

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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## SOUTHERN BAPTIST CONVENTION.

As we receive the reports of the Boards before we do the proceedings of the Convention, in order to aid in getting to press in time, we give the work of the Boards first.

### FOREIGN MISSION BOARD.

The work of the missionaries has been greatly blessed of God during the last year. Seven hundred and thirty-five have been baptized on the fields, by far the largest number in the history of our work. In Brazil and China the people seem willing to listen to the gospel as never before.

Bro. C. H. Winston was elected President of the Board a year ago to take the place of Bro. H. H. Harris, who resigned after nine years most wise and efficient service, because he was leaving Richmond to become Professor in the Southern Baptist Theological Seminary.

During the year T. C. Britton, L. N. Chappell, T. McCloy and their families returned home from China; Z. C. Taylor came from Brazil, Geo. B. Taylor from Italy, but have returned to their work. J. H. Eager and family are now here from Florence, Italy, and several of the missionaries in Mexico have been back and forth. R. H. Graves and wife returned to China during the year, and J. W. McCollum and wife to Japan. Bro. Graves and his wife gave up their salaries to enable the Board to send with them R. E. Chambers and wife. C. E. Smith has returned to Africa. Two missionaries have gone home indeed, Sister W. T. Lumbley who died at Lagos, Africa, and Bro. M. Gassaway, a young man of great piety and unusual ability, who died in Zacatecas, Mexico.

### FINANCES.

During the year the Board has received \$102,056.15. Some states show a handsome increase, but the majority report a decided falling off. The expenditures for the year were \$105,118.30. The Board reduced the expenditures \$5,000, but in spite of that the debt amounts to \$26,092.89. The Board for several years has not given a dollar for buildings in foreign lands except what has been given them for that especial purpose. Southern Baptists are asked, in this meeting of the Convention, to face and to answer the question, How can we make our annual income for Foreign Missions equal to our annual expenditures?

A change in the time of collections is greatly needed. If weekly collections, according to the method of our General Association, were taken, or monthly or even quarterly, it would be a great help to the Board, and a great saving of interest on borrowed money. From May 1 to October 1, \$38,140 were received, forcing the Board to borrow nearly \$27,000 in addition to their previous indebtedness. In the last month, April, one-third of all given was received.

The combining of the *Foreign Mission Journal* with the *Home Field* has not taken well with our people. It is costing the Board more than formerly, and the *Journal* has only about half as many subscribers as the *Foreign Mission Journal* alone had.

### ITALY.

This mission was begun in 1870. Bro. Taylor and Bro. and Sister Eager are the only missionaries from this country, but they have 14 ordained preachers who are Italians to assist them. There are 21 churches, 56 out stations, 79 have been baptized during the year. God has wonderfully blessed the labours of these three missionaries.

At Florence this has been the most encouraging year since the beginning of the mission. Even during the summer months the congregations steadily increased. Ten have been baptized, and 6 others received for baptism. The effort to make the churches self-sustaining has been persistent and successful to a gratifying degree. Bro. Taylor rejoices greatly that the Italian churches during the past year have made progress not only numerically and financially, but also in solidity.

Bro. Malan was called to go into the province of Cuneo by a number of persons who had received the Gospel and Baptist principles while in France. Bro. Papep-growth has gathered a small group in Novara, several of whom he has baptized. One of our brethren, the Chevalier Francesco Cassano, was sindaco of Giona. His brother, a very wealthy priest, concealed his sickness, and after his death declared he had returned to the papacy. But his servant stated publicly that his master had confounded the priest in argument, and had died firm in the faith.

An earnest call has been received from a little band of brethren in Trieste, for a preacher. "Send us a shepherd. There are many isolated Baptists. Why is it that every Mission Board has discriminated against Austria; that Austria has been neglected by all; Austria whose soil is soaked with Baptist blood."

### BRAZIL.

In Brazil there are five missionaries from this country, and their wives. They have to help them six ordained preachers. The Pernambuco Mission, where Bro. Entzinger is stationed, has been greatly blessed. In two months 19 more were baptized than during all last year. At Nazareth they were greatly persecuted some months ago with the result that last month a church was organized which has 22 members.

Bro. Taylor makes a similar cheering report from the Bahia Mission. In the early part of the year Canon Ottoni, a noted priest was baptized. In the three churches of the Bahia Mission there were 65 baptisms, 14 excluded and two deaths. Bro. Taylor was in the United States five months of the year.

In the Valenca church there was a falling away of the members into spiritualism. At Alagoinhas, the members all moved away, and after continued efforts to revive the interest, the preaching was stopped. There are two schools at this place, and they flourish though the church is dead.

Things have been in a bad way at Maceo. There had been for several years not one of the male members who attended the church regularly. Thirteen were excluded last year, nearly all of them for polygamy. Others repented and promised to stand by the cross.

The report from Rio Janeiro is most encouraging. The number of baptisms is four times greater than in the previous year. One new church has been constituted. In June the church in the city of Rio Janeiro assumed half the support of a pastor and all the running expenses. At Juiz de Fora, the most important city in the State of Minas, is a small church. But these members are earnest and faithful, and the power of the church is felt throughout the city. All of the current expenses except rent (and a part of this) are paid by

the brethren, who also contribute to Home and Foreign Missions. How many churches in the United States will stand shamed before these poor Brazilians in the day of judgment!

The Campos brethren have had a year of trial. Asiatic cholera raged through the State, and many of the brethren, including the missionary, Bro. Ginsburg, were attacked by it. Only one brother died. There was an inundation of the River Paralyba, which laid waste many plantations. The church is working hard to raise money to build a house. They have bought a lot and paid \$1,000 for it. This doing for themselves is a great thing for them.

Two members were excluded from the fellowship of the church, one for persisting in her desire to marry an unbeliever, and the other for frequenting balls and theatres. Let every old fashioned Baptist in the land pray to God to bless that church.

And there is another church for which old-fashioned Baptists can pray in faith. The church in Guandin was organized in June last year with 24 members. Elder John D. Manhae preaches to them twice a month, the Board paying him nothing. All the members are farmers, it is a country church, and the Catholic farmers around are very bitter towards them. But they stand firm and live their religion, and God has blessed them by adding 28 to their fellowship.

Very much good has been done in Brazil by the printing press which the missionaries have, and the colporteurs who scatter Bibles and the publications. In one week in one city 5,000 Gospels were sold. More than three million pages have been issued from the press. The total number of baptisms on the Brazilian field for the year was 273.

### MEXICO.

There are on this field eight male missionaries, eleven ladies, and six ordained Mexicans. At Saltillo, Bro. Rudd reports that the church has not moved rapidly during the year. The number of scholars in Madero Institute has decreased, being now 62. Mexico has now many good free schools. There are nine boys in the boys' school, which is supported by a generous Virginia Baptist. At Morelia 20 have been baptized, and a great number of tracts and Bibles have been sold. Persecution has troubled this church. The priests have shown special fury against the Bible, and have stolen Bibles and Testaments to burn them. The brethren are preparing to build a house of worship for themselves. This will be much better for their spirituality and their manhood than if they begged the money from the Board.

Bro. J. G. Chastain reports two churches. In Doctor Arroyo is a church of 26 members; during the year two were baptized and one excluded. A girls' school is carried on here, supported by the church and not missionary money. There has been trouble in the Galeana church, and they are trying to reorganize it, leaving out the unconverted material. Ten members offer to go into the new organization. The outlook through the State is encouraging. There are many open doors.

### AFRICA.

Here we have four missionaries, three with their wives, and some native assistants. There were 51 baptisms during the year. Bro. Pincock reports from Awyaw. The city was bombarded during the year, and Bro. Pincock took a young brother who was shot to Ado Otin, the British fort, to have his arm amputated. Great success attended the operation, and the young man recovered rapidly.

The chief occupation of the missionaries is preaching the Gospel from house to house. The church is growing in numbers and in knowledge, self-support being the aim.

### CHINA.

South China was the field first occupied by us, the mission there having begun in 1845. There are on this field five preachers and their wives and five other ladies, seven ordained natives and two physicians. There was much excitement and opposition to foreigners during the war, but there was no open outbreak in any part of the field occupied by our missionaries. Considering the distraction of the war, the attendance at the preaching in all the mission stations has been good. In some places, as at Shek Koh, the people are more kindly disposed towards Christians than they were. Whether this will cause them to be penitent towards God, no one can say. In Shek Tong the church has been building a larger chapel, and Bro. Simmons reports, "This has somewhat hindered the more important work of preaching the Gospel. In nearly every case chapel building has been a hindrance to Christian growth and to the spread of the Gospel during the time of building."

Twenty-one day schools are kept up by the China mission. One of these at I Hing is supported by Chinese in Boston. The Chinese in South America support Bro. Fung Kam Lam. The Chinese in California have sent money to employ a preacher to visit their relatives in the San Ning District and to preach to them. A "Kings' Daughters' Circle" has been organized in Canton.

### CENTRAL CHINA.

This mission was established in 1847. There are six preachers and their wives, three other ladies and three unordained native preachers. There are three churches with a total membership of 108. During the year there were 6 deaths, 1 expulsion and only 5 baptisms. One of these was a Methodist woman. Two were educated Shanghai men.

### NORTH CHINA MISSION.

This mission was established in 1860, and now has six churches and a total membership of 232. We have now on the field five preachers and their wives and two other ladies. No native helpers are mentioned, which leads to the cheering hope that the churches are supporting their own pastors. At Tung Chow, where Bro. Hartwell is the only preacher, the war was felt more than in South China. The city was bombarded by the Japanese. The result of the war was to draw the people and the missionaries closer together. Bro. and Sister Pruitt stood bravely at their posts with their people, and refused to run from danger when requested to do so by the American Minister. This faithfulness is meeting its reward in the love and trust of the people around them. The Chinese may be cowards, but like all men they honour courage.

At Pingtu the Chinese soldiers attacked Bro. Randle. They had him down three times, but by extraordinary agility he escaped. To the honour of the Pingtu mandarin he is said that he acted with great energy. He promptly followed the soldiers to Lichowtu to obtain satisfaction from the military officials and he put out a proclamation to protect not only the missionaries, but the Chinese Christians.

The Chinese brethren have abounded this year in the grace of liberality. The Saling church, after paying off a debt on their own house of worship, proceeded at once to take up a collection for the Shangtswang church. At Hwanghien, learning of the embarrassment of the Foreign Mission Board, the brethren contributed to the support of the boys' school. They ought to support all the schools for their children themselves, and let all money raised for missions in this country go to send out more missionaries. The churches have learned to depend on

(Continued on fourth page.)

For the Western Recorder.

SOME CRITICISMS UPON COL. INGERSOLL'S CHICAGO SERMON.

BY ISAAC T. WOODSON.

After a careful reading of the *Courier-Journal* report of Col. Robert G. Ingersoll's address delivered in Hooley's Theater, Chicago, on April 12th, we beg to submit for publication the following suggestions in reference to certain utterances of Col. Ingersoll on that occasion. These criticisms are offered not merely from a spirit of controversy, but, rather because in the pursuit of happiness we all have a common interest, and it is well to consider carefully the teachings of those who profess to lead the people along the highways of thought.

We quote and comment as follows, viz: "There is no darkness but ignorance." As vice is not always, nor ever necessarily, ignorance, nor the result of ignorance, are we to consider that vice is not darkness? Or, shall we say by the authority of Ingersoll, that vice is light?

"Every one is born with defects for which he cannot be held responsible." It does not seem to follow from this that there are not defects for which we are responsible; but Col. Ingersoll wholly ignores this branch of the subject.

"Nature seems to care nothing for the individual, nothing for the species." The elephant's tusk, the rhinoceros' hide, the shark's tooth, the porcupine's quill, the feet and hands, and all the senses of man, show that nature does provide well for the individual; while faultless reproduction for many centuries shows a careful preservation of the species.

"Above her (Nature) we cannot rise; below her we cannot fall."

This assertion gives to nature the place of mentor and creator of every purpose and action—even though these are efforts to overcome natural impulses, or vicious tendencies. At the same time, it teaches that there is no act nor thought so malignant, or diabolical, but is the result of natural feelings and natural laws. This is not only fatalism, but might be construed as a justification of every crime.

"Nothing should be taught in any school that the teacher does not know."

This forbids the teaching of all history, of all theories of gravitation, of stellar systems, of the sizes and orbits of planets, of the causes of winds and tides, of electrical phenomena, and especially of all beliefs as to the creation of man or of the universe, and as to the existence, foreknowledge or power of almighty God.

"The right of eminent domain should be used not only for the benefit of the person wishing a home, but for the benefit of all the people."

In order to accomplish this, titles must be such that they may be divested by the state *ad libitum* for the general public good.

This might be accomplished by a re-establishment of feudal tenure; but it is clear that although we have in this country a theory of the ultimate title being in the commonwealth, the title of the owner is in fee simple and cannot be divested except in specific instances for the public good; certainly not at the instance of an individual who wants a part of his neighbor's farm for his own good, as contended for by this liberal teacher.

Speaking of the conflict between capital and labor Col. Ingersoll says:

"For my own part I see no final and satisfactory solution except through the civilization of employers and employed."

Civilization of the laboring classes has taught them to be keenly alive to their opportunities, intensely jealous of their rights, forcibly assertive of their privileges.

In what way can civilization operate upon this irrepressible conflict between capital and labor, except to fan the flame of desire in the laboring man to be as free from restrictions and excessive burdens as possible; while at the same time the luxuries attendant on civilization call for renewed effort on the part of the employer to amass wealth in order to indulge his refined and extravagant tastes?

Civilization does not, of itself, induce philanthropy or charity. These attributes are founded upon and nursed by the true spirit of Christianity, which as a concomitant of civilization enjoins upon the people the golden rule.

"I would give the wife a divorce if she

requested it, if she wanted it."

"There is no danger of demoralizing the world through divorce."

This says plainly enough that marriage, as to the wife, should depend wholly upon her caprices, and that the children of many times divorced mothers are not likely to be less happily constituted than the offspring of the wife of one husband.

In all the pharmacopoeia of Dr. Ingersoll there is found no remedy for any evil under the sun.

Col. Ingersoll is evidently not only dissatisfied with man's theories of God, but with man's theories of man. He would not only disown the Christian religion, but would adopt various empirical remedies for the unhappy lot of mortals.

His misfortune is, that having no fixed lines for theories he utters paradoxes, and relies upon fallacies.

It has been demonstrated in ages long past, that man cannot rely upon nature alone. Nature brings us into the world naked in a physical sense, ignorant in a mental sense, and tending toward depravity, in a moral sense. To the extent that we have been clothed upon, it is because nature has been to that extent overcome.

Col. Ingersoll evidently regards the progress of mankind as the result of education, but halts at the assertion of any higher force in moral law than "civilization," and bounds that civilization by natural limitations altogether.

While he says that children should be taught that "useful work is worship," and that "intelligent labor is the highest form of prayer," yet he scorns all revelation to man, denounces the Bible and the New Testament, scoffs at the church; and would have this "labor prayer" to an unknown God to prevent a reasonable faith in man. Indeed, if it be true that "real education is the hope of the future," and if it be true that "the time will come when the truly intelligent man cannot be happy, cannot be satisfied when millions of his fellow-men are hungry and naked;" and if it be true that "man will be civilized when the passions are dominated by the intellectual, when reason occupies the throne, and when the hot blood of passion no longer rises in revolt," is it not likewise true that these things can only be possible by overcoming nature—by subjection of the body to higher law?

Finally, we would ask how can these things be except through the redemption of man from the law of sin? The clay we know, but let us not deny the power of the Potter which shall make of men vessels of honor and glory.

Louisville, Ky., April 13.

For the Western Recorder.

DR. MACLAREN'S JUBILEE.

BY REV. W. H. KING.

The Spring meetings of the Baptist Union of Great Britain will be held in London as usual during the last week in April, and they promise to be of exceptional interest from the fact that an opportunity will be taken to present an illuminated address to Dr. Maclaren of Manchester in connection with the jubilee of his ministry. It has been arranged to hold a breakfast meeting on Tuesday, April 28th, in the Holborn Restaurant when the address, which, together with the names of all the signatories, will be engrossed and bound in an album will be presented to the veteran preacher. That there will be a large representative and enthusiastic gathering of ministers and others is perfectly certain, and the occasion will be one of great interest not only to his brethren in the Baptist ministry, but to that large circle of preachers and teachers who have found in Dr. Maclaren's sermons and writings the most fruitful inspirations of their lives.

There are but few men who are spared to look back over a record of fifty years of continuous, uninterrupted service in the great work of preaching the Gospel. Dr. Maclaren's prolonged and fruitful ministry has been an immeasurable blessing not only to the church he has served so long and so well but to the whole brotherhood of thoughtful Christian men and women throughout the English-speaking world. Thousands have been helped by his published sermons who never heard his voice. It has been his happy lot to preach to a continually expanding circle of men and women who themselves are engaged in differ-

ent forms of ministry, and thus to be a teacher of those who teach. The transcendent intellectual and spiritual power which has characterized his pulpit work has won for him a high place among the preachers of England, and the warm regard of his brethren who magnify the grace of God in him.

