do any good, the... Electropoise was used with almost... magical results. She slept like a babe... all night the first time treatment was... applied (now over a month ago), and... has improved wonderfully, sleeps well... and has a good appetite. Has not taken... a particle of morphine or any other... drug. It is wonderful."

These and all other statements re... garding the Electropoise are vouch... ed for by good men. Mr. Meek will verify... this and has written and said a great... deal more. Ten thousand dollars will be donated... to any one disproving any testimonial... published by us. Full particulars on... application.

DuBois & Webb,
509 Fourth Ave.,
LOUISVILLE, KY.

PROGRAMME.

The following is the programme for... the Ministers' meeting of West Ken... tucky, which meets at Millburn, Ky.,... on Tuesday night before the fifth Sun... day in June, 1895.

Introductory sermon, George Berlin... game, B. F. Hall.

Is man in an unregenerate state to... tally depraved? T. H. Pettit, W. H. Mc... Murry.

What is meant in the doctrine of... salvation by grace? W. D. Nowlin, M. B... uryan.

Office work of the Holy Spirit in the... conversion of the sinner, F. M. Sharp, T. C. Mahan.

What is Gospel repentance? R. D. Wilson, D. N. Kozzell.

What is saving faith? L. Y. Brown, T. Ogelsie.

Relation of baptism to salvation, J. N. Hall, R. W. Mahan.

Final preservation of the saints, W. S. Honey, H. S. Lindsey.

What is the action of baptism taught... in the Scriptures? B. A. Copas, B. F. Hyde.

Should all of God's children com... mune together at the Lord's table? J. L. Perryman, John Bell.

What is Bible sanctification? T. H. Pease, W. J. Hampton.

Brethren coming on the train will be... met at Arlington on Tuesday.

COMMITTEE.

No man can hinder our private... addresses to God; every man can... build a chapel in his breast, himself... the priest, his heart the sacrifice, and... the earth he treads on the altar.—Jeremy Taylor.

Cuticura



FOR THE HAIR and SKIN. A warm shampoo with Cuticura Soap, and a single application of Cuticura, the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Lustrant Hair, with a clean, wholesome scalp, when all else fails.

Sold throughout the world. PUTS DANDY & CREM. COOP. - Sole Prop. Boston, U. S. A.

STEWART DRY GOODS CO.

Louisville, Ky.

What Is a Bargain?

Unreliable merchandise sold at a price which may sound low but which is in reality more than the goods are worth

BY NO MEANS!

A REAL BARGAIN IS

Goods of a satisfactory and reliable quality, sold at a price that makes them truly desirable to the purchaser.

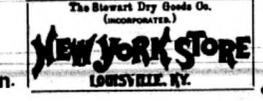
This HOUSE Has More True Bargains Than All Others in Louisville Combined.

A Few Specimen Bargains In WASH GOODS. Paris Printed Plisse 8C. Same Goods Sold at 15c. New Printed Dimities 10C and 15C. Best quality Cotton Duck 12 1/2C. French Jaconas 19C. White Paris Muslin, 2 yds. wide 40c, 50c 65c, 75c and \$1.25.

Note Some Of Our Bargains In SILKS and SUMMER WOOLS. Checks and Stripe Silks, for Waists Printed Habutai Fancy Taffeta Dresden Taffeta Printed Gaufrage Beautiful French Challis Storm Serges Black Navy Colored Crepons, in great variety, at pleasing prices. Special Value Black Fancy Crepon 83c. Same Goods sold at \$1.25.

SOMETHING NEW! Tow Linen -FOR- Ladies' Dresses 35c. White and Fancy Colored Dotted Swiss, 25C TO 90C.

Mail Orders Given Prompt Attention.



DRESSMAKING AND PURCHASING. We are very successful in pleasing our patrons. If you have tried others and failed send to us, thereby insuring fit, style, finish and economy. Prices lower than ever. Samples and estimates free. Best of reference. Address MISS SUSIE NICHOLSON & SISTER, 212 E. Gray Street, Louisville, Ky. COMMENCEMENT DRESSES.

To Remove That Tired Feeling, Take

AYER'S

THE ONLY WORLD'S FAIR Sarsaparilla

Over Half a Century Old. Why Not Get the Best?

AYER'S PILLS cure Headache.

AGENTS! AGENTS! AGENTS!

DARKNESS DAYLIGHT

By Helen Lyman Abbott.