In any attempt to analyze and explain the elements which go to make up his equipment as a preacher it is not easy to avoid a seeming exaggeration; for his gifts, originally of the highest order, have been cultivated by the most strenuous and unremitting labour. His originality lies not so much in the special prominence of any one gift as in the singularly felicitous union of many gifts, the perfect equipoise of faculty which he manifests. Keen spiritual insight, clear logical perception, an imagination which is always sane and chastened, a deep sympathy with thoughtful and sensitive men and women who are oppressed by the perplexities, and disquieted by the problems of life, a fervid devoutness and above all a strong and intelligent faith in the revelation of God's mercy through Jesus Christ may be seen and felt in almost every sermon he preaches. He is not afraid of modern problems; he attacks them with courage because he is filled with the serenity of a believing certainty which no stress of new thought has been able to shake.

Dr. Maclaren said recently: "Somehow the old narrow creed bred the high life." It would be false to say that his own creed is narrow, but it is definite. There is in all his preaching the clear note of deep and strong conviction. The great fundamental truths of divine revelation are with him absolute verities on which the soul may rest in undisturbed confidence. There is no sure solution for any of the deep problems of the soul, no balm that can heal the wounds of humanity, no light that can pierce the mystery of sin, suffering and death save the great message of God's mercy which centres in the life, death, resurrection and government of the redeeming Christ. This forms the centre of Dr. Maclaren's creed, but the circumference about that centre includes all the truth of divine revelation. He has a profound reverence for the Word of God, and a singular skill in expounding it. It is this which makes him so helpful to his brethren in the ministry. The confidence and spiritual stimulus imparted by his words have given renewed energy to many a weary mind, while the freshness, force and beauty of his expositions have clothed familiar truths with a new significance.

In an estimate of his life-work a high place must be given to his supreme excellence as an expositor of Scripture. He has a knowledge of the divine Word which is both profound and accurate, the fruit of life-long, laborious study, and this gives to his preaching a solidity of thought and a sureness of application which carries home the conviction that one secret of his strength is in the fact that his feet are securely planted on "the Impregnable Rock of Holy Scripture." He is a prince of expositors. Students listening to him recognize at once that he is perfectly familiar with his Hebrew Bible and Greek Testament. The present writer once spent some hours in his study and noticed that the Hebrew Bible was the best thumbed book in his library. And he possesses the rare skill of making the results of his learning intensely interesting to the ordinary hearer. As an example of the freshness that may be imported into a familiar theme by a thorough knowledge of the original text and an apt skill in using it one may cite a sermon in the second series of his published discourses, that on "David's Cry for Pardon." In the early years of his ministry in Manchester he delivered a popular lecture on "Hebrew Roots" which strikingly proved his profound knowledge of the Hebrew language and his keen appreciation of its poetic beauties. In his ordinary preaching he dives deep that he may bring up pearls. He seldom preaches a sermon without giving a minute and conscientious exposition of the text, and very often his rare knowledge of the original language enables him to unfold from a familiar verse a truth or an aspect of truth which is both new and striking. His volume on the Epistle to the Colossians in the series of the Expositor's Bible is one of the most lucid and profound expository works in the English language; and the more recent volumes on the Psalms in the

same series maintain the same high standard of clearness, depth and spiritual fervour.

Notwithstanding this profound and accurate knowledge of Scripture, it would be a great mistake to describe him as a man of only one book. His sermons teem with allusions and illustrations which show that his mind is stored with information gathered from many sources. He is in close sympathetic touch with all the movements, intellectual and social, that are going on around. He is deeply read in that most profound of all books, the human heart, and devotes himself with wise sympathetic earnestness to answer its questions and solve its problems. Deriving his authority from the sure word of prophecy, and thoroughly penetrated with the very spirit of the Gospel message of life and salvation, he speaks straight to the thoughts and needs of the men and women of to-day, who are living, sinning and suffering in this strenuous nineteenth century. To one who listens to him for the first time the whole service comes as a revelation of the highest possibilities in public worship and teaching. His voice, though not very musical, is clear, and possesses a peculiarly thrilling tone with a strange vibrating intensity in it. Though he uses no manuscript in the pulpit his sentences are clear, sometimes pungent, always sharply cut and perfectly balanced, without one misplaced or superfluous word. There is a felicity of diction, an unexampled wealth of illustration, a profound sympathetic knowledge of the needs and longings of the human heart, combined with the persuasive force which comes from an intense conviction that lifts the sermon into a living message for the souls of his hearers. No man, however dulled his spiritual perceptions may be, can fail to be impressed with the supreme royalty of truth, the living reality of divine things, and the sublime importance of God's revelation in Jesus Christ while he listens to the thrilling earnest speech of Alexander Maclaren.

London, April 7th.

THE SUPPORT OF THE MINISTER.

Another of the difficulties of a church is how to meet the demands for money to carry on its organizations. It is only within the last fifty years or so that the modern church has sprung up, and it is now a very common saying that if it does not have all the modern improvements a church cannot be a success. The object of these organizations is to make religion attractive for the wealthy and well-to-do by supplying them with work, and for the poor and destitute by supplying them with amusements and luxuries. We have no desire to decry the good that can be done through the medium of kindergartens, drills, clubs, sewing-schools, cooking-schools, Endeavor Societies, Helping Hands, gymnasiums, billiard rooms, etc., although it is possible that something might be said as to their introduction under the guise of church work, only, when the demand for the means to support these efforts is greater than the supply, would it not be well to call a halt? The attractiveness of a church should be in the presence of Jesus Christ, and in the power of the Holy Spirit; that power is received and that presence is perceived through the preaching of the Holy Scriptures, therefore a church's financial care ought to be for its minister. But how often is it that when money difficulties arise, it is the minister's salary that is first cut down! A church does itself far more harm in the eyes of the world by so doing than it can possibly do good by its organizations, for it refutes one of its earliest principles—"Ordained by the Lord, that they that preach the Gospel should live of the Gospel." But the success or failure of a church may largely be determined by its liberality in dealing with its minister, for no man, and a minister is human, can give of his best if he is constantly harassed by worrying money troubles; so from a strictly business standpoint, it should be remembered that the welfare of the minister has much to do with the welfare of the church, and that organizations, good in their way, should take a secondary place.—Christian Work.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—George Dana Boardman.

EDITORIAL CORRESPONDENCE.

I noticed that many Egyptian men have rings in the tops of their right ears, while some girls have rings in both tops and bottoms of their ears. Girls also have holes in the side of one nostril, where they expect to put the rings their husbands will give them when they marry. The women wear black, except when in mourning, and then they wear blue. Only Mohammedan women wear black yashmaks (veil to conceal nose and mouth), while the Copts and others wear white. The people are very child-like, credulous, superstitious, and needing guidance. An Egyptian told some of us in Cairo that he could not shave for six months because his mother-in-law had died a few days before. He added "Buried her deep. She no come up." On the streets are professional story tellers, who gather crowds and relate to them marvelous tales which are listened to eagerly. The men who work the shadoofs are the most industrious I see. Those in the fields squat on the ground while they work, even the reapers do this. They sit flat on the ground and reap with a sickle all the day at a reach, and then they pull themselves along to a new place. Think what life must be in mud villages! No "news" bothers them. They care nothing for which century they live in, and for aught they care, they had as well have lived 1,000 years ago, or 1,000 years hence. Their customs which agitate the world never reach these quiet, ignorant, wretched people.

THE PYRAMIDS. RAMADAN. THE DERVISHES.

The Pyramids had been very often described, and yet each one's experience in visiting them is fresh. We rode in the cages over the bridge at the island of Roda, to the edge of the Nile, the bathing place of ancient Egyptian women, and where Moses was found by Pharaoh's daughter. We continue on the good, elevated, shaded road, made by the Khedive for the Empress Eugenie when she visited the Nile. The Khedive it is well for tourists that she made this visit, since carriages are a great improvement on donkeys for a long ride. For a ride of a mile or two, donkeys and donkey boys are enjoyable enough, but it is 8 miles to the Pyramids, and a sixteen-mile ride is not to be undertaken to avoid. We met camels most heavily laden with green clover just cut from the fields, donkeys with similar loads—and they mercilessly load the poor beasts—men, women and children, especially boys, very scanty clad, and in two instances failed to dismount any clothing at all on being asked. Our party made a long procession, filling eleven carriages, and the natives gave us a good deal of attention, after their way. Here they come running after us for "backsheesh" and to tender their services, as well as to sell us sorbets, langes, etc. However, the horses were going in a brisk trot, yet these fellows not only keep up, but when they despair of us, they have no trouble in overtaking any carriage whose occupants show signs of giving them any attention.

Our conductor had told us that he had made every arrangement, that the men had been paid for their services in helping us, and that an extra special "backsheesh" had been given them on condition they should not ask us for backsheesh. Reaching the edge of the fertile valley of the Nile, one is struck by the fact that the line between the region absolutely barren and the region wonderfully fertile is so sharply drawn. Just here there is not the slightest sign of vegetable life, while within a step the green grass is growing luxuriantly. I had no idea how desert a desert could be of sand, not a blade of grass, but a rolling country with ranges of rock hills in sight, but absolutely without shrub or even a sprig of grass. Driving up to near the base of the Pyramid of Giza, which we have been watching ever since leaving Cairo, and which seemed much more dead, we were suddenly attacked by a noisy and scrambling rabble. We refuse to listen to any of them, and gather at a given point, where stand our conductor and the sheikh with whom the contract has been made. The noisy persistence of the crowd prevent our hearing what they say, but the sheikh, who has a big leather strap, begins to lay lustily about him on the bare limbs of the crowd of Arabs, and finally makes it possible to hear. It is announced that we are to pay no "backsheesh," and that if any man asks us for any, we are to report him to the sheikh, who will severely punish him. Thus carefully have the Messrs. Gaze & Sons sought to protect us from annoyance. We can have two men if we wish, or three, to help each one up the great pyramid, which rises to a dizzy height right by us. When we first saw it we thought it is no bigger than that. But now we see it is large enough. Before we got to the top we had yet greater conceptions of its size. We pass singly between our conductor and our sheikh, before whom is the yelling mob, kept at bay, so far as was possible, by two men with big sticks. As each one passes he is held up by two or three men and disappears in the crowd.

Yonder some of our party are already half way up. What a picture they present, especially the stout ones. The stones form irregular steps from the height of a dinner table to that of a mantelpiece, and up that stairway you must climb, with an Arab hold of each elbow and one pushing you with his head. Their motions are by no means in concert, and you have not gone far before you are glad to rest. While you sit and wonder that all that climbing should have brought you no higher, your Arab friends proceed to cultivate your acquaintance. One of mine had carried up the Pyramid. "Mr. Johnson from Chicago" did I know him? Was I from Chicago? New York, then? One had a lot of commendations, and had many more at his house he would have brought had he known he would meet me. We read the account of a right man claiming, that he is our "principal guide"—they all have a smattering of English. The other two do not dispute the claim, and he becomes at once the chief spokesman. Another rest. My

head guide wants me to promise to give him a dollar to run down this pyramid and to the top of the other near. I tell him that if I hire anybody to do the job for me, and if this he thanks me profusely, and insists that he can perform the feat in "less than eight minute." He reminds me of this promise several times as we ascend. At our next rest he asks, "Are you satisfied?" I tell him that so far I am. "Well, I want you satisfied," he adds, and he pulls out some scraps of paper and he wants me to buy. I answer that if I buy from anybody there, it will be from him. He seems to regard this as a promise that I will purchase his entire stock, and he thanks me vehemently. On and up we go a longer and longer distance, and he looks down, it seems we must be near the top—but looking up we see a good deal of climbing remains. Again the question comes, "Are you satisfied?" I answer, so far, yes. "Then," he adds, patting his breast and nodding knowingly, "I want you make me satisfied with backsheesh." I made no reply, and he said plaintively, "All Mellican gentlemen give guides backsheesh." I told him I would not give him any backsheesh till we got to the bottom, and I would see how well he had done for me. This did not please him. "I want you satisfied," he said, and wanted me to give him backsheesh secretly. I sternly refused to do anything till we got to the bottom and with a look of injured innocence I have never seen surpassed, these three began to pail at me again. They all made the same question, "Are you satisfied?" whether the ascent would not have been easier without their help.

After so long a time we are on top. Enough of the top has been removed to leave a flat surface 30 feet square. The view is admirable. The desert of one side, and the Nile valley, stretching as a broad green ribbon across the plain, while beyond is the Arabian desert. The day is clear, and from this elevation 150 feet, you can see for many miles, and study the wonderful geography of the country. While engaged in this chief guide, he complains bitterly that "another man" has been hired to run down this pyramid and up the other. He is poorly pacified by my assurance that I am not responsible. Members of the party have asked two men to make the trip. The first one disappeared from the top. Dr. Jones holds the right to time him. Presently we see him running like a pigmy across the space between the pyramids, and he begins the ascent. "Where is he?" "Where is he?" is asked. "Why, yonder at the corner of this way, you can see him. He has laid this glass and look." "Oh, yes, I see. And there like an insect he is steadily climbing. On reaching the smooth part at the top he goes to the middle of the side where he can find footing and in a little while he waves his turban from the top. It has taken him just seven and a half minutes. Another tried it, but he occupied ten minutes.

My man persisted in trying to sell me something. "All Mellicans buy something from guides," he said, adding that he wanted me to buy something from him. He said he had a map. I replied that I wanted him to remember me, and began feeling in my pockets for something to sell him. He drew back and said solemnly, "You make me sorry now." The descent was quicker and not much more pleasant than the ascent, and before reaching the bottom we turned aside and went into the narrow and low way to the king's and queen's chambers within. The way is steep, the granite is smooth, with occasional places scooped out to give a faint foothold. The passage is only four feet high, and it first runs down and then up to a vacant chamber called the "Queen's Chamber," and then higher to the King's Chamber, where is an empty sarcophagus. It does not pay a tall or fat man to enter the Pyramid. I paid each of my three helpers backsheesh.

This immense pile has been stripped of its outer coating, a sample of which is seen on top of the pyramid of Chephren near. It covers 13 acres, and contains 3,277,000 cubic yards. There is building material enough in it to accommodate a city of 100,000 population. There seems little doubt that where it stands, once the Nile valley was built up this pyramid. From the top of this largest of human structures, the Sphinx looks very small, but when you go down and stand in front of it, it is majestic enough, and it impressed me very deeply. I sit gazing across the Nile valley at the far off horizon, in silent thought, and I have gazed for millenniums. It seems to be looking at God.

Within a few days past they have dug up a cap that once rested on the Sphinx' head, and which had been covered by the sand before history began. We took lunch in a granite temple lately unearthed near the Sphinx, and tried to put ourselves in touch with the long buried past. The Sphinx is the head of a man on the body of a lion, symbolizing the union of wisdom and strength. The Greek sphinxes are women, while the Egyptian one is a man. There could hardly be a greater contrast than between the grandeur of the ancient Egyptians and the opposite of grandeur of these backsheesh-shrieking moderns. The contrast was saddening, and made the pyramid and Sphinx the more impressive.

RAMADAN AND THE DERVISHES.

We were fortunate in being in Egypt before the close of Ramadan—the Moslem Lent. Special night exercises were held in the Alabaster Mosque, which we attended. This famous mosque

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people do you suppose can give the correct pronunciation to the hard names contained in the Bible? Mighty few. By our liberal management we are enabled to present to the notice of our readers, etc.,

as well as others find it difficult to pronounce the hard proper names contained in the Bible, a new till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.00, to old or new subscribers. The Bible is finely bound in French Sued, with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect." You know the Holman Bible for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.00 in any bookstore. We give you both for only \$3.00. Orders are coming rapidly so don't delay, but send your money at once to

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ing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

LITERARY.

New Books.

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

THE BIBLE IN BAPTISM. By Dr. H. H. McLen- don of Dawson, Ga. Louisville, Ky. The Baptist Book Concern. Neatly bound in cloth. Price \$2.00.

The author is one of the brightest scholars graduated by the Southern Baptist Theological Seminary. In critical research this book will rank with Conant's "Baptism," only he covers a wider scope of investigation. The work will especially be of great value to those versed in the classics, while it will be a great help to all who desire to make a thorough investigation of the subject of Scriptural baptism. His research comprehends original words, especially in this true of the verb and prepositions employed by the sacred writers in their reference to the administration of baptism. A most valuable acquisition to any library.

THE BEATTITUDES, and other Sermons. By Alexander MacLaren. New York, MacMillan & Co., 66 Fifth Ave. Price \$1.00.

It is not necessary at this day to say anything of MacLaren's Sermons except to announce that a new volume has been published. Since Spurgeon's and Liddon's deaths, MacLaren is easily the greatest living preacher. And this volume shows him at his best. Received from C. T. Dearing, Third and Jefferson.

BOYS OF THE CENTRAL. A High School Story. By I. T. Thurston. Boston. A. I. Bradley & Company.

A school is a world in miniature. This tells of the trials and temptations, the rivalries and jealousies of school boys, and shows the majority as they really are, lovable, high-spirited, and honorable. Young Clark, who seems the hero of the book, was sorely tried, but proved true gold, and is triumphantly vindicated at the last.

The only fountain in the wilderness of life, where man drinks of water totally unmixd with bitterness, is that which pushes for him in the calm and shady recess of domestic life.—William Penn.

is a beautiful structure, built wholly of alabaster except the roof. It stands in the citadel where the British have their garrison and where several loaded cannon are kept pointed at the Khedive's palace, which will be at once destroyed in case of any serious disturbance. Down that hill the last Mameluke made his wonderful leap. Here is Joseph's well, not the Joseph of Genesis, but Joseph Saladdin, the famous conqueror. The mosque was brilliantly illuminated, even the two minarets. We were halted at the door of the court and required either to take off our shoes or to put on cloth slippers. We chose the latter, and presently here came the Khedive and his retinue to worship. No one else was admitted till he left, but through a window we could watch his movement. He prostrated himself, got up and down, facing Mecca, with all the genuflections and mutterings required. Then he moved around to pay his devotions at the magnificent tomb, in the corner of the mosque, of his grandfather, Mohammed Ali; and then the procession entered. The doors were thrown open and we entered. The building presented a magnificent appearance. It was absolutely bare of seats or ornaments, except the pulpit and prayer recess; the floor was covered with fine rugs, and three squads of turbaned men sat in double rows facing each other and uttering doleful sounds. Two of these squads were dervishes, and we watched them carefully. They showed no consciousness of our presence, but went on jerking and swinging their heads as if their necks were India rubber, and groaning. One man made a hideous caw, and another uttered doleful sounds. They kept this up for some time, one arose, as the music stopped, and throwing his head back and his chest forward, he bowed and uttered a short, heavy hiss. The rest arose and did likewise. They kept this up furiously till our very bones ached through sympathy. Then they added a side motion, and presently one stretched out his arms and began to spin around with surprising rapidity. Sometimes he had his arms akimbo, but he spun on and on, with a wild look, the rest groaning and jerking themselves. They believe they get a special inspiration from Allah by these violent contortions, but they do not venture to utter any words. It is an inspiration purely "subjective," and we commended it to those who claim to be inspired in the United States. No women were in the mosque except those of our party. Moslems do not allow women in their mosques, and only old women are expected to pray in their homes. They think it would be bad for the men for the women to go to meeting. But my letter is too long. T. T. EATON.

CONVENTION.

(Continued from first page.)

themselves for their houses of worship. Bro. Hartwell reports that not one dollar of money from the Board will be asked for by the Shungtswang church for its new house. The land has been paid for, many members will give labor, and enough money has been subscribed to pay for the building.

JAPAN.

In this, the youngest of the missions, established in 1880, we have one church with 40 members. There were three baptisms during the year, two deaths and two excommunications. There are three missionaries on this field and their wives.

There has been a reaction against Christianity since the war, which will be a great blessing to pure religion. Before the Japanese were inclined to patronize the Christian religion as one of the things they wished to imitate in adopting Western civilization. And true religion always suffers from such patronage far more than it does from persecution. Bro. Walne writes that the missionaries are devoting their entire time to preaching the Gospel. We look for a great blessing upon this mission in God's own time.

HOME MISSION BOARD.

The Fifty-first Annual Report of the Home Mission Board, as submitted to the Convention by Bro. Tichenor, the Corresponding Secretary, discloses a year of consecrated devotion and earnest efforts all along the lines of the varied and important interests committed to the Board.

The opening paragraph of the report is as follows:

"The Home Mission Board returns its most grateful acknowledgment to the Giver of all good for the blessings which have attended it during the past year.

"The labors of its missionaries have been attended by the influence of the Divine Spirit, so that only once before in all its history has the Board been able to report such results."

Much of interest to the denomination is embodied in the following extracts from the report:

CHURCH BUILDING.

This department of our work has been growing faster than the increase of our funds. Last year the appropriations of the Board for this purpose were nearly \$12,000. This year the Board has felt the necessity of assisting churches in saving their houses of worship, which, if lost, would entail disaster, not only upon the church itself, but upon the interests of our denomination covering large sections of the country. Part of the debt we are compelled to report is due to efforts made by the Board to save valuable property to the denomination."

FINANCIAL CONDITION.

"The Board began the year with a debt of \$1,100, and ends the year with \$7,950. The indebtedness incurred during the present year is \$6,850. Of this amount \$5,150 has been invested in property in New Orleans and El Paso, leaving the actual expenditure for the present year above receipts but \$1,600.

GENERAL STATEMENT.

"The number of our missionaries this year has been a small decrease from the number reported last year, but larger than any other in the Board's history.

"The baptisms have been 5,617, only 304 less than last year.

"The receipts have been \$75,997.54, against \$76,770.91 last year.

The estimated value of the

Board's property last year was \$99,430.00. The increase during the present year has been \$5,150.00, making the present total value \$104,580.00."

The report shows the following summary of work for the past conventional year:

Missionaries	411
Weeks of labor	12,329
Churches and stations	1,626
Sermons and addresses	58,041
Prayer-meetings	9,622
Baptisms	5,617
Received by letter	6,672
Total additions	13,289
Sunday-schools organized	372
Teachers and pupils	12,635
Religious visits	61,498
Churches constituted	207
Houses of worship built	92
Houses of worship improved	146
Amount expended on houses of worship	\$89,309
Bibles and Testaments distributed	2,595
Tracts distributed pages	726,675

It will be seen, therefore, that although the past year has been one of uncertainty and lethargy on the part of our people in regard to missionary interests generally, our Home Board has maintained a steadfast position in reference both to its finances and the gratifying results attending the labors of its missionaries.

Referring to the Annual Report of the Woman's Missionary Union, which is incorporated therein, the report says:

"The Board takes pleasure in presenting the report of the Woman's Missionary Union Auxiliary to this Convention. Let it be remembered that the work done by the ladies composing the Executive Committee of this body is voluntary and without cost to the denomination.

"At the beginning of the year the Board asked the Union for \$25,000 for its work; but their liberality has exceeded that amount by more than \$8,500. The contributions of the Woman's Mission Societies of the Southern churches to the Home Mission Board eight years ago, the first of its history, was \$6,723.10. This year it has been \$23,542.64, an increase of fivefold in eight years. Had our churches exhibited a similar increase, the Board would not be cramped for funds to supply less than half of our widespread destitution."

The reference to Cuba was written before the arrival of Dr. Diaz. It recites the circumstances leading to the necessity for all the male missionaries leaving the island. It is hoped that the day schools and Sunday-schools may be continued by the heroic Christian women who remain in Cuba.

Reference is made to the recent imprisonment and subsequent release of Bro. Diaz, the story of which is familiar to the Baptists of the country. In regard to the future, it says:

"Should the present struggle result in the freedom of Cuba, there will be presented such an opportunity for the extension of our Baptist faith as never has been furnished by any nation. One result of it will be the disestablishment of the Catholic church and the enthronement of religious freedom over the island. Then, with no restriction upon us, with our present mission organization reinforced to equal the demands of the new condition, our Baptist people, the only people of the Protestant faith having church organizations upon the island, might with the blessings of God sweep over it and win it for the Master."

"The Board, awakened to the conditions which the future may unfold, has been anxious to be in position to take advantage of the coming opportunity. When it comes not a day must be lost. We must be ready to enter the opening gates of religious freedom, and as the first Christians filled

Jerusalem with their doctrines, so we must fill Cuba with the truth of God, and heal her wounds with leaves from the tree of life."

Interesting reference is had to other phases of the Board's work: Native white population, foreign population, the Indians and the Negroes.

Work among the Negroes under the co-operative plan known as the Fortress Monroe Agreement, has been inaugurated in North Carolina, Alabama, and South Carolina. This work is very promising of great results. It is being entered into with a spirit of enthusiasm by all parties concerned.

SUNDAY-SCHOOL BOARD.

The fifth annual report of the Sunday-school Board, like those of former years, presents a record of increasing prosperity, showing a large advancement in its volume of business and enlargement of its benevolent appropriations, and an excellent condition in all of its affairs.

We have however suffered one serious drawback, namely, the retirement of Dr. T. P. Bell from our Corresponding Secretaryship. Having purchased the *Christian Index*, he moved to Atlanta the first of March for the purpose of taking personal charge of its editorial management. By his faithful and noble service of ten years in general denominational work, serving with distinguished ability for seven years as Assistant Secretary of the Foreign Mission Board, and three years as Secretary of the Sunday-school Board, and has won for himself a place of honor in the affections of his brethren, and in his retirement carries with him the confidence and grateful remembrance of the denomination. The vacancy caused by his resignation was immediately filled by the election of J. M. Frost, who had before served the Board as its Secretary, and who, for the past three years had been its President, while pastor of the First Baptist church at Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

The conspicuous success which has attended your Board is a result of the combination of many forces. Prominent among these is the efficient service which the Woman's Missionary Union has rendered, year after year, and we gladly make the acknowledgment of the help which the women of the South in this organized capacity are making for the advancement of all the interests of the Convention.

A SIGNIFICANT SUMMARY.

When the Sunday-school Board was created (1891) it had practically no income from May until December, even finding it necessary to borrow over twelve hundred dollars out of bank to meet current expenses; and yet it came to the next session of the Convention, one year after its creation, with its debts cancelled and all expenses met, and a cash balance of over one thousand dollars. In September of its second year (1892) it began to make appropriations out of its profits, since which time, a period of less than four years, it has made the following significant record of what it has done in the way of financial help for our denominational life:

Gifts of literature and Bibles to destitute schools	\$ 5,497.92
Cash for Home and Foreign Boards (Missionary Day)	9,290.21
Cash appropriations to Sunday-school missions	14,296.78
Expended for other denominational interests	1,527.88
Reserve fund (interest bearing investment)	2,500.00
Cash balance on hand	1,774.76
Other assets	10,057.64
Total	\$44,925.09

In addition to these figures, we

show a large and growing business, with ample ability to take care of itself, and also to furnish revenue to be expended for denominational interests. This result has been wrought in a period of terrific financial stringency, and without the denomination's putting one cent of money capital into the business, and without the taking of a single collection in all these years, save only the Missionary Day collections, which have gone to the Home and Foreign Boards. In recording this result of five years' work, we record also our gratefulness to God, and to the churches and Sunday-schools who have given us their generous sympathy and support.

BIBLE DISTRIBUTION.

We have only begun work of this department, with the hopes in enlargement as we have an increase of funds and also an increase of facilities for distribution. All told we have spent about six hundred dollars for this object, and have sent out thousands of Bibles and Testaments. Scarcely can there be a more important work than this. What voluntary contributions of money have come to us from churches and individuals have been applied to this purpose, and it is our intention to make this use of funds given us, and not only so, but we will also contribute from our business department to this department, creating a regular Bible Fund with the hope of being able to meet all the demands and supply Bibles wherever there is need and opportunity.

During the Convention year just closing we have contributed to Sunday-school missions, in Bibles and literature, \$1,715.40, and in cash \$3,887.50, making our gifts in four years to this object in Bibles and literature \$5,497.92, and in cash \$14,296.78. This expenditure has touched every state in the constituency of the Convention, but especially Maryland, Virginia, North Carolina, Florida, Georgia, Mississippi, Tennessee (both white and colored), Louisiana, Arkansas and Texas. The Board has done this work through state organizations, following the instructions given at the time of its creation. We have never declined any appeal that has come to us for help in the line of our work, whether for Bibles or literature or money. The outlay which we have been able to make has been a great stimulus to the Sunday-school cause in the different states, what we gave becoming in some instances the foundation of the employment of a man for a part or all of his time in Sunday-school work.

EDUCATIONAL VALUE.

We should be glad to have the Convention think of this work which has been entrusted to the Sunday-school Board, not only as a business with great financial possibilities, but as having an educational value.

The Sunday-school periodicals, as owned by the Convention, are indeed a valuable piece of property, and their publication under the control of the Convention is a business deserving earnest consideration and support of its constituency—surely possessed of great money value when estimated by the power to create an income. But they have far greater value to the Convention when considered as an educational force. They are an engine of immense power for the furtherance of the Convention's purpose and work. Its money power is the basis of its educational power. Its power to make an income gives it also power to make an outgo. Our periodicals have the distinctive features of being in accordance with the faith of our fathers, of being distinctively in

the way of instructing the young concerning the missionary operations of the Convention, and especially distinctive as being owned and controlled by the Convention. The success of the preceding years is only the prophecy of the possibilities of what they may become when the constituency of the Convention gives them their undivided support. More and more the Board is becoming entrenched in the affections of the people, and growing in its power for usefulness. With confidence we make our appeal to them for their support in this department of the Convention's work. Help can be rendered only in one way. We do not ask for your contributions in money, but only that you will give us your sympathy and your co-operation, and supply your Sunday-schools with the periodicals of the Convention, and so strengthen and foster all the enterprises which the Baptists of the South have in hand. In this way they will become more and more a power for God, and make their influence felt throughout the world for the honor and glory of Christ, and the in-bringing of his kingdom.

PROCEEDINGS OF SOUTHERN BAPTIST CONVENTION.

The fifty-first meeting of this body assembled in the First church, Chattanooga, Tenn., at 10 o'clock on Friday morning, May 8.

After singing "How firm a foundation," the Convention proceeded to the election of officers. Bro. Jonathan Haralson, of Alabama, was re-elected President. He thanked the Convention in a brief speech in which he called their attention to the by-law which forbids applause and expressed a wish that the Convention would help him in enforcing this law by not beginning any applause. The two most efficient secretaries, Brethren Lansing Burrows, of Georgia, and O. F. Gregory, of Maryland, were also unanimously re-elected. While the ballots for Vice-Presidents were being taken, Mayor Ochs, of Chattanooga, welcomed the Convention in an eloquent speech which won all hearts. He said: "Your denomination, which teaches freedom of conscience and the liberty of the soul, which is the ideal realization of local self-government, the separation of church and state, which recognizes no human authority superior to personal responsibility, which firmly respects the separate sovereignty of each separate church, fulfills in your church policy to the highest degree our American conception of liberty and freedom. Trice welcome! A hospitality that cometh from the heart goes out in sincerest warmth to your distinguished body, and in the name of the people of Chattanooga it is my privilege to extend to one and all a cordial, earnest greeting. Our city is honored by your presence, and all we have is yours."

Pastor R. B. Garrett of the First church welcomed the Convention in the name of the Baptist churches. The speech was an admirable one and nothing in it better than the graceful way in which he spoke of the preceding speech: "Mr. Ochs has said all the good things that I had intended to say. I was going to offer you the keys of the city, but he has thrown wide open the gates; I was going to open the doors of our homes, but they already have been taken off their hinges. I would offer you the key to our hearts, but you are already enshrined there."

Pastor W. W. Landrum, of Virginia, responded on behalf of the Convention. He said: "Chattanooga, it seems to me, is pre-eminently the proper place for

holding the present session of the Convention. Armies shook the continent to capture Chattanooga; Chattanooga captured this Convention when assembled in the national capital, with one loving invitation. That invitation evoked the old-time Southern hospitality. It did not indorse the "pay-as-you-go plan," but, flinging wide its doors, professes that it is careful to entertain strangers at its own expense. Chattanooga is a typical Southern city; it has both heredity and a future; its past is garlanded with the imperishable laurels of heroes; its present industrial, commercial, manufacturing, literary and religious, conserves all that was best in the old South, while its future is lit up with the rising sun that is to shed brighter glory on the new South yet to be.

*Evening.*

The Convention assembled at two o'clock. After prayer by Eld. W. B. Carter, of Alabama, the vote on Vice Presidents was announced, and these brethren were chosen: Joshua Levering, of Maryland; F. H. Kerfoot, of Kentucky; S. H. Ford, of Missouri; and W. J. Northen, of Georgia. The reports of the three Boards were made and referred to committees. The number of delegates present was 785. Total number entitled to representation 1,423.

*Night.*

The Convention sermon was preached by Pastor Stakely, of Washington City. His text was Mark 12:28-30, and his subject the "Theology of the Lord." He said there has been much talk of the theology of the Lord, and the cry is "back to Christ." With the feeling of disengagement of the infallibly inspired apostles he had no sympathy whatever. But he was willing of course to study the Lord's words to learn what were the doctrines which he taught.

The Lord taught that nature is the work of God who rules it. That the Bible is the infallible Word of God. By quotation and reference he covered more than two-thirds of the thirty-nine books of the Old Testament, and this in all the divisions of the Old Testament. With reference to the history of the Old Testament, he appears to have singled out for special reference most of those well known parts which have made the greatest draft on human credulity, the story of Adam and Eve, of Sodom and Gomorrah, of Jonah and the great fish, etc.