Illustrated with 250 superb engravings from East and West.

No. 1881 Each, \$1.50



Our Razors have been in use for over twenty years and are popular. It is a pleasure to shave with them. Illustrated Price Catalogue of Razors and Shaving Outfit sent to any address. We warrant our Razors.

Razors Repaired and Sharpened.

C. F. Barnes & Bro., 521 W. Market, Louisville, Ky. This firm is reliable.—Publishers Western Recorder.

POUR By Pressing the Lid.



Tea and Coffee Pots that pour by the lid without lifting or tipping. Simple beyond belief. Practical and artistic. Send for pamphlet.

THE ASBURY-PALMER MFG. CO., Phila., Pa. This is a good thing—Ed.

GERMAN BANK

Fifth and Market, LOUISVILLE, KY.

CAPITAL \$200,000 SURPLUS \$220,000

General Banking

—AND—

Savings Bank.

Interest Paid on Deposits

P. VIGLINI, President.

HOTEL ST. STEPHEN

NEW YORK CITY.

46-52 E. 11th St., near Br'dway.

A first-class hotel on the European Plan. Newly refitted. Modern Plumbing. Quiet, homelike. Elegant rooms \$1.00 per day and upwards.

Special attention to ladies traveling alone.

LOUIS FRENKEL.

BLANGARD'S PILLS

SOLELY OF IRON.

ALSO IN SYRUP.

Specially recommended by the medical authorities of the World for Scrofula, (Chancres, etc.), and the early stages of Consumption. Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its vigor.

Being Genuine unless signed "DR. BLANGARD" by F. F. Rogers & Co., N. Y. and all Druggists.

The Farm

The cut worms are doing great damage in Woodford county.

Army worms by the million have made their appearance in Boyle county.

Almost twice as much hemp will be sown in Bourbon this year as was put in last year.

The army worm is doing great damage to crops in various parts of the State.

In Boyle county, Anderson & Spillman bought one hundred acres of wheat from D. M. Lipps at fifty cents.

The *Elizabethtown News* says that Hardin county's apple crop will be the most abundant known for years.

John Embry, of Jessamine, has engaged between 5,000 and 7,000 lambs for June and July delivery. For the June lambs he paid 5 cents and the July 44 cents.—Danville Advocate.

Squire Murphy, of Lincoln county, who has had experience with the army worm, says all you have to do is to turn your hogs in on them. They will eat them up in a wheat or other field and not touch the plants.

Many farmers in Mercer and Boyle counties report that only about one half in every thirty of corn planted by them has sprouted. They explain this on the hypothesis that the seed corn used was exposed to the severe freezing weather of last winter and that the kernel or germ was affected thereby. They fear that in replanting they may get hold of the same kind of seed and are sorely troubled over the state of affairs.

The cut-worm has done much damage throughout this county. Mr. Tilford Currens, on the M. W. Curry farm, has had a field of

oats almost entirely destroyed; and we have heard of a field of hemp that has been ruined and has to be plowed up for corn. In the Salvisa neighborhood they are reported as traveling from one farm to another and that the turnpike road was black with them. The army worm can be seen near the suburbs on Lexington road. They are legion.—Harrodsburg Sayings.

DIVERSIFIED FARMING.

The tendency in farming for a number of years has been toward specialties rather than a diversity of crops of farm products. If the farmer lived in a grain-growing section, every effort was made to produce more and more grain. If on the other hand dairying was followed, no stone was left unturned to keep more cows. I know of course there are notable exceptions to this, but my observation in dairy sections confirms this statement. Whatever may have been the wisdom of this policy in the past, it is a question worthy of our careful consideration at present, whether or not we should further continue it.

Perhaps I can better illustrate the advantage of having a little of everything to sell, instead of depending solely on one thing, by giving a practical example of what I once saw done. A farmer of my early acquaintance was a peculiar man in this respect. He kept a herd of cows, and as the custom was in those days, made most of his butter in the summer, which he held till November, and sold for whatever price it brought. During the summer months, whenever he went to town to do any trading, he did not go and run a bill at these stores to be settled "when the butter was sold," but always took something from the farm. In the spring, during houseclean-

ing time, he would be sure to have aboard a number of bundles of straw for filling beds. Selling these for this purpose, his straw brought four or five times as much as it would sell for by the ton. A well cared for flock of poultry furnished eggs in exchange for the family groceries. A few early vegetables or fruits were always selected in their season. A few cords of wood were prepared in winter, neatly piled, and when he was going (never on purpose) he took a load to pay his blacksmith's bill. By this means he had his butter money to depend upon to pay on his debt in the fall. Thus he paid for his farm, reared a good size family, and when each in turn started out for himself, he had a fine start.

I was greatly interested in the methods employed by the German families who occupy a great share of the dairy farms in the vicinity of Elgin, Ill. These tenants pay more rent for the bare farm than one will rent for here with a full line of stock and tools. I said to a bright intelligent German farmer whom I met: "You all seem to prosper here in this section, and yet you pay nearly double the rent that people do in our country; will you kindly inform me how you can do it?"

"Well, we milk 40 cows, and there are myself and wife and eight children. The women and children tend the plat of cucumbers and pick them. We men take care of the cows and farm crops. We put in two or three acres of cucumbers, and they are sold at the canning factories, and wife and children get enough from them to pay all our living expenses, so we have all the profits from our milk to pay rent and lay by to buy a farm in a few years."

We cannot raise cucumbers on such an extensive scale, but one who has not tried it will be surprised at the income of 25 hills of cucumbers well cared for and kept closely picked. Ten dollars' worth of cabbage can be grown on a very small space. I have heard a friend tell of his little girl picking and selling over \$10 worth of strawberries on a very small space. If I remember correctly, the plat was one rod wide and five rods long.

Apples may be fed to cows in the fall with great profit. I consider sweet apples, say of the "pound sweet" variety, nearly as valuable as potatoes for either milk cows or for fattening any kind of stock. One year we had a large crop of these apples and my man who had an eye for a good horse, fed them liberally to the working team. I never saw horses lay on flesh so fast. I believe if every farmer had enough of this variety of apples to feed his cows a peck apiece every day, they would prove more valuable than grain in keeping up the milk flow. Of course, apples can be so fed as to become an injury. In connection with dairying, the potato crop is one of great importance. There are few years in which some time between digging and planting time potatoes will not bring 50c. At this price they are a paying crop, and experience leads me to say they are worth this to feed cows in the winter. I know this will astonish many, but as in other things there is a right way and a wrong way of doing it. Suppose cows are receiving an average of 10 lbs. of grain a day, if two days each week 10 lbs. of cut potatoes are substituted for the usual grain feed, there will be no decrease in quantity of milk or butter; in fact, cows will keep in better thrift for this semi-weekly change of diet.—J. D. SMITH, in Cultivator.

NO-TO-BAC NO-TO-BAC NO-TO-BAC NO-TO-BAC NO-TO-BAC NO-TO-BAC NO-TO-BAC NO-TO-BAC

Stop Naturally!



Don't tobacco spit and smoke your life away, and go suffering from nerve troubles that make the strongest man weak, dizzy and undecided, prevent him from doing the right thing at the right time, all because the blood is tobacco-poisoned. The natural way to stop a thing is to get a distaste for it. You can stop naturally this brain-weakening, nerve-ruining, tobacco disease by the use of the original, time tested, guaranteed tobacco habit cure.

NO-TO-BAC KILLS TOBACCO

You ask for proof? Test No-To-Bac under our absolute guarantee. Feel how quickly No-To-Bac kills the desire for tobacco. Eliminates the nicotine, steadies the nerves, increases energy, makes the blood pure and rich, tingles with a new life. Gloomy days will be gone! The sunshine will be brighter, old men in feeling to make young again and happy.

OUR GUARANTEE IS PLAIN AND TO THE POINT. One box of No-To-Bac will cure the tobacco habit in any form, and we will refund the money if you do not get the good will of an occasional failure. We have faith in NO-TO-BAC.

Book called "Don't Tobacco Spit and Smoke Your Life Away," mailed free. Beware of imitations, there is no substitute for NO-TO-BAC. Write BENEDEY CO., Chicago office, 43 Madison St.; office in London, Canada office, 25 St. Paul St., Montreal; Laboratory, Indiana Mineral Spring.

NEVER

RED DOT

Takes the Place of the Original

If your dealer die it, write wanted in SAMPLE



MANUFACTURED BY LOUISVILLE 237 Sixth St., Ky.

HAMMAR PAINT

Costs LESS than "Cheap" Paint or S.P.

Write for Book on Painting and Color Card not on sale in your town we will quote you the best price and send written guarantee.