He taught that God is one, and that there are three in one, the Father, the Son and the Holy Ghost. In certain official relations in the salvation of man, the Son and the Spirit were represented as subordinate to the Father, but they are represented by him as possessing equal Deity.

God is a sovereign and a present sovereign ruling everything "from the highest star that sings its tenor in the music of the spheres to the tiniest form of infinitesimal life that may be found in a disappearing rain-drop."

Our Lord taught the personality and the malignity of the devil, the fall and total depravity of man, and his need of an atonement. "The sufferings of the Saviour were vicarious. Our Lord did not die as a martyr." He lived in order that he might die, and died in order that he might expiate the guilt of his people.

In the application of salvation by faith in this vicarious atonement "the Lord taught election, effectual calling and regeneration." He taught sovereign election and human free will; but he did not explain how these come together in the salvation of a soul, nor how regeneration and faith are associ-

ated in conversion. He taught dogmatically and positively; he did not argue, but taught as one having authority.

The Lord taught his own second coming, the resurrection of the body, heaven the eternal home of the saved, hell the eternal abode of the lost. The severest utterances in the Bible upon the subject of eternal punishment come from the Lord.

Thus in most wise and eloquent words, in a sermon some of its hearers will never forget, Pastor Stakely showed that the Lord himself taught the whole circle of the strong doctrines which some are trying to undermine by decrying the authority of the Apostles. And the Lord amply endorsed their authority. Indeed, it was the avowed intention of the Saviour not to leave a completed teaching. The development of his doctrine and the fuller revelation of truth were expressly referred by him to the Holy Spirit in the ministry of the Apostles. "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when the Spirit of Truth is come, he shall lead you into all truth." The ministry of the Apostles was appointed by him, and by him certified. It was to be a continuation and completion of his own. The superstructure which they should lay upon foundations laid by him would be his.

At the close of the sermons a cablegram from Elder T. T. Eaton, who is now in Switzerland, was received. 1 Thess. 3:11, 12.

*Saturday Morning*

After prayer and praise Bro. George W. Norton of Louisville, the Treasurer, made his report. He was unanimously re-elected Treasurer and Bro. W. P. Harvey Auditor.

Several committees were appointed, and the committee on Methods of Work reported. It was to urge progress by the training of the young, etc. Your reporter thinks the best training of the young and the only efficient training is by the mothers, aided by the memorizing of Scriptures and the study of a good catechism.

Pastor J. S. Coleman then introduced a resolution, which was passed unanimously:

Whereas there is a newly awakened interest among the consciences of this body as relates to the teachers and teachings in the Southern Baptist Theological Seminary;

Resolved, that a committee of one for each state be appointed, whose duty it shall be to report back to this body during its present session, what relations exist between the Seminary and this Convention; and what control, if any, the latter has as it relates to the teachers and the teachings of the former.

Secretary Burrows said there were several delegates, Old Guards of the Convention, who had been members since the beginning. Two of them, Brethren H. H. Hickman and D. B. Plumb came forward and spoke. They told of the struggles and the joys, of the trials and the triumphs of the Convention, and spoke touchingly of the godly men who have gone home to glory. Many an eye filled at their tender words, and when they had spoken, the Convention sang as Baptists are wont to do when they are moved, "How firm a foundation"

The Committee on the Finances of the Foreign Mission Board reported through Chairman Kerfoot. They put these points plainly for Southern Baptists to consider:

1. The curtailment of expenses.
2. The change of the policy of the churches in controlling this branch of their work; and
3. Provisions for meeting and

taking care of the debt of this department, which is in round numbers \$30,000.

After a strong and most sensible and business-like speech from Bro. Kerfoot a collection for Foreign Missions was taken and \$10,000 pledged. Bro. Joshua Levering gave \$1,000 of this.

*Saturday Evening.*

Prayer was offered by Pastor A. T. Spaulding, of Georgia. The Seminary was given the right of way on Monday. The Committee on the Foreign Journal reported that it was deemed best to discontinue its publication. The report was adopted.

Bro. J. R. Sampey made a most interesting speech upon our Sunday School Board, its literature and its work generally. The work of the Board has been sound to the core in doctrine. It is of inestimable value as an educational force. The S. S. Board is vigorously aiding every organized agency of Southern Baptists.

Bro. S. H. Ford, who seems no older than he did when he attended the Convention which met in Nashville 46 years ago, spoke on the Sunday-school Board, and he is as eloquent and earnest as he was then. He said that he and his wife were much shocked when the copy of the *Teacher* with Dr. Vedder's article reached them. He thought he would have to give up the *Teacher*. He could not support it if such articles were published.

But he thanked God that Dr. Frost had the manhood to admit he was wrong. "Thank God he is not like some other people who, when they get stuck in the mud, will stick there till they die. Baptists have lived in every age, and died in every age, and immersed in every age." And there was a perfect storm of amens when he said that. "Oh," he continued, "they were not baptized by having a little water sprinkled on their heads; they were immersed." "Amens" again. Short speeches were made by Brethren W. R. L. Smith, of Missouri, and J. S. Coleman, of Kentucky. It was evident that Bro. Frost's manly acknowledgment of his error in publishing an article which he had not carefully read had given him a warmer place than ever in the hearts of his brethren.

*Night.*

There was a mass-meeting held in the interests of foreign missions. After singing "There is a fountain filled with blood," Bro. Walne, of Texas, led in prayer.

Bro. J. S. Kirtley presented the report of the committee on the missions in the pagan field. He gave briefly the most interesting facts from the report of the Board, and rejoiced greatly at the blessing which has been granted upon the work during the last year.

Bro. O. L. Hailey submitted the report of the work on the papal fields. This year has been most

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encouraging, the number of converts having increased fully 25 per cent. No man knows better than Bro Hailey how to pick out the most interesting and helpful things, and his speech was greatly enjoyed.

Bro. J. E. White, of North Carolina, made an eloquent speech upon Brazil and our obligations to that great country of South America. "If Christ were to come to us now, he would scatter us abroad. The Holy Spirit speaks in the imperative mood, and in no uncertain tones." The great contrast between the South American and the North American, between Brazil and the United States, is due to the difference between Protestantism and Catholicism. Brazilians are Americans—so are we. We are Southerners—so are they. Many ties bind us to them.

Pastor C. L. Seasholes followed in a speech which was not surpassed by any made during the Convention. His subject was Africa. In Africa was the oldest civilization—out of Egypt God called His Son, and an African bore the Lord's cross on his way to Calvary.

Africa is of peculiar interest to Baptists, for a Baptist deacon baptized the first African convert in the year 34. The work which Philip did should be continued. And we need to remember that in missionary work three things were needed, first a message, then a man, and then the means.

The speeches of the evening were all exceptionally good, and that of Missionary Eager kept on the high level of the others. He spoke upon Italy, the field where he has

done such grand work. He said: "At this time we feel more encouraged than ever before. The fidelity of many of our members is shown under the most trying circumstances. Our Italian brethren believe in the Bible, they learn to love the Bible. There is a Baptist lady in Italy who spends large sums of money in various ways for the missionary cause, besides supplying missionaries at her own expense."

At the close of his speech, Secretary Willingham took up a collection which added several hundred to the amount already contributed.

(Continued on sixth page.)



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What is our faith? A magic word By which good pietystrait lives; A mesh for each hypocrite's That superstition gives; A sounding name on which we rest Trusting hereafter to be blest.

What then is faith? Our Christian faith Is based upon a rock; Around which life's rough surges break Rooting at the shock. It rests upon the holy Word Of our unchanging mighty God.

**OUR PULPIT.**

**HALF CENTURY ADDRESS.**

BY THEO. L. CUYLER, D. D.

**BROOKLYN, N. Y., April 29, 1886.**  
**DEAR BRO. BROWN:**—I have been absent in the South or I would have sent you sooner a copy of my Half Century address. I enclose this one to you for your excellent RECORDER; perhaps it may furnish some suggestions to the students in your Theological Seminary.  
 Most fraternally yours,  
 THEO. L. CUYLER.

Fifty years ago, during the first week of April, 1846, I was licensed to preach by the Second Presbyterian of Philadelphia; it met in the old stone church that stands on the historic battle-ground of Germantown. Four weeks afterward, with the diploma of Princeton Theological Seminary in my trunk, and a considerable supply of sound Princetonian theology in my head, I started, at four o'clock in the morning, for Wyoming Valley in Northern Pennsylvania. For a few months I preached in that beautiful and classic valley while the pastor of the Kingston church went away to recruit his shattered health. My audience was made up of intelligent, God-fearing farmers—men whose talk was not "of bullocks," but of the Bible.

The sweet fragrance of the clover fields regaled me on my parochial rides through the verdant valley. By October I received a call from the little Presbyterian church of Burlington, N. J.—the church founded and built by that princely man, Dr. Courtlandt Van Rensselaer, a son of the Albany Patron. My congregation was small, and mainly composed of shoemakers, coachmen, gardeners and plain folk—just the best sort of material for a young beginner. In the front pew were the family of Dr. Van Rensselaer, and near them sat a very distinguished Philadelphia lawyer who was in Burlington for four or five months of each year. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation. One thing I soon discovered, and that was that the half-dozen highly cultured families in the parish relished simple, spiritual and earnest sermons quite as much as the gardeners and the shoemakers. The Gospel of Christianity is not a delicate dainty for the fastidious few, or a difficult enigma for acute intellects alone to solve; it is God's simple bread of life for the hungering masses of humanity. There is no greater delusion than the idea that highly educated parishes hanker after severely intellectual or abstruse preaching. My eminent Philadelphia lawyer once said to me: "I don't come to church to have my brains taxed; I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood earnestness." That sentiment from so high an authority gave me a world of encouragement. Simple Bible

truth made red hot with love is what this sin-plagued world needs. "Preach up to this age" is a thin pretext to cover a vast deal of arid philosophizing in the pulpit. My first year's work was very disheartening as to results, and I was foolish enough to think about "fleeing away to Tarshish." My Master mercifully headed me off by a powerful revival which began suddenly in the little prayer-meeting; and such a wonderful descent of the Holy Spirit I have never seen surpassed in all my half-century ministry. I learned more practical theology during that six weeks than I had learned during any six months in the seminary.

My next call was to become the first pastor of the newly organized Third Presbyterian church of Trenton, N. J. The walls of that sanctuary that I helped to rear stand to-day "four square to all the winds that blow;" the church within them lives with undiminished vigor, although I have outlived every elder, deacon and trustee who were my working staff during that pleasant pastorate. A sweet halo of romance still lingers over that Trenton ministry; for on a certain Sabbath morning there appeared in my congregation one whom a kind Providence had predestinated to be the joy and pride of my heart and home, and the clear-eyed sagacious and unselfish counselor in every emergency of my life. I need not say that I have believed in the doctrine of Predestination ever since.

From Trenton that same Providential hand led me to the next stage of my life-work in the good old Reformed Dutch church in Market Street, New York. As a descendant from a Holland ancestry, I am glad to have spent seven happy years in a church that bore the ancient motto of William the Silent's commonwealth on its escutcheon, and I seldom cross yonder bridge without a grateful look at the short, stumpy tower of the venerable edifice. What swarms of young men filled those galleries on Sunday evenings—many of whom have since filled high positions in the commercial and religious history of New York! The glorious revival of 1858—in which I labored daily for six months—made those old walls ring with resounding praise.

It was a short journey, but a most eventful one, that brought me across the river in April, 1860, to become the first installed pastor of this beloved church. I need not occupy now one precious moment in recounting the story of my thirty years' pastorate here; that story has been told here more than once, and has been preserved in two printed volumes that you have kindly issued. As I look now into your faces I can say, as the old pastor of Ephesus said to his flock: "I take you to record this day that I shunned not to declare unto you all the counsel of God."

What has been the outcome of my fifty years' ministry—even with all its imperfections on my head! As far as I can tabulate them in cold figures, the record is as follows: I have preached about five thousand sermons, and made pastoral visits innumerable. I have delivered a vast number of addresses in behalf of missions and Sunday-schools and Young Men's Christian Associations, and Emancipation and total abstinence and the suppression of the iniquitous drink traffic, and various other moral reforms. During the forty-three years I spent in the pastorate I received two thousand four hundred and twenty persons into church membership on confession of their faith in Christ. Seventy-four tracts from my pen have been

issued by the American Tract Society, the National Temperance Society and other publication societies. I have written fifteen books, of which six are translated into the Swedish and two into the Dutch language. As far as spiritual results are concerned, I reckon my widest work has been the publication of about four thousand articles for the religious newspapers which have taken the wings of the morning and flown to the uttermost parts of the earth. It would be within bounds to say that these articles have reached a circulation of over two hundred millions of copies. By careful husbandry of such physical strength as God has given me, I have never spent one of these more than twenty-five hundred Sabbaths on a bed of sickness! And as the great clock of Time booms out to-day the last note of fifty years, I am not too deaf to hear the solemn and the not unwelcome sound.

I have now given you briefly the condensed record of the ministry which I must soon carry up and lay at my blessed Master's feet. Fervently do I thank my God for that faithful widowed mother who dedicated me to this ministry in my cradle, and who was more than pastor or church or Sabbath-school to me in my childhood. Fervently do I thank God for having been rooted and grounded in the sound theology formulated in the Westminster Confession; that anchor has never "dragged." Fervently do I thank God for giving me such a sublimely glorious Gospel to preach—such an all-sufficient doctrine of atoning blood to proclaim—such precious promises of his Spirit's presence—and such verifications of this self-evidencing Book. No gales of the so-called "higher criticism" have ever blown high enough to ruffle a single feather of my faith in the perfect inspiration, the perfect infallibility and perfect authority of the only Bible which Almighty God has given to his children. Devout scholarship, however searching and fearless, from Martin Luther and Maclaren and Lightfoot, has never dislodged a single stone in the massive and magnificent bulwark which Moses began to build, and which the seer of Patmos completed. As for the arrogant, irreverent and bitterly hostile criticism which has taken on such airs, much of it is sheer conjecture, much of it is self-contradictory, much of it is refuted hypothesis; and when all these have been subtracted, there is not enough to stop the hole which a mouse nibbles in your waistcoat. I have aimed to make my preaching thoroughly tonic, and to keep abreast with the majestic marchings of God's providence toward the full redemption of the human race. Fervently, also, do I thank my Master for the privilege of having comforted some sorrowing hearts, and cheered some shadowed homes, and helped some burdened ones to carry their heavy loads, and guided some children and young men and maidens into the only path that leads Heavenward. Above all, I rejoice to have led some immortal souls to the cross of the crucified Son of God. My humble testimony is that the highest glory of the pulpit is to exalt the Cross of Calvary; and the highest joy of life is to sweeten and strengthen the lives, and to save the souls of our fellow-creatures. And now unto Him who loves us, and who delivers us from sin by His precious blood, be all the thanks and praise and dominion and glory forever more! To serve HIM gives such delight that to-day I would not stoop to pick up a monarch's crown.

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**SUNDAY-SCHOOL.**

INTERNATIONAL

Bible Lessons, 1896.

SECOND QUARTER.

SUNDAY, MAY 24.

THE LORD TEACHING IN THE TEMPLE.

Luke 20:9-19.

**MOTTO TEXT.**—"The stone which the builders rejected, the same is become the head of the corner."—Luke 20:17.

It was the last day of our Lord's public teaching. He is speaking to the chief priests and rulers who had come to him in the temple. But the men of Israel had also gathered round and were listening. The parable was directed against the chief priests and rulers and they knew it and knew from it that their plotting was known to him.

"A certain man planted a vineyard."—This representation of the kingdom of God as a vineyard is found often in the Old Testament, especially in Isaiah 5:1-7, a passage with which the hearers were familiar. Palestine was a country of vineyards and they understood the imagery.

"And let it forth to husbandmen."—It was customary for owners to let out their vineyards to tenants who were to pay them either in money or in kind, and go away to the cities or to other estates. These husbandmen in the parable were to pay in kind. The owner had done everything which he could do to put his vineyard into the best condition, and it must be remembered he was under no obligation to let the men have his vineyard to cultivate. "And went into a far country for a long time."—This may be only a part of the parable which completes the story and shows why the husbandmen were so bold. Or it may be intended to refer to the fact that for long years God had not made such visible manifestation of his power as he did during the destruction of Egypt and the desert march. He planted his vine on the fruitful hills of Canaan. Then he left it to the priests, the Levites and the rulers. He had a right to expect that a nation so favoured would keep his law and worship Him.

"At the season"—at the time of the fruit—"he sent a servant to the husbandmen."—The prophets of the Old Testament are represented under the figure of these servants. They were sent to demand the fruit which the people and their rulers were required to produce—love to God and obedience to his law.