F. HAMMAR PAINT CO. spruce st. ST. LOUIS

BUILD

—WHILE—

DOORS, SASH, BLINDS LUMBER

Are cheaper than they were to be before. We have a large stock and sell at the lowest market.

W. J. Hughes & Son

14th & Maple Sts., Louisville



Shah No. 190
Frame No. 654

Straw Mattings

Are in Great Demand!

We have China and Japan Mattings in all grades and beautiful designs at the lowest prices.

—LARGEST STOCK OF—

Carpets, Curtains, Rugs, Oil Cloth, Shades, Etc.

AND LOWEST PRICES.

W. H. McKNIGHT

328-330 W. Main. SONS & CO. 225 Fourth

LOUISVILLE, KY.

Importers, Jobbers and Retailers.

Items of Interest.

Japan has wisely yielded to the protests of Russia, France and Germany, and gives up her claim to permanent possession of any territory on the main land.

The Confederate Veterans have raised a monument to their comrades who died in prison, in the city of Chicago.

The most acceptable and pleasant, the refreshing and truly medicinal properties of a perfect laxative.

The Supreme Court has decided that the so called "love contests" in New Orleans are not legal.

The disaster which the Elbe was sunk by such fearful loss of life has been set upon by the medical profession.

An English walnut tree, planted 100 years ago at Washington Heights, New York, is now a magnificent tree.

Excavations have been made at the Great St. Bernard pass. These show that there were no buildings near the pass.

Those who have never been to Europe have little idea of the size and magnificence of the "WATER BOTTLES."

Here is good news. The London Christian says that there are 40,000 fewer cultivators of opium in India this year than there were in 1887.

Good news comes from Berlin. The students in the universities who have taken an interest in athletics have up beer on account of its effects on the muscles.

The world do move, but it does not move so very far, after all. A dressmakers' bill has been dug up in Southern Chalde which is at least 1000 B. C.

Statistics have been published in Japan by order of the Mikado. There are 41,000,000 people, and the men outnumber the women by 415,000.

Munich lager beer is conceded to be the finest lager beer in the world, and it is used very freely by the people of that city.

The man who has been discovered. He lives in Washington. He borrowed a dollar from the girl he was to marry to purchase the marriage license.

The great deed is a thing of earth, but the good deed lives forever.—Rutherford.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent per word for all over 100 words.

FOIRD

Iro. Y. L. Ford was born in Shelby county, Ky., Feb. 18, 1833. He was converted and baptized, becoming a member of the Little Mount church at about the age of 14 years.

KENNERLY

On May 4, 1865, Philip H. Kennerly son of Mr. and Mrs. P. M. Kennerly. He was born Oct. 7, 1805, and was a young man of excellent character and his long affliction served to draw nearer to him kind and tender sympathies of his family and friends.

WOOD

Hosca B. Wood departed this life April 29, 1895, of heart failure after a brief illness. He realized his work was nearly done and frequently said: "I have no preparation to make."

MRS. MARY CAROLINE COX

This venerable servant of God entered into rest on the morning of April 9, 1895, at her home in Mayville, Ky. Mrs. Cox was born in Baltimore, Md., April 9, 1815, and this marked a few days of completing her 80th year.

Do You Suffer

From indigestion, sour stomach, headache, flatulency, distress after eating? Or is it a case of lost appetite, want of energy, weakness, debility?

ROYAL GERMETUER.

In the gentlest and happiest way, and with the greatest certainty known to medical science, GERMETUER removes from the system the symptoms named above, giving strength in place of weakness, joyous health in place of sickness.

GERMETUER WILL CURE YOU

CLARK'S EXCURSIONS TO EUROPE, THE HOLY LAND, AND AROUND THE WORLD. North Cape party sails June 29, per "Campania."

The Natural Body Brace. Cures Female Weakness, restores Health and Vigor. After wearing your Natural Body Brace for nine months, the most delicate and painful female weakness has vanished.

FINANCIAL. When you want the safest investment in the State, and one that will pay better than 10 per cent, take stock in The National Building and Loan Association.

W. P. Harvey, President. Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance.

W. P. Harvey, President. Baptist George Book Concern. John B. Pittle, State Agent.

W. P. Harvey, President. Paul Jones, Wholesale Merchant. A. G. Langham, Barbee & Castleman, Insurance.

ROYAL GERMETUER. In the gentlest and happiest way, and with the greatest certainty known to medical science, GERMETUER removes from the system the symptoms named above, giving strength in place of weakness, joyous health in place of sickness.

What is more attractive than a pretty face with a fresh, bright complexion? For it, use POZZONI'S POWDER.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES.

BUCKEYE BELL FOUNDRY. We manufacture Church Bells & Chimes, and also all kinds of bells, and also all kinds of bells, and also all kinds of bells.

PLYMOUTH CHURCH. We manufacture Church Bells & Chimes, and also all kinds of bells, and also all kinds of bells, and also all kinds of bells.

KNOWLEDGE. Comfort and improvement and personal enjoyment when the many who live better and enjoy life more, with medicine, by more promptly the world's best products of physical being, will attest to health of the pure liquid principles embraced in the Syrup of Figs.

ROYAL Insurance Co. (INCORPORATED). Agents Southern Dept. COLUMBIAN BLD'G., Louisville, - - - Ky.

INNER SETS AND TOILET SETS, LATEST DESIGNS. CUT GLASS, ARTISTIC POTTERY, LAMPS, ETC., ETC. DOLFINER & CO., 134 W. Market St., Louisville.

SAVE YOUR EYES. The Great CHURCH LIGHT. Brink's Patent Remedy for the Eyes. It is used by the people of that city.

Sunday-school Superintendents will please send all Haptist Sunday-school Superintendents to Baptist Book Louisville, Ky.

IT BELONGS TO THE MEMORY.

Every one was proud of the great World's Fair; proud because they lived at a time when, notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities the citizens of every state gathered together the good, the true and the beautiful and made of them a gorgeous pageant that outshone even the splendor of the Caesars with all their ancient Roman pomp and magnificence.

It is worthy of note, too, that in this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation, for every right-minded man or woman will have a souvenir of the event to leave to their descendants.

The Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., E. B., Chicago, are genuine souvenirs, and at a price that one can afford to pay.

IN DOUBT.

It is very aggravating at times to be in doubt. You would like to have a certain thing and you are hovering, mentally, between yes or no, undecided whether to go ahead or stay behind. Judging from the number of readers of the WESTERN RECORDER who have not as yet sent in an order for a set of World's Fair Souvenir Spoons, there are many in doubt. They cannot quite persuade themselves that ninety-nine cents will buy six spoons that were sold formerly for \$9.00. They argue that there must be something peculiar about the offer, that there is a catch somewhere. To those who thus lag behind, it might be well to say that thousands who have bought them have written their thorough appreciation and express surprise that the spoons are such beauties. They are really better and handsomer than type can explain and the offer is a genuine one.

MAGNIFICENT BUILDINGS.

Those were imposing buildings on the World's fair grounds, but above all they represented the finer nature of man, his ability to build an artistic structure for beauty's sake alone. Six of these buildings are exquisitely engraved in the bowls of the six Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., E. B., Chicago.

Read the description on this page and send in your order.

ON TAKING ADVANTAGE OF OPPORTUNITIES.

The successful men and women of to-day are the ones who grasp an opportunity, be it ever so slight in its upward tendency. There is an opportunity now awaiting every reader of the WESTERN RECORDER to have a set of the six genuine World's Fair Souvenir Spoons at the low price of 99 cents. Do not try to persuade yourself

that you can get a set at any other time. They may be all sold and you will then be disappointed. The World's Fair price was \$9.00 a set, and they may reach that price again some day. Who knows! "The spoons came OK. I was surprised at such value for the money." W. P. SHARP, Benson, N. C.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated with gold plated bowls; each Spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the words World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

NOTES FROM CORRESPONDENTS.

"Am well pleased with the spoons. Will see all my friends and try to have them take sets. W. D. REDWOOD, Magnolia, Va."

"Have received my Souvenir Spoons and am well pleased with them. Miss C. E. RATENSTATTER, Nooksack City, Washington."

"The Souvenir Spoons are very nice. Will try and send you an order for 12 sets. BESSIE SNODGRASS, Chattanooga, Tenn."

"We are all delighted with the spoons. MRS. G. P. REYNOLDS, Custom, Colo."

"I acknowledge receipt of spoons; they are beautiful. A. B. WILLIAMS, Fostoria, O."

"Spoons received. They are beauties. J. Q. ADAMS, Columbus."

19th inst. have been received by me all O.K. and found as represented. Accept thanks. I remain Respectfully, JOHN ZIMMERMAN, Co. G. Eighth Infantry.