"But the husbandmen beat him and sent him away empty."—A king always punishes with great severity any injury inflicted upon his messengers, because his authority and sovereignty are defied. He is in a special sense under obligation to protect those whom he sends to represent himself. The thing to have been expected by those husbandmen was prompt and severe punishment, such as they deserved. We can see the

enormity of their guilt. But do we not sin in the same way in failing to give God the fruit he has a right to expect from us!

"And again he sent another servant."—Not the avenging soldiers. Oh the infinite long-suffering of God! Oh the total depravity of man! Instead of being touched and brought to penitence by the owner's mercy and patience, they are encouraged by it to greater crimes. Just as in these days we go on in sin, heaping up wrath against the day of wrath.

"Again he sent a third."—With the same result, they were only hardened in sin, and more defiant as they saw they were not punished. Because sentence against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil.

"What shall I do?"—The amazing grace of God! That instead of destroying those wicked husbandmen, he thought of finding a way to bring them to obedience. "I will send my beloved son."—His only son, as the other evangelists tell us. By these words our Lord claims plainly to be the Son of God, superior to the greatest of the prophets.

"It may be they will reverence him when they see him."—In the exposition of this parable care must be taken to discriminate between what is God's, and what refers to the householder in the parable. Taken as a whole the parable refers to Israel and to Israel's God, and to the rejection of the Savior by his own nation. But some of the particulars suit the householder and not God. That the father should trust his son into the hands of those who had murdered his servants seems blind folly on the part of the owner. It showed a faith still left in the good feelings of the husbandmen that the owner should think perhaps they would reverence his son. God was not thus deceived in regard to what the Israelites would do to His Son. He knew they would crucify him, but for his elect's sake, He sent him to his atoning death, a Lamb slain for sinners from the foundation of the world.

"This is the heir."—If he was dead the father would care nothing for his estate, having no one to whom to leave it. If they killed him, they could enjoy their bloody gains without further interruption. "So they cast him out of

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the vineyard and killed him."— Thus quietly he tells his enemies not only that he knows all about their plotting to kill him, but also that they will be successful in their murderous designs. The people who were standing round listening heard the story, but did not understand its meaning. The Pharisees and rulers knew that he was referring to them.

"What, therefore, shall the Lord of the vineyard do unto them?"— There was but one thing to do, destroy the husbandmen and give the vineyard to others. This foreshadows the bringing in of the Gentiles. We learn from Matthew that he asked the rulers the question. They answered it, and he repeated their answer with such solemn earnestness that they recoiled, saying, "God forbid."

"And he beheld them." Looked keenly at them thus letting them know again that he saw through them. "What is this, then, that is written?"—Written in the 11th Psalm, which the Jews applied to the Messiah. "The stone which the builders rejected the same is become the head of the corner!"

The corner stone, lying at the foundation where two walls are joined together—the stone on which those walls rest. The builders were the priests and rulers of the Jews who rejected the Messiah. But their rejection could not overturn the purposes of God, and the rejected Saviour should be the corner stone. So God willed it, and so it should be.

"Whoever shall fall upon that stone shall be broken." Refuses to receive the Lord while he was living in his humiliation. "But on whomsoever it shall fall, it will grind him to powder."—In final judgment. The stone was then lying on the ground, and men might stumble on it to their own injury, but there might be repentance afterwards. Then the stone is represented as exalted. Upon whom the wrath of the lamb falls in the last great day it shall bring eternal death.

He had told his enemies plainly that they should be successful in their designs upon his life, and therefore they felt emboldened to seize him. But still they feared the people and therefore went their way to plot and await their opportunity.

WHEN NATURE

Needs assistance, it may be best to render it promptly, but one should remember to use even the most perfect remedies only when needed. The best and most simple and gentle remedy is the syrup of Figs, manufactured by the California Fig Syrup Company.

MINISTERS AND DEACONS' MEETING.

The Ministers and Deacons' Meeting of the Daviess County Baptist Association, is appointed to be held with Greenville Baptist church, beginning Tuesday after the fourth Sunday in May. The programme is as follows:

- 1. Sermon for Criticism, W. H. Brengle, E. T. Moberly.
2. Exegesis, 1 Peter 8:19, J. T. Barrow, E. J. Maddox.
3. Holy Spirit and His Work in Regeneration, Fred D. Hale, B. Y. Cundiff.
4. Adoption—When does it take place with a child of God? W. P. Bennett, A. G. Davis.
5. What are the peculiarities that distinguish Baptists from all other denominations? J. S. Coleman, B. F. Jenkins.
6. What is the Bible plan of missions? R. T. Bruner, W. H. Bell.
7. How should Christians give to the cause of Christ? E. H. Maddox, L. C. Tichenor.

8. Pastoral Authority as defined in the Scriptures, J. L. Jarnigan, L. W. Tichenor.

9. What is the sin against the Holy Ghost and who commits it? A. B. Smith, L. P. Drake.

Let us urge a full attendance, both upon the part of appointees and members generally. The ministers and deacons of both Gasper River and Little Bethel Association are cordially invited to meet with us. The pastor says his people are anxious for a large attendance. The meeting will be held with an excellent people, and we anticipate a profitable and enjoyable meeting. The pastor, Dr. Coleman, we know will spare no pains to make it so.

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PROGRAMME

Of the Ministers and Deacons' Meeting of Sulphur Fork Association, to be held with the church in Sulphur, May 29-31.

Introductory sermon—C. L. Anderson; alternate, J. Eaton. 1. Best method of inducing the public to attend church services—J. D. Ray and R. M. Priest.

2. Scripture motives for Missions—Rev. White and I. W. Head.

3. Order of repentance and faith—L. S. Chilton and Walter Arnold.

4. Need of the Spirit in our churches—J. B. Tharp and Oscar Coleman.

5. Is our substance all our own?—W. C. Pierce and E. B. Moore.

6. Office work of the Holy Spirit in conversion—D. N. Porter and J. S. Satchell.

7. Did Christ atone for the sins of the whole world, or for the elect only?—L. M. Theobald and J. M. Fowler.

8. Influence of the Sunday-school on the home—J. T. Sampson and H. C. Pulliam.

9. Exegesis, John 3:5—Boyce Taylor.

10. Benefits of church discipline—W. W. Force and Bro. Clore.

The regular quarterly meeting of the Executive Board of Sulphur Fork Association will be held in connection with the Ministers' Meeting at 9:30 Saturday morning. We would be glad to see brethren outside of the Association. To all such we extend a hearty invitation. J. M. Fowler, Pastor.

secret

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WESTERN RECORDER.

T. T. HATON, Editor.

LOUISVILLE.

THURSDAY, MAY 14, 1906.

FOR THE STATE WORK.

The RECORDER makes the same offer for the General Association of Kentucky which it made for the Southern Baptist Convention.

Dr. PARKHURST says: "Singular as may seem the statement, one of the greatest obstacles that Christianity has now to confront is civilization."

It is not that civilization is wrong—there is no sanctifying influence which makes a wigwam more conducive to religion than a brick house which is well ventilated.

It is not that civilization is wrong—there is no sanctifying influence which makes a wigwam more conducive to religion than a brick house which is well ventilated.

It was in the centres of civilization that Paul established his best and strongest churches. Philippi was a stirring city; Corinth the emporium of Greece; Rome the centre of the world.

Nor is there any change in the Gospel, nor in human nature, nor in God. Men are still totally depraved, the carnal heart is enmity against God.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

conversion of multitudes. It is the sins of Christians, then, sins as individuals, sins as churches, which cause the sad state of affairs of which Dr. Parkhurst speaks.

What are these sins? That is the question of questions for this generation. It is a question which must be faced, in a spirit of penitence, and of willingness to cut off the right hand and pluck out the right eye, if these are causing the offenses.

MAJOR WHITTLE, in speaking of the man of God who came out of Judah, remarks that it would be very unsatisfactory to most of the workers in these days if reports of their meetings ran like this: "A man of God came to our churches this month and delivered the message of Christ faithfully."

A friend who had been looking over some old copies of Baptist papers of forty years ago asked us a question we did not answer, and pass on to our readers. He says that the reports in these days generally go on to praise to the utmost limit of the English language the brother who does the preaching.

He added that this was the best style of these reports. He had seen some which went on to praise the singer at great length. What a beautiful voice he had and how he won all hearts by his singing.

Then the reports sometimes close with an account of how much money was paid to the evangelist for his services, though none as yet observed by him named the figure of the pastor's salary.

In the old reports there is absolutely nothing of this. There is much about the grace of God, of how the Holy Spirit revived the church, how sinners crowded the mourner's bench and cried mightily to God for pardon.

Here is a great change, evident to any one who considers for a moment. Is it progress? Is it improvement? Shall we rejoice in it, or mourn over it? As we said, we pass on the questions to our readers.

ANENT the recent exposure of Dr. Morgan in preaching another man's sermon, the Examiner tells of a preacher who went to supply a vacant church in Western New York. His first sermon was his last. It delighted every hearer but one, and that was a deacon who said to him after the preaching: "That was a good sermon, I was reading it in Spurgeon just before I came to church. We shall not require your services this evening."

We are sorry that the report of the Convention prevents our giving Dr. Whittitt's article in the Herald which sets forth his views. But the sentences in it which will be hailed with especial delight by all his brethren are these:

"We are not at liberty to include among our predecessors any who are not immersionists, whatever other claims they may have upon our respect and reverence. To pursue a different course would be to surrender immersion, which cannot be thought of."

It is evident from these words that in saying "the English Baptists had not at that time adopted immersion," he did not mean to acknowledge that they were Baptists or that any could be Baptists who did not believe in immersion.

The point in Dr. Whittitt's statement to which his brethren objected was that he seemed to believe men could be Baptists who had not adopted immersion. The general belief among Southern Baptists is that Baptists adopted immersion about the year 30 and have been immersing ever since, and that wherever there has been a Baptist he believed in immersion.

AS THE Gleaner Department, and Pastor John D. Jordan in our last issue called attention to the article in the Convention Teacher and criticized its publication, we take great pleasure in doing Dr. Frost the justice to publish his explanation:

Several brethren have written to us complaining of the admission of Dr. Vedder's article into the Teacher. They have just cause for complaint, and we have no way to vindicate ourselves. We cannot say we did not read the article, for we did, and were much pleased with its general excellence and merit, but the objectionable features in it were not observed by us until pointed out by our brethren, otherwise it would certainly not have been published by us.

YOUNG writers are very apt to think that the editors accept articles solely on account of the name of the writer. But that this is not the whole case is shown in the distribution of \$30,000 for prize stories by the Chicago Record. The stories were offered under pseudonyms, the names of the authors not being known till after the decision was made.

THE General Conference of the Northern Methodists is in session in Cleveland. The aggregate of Conference collections has steadily declined since 1892, being last year \$31,000 less than four years ago, when the highest figures were reached.

He who brings ridicule to bear against truth, finds in his hand a blade without a hilt.—Landon.

Editorial Varities.

The Indiana Baptist has changed its name to Baptist Outlook. The last issue is especially good, and the editorial on the increase of crime is one of the best things we have seen in many a day.

A train in Missouri was attacked by robbers, two of the three were boys. In their trial one said he used his pistol just as the heroes did in the books he had read. When will parents control the reading of their children?

Mr. John D. Rockefeller is giving to Vassar College \$100,000 to be used in erecting a new dormitory or new recitation hall, whichever may be needed most. This is an admirable benefaction to a worthy school which does not attack Moses.

Dr. McArthur preached to his church in New York City a series of "listen" sermons. If Baptists are going to keep Easter, they might as well keep Lent also and the whole round of Catholic nonsense. Begin with one Catholic innovation and the others will follow.

The Baptist Outlook says "There can no longer be any doubt that crime is not only increasing absolutely, but beyond all precedent relatively also to the increase of population."

Dr. Newman, in the Examiner, acknowledges he was mistaken in thinking it possible that Roger Williams may have been sprinkled, and says he is convinced by the testimony of God-drawing, who was in the neighborhood at the time of Williams' baptism, that it was immersion.

Alas for the poor churches! About nobody was left to them except the grown men, and the Englishmen, and the Scotchmen, and the archdeacons of Men to do what it was their duty as church-members to do. Is it not time to resolve that churches be disbanded?

We have received from Pastor Ernest Miller of Alto, La., an interesting tract containing two essays, one upon the "Church," and the other upon "The Final Preservation of the Gospel." A church which hears such preaching will be soundly built up in our most holy faith.

The London Telegraph says that the greater part of the estate of Baron Hirsch has been entrusted to the Jewish Emigration Society to continue his efforts to build Jewish colonies in various parts of the world. The trouble is that the Jews do not like to farm and prefer poverty and discomfort in cities to any kind of farm life.

The French Chamber, by a vote of 241 to 80, has decided that the Exhibition of 1900 shall be closed one day in the week, but refused to specify what day. As England always refuses to allow a Sunday to be spent on the continent, if the United States will do the same, there is no doubt Sunday will be the day for closing.

Among the other pleasant things Pastor Howard Jones told us when in the city was that his father's School History of the United States will soon be published by the E. H. Woodward Co., Baltimore. It is sure to be well written and truthful. We wish it could be placed in the hands of every child in the country. There is little doubt of its general adoption in Southern schools.

A gentleman whose veracity is unquestionable told the Examiner that he heard Dr. John Hall say one night in the pulpit he had been too busy during the week to prepare two sermons and would therefore give them the substance of a sermon he had read that week. Dr. Hall denies the statement in toto, and none of his congregation ever heard him say such a thing in the pulpit. The testimony of witnesses is a queer thing.

It was feared that the death of Spurgeon, and especially the opposition to Thomas shown by his uncle James, would injure the Pastor's Cause in the United States and the Great West. The church itself. But those fears seem groundless. Thomas Spurgeon is President of the College and his uncle James has resigned. The last College Conference was one of the best, the funds are in a good condition, and \$7,000 was subscribed at the meeting.

The Commonwealth, in commenting on the sad fact of the large number of unemployed ministers, says: "There may be churches in which the wisdom and skill and character that come not without years are flippantly cast aside for the enthusiasm of untaught youth. Perhaps the great uprising of the young people, the last quarter of this century, has given us an intemperance to interperence to pastors who expect to live to be old would do well to ponder these words."

Dr. W. C. Blitting told a sad truth in a frank way in regard to the difference between his church and the Catholic one across the way. On a rainy Sunday, the Catholic church was crowded three times in one day. There are 1,100 members in good standing in his church. He counted his morning congregation and there were 130. He adds: "There was the same God, the same storm, the same outward environment. The difference must have been in the early training."

Through the exertions of the French minister, the Chinese Government has removed all restrictions from foreign religions. Protestants as well as Catholics are given complete freedom. The request made that the Government should not allow any Chinamen to print anything against the missionaries and that the literature be censored so to regard the missionaries with suspicion, must have come from the Catholics. For Protestants would not have stultified themselves by such an attack upon freedom of speech and freedom of thought.

Among the Churches.

LOUISVILLE.

Walnut-street—Prof. W. J. McGlothlin preached. Broadway—Bro. C. L. Corbitt preached in the morning and Bro. T. B. Ray at night.

East—Bro. L. A. Little preached. McFerran Memorial—Bro. C. W. Duke preached in the morning and Bro. J. T. Hart at night.

Franklin-st.—Brother J. F. Gable preached in the morning and Bro. C. J. Casey at night.

Logan-st.—Pastor Zwigg preached. Southgate Street—Pastor McFarland preached in the morning and Bro. J. H. Martin at night.

Highland Park—Pastor A. C. Burroughs preached. Glenview and Eight Mile—Bro. J. B. Shelton preached.

The Point—Usual services during the week. Bro. E. E. Dudley preached at night.

THE STATE.

Pastor T. A. Conway writes: "We have just closed a very successful meeting with Mount Pleasant church, Smith Mills, Ky. Bro. T. N. Compton of Louisville led the preaching. Under his efficient labors the church was greatly revived and souls were converted. There were 15 professions of faith and 10 additions to the church, 8 by experience and baptism and 2 by letter. Bro. Tom Compton and Beverly went from us to Jacksonville, Louisia."

Pastor John S. Cheek writes from Elmo: "The first Sunday in April I finished my fourth year as pastor of Salem church. During the year I have preached seventy-eight sermons, received members, and held three protracted meetings. One of the meetings was held at my own church. The church has given over \$1,000 to the Lord's cause. Our congregations have been large and attentive. We have a good Sunday-school. The people of this community have made this year one of the most pleasant of our lives. They have contributed to our happiness and comfort in ways too numerous to mention. We pray God's richest blessings to rest upon such a people. The Kingdom has many rulers here and is much admired by all."

OTHER STATES.

A meeting in Danville, Va., closed with about 80 additions to the fellowship of the church.

Elder H. W. Bellamy held a meeting in the Mountain View church, Va., in which the church was greatly revived. There were 10 professions of religion, 8 were approved for baptism and several were restored.

The Macksville church, Va., has set apart Bro. H. M. Riley to the full work of the Gospel ministry.

A six weeks' meeting with the Boyler church, Va., closed with 23 additions by baptism and 8 by letter and restoration.

A nine days' meeting in the Stamps church, Ark., closed with 15 additions to the fellowship of the church.

A meeting in the First church of Little Rock, Ark., closed with 20 additions to its fellowship.

A church has been constituted at Walker, Wood county, W. Va.

The Pine Grove church, Ark., has set apart Bro. J. P. Ingle to the full work of the Gospel ministry.

A meeting in the Big Nungwa church, Mo., closed with 13 additions to its fellowship, 11 by baptism, one by letter and one restored.

A three weeks' meeting in the Richmond church, Mo., closed with 14 additions to the fellowship of the church.

Elder Cyrus Dyse held a meeting in the Freedom church, Mercer county, Mo., which closed with 11 additions to its fellowship. Among those converted and baptized was a brother 73 years old.

The Liberty church, Greene county, Mo., excommunicated G. W. Woolley from her fellowship, and asked for his credentials, which he refused to surrender. The Prairie Grove church, Mo., excommunicated D. R. Evans and revoked his credentials.

Ten have been baptized into the fellowship of the East Sedalia church, Mo., as the result of a recent meeting. The Bishopville church, S. C., has set apart its new house for the worship of God.

Pastor Battle, assisted by Elder J. L. White, has held a meeting in the First church of Petersburg, Va., which resulted in 75 professions of religion and 23 additions to the fellowship of the church.

A church has been organized at Gray's Branch, Tazewell county, Va. The Selma church, Selma, Ala., has set apart its new house for the worship of God.

CONVENTION. (Continued from fifth page.)

Monday Morning.

Elder Malcom McGorring led in prayer. Bro. B. L. Whitman, President of Columbian University, was introduced and made a brief address. The stated hour of the Seminary having come, President Whitliff spoke. He said they had been embarrassed by the number of students. Eight additional class-rooms had been necessary. The Trustees had appointed W. O. Carver of Tennessee instructor.

He spoke eloquently of mothers training their sons, and most touching and beautiful was the tribute he paid to his own mother. She kept at home and preferred a firm grip on her boy to all the pleasure the world could offer. "Brethren, that is the question for you to-day—what kind of a grip have you upon your boys?"

Bro. Kerfoot spoke enthusiastically of the new gymnasium which will be built through the generosity of Bro. Joshua Lovering. He gave \$10,000 to build it without the condition as reported by the papers that it should be named the Joshua Lovering Gymnasium. A thing which adds greatly to the value of the gymnasium is that it will afford ample facilities for bathing, shower baths, etc.

Bro. E. C. Dargan spoke of the students' fund, and students received their board from this fund during the year. Some railroad bonds which they held declared no dividends in January, and some who had given liberally under the administration of the greatly-loved Bro. Dargan, are now suffering because of his death. The deficiency in the students' fund was \$2,000, and \$500 was raised towards paying it.

The Committee on Foreign Population in the United States reported through its able and eloquent Chairman, Felix of Kentucky. The subject is one which is of most pressing importance, and all were glad it was brought before the Convention by one of our strongest men.

The foreign population is already a force recognizable among our people and rapidly growing. Immigration is pouring upon us a vast tide, and in obedience to the command, "Be ye fruitful and multiply," are daily augmenting in numbers. This population is composed of a class of people of a very undesirable element, consisting of socialists, rationalists and anarchists, spreading into every nook and corner of our country, and it is a general belief that the south land will in the near future become the Mecca of this universal pilgrimage of foreign people. Already vast settlements are gathering in some of the Southern States. This vast population, if not kept in isolated communities, except in a few instances, but it is mingling itself with our people in our cities, towns and communities, giving complexion to our business, our politics, our social and moral character. The evangelization of this population is already one of the great problems that confronts our missionary zeal in the home work and should in the future tax our resources to the utmost to mould it in sympathy and harmony with our people. Churches and religious institutions, if we would avoid the deadly influence of its presence. It is foreign to us in every respect, and already has it become to our wisest statesmanship a serious problem to government. It is certainly a menace to our social and religious institutions, giving our wisest and best men the greatest apprehension.

The evangelization of the Negro race is of supreme importance, but the evangelization of our foreign population is of the supreme importance at present to our Christian workers all over this land. Already it is a religious influence which we cannot ignore, it is sapping the foundations of our civilization, cherished by us. Religious freedom, the spirituality of the church of Jesus Christ, the Christian Sabbath, the supreme authority of the Word of God, and the cherished beliefs of our Christian faith are utterly ignored. To shut our eyes to these facts and fail to meet them would be the most stupendous blunder. Already have we been criminally negligent in this respect and our land, our homes and churches have been caught in the grip of a remorseless infidelity which is paralyzing our strength and blighting our prospects. We are laboring to send the Gospel to these people in foreign lands, and God is trying to help us by sending them in multitudes to our doors. If we do not evangelize them, they will "infidelize" us and thus weaken our strength to do the foreign work. Already is this leaven alarmingly at work, and the body religiously is weakening. Unless we have the strength with which to grapple with this supreme duty of the day, our strength is being depleted by a fearful invalidism superinduced by the infection, consciously and unconsciously, of foreign nations.

We cannot send health abroad if we have poison and sickness at home. The straits of our Foreign Mission Board owes more to this source than we may be disposed to think, and it behooves us to give it closest attention. We had this position when it is the wisest policy to give the Gospel to the heathen at home if we would give it successfully to the heathen in foreign lands. The difference between the foreign and home field is rapidly becoming a matter of distance only. If we do not arouse ourselves to the importance of evangelizing our foreign population, our efforts will become the efforts of a leprous community to perpetuate a healthy progeny. We have waited too long. Comparatively little is being done in this field. A few missionaries are at work, but what are they among so many? We should not abate one iota in the foreign work. Father should be strengthened and greatly enlarged. We should see to it that the foreign population within the bounds of our home field is not overlooked as one of the essential agencies to the work abroad. If an individual is attacked by a dangerous disease, would you not be unwise to look after the health of others and neglect his own. Father should be attend to his own, that he might be the better prepared to attend to the others. We urge our churches, our boards, our prayer board, for this work, by their prayers and contributions.

Many Indians still remain on the borders of the territory who are not Christianized. Three hundred and fifty thousand, of these are included in the population of the Indian territory. We have one missionary to about 5,000 of the population, one church house to about 11,000 to 12,000. Have you who are enjoying their former hunting grounds and their former people whom we, in fact, are pushing out of existence? God, in His providence, has especially called our Atlanta board to the work of sending the gospel to Cuba. And whatever be the issues of war, or of national arbitration, the "Queen of the Antilles" will continue to look to us for the light of the gospel. The possibilities growing out of the relation which our home board sustains to Cuba are sufficient within themselves to justify Southern Baptists in making contributions to that board sufficiently large to enable the board at any time, when God shall open the way to us, to make such arrangements and arrangements new missions for the salvation of the benighted and suffering people of that island. Let us stand waiting and ready so that as soon as the smoke of the trail shall clear away, our missionaries with their restoration to Cuba and again unfurl the banner of Prince Immanuel, which is the banner of "peace on earth and good will to men."

Respectfully submitted, W. H. FELIX, Ch'n.

The delegates from the Indian nations were invited to speak. Eld. J. Hogue, a white missionary among the Indians spoke briefly of the work and the needs of the field. He was followed by Elder John Washburn, a Cherokee Indian who is a missionary to the Creeks. He said: "The Indians owe me much to this convention. The Creeks have learned all they know from you. Indians are always suspicious of a white man. And also of an Indian that speaks English. He is a white man's man." The Anglo-Saxon race is regarded as grasping. The Indians are suspicious, therefore, of all the white men there. They think that all the whites are there to grasp their lands. They are uneasy about the general situation there. The Board ought to keep missionaries there now to keep the Indians properly indoctrinated. The Indians are Baptists, naturally Baptists. There is not a full blood Indian in the Cherokee nation that is anything but a Baptist, if he belongs to any church at all. A large proportion of the Creeks are also Baptists. I suppose it is because they have not sense enough to explain away the Scriptures. They feel that the Scriptures mean just what they say. If, therefore, anybody comes along and undertakes to explain away the Scripture, the Indian shakes his head, especially if that explainer be a white man. He says, 'this man may fall from grace, but the Indians won't.' When the Campbellites come along and tell the Indians they believe in immersion and everything just like Baptists, and they come to me and ask me the difference, I tell them there is just as much difference between us and them as there is between me and Bro. George E. Stevens, who is a leading man among the Northern Baptists, and whose letters our readers greatly enjoy to read. 'I want to say how glad I am to enjoy your messages. There is a rock in the river which you have not across the river. Dr. King says that the redemption of the republic will depend on the population residing south of the Ohio River.'

Dr. Diaz from Cuba, spoke. The second which he presented was of interest and imprisonment is of great interest. "Not long ago a noise was made on my door, and when I opened it, I saw a body of soldiers. They had their guns and bayonets and I closed the door and they tried to force it open. I asked them what they wanted. They said, 'I'd like to go with them. I asked if they had search warrants for my arrest.' They said no. Then I told them I could not go. They said, 'The captain-general wants you.' I told them I would not go without a warrant, and that I did not intend to go. I know if they put me in jail I could not get out, and also that I could not get word to my friends here in America. "Then I fixed a telegram and also wrote a letter to Dr. Tichenor, and gave them to my wife. The soldiers came and searched my house all over, and of course they could find nothing. "Well they took me to jail anyhow, and I told my wife if I did not come back to send the letter and the telegram. They took me to jail and the telegram came. "They took me and my brother both to jail, put us in separate cells and made us sit up in a close corner with our faces against the wall just like a dog being punished. They kept us there for about thirty hours, no bed, and nothing to eat. "The next day the officer came round and asked me if I wanted anything. I told him yes. I was hungry and wanted a pair of shoes. He said they would give me something to eat. "No, said I, I can't eat anything you fix for me. I want what my wife cooks. I know those fellows. I eat what they give me and I don't want word come up here. 'Diaz committed suicide in jail.' No, I don't eat with them. "There were kept. No one allowed to come to see us. Me and my brother even talk together, and they would not allow us to have our Bibles. "Well, I got tired sitting in the corner and I told the soldiers they couldn't make me do so any longer. Then I began to sing some of our songs, and they tried to make me quit, but I would not stop, but I kept on singing. "After that day the military man came and wanted me to talk. I refused. He asked me many questions. I gave him no answer. He kept asking me if I was a citizen of the United States. I told him I was and that I was very glad. After a day or two a friend got to come in and I got word to my wife and word was sent to you, my friends here. I don't want to hear of any more of this leave Cuba on the first boat. I told the officer I could not do it, and stayed four more days, during which I arranged all our mission work. "Following came the report of Bro. J. S. Coleman's committee upon what they control the churches, as represented in the Convention, have over the Seminary and the teaching of its Professors. They reported, after reference to the charges. "The third fundamental law expresses all the legal relation subsisting between the Convention and the Seminary, and is as follows: The Board shall be self-perpetuating, following any vacancies that may occur in its members, and appointing additional members according to the provisions of the Fourth Article of the fundamental laws. But the election shall be from a nomination of not less than three persons for each vacancy to be filled, and no appointment to be made. Said nomination to be made by the Southern Baptist Convention, at the session of that body next ensuing after such vacancy shall take place, or new appointment shall be made, provided that should the Convention fail to nominate, as above, then the Board may proceed to an election without such nomination, from all which it is evident that the two bodies may legally exist independent of each other, each having jurisdiction over its own affairs. The dissolution of the Southern Baptist Convention at this session would in no legal way affect the perpetuity of the Seminary. "The Southern Baptist Convention has no legal power to remove, for any cause, any trustee or professor of the Seminary. It may nominate three or more persons, from whom the trustees must select one to fill any vacancy in their body, provided they are elected in the specified time. As a matter of fact, this Convention has never exercised the right. "We are glad to state, however, that the Seminary trustees, at a recent session, instructed the president to call them in due time hereafter to the committee all vacancies occurring in the Board, that the nominations provided in the fundamental law may be made, but even this is not essential. For, on failure to nominate, for any cause, the Board may fill the vacancy at its own option. "Such, we think, is the sum of the legal relations between the Convention and the Seminary. Evening.

The Convention opened at 2:45. Bro. W. L. Brown of Tennessee led in prayer. The committee on the work of the

Women's Missionary Societies reported through their chairman, Elder J. B. Crandall of Texas. During the last year these Societies raised more than \$54,000. A good work has been done in sending boxes of clothing to frontier missionaries. He said the Baptists of the South spend more for tobacco in a year than they give for missions.

Bro. Smith of Baltimore commended highly the work of the ladies in the Baltimore mission rooms. Bro. G. Smith of Tennessee thought that what was needed was more organization. Pastor Lofton spoke of the difficulty of getting money out of Southern Baptists.

Two representatives of the American Baptist Publication Society of Philadelphia, Mrs. Roy and Mrs. Seymour, spoke briefly of the pleasure it gave them to be present with the Convention. Dr. Wilkins, Secretary of the B. Y. P. U. of Chicago spoke next. He praised the herculean effort the Baptist young people of the South to unite with the Northern brethren. He had gone on a similar mission to Canada and had been well received everywhere.

The committee on the report of the Home Board, reported through their Chairman, Bro. S. M. Prudence of Florida. The debt of the Board at present is \$7,500. Of this \$5,150 is for property purchased at New Orleans and Ft. Palm, leaving but a small deficit.

"The work of the Board among the colored people was discussed by Bro. J. M. Breaker of Missouri. He said the worst of the race are found in St. Louis and Kansas City, and there are more good men and women among them than in cities who deserved a great deal more encouragement than they received. Bro. J. L. White and Bro. J. Wm. Jones made fine speeches upon the importance of the work among the colored people, and our responsibilities to help them.

Bro. Smith, of South Carolina, spoke of the vigorous efforts which the Catholics are making to proselyte the Negroes. They are especially active in Tennessee, and at Dayton have established a school.

Bro. P. T. Henderson, of Murfreesboro, an old brother greatly beloved, though not a delegate, was called on. He spoke earnestly upon the needs of the field and the importance of united effort.

Night. The order of business was the report of the Committee on "Work Among the White People," meaning the native-borne whites. The report upon the work among the foreign population of the South had been already made. The report was as follows:

Your committee fully indorse the statements of the board as to the importance of attending to the religious interests of the white people of our own Southland. In the discharge of this duty should be to us a labor of love. The people commended are our own people; bone of our bone, flesh of our flesh, and they are bound to us by the closest and strongest ties known to mankind. In shaping their own social, political, commercial and religious destinies they will also help to shape ours and those of our own children. For our sakes, then, as well as for theirs, we should seek the highest good.

But above every other consideration should we plan the prosperity of the kingdom of our Redeemer. And if the conclusions of the board are correct, then there is no other field beneath the sun in which we can so profitably expend with equal probability for large returns. If we make this land a fruitful base of supplies for Christian effort, we shall furnish a large factor in the speedy conversion of the whole earth. And why should we care for these people to our own faith? They speak our own language; they have confidence in our sincerity; they are predisposed to accept our Saviour, and if we do for them according to our ability, we will soon be our privileges to welcome them as co-workers with us in the cause of our Lord in other lands. Let us heed the cry of the board and meet the situation with enlarged liberality and increased ability.

G. M. MANAWAY, W. S. ROGERS, E. E. BOMAR.

BUFFALO LITHIA WATER THE NERVE TONIC PROPERTIES.

DR. JOHN KILBURN CLAIRBORNE, of Petersburg, Va., ex-President and Honorary Fellow Medical Society of Virginia, referring to Spring No. 1, writes: "I have always had special faith in BUFFALO LITHIA WATER. Spring No. 1. The peculiar nerve tonic properties of this water give it very remarkable recuperative power in cases of persons broken down by overwork or excess of intellect, or nervous exhaustion, in uremic poisoning, and in all cases of renal insufficiency. I have found it a powerful tonic from its use. "In Lithiasis in which Spring No. 2 is held in such high regard, I very much prefer it myself. In cases of Rheumatism dependent upon Uric Acid in the blood, I think No. 1 is also to be preferred. "This Water is for sale by druggists generally or in cases of one dozen half gallon bottles, to be sent at the Springs. Descriptive pamphlets sent free to any address. Spring open for guests from June 15th to October 1st. Proprietor Buffalo Lithia Springs, Va., on the Atlantic & Danville Ry.

W. L. QUINNENBERRY, ALEX. MORRHAND, E. B. FOLLARD, J. C. STRATFORD.

Pastor Battle made an eloquent speech upon the resolution. He eulogized the white race of the South, which no man had a better right to do, for the Battle family has been one of the leading families in the South for generations. But he was not blind to the dangers which are threatening them in many ways. These dangers are great, but with God's help can be conquered by brave, true hearts.