Winnipeg, Manitoba. Leonard Mfg. Co., Chicago. Spoons arrived O.K. — just as represented. Worth the money. B. R. DAVIDSON.

"The spoons give perfect satisfaction. MINNIE A. HEWITT, Pultney, Vt."

"Received the spoons safely. They will always be a delightful souvenir of the Fair. A. M. CHAPMAN, Hampstead, L. I."

It was a happy thought that suggested to one lady why she should have a set of the World's Fair Souvenir Spoons. She writes: "Am well pleased with my

IN DAYS TO COME.

Everything has a certain Perhaps, to-day, the value of the sentiment; but in the years the sentiment grows a fixed cash value for its rarity, and thus an article of ordinary intrinsic value becomes a priceless treasure. Thousands of dollars are often paid for a piece of China or for an odd bric-a-brac or a painting that brated some great artist. A work for instance, is held in the during successive generations, original price was a mere but far ahead in the Twentieth Century, for instance, it will command not only a high price for antiquity, but it will command the greatest event recorded in history—the great World's Fair. Of course, we refer to the World's Fair Souvenir Spoons as illustrated on this page. The description of the spoons is given in another article entitled, "Description of Souvenir Spoons," and will interest every reader of the WESTERN RECORDER. The price is remarkably low for such a valuable set of spoons, and the offer is certainly a liberal one made by a responsible and reliable concern.

The publishers of religious publications are very careful to insert advertisements that are not fraud or offer inducements that will not be carried out. That the advertisements of the Leonard Mfg. Co., have appeared in so many prominent newspapers during the past year, proof positive of their reliability, and, if further proof were needed, thousands of testimonials published from the best people of the land.

The testimonials on this page are all unsolicited words of appreciation. Read the descriptions of the spoons on this page. Send your order and ninety-nine cents and if you are not satisfied we will refund your money. Leonard Mfg. Co., 20 Adams St., E. B., Chicago.

SUMMARY.

If the reader will glance at the "Description of the Souvenir Spoons," there can be no doubt of the genuine bargain that is offered.

The six spoons, in plain case, will be sent prepaid on receipt of 99 cents by P. O. or press money order. Do not send individual checks. If you are not satisfied with them, they will be refunded. Address LEONARD MFG. CO., 20 Adams St., E. B., Chicago.

EXACT SIZE OF SPOONS.

GENUINE BARGAIN ONLY 99c FORMERLY SOLD FOR \$9

FOR ALL SIX.

WHY?

The illustration on this page is a shows the exact size of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., E. B., Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works of art and make a beautiful collection of souvenirs of the Fair. They are described fully in another paragraph on this page, and thousands of delighted readers have already purchased sets either to commemorate their own visit to the Fair and keep in the family as heirlooms or to give as presents to the younger members of the family as souvenirs of the donor.

The price of six spoons, 99 cents, is a mere trifle when it is considered that the World's Fair was the greatest ever held.

"I think the spoons are fine. O. H. RATLIFF, Olney, Ill."

"I am very well pleased with the souvenir spoons. Will show them to my friends. GRACE SHERRON, Helena, Mont."

"Am perfectly delighted with them. MAME REESE, Oxford, Pa."

Susquehanna, Pa., Nov. 24, '04. Leonard Mfg. Co., Chicago, Ill. DEAR SIR:—The spoons at last arrived here, Nov. 24th—quite a long time on the road. I am more than pleased with them. They are all that they are represented to be. I have shown them to my friends and you will undoubtedly receive more orders from this place. Yours truly, Mrs. C. E. WHITNEY.

Fort Niobrara, Neb., Dec. 28, '04. Leonard Mfg. Co., Chicago, Ill. SIR:—Spoons ordered on the

Souvenir Spoons. They were presents for my grandchildren ELIZA MYERS, Jackson, Mich."

These grandchildren when they are themselves grandparents, will tell the toddlers of that time what a great century the Souvenir Spoons were made in, and what a wonderful city it was that arose in the night, as it were and astonished the world with its grandeur and magnificence. And, above all, every man or woman of to-day should carefully consider the fact that a hundred years from now the magazines and periodicals of the time will be filled with history and anecdotes of the 1893 World's Fair, just as they are doing to-day with Napoleon. To have a set of World's Fair Souvenir Spoons at that time will be a link in the family history that your descendants will be proud of.