After an address from Bro. W. M. McComb, missionary to the Creek and Seminole nations, in which he gave a very graphic and interesting account of the Indian Missions, Secretary Tichenor was requested to state how things are in the South now that all the male missionaries have retired to this country out of the way of danger.

He said he had left the property in the hands of a French physician, Dr. Seiole, living in Havana, and that the women who remained at their posts since the men had all left would carry on the mission work under the lead of Diaz's mother.

Bro. C. C. Brown wished to know of Bro. Tichenor what position he would take upon the question of the women of the church taking the lead in church work when the men had all withdrawn to places of safety. Bro. Tichenor replied that Mrs. Diaz, the mother of the missionary, was simply going from home to home, some encouraging and strengthening the hearts of the families.

Pastor Hawthorne, of Nashville, said with great eloquence and force that no emergency could arise wherein the churches would be justifiable in disobeying the teachings of the Bible. "We had better allow our work to remain idle awhile than set up the practice of having the women of the church

(Continued on 12th page.)

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thought she was only sensitive about Christmas wreath. When Mr. Pigeon went away he gave Christine an old desk that he had had ever since he was a boy. It had initials and hearts and anchors cut into it and was whitened at every corner, you would have known if you'd seen it anywhere that it had belonged to a boy. But Christine would have it in her own room, she thought it was beautiful. It had his boy letters and diaries in it, and she had laughed and cried over them and now if you had found in that old desk material for the very queerest valentines she had ever made, and although she liked to share the fun of making her valentines with the others, she was a little secretive about that.

"I can't bare to rite becos hity has the Fveever and I can't bare knot to rite becos it seem like a thing somebody she held in her hand the when she did knot now anybody last nite and I did knot let them send me to bed the fellers say if she does did I have other sifers but they are knot hity the fellers do knot understand wen anybody says she will ever have a bo like our sugartitly says the Tom Tinker verse and that means me as is rote on the lat leaf of this Diry mi name is Thomas Tinkham Pigeon hity has gott a Temper but have a Good nety Pigeon and she is Good wen inside and she is hity and she and I will always liv together but I can't bare to rite any more for I want to now what the dokter says they say a feller must be a Man but wen it is hity I can't.

Here the words became illegible on the old yellow paper there were blots and smudges as of tears. Though valentines are supposed to be dainty, Christine didn't try to clean it a bit! And on the unwritten side, instead of having a drawing or a pretty flower or drawing hearts or cupids, she only wrote "the Tom Tinker verse" which Hitty had lovingly quoted to her brother.

"Tom Tinker's my true love, and I am hity I'll gang along wit him his budget to bear."

It certainly was a very queer valentine. Christine thought it would probably be returned, even more scornfully than the Christmas wreath. If Miss Hitty didn't give it to some boy, she would be likely to guess that it came from the Belfry; for she knew that her brother had given them many of his belongings.

She sent it with fear and trembling, and she told none of the others, for the older ones seemed, in their hearts, to share the feeling of Tom and Little Rufus, that the only proper form of approach to Miss Pigeon was bean-slinging in her hand.

The valentine wasn't returned; but nothing seemed to come of it. The Bells' Jane heard from Miss Pigeon's Jane that her mistress had neuralgia. One day after March had come, and a bluebird had been seen to alight upon the high-top, and Christine saw Christine came along the garden path, there came a shrill, imperative voice through the knothole in the fence.

"If you have any more of those leaves, stuff them through the knothole if you have the whole dairy, throw it over the fence."

Of course Christine wasn't going to do that with the dairy that seemed so precious; but she did send it around to Miss Pigeon's door by old Jeremy, the gardener, for none of the boys would go.

It was about a week after that a man made, under Miss Pigeon's directions, a new seat in the croch of the apple tree—a seat that was delightfully comfortable for a back that wasn't straight. Miss Pigeon seemed to know just how. When it was finished she went up and examined it and tried it. Then she called to Christine, who was sitting on the porch.

"It's cantankerous old woman. I was born cantankerous," she said. "But there's your seat!" No one at the Belfry knew what to think of Miss Pigeon; it was little Rufus's opinion that a good fairy had tapped her with her wand and turned her into something else, and he was much disappointed to find, on peeping through the knothole, that she looked just the same. "It's delightful," Christine said, "but it isn't exactly what I meant by the valentine," she added to herself. But a few days after, what Christine had meant by the valentine really did happen; sometimes things that seem too good to true do come to pass in this world. Miss Pigeon mounted the high buggy in which she drove herself and went down to Pequanket; when she came back Mr. Pigeon was with her! Tommy discovered it first as they drove into the yard and raised a shout. All the yard bells rushed pell-mell into the apple tree and dropped from its branches into Miss Pigeon's or-

chard—even Peggy who was sixteen—shouting and laughing and crying all together. They say they forgot Miss Pigeon until her harsh voice broke into the whirlwind of greetings; with all its harshness there was a queer little quaver in it!

"He's come back and he's going to stay," she said. "It is he that belongs here and not I. If you're born with a cross-grained disposition you've got to get over it when you're young or you'll have to have more'n a ten-foot fence between you and other people! I'm going back to nursing people in a hospital—yes, I can, though you wouldn't think it; and they like me. There's a doctor I know who has invented a new contrivance for—making backs straight"—her voice really broke now, but she recovered herself instantly. "They're easier to straighten than crooked dispositions! I'm going to send one here, and I want her to try it." She nodded toward Christine, and then she turned away suddenly. Little Rufus ran after her, prudently keeping his hand on the bean-slinger in his pocket. (They had discovered at an early stage of the acquaintance that if Miss Pigeon had a weakness it was a terror of the bean-slinger.) "Are you really just the same? Didn't a good fairy turn you into something else?" he demanded, breathlessly.

Miss Pigeon turned and looked down upon him, her strong features working. "Yes, she did," she answered, gruffly. "Did she tap you with her wand?" pursued little Rufus eagerly delighted with this confirmation of beliefs that were scored in his home-circle. "She did it, tap me with a wand," said Miss Pigeon, "she sent me a valentine Independent."

UNCLE PHIL'S STORY. "Tell us a story," said Hob and Archie, coming to their uncle.

"What about?" said Uncle Phil as Hob climbed up on his right knee and Archie on his left.

"'O, about something that happened to you," said Hob.

"Something when you were a boy," said Archie.

"Well, once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and me go and play by the river."

"Was Roy your brother?" asked Hob.

"No; but he was very fond of playing with me. My mother said yes, so off we went, and we had some good fun together."

"A fair while I took a piece of wood for a boat and sailed it along the bank. At last it got into deep water, and I could not reach it with a stick, so I told Roy to go and get it for me."

"He almost always did what I told him, but this time he did not. I began to scold him, and he ran towards home."

"Then I grew angry. I picked up a stone and threw it at him as hard as I could. Just then Roy turned his head, and the stone struck him right over the eye."

"'O, Uncle!" cried Hob.

"Yes, it made him stagger. He gave a little cry, and lay down on the ground. But I was still angry with him. I did not go to him, but took off my shoes and waded into the water for my boat. But the water was deeper than I thought, and I was soon carried away by the strong current. I screamed as it carried me down stream, but there were no men near to help me. But as I went down under the deep water, some one took hold of me and dragged me toward the shore; and when I was safe on bank, I saw that it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Hob.

"No," replied Uncle Phil.

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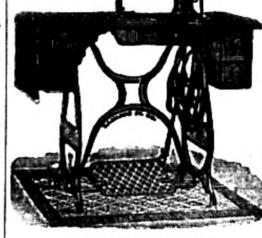
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J. N. HALL, FIELD EDITOR, FULTON, KY.

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"Fifty years a Methodist, and still steadfast in the faith" is the compliment one of my exchanges pays one of his brethren. And it is a compliment. It means a great deal for a man to be firmly fixed in his religious views, even if they are wrong in some respects. The unstable man is the uncertain quantity in religion.

Our Campbellite friends are now raising a howl about the name "Disciple church" because it means that they are a denomination of folks like the sects around them. They have yelled at us for calling them Campbellites until some parties had come to the conclusion that they could conscientiously call them "Disciple church," but as they are not pleased with that, I think it best to take the plain truth in the case and call them Campbellites. That is what they are, and they are as much a denomination of people as any other in the land, though they are not so scriptural as some others.

Who is a believer in Christ? That is the question that is pressing to the front for some of our baptismal remission friends to settle. It is an item of their faith that a man must be a believer before he is a proper subject for baptism, and if he is, then he has the promise of life eternal before baptism. The answer to this question is an answer to the vagaries of modern sacramentalism. There is no doubt about the efficacy of faith as the consummating exercise of the soul in linking itself to Christ, and of the believer it is positively said that he shall never perish.

The multiplication of societies as a means of improving the activities of the professed Christian world is an acknowledgement that the church is insufficient for the task, or that the pastors and churches are sinfully derelict in doing their duty. In that case it is not the proper thing to stir up the pastors and churches; if a man gets too lazy to work his crop and support his family, would you organize his children and his neighbors' children into a society to do the work for him? The proper plan would be to stir up the old gentleman, and his example will inspire the children.

A BROTHER asks me what I think of the doctrine of pre-regeneration. By this I understand he means the doctrine that a man must be made alive by the Holy Spirit, or saved, before repentance and faith can be exercises of his heart. Some people say that repentance and faith are evidences of a saved state, rather than conditions by which we enter the saved state. I do not believe in the doctrine of pre-regeneration in that sense. According to my reading of the Bible the sinner is required to repent, or perish; to believe or be damned. I have nowhere read that repentance was a fruit of conversion, for I thought that was the time for joy. I should expect to see as the first sign of a saved condition a joyful trust in Christ, not a penitent and aching heart. Repentance and faith are necessary to conversion, to salvation, not the fruits of salvation.

I see that the Campbellites and Baptists of Pittsburgh, Pa., have a good time together in their Minister's Union, though they don't always have a real "union". Recently they discussed the com-

munion question, and the Baptists rather had the run of the thing, and the Campbellite folks had but little to say. Some one asked a Campbellite preacher why his preachers did not do more of the talking on that subject? The Campbellite brother replied that he thought they didn't know their own minds on the subject. It is a gratification to know that the Baptists occupy no uncertain position on this great question, and that they can always give a reason for the faith they hold. As much as has been said to stir up prejudice against us on this ground, we are the only people to-day who can occupy the ground that is admitted to be valid by all parties.

BELOW I give an editorial article that will appear in the June issue of the Convention Sunday-school Teacher, which has been forwarded to me by Dr. J. M. Frost, the editor of the Teacher, who expresses his consent to its publication in the RECORDER in advance. I take pleasure in having Bro. Frost modestly disclaim any fellowship with the unwarranted assumptions of Dr. Vedder in his assertions that Baptists sprinkled and poured for baptism, and came out of Rome and the Episcopal church. If these statements were statements of facts, all Baptists would accept them, and stand by them; but while they remain simply unsupported assertions, they will never be accepted, especially while the facts are on the other side. I am awful sorry Bro. Frost was careless enough to overlook the objectionable features of the Vedder article, and thus allowed the article into the Teacher. That outrageous statement was the biggest thing in the article, and totally eclipsed all the rest. I should have been pleased if Bro. Frost had said emphatically that he did not accept Dr. Vedder's statement, though he probably means that in what he says. Here is his note:-

DR. VEDDER'S ARTICLE.

Some brethren have written to us complaining of the admission of Dr. Vedder's article into the Teacher. They have just cause for complaint, and we have no way to vindicate ourselves. We cannot say we did not read the article, for we did and were much pleased with its general excellence and merit, but the objectionable features were not observed by us until pointed out by our brethren. Otherwise it would not have been published by us. This statement may not be a credit to us, but it still is a statement of candor and frankness and in recognition of the right of our constituency to call us to account whether for an error or for a blunder. Our great ambition is to conduct the business part of our work on the highest plane of business principles, and to conduct the editorial part so as to represent thoroughly the faith of the Baptist brotherhood of the South which is dearer to us than life. This statement is made at our earliest opportunity, and with readiness.

I suppose there is hardly a doubt but that the Catholic priests of Cuba were at the bottom of the arrest of Diaz and his brother. Ever since these brethren have been so successful in their mission work on that island, these Romish devotees have been seeking some pretext by which their work could be overthrown. Up to this time the Lord and the missionaries have been too much for them; and even in this last effort they have been disappointed. This bloody spirit of Rome has had its day, and until the dark ages can be again enacted upon us our people will not allow its bloody devilry to again become general. When our legislatures and officers have learned enough patriotism to open the living prisons for the release of helpless girls who are now immured in these dungeons of moral death, we shall see a bright day over all this land. Catholicism is a moral blot, a lecherous canker, on both the civil and moral interests of all nations where it has a footing.

CHURCH ORGANIZED.

On Saturday, April 25th, Revs. C. L. Bradley and W. W. Smith, of Russell county, organized a church with eleven members, and about that many more will join very soon.

They also ordained Brethren Montgomery Rigger and I. D. Compton as deacons, and they made arrangements for Bro. Bradley to preach for them till November; they had previously made arrangements, as a neighborhood, for a year's service, and this will fill out the former arrangements.

There was once a very strong Baptist sentiment here, but they had become careless and were opposed to mission education, Sunday-schools, etc., and the reformers and others had almost captured this part of the country. The few remaining Baptists became alarmed and are now going to work with more earnestness than before. For ten years I had been telling how things would go and now they see I was right.

The new church was called Beech Grove, and is situated near Evona, Casey county, Ky. An effort is being made to organize at Riff's Creek, or mouth of Littrill's Creek, and at Campbell School-house, both in Casey county.

Five Baptist preachers have died in the last few months in Russell and one in Pulaski county that I know of; so we are getting very scarce of Baptist preachers here, and very few of the remainder are trying to prepare to preach effectually and are generally opposed to being educated.

I think the RECORDERS and Baptist Sunday-school papers that I have been sowing are about to produce a small crop. May God bless the efforts is my prayer. God bless the RECORDER for its sound doctrine; after reading it for twenty-five or thirty years, I like it better each week.

Yours very truly,  
SINFUL.

Gilpia, Ky., May 1, 1896.

ORDINATION.

The Mt. Pisgah Baptist church, Fleming county, Ky., sent out invitations for brethren to meet with them in council May 2d, 1896, to consider the propriety of ordaining Bro. Hugh Y. Harvin to the full work of the Gospel ministry. At the time appointed the following churches were represented: Carlisle, Ewing, Lewisburg, Mayslick, Mt. Olivet, together with Brethren Geo. Varden, of Paris, and Robt. Tolle, of Georgetown College, by personal invitation. The council organized with Bro. L. W. Bruner, chairman, and Bro. Wm. E. Mitchell, secretary, after which the church presented the candidate for examination. Bro. Harvin related his Christian experience and call to the ministry and was examined as to doctrine. The council unanimously recommended his ordination, and the church by vote asked the ordained ministers present to proceed at once.

The charge to the candidate was delivered by Bro. M. B. Adams; charge to the church, Bro. Cloon Keyes; presentation of the Bible, Bro. Wm. E. Mitchell; ordination prayer, Bro. A. N. White. The candidate pronounced the benediction.

Bro. Harvin was born, reared and born again in Mt. Pisgah neighborhood; he is now a student in Georgetown College. It speaks well for both him and his home church he is thus honored to be their pastor. It was thoughtful of the church to present Bro. Harvin with a fine Oxford Teachers' Bible. We believe Bro. Harvin to be a worthy, consecrated young man and trust that he may be very

Table listing names and locations: ARNOLD & MCKELTY Pittsburgh, METZGER-BATHMAN Pittsburgh, DAVIS-CHAMBERS Pittsburgh, JAMESSTOCK Pittsburgh, ANCHOR Chattanooga, HURSTEN Chattanooga, ATLANTIC Chattanooga, BRADLEY New York, BROOKLYN New York, JEWETT New York, OLIVER New York, UNION Chicago, SOUTHERN Chicago, KEIFMAN Chicago, COLLIER Chicago, MEMPHIS St. Louis, RED SEAL Southern, JOHN T. LEWIS & BROS CO Philadelphia, MOBLEY Cleveland, SALLEN St. Louis, CORNELL Boston, KENTUCKY Louisville.

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useful in the Master's service. Since the meeting in which this scribe assisted some six weeks ago four more have been added unto the church by experience and baptism. W. E. M.

CANADIAN LETTER.

The change of time for holding our annual Convention from October to June has made it necessary for our churches to close their church year on March 31st instead of December 30th as heretofore. Most of them are now making up their accounts and filling up the annual forms for associational returns. Our Associations meet in May and June, some before, and some after the Convention. It is being found a little awkward for all the meetings to be so near to each other, but it is hoped that before long the Associations may all be able to meet either before or after the Convention.

Our Eastern brethren are rejoicing over having the Convention this year, Montreal being the place of meeting. Many of the brethren from the West will be glad to have thus an opportunity of seeing the good work that is being done in our sister province of Quebec, among the French-Canadian Roman Catholics. The Baptists have a hard fight where the Roman Catholic influence is so strong; but they are plucky and full of grit, and not only hold their own but make encouraging progress.

The meetings in Montreal promise to be exceptionally interesting. The consideration of the work of the Holy Spirit has a large place, and a growing interest in our associational and convention gatherings; this is a good sign, and is sure to be followed by blessing on our churches.

The Commencement exercises at McMaster University at Toronto are fixed for June 11th, and Rev. George C. Lorimer, D.D., LL.D., of Tremont Temple church, Boston, Mass., is announced to preach the baccalaureate sermon in connection therewith. We are always glad to see and hear a brother from over the line at special gatherings like this, it helps to cement the good feeling that should exist between the sister nations.

Jarvis Street church, Toronto, took up their collection for Home Missions last Lord's day, which amounted to \$1,700. This church is noted for its large collections for missionary objects. This splendid result has not been achieved mainly through the congregation being wealthy; the main factor in the case was the systematic way in which the collection was taken up. Each person a week before received a pamphlet telling about the Home Mission need, and an envelope in which to enclose the contribution. The result shows that if all our churches would adopt a more business-like system of taking up

their offerings, we should not be so often reminded of a deficit.

Our churches are finding out that a vigorous, aggressive policy is the only one to pursue for a denomination like ours, that has vital truths and practices worth living and dying for; and those churches that are adopting and pursuing such a course are the ones that have the best all round showing in our annual returns. We can well take a leaf out of the book of the churches of the Southern states in this particular.

Our students are now preparing to enter on their summer work, in the various vacant country and town churches from May to October. Many of our weak churches would be closed summer as well as winter but for this agency.

The students as a rule do earnest and lasting work on the field they occupy. We have need to thank God for the splendid band of young men who are now preparing for their life-work in Woodstock and McMaster, and who are ready to go anywhere and do anything for their Master.

THOS. W. CHARLESWORTH, London, Ontario.

PROGRAMME.

The following is the programme of the Ministers' Meeting, to be held with the Ghent Baptist church, beginning Friday evening, May 29, 1896.

History, progress, and prospects of missions in Concord Association. J. W. Waldrop.

How can the study of geography be made helpful to missions? Wm. J. Agee, J. W. Valandingham.

Baptist church succession: can it be substantiated from Scripture and from history? J. M. Fowler, J. W. T. Givens.

Bible views of the latter day triumphs of Christianity. M. O. Sturgeon, J. A. Head. Comparative claims of pagan and papal fields. Oscar Huey, A. Lusby.

How can the heathen be justified before God? P. E. Burroughs, J. F. Jones.

Missionary outlook in the light of modern events. H. Denning, J. H. Dorman.

In what respect is the responsibility of Baptist churches in regard to missions greater than that of other denominations? Forest Smith, C. M. Riley.

Home Missions, or our duty to "the Stranger within our gates." J. A. Hensley, H. G. Botts.

Romans 13:11, 12. J. H. Anderson.

Our Sunday-schools as they are and as they should be. Five-minute talks.

What is my church (or churches) doing and what does it propose to do for missions? Five-minute talks.

Wm. J. AGEE, Com.

CONVENTION.

(Continued from ninth page.)

take any active part in the open church service."

It was good news to learn that the women were only going in the homes to help those in trouble. For, when the church was dedicated in Havana, in the midst of a crowded house, according to the report of the Central Baptist, which was never contradicted, a little girl was called on to lead in prayer!

ITALY.

Bro. Eager spoke of the Italian mission. This mission is very dear to Baptist hearts. It is at work where Paul worked. And the two grand men whom we have sent as missionaries, Brethren Taylor and Eager, are working on Paul's methods. They are relying upon the foolishness of preaching to save souls, and are not trying to interest and attract the people by anything except the great truths that they are guilty sinners in the hands of a holy and an angry God, who offers them pardon, justification, glory, if they will trust their souls not to priest or rite, but to the merits of Christ's vicarious atonement.

Bro. Eager's earnest and interesting speech was followed by one from Pastor Laws, of Baltimore, who was rejoicing in the blessing God is giving to our Italian mission.

Then Bro. J. M. Carroll spoke feelingly of a subject in which he is greatly interested, the foreign population in the frontier states. His mission work in Texas has brought him into contact with these people, and he knows more about them and the work than most people.

Tuesday Morning.

The interest did not flag in the least, though the day was given chiefly to reports of committees, and no great speeches were expected. And as we have given so much space to an extended report of the Boards, the important business before the Convention, we can only give a few lines to the last day, though it was as interesting as any.

A resolution lecturing the Government on the subject of Cesar's business, and saying that the churches should turn out all the members who are not teetotalers, "who drink liquors as a beverage," and who have anything to do with liquor in any way was introduced. The great Boyce once ruled a similar resolution out of order on the ground of its political bearing and the Convention sustained him. But Bro. Haralson overruled a similar point of order, that the resolution having a political bearing was out of order in a religious assembly, and advice to churches as to tests of fellowship out of order in a missionary body. Brethren Battle of Virginia, Bacon of Mississippi and McConnell of Virginia spoke sustaining the point of order, and Brethren Kerfoot, Lottin and Hatcher in favour of the resolution. The chair was sustained and the resolution passed.

The committee on the finances of the Sunday-school Board reported that the conduct of their affairs had been most admirable in every department. The Sunday-school Board takes no collections, and not only pays its own way but has money to help in mission work. Every nickel of profit goes to mission work in the South.

The committee on time and place recommended that the Convention accept the invitation of Wilmington, N. C., which is offered in the good old Southern way. The next session will begin Friday before the second Sunday in May, 1897. E. A. Vesible was appointed to preach the Convention

sermon, W. R. L. Smith, alternate. The following Boards were elected:

Foreign Mission Board—President, C. H. Winston; Corresponding Secretary, R. J. Willingham; Treasurer, A. B. Clark; Recording Secretary, H. C. Burnett.

Home Mission Board—Henry McDonald, President; I. G. Tichenor, Corresponding Secretary; Walker Duncan, Treasurer; A. C. Briscoe, Recording Secretary; B. F. Abbott Auditor.

Sunday school Board—President, E. E. Folk; Corresponding Secretary and Treasurer, J. M. Frost; Recording Secretary, S. W. Meek; Auditor, R. Eastman.

And the Convention closed with a speech from Pastor Hatcher, who voiced the appreciation of the Convention of the hospitality and courtesy of Chattanooga. Never in all its history was the Convention more royally entertained.

PROGRAMME.

The following is the programme of the Sunday-school Convention of the Nelson Association, to be held with Mill Creek church, Saturday and Sunday, May 30 and 31, 1896:

- 1. Devotional exercises of twenty minutes, conducted by T. Summers.
- 2. Election of Officers.
- 3. What the Sunday-schools do for the churches—G. C. Cates, J. W. Vesey and I. W. Martin.
- 4. The relation of the Sunday-school to the family—A. M. Vardeman, E. H. Brookshire and Q. J. Wright.
- 5. The Divine method of raising church, missionary and charitable contributions—T. Hall, M. Ashby Jones and W. B. Gwynn.
- 6. Reports from Sunday-schools.
- 7. Doctrinal training of children in the Sunday-school—J. A. Booth, W. M. Stallings and E. L. Bridwell.
- 8. Miscellaneous Business.
- 9. Ten minute talks to children, G. C. Cates and R. N. Cook.
- 10. The advantage of the Sunday-school Convention to the Sunday-school work—I. W. Martin and J. A. Booth.

Convention Sermon at 11 o'clock by Rev. M. Ashby Jones.

Convention will assemble on Saturday morning at 10 o'clock.

Dinner will be served on the ground on Saturday. Will have no afternoon session on Sunday.

All Sunday-schools in the Association are earnestly requested to report at this meeting.

T. P. SAMUELS, Sec.

FROM TEXAS.

Reporting the recent Missionary Mass Meeting at Waco, it should have been stated that Dr. D. I. Purser, of New Orleans, was present, and made an admirable address which was greatly enjoyed; also that Drs. Ingram and Franklin made very able and interesting speeches in opening important subjects for discussion, which demonstrated the fact that they are able and devoted ministers. As before said, the meeting throughout was one of remarkable interest, and were such meetings of more frequent occurrence, the cause of missions would be far better understood, and as a consequence, much more interest would be felt. Other states as well as this need such meetings, and they should be held wherever and whenever needed.

DEDICATION AND MEETINGS AT TEMPLE. The First church at Temple, of

which Dr. W. R. Maxwell is the able, genial and efficient pastor, has recently dedicated a new, large and beautiful house, Dr. B. H. Carroll preaching the sermon in his usual masterful style. Pastor Maxwell and his people decided to hold special meetings from the opening of the new house, and at their earnest solicitation I went and preached three times a day for ten days to large congregations, much interest being manifested. Just how many conversions were reported, or how many have joined the church as the result of the meeting, I do not know. A goodly number seemed to be deeply concerned for their souls, among whom were some skeptics who renounced their skepticism, and indicated a sincere desire to become Christians. Dr. Maxwell is in his ninth year as pastor in Temple, and he is regarded as the most useful and popular man in the city.

While at Temple it was my very great pleasure to become quite well acquainted with that aged and eminent man of God, Rev. Dr. H. W. Dodge, who has been in the ministry fifty-six years, and is still full of vigor and good cheer. In Virginia, District of Columbia, Baltimore, Philadelphia, New York, and other places, he has been long recognized as a polished scholar and an able minister of the New Covenant. His ripe experience, Christly Spirit, and impressive prayers made his presence in the meetings a real benediction. His children are at Austin and Temple, and he makes his home with them. Long may he yet live to do good, and may he help and cheer many others as he did me. Dr. Maxwell expressed his great pleasure at having such a man as Dr. Dodge in his congregation.

It was also my pleasure, in company with Drs. Dodge and Maxwell, to call upon Dr. Andrews, President of Brown University, who came to Temple to deliver his famous lecture on Gen. Robt. E. Lee. Drs. Maxwell and Dodge and I spent some time in most entertaining conversation with Dr. Andrews.

FANNIN COUNTY ASSOCIATION.

FANNIN is one of the very best counties in the State, and this is one of the largest and most prosperous Associations in the bounds of the General State Convention. Every church in the Association (upwards of fifty in number) is now supplied with a pastor; as Bro. Taylor, of Honey Grove, would say: "Not a widow-church in our Association." With such men as Pittman, Taylor, Jones, Goodman, Pierce, Pickrel, Connelley, Staton and others, why should not ours be a large and prosperous Association!

Ministers' Institute, recently held at Dodd City, was a decided success, but others will write of that, it not being my pleasure to attend, being in the meetings at Temple. A. B. MILLER. Bonham, Texas, April 13, 1896.

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DAVIESS COUNTY BAPTIST MINISTERS' MEETING.

This body will convene with the Greenville Baptist church on Tuesday after the fourth Sunday in this month, at 10 o'clock A. M., and continue its sessions not less than three days. Inasmuch as the place of meeting is on the border of our own Association, and also on the border of Gasper River and Little Bethel Associations, the church has taken steps to induce a large attendance of preachers, not only from our own Association, but also from Gasper River and Little Bethel. To this end a special committee has been appointed to invite the attendance of preachers belonging to both of the latter bodies. As to the preachers of our own Association, we have a right to expect a full and prompt attendance, and that those having been assigned duties to perform will come fully prepared to meet their responsibilities. You may consult the programme by referring to the minutes of the Daviess County Association for 1895, pages 19 and 20. Our church is making the most ample preparations for the entertainment of a large meeting, and will be both disappointed and mortified if it does not mate-

On my own part, it affords me great pleasure most respectfully and affectionately to invite and urge my fellow pastors once more to do me the personal favor to attend one more meeting with my people. Be assured, dear brethren, that a hearty welcome awaits you upon your arrival at Greenville, where you will be met by a committee who will conduct you to your homes. Note this fact, however, that if you come by rail, you must arrive there on Monday, or on an early train Tuesday morning, to be present at the opening service. We now announce that there will be preaching at 7:30 o'clock Monday evening. We feel confident of having such a meeting as Baptist preachers cannot afford to miss. Affectionately, J. S. COLEMAN, Pastor. May 4th, 1896.

Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—F. W. Robertson.

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### The Farm

Woodford county lamb buyers are paying 4 cents for June and 3 1/2 cents for July delivery.

The State Board of Equalization raised the assessment of lands in Grant county thirty-three per cent.

The Central Kentucky Tobacco Growers' Association held its second meeting in Lexington last week.

Farris & Whitley sold 25 mules, yearlings and two-year-olds, to G. W. Givens, of Crab Orchard, at \$25 per head. Mr. Givens will feed them.

The worm which preys on oaks only at rare intervals, and kills the trees as eating in thousands the leaves of the entire forests near Lewisburg, Ky.

There never was a better prospect for fruit than at present, and if Kentucky is not visited by a severe cold snap, very little of the fruit will be injured.

John D. Reese bought Monday 250 lambs at 4 and 4 1/2 cents for delivery June 20th. Some time ago he bought 500 to be delivered from the 1st to the 10th of June at 5 cents.

Hon. J. S. Owley, Sr., only got an average of \$3.45 for his hogs in Cincinnati, equal to 3c at home. They were his own raising, 76 in number, and averaged 225 pounds.—Stanford Interior Journal.

Winchester had the duldest Court day for years. Only about twenty-five cattle on the market, and some of them not sold. A few 700 pound steers sold at 3 cents. Farmers sold a number of hogs at 3 cents.

H. A. Butler and son Thomas, have 47 ewes, which have with them 96 lambs. This is a remarkable record, and we doubt if there is a farm in Kentucky that can produce a better showing.—Paris Kentuckian.

About 100 cattle at Cynthiana on Court day, and all sold. Yearling steers brought from 3 to 3 1/2 cents; calves, \$10 to \$14 per head; milch cows, \$20 to \$30. No mules offered. Fair trade in plug horses and selling from \$5 to \$20; common to good horses, \$25 to \$50.

The Harrodsburg Sayings notes that Russell, Coleman & Co., bought from parties in and near Burgin two car loads of hogs, this week. They bought 20 from Jas Grow at \$3.20, average weight 150 pounds, 25 from the Shakers averaging 200 pounds at \$3.15; 20 from J. H. Moore averaging 200 pounds, at \$3.15.

Pigs that have plenty to eat must have plenty of exercise. They are as lazy and senseless on this point as many a mortal loafer who eats and sleeps and sits around and complains. They need exercise in the open air, and if the pigs do not take it see that they get it. It is the sovereign remedy for thumps or fatty degeneration. If your pigs are getting as fat as butter, they are having too much feed and idleness. Reduce both and increase the chances of profit.—Exchange.

The Winchester Democrat says. Mules are becoming a scarce article in Clark and Central Kentucky. Good mules are bringing big prices. Everything points to a still greater advance in prices, and predictions are made that good mules will command more money next season than at any time within fifteen years. There is a very encouraging feeling among our stock men and farmers in this regard, and probably more mares will be bred this season than ever before. There is a disposition also to breed to the best jacks, which is a still further encouraging sign, as a good mule costs no more to raise than a poor one, and will bring considerably more money.

### TRIMMING SHRUBBERY, CURRANTS AND GOOSE-BERRIES.

Spring pruning of all flowering bushes or shrubs should consist of removing at the surface of the ground, entire stems, selecting such as may best be spared or are showing signs of decrepitude. If you trim by shortening in, you cut off much of the blooming wood. In cutting out entire stems, you of course remove all the blooming wood with them; but you give light and air to the remaining stems, and the flowers are larger and more perfect, and the new growth much more vigorous. This is especially true of shrubs that bear heavy crops of seed, like the syringas and many of the spiraeas.

The same rule applies to the trimming of the currant and gooseberry bushes that I have given for shrubbery. After the bushes are four or five years old, the best growers cut out at the bottom one-third the growth each winter or spring, thus renewing the bush every three years. New shoots are also removed or cut back, with a view to shaping the bush and giving it a proper balance. In Belgium currants are grown to double the ordinary size, and the proper thinning and trimming has much to do with it, although high culture is given. Thinning the fruit, by cutting out a portion of the stems when in blossom with a sharp-pointed pair of shears, will increase the size of the fruit, and in many cases, I believe, it would pay where one has retail customers who require a nice grade of fruit. Gooseberries are never trimmed half enough. Severe cutting out of a portion of the stems will not decrease the total of yield, but make the fruit much larger.—L. B. PREBLE in Country Gentleman.

### SOWING FLOWER SEEDS.

Many flower seeds require no more skill in planting than do peas or beans, for they are as large and easily germinated. But others are small, and if planted too deeply they will not sprout, or will grow very feebly.

To grow or start flower seeds properly a moderately light, friable soil is desirable; but as soil is an arbitrary matter and cannot be changed, all we can do is to get what we have in the best possible condition by the use of the spade and the rake. Work it when it can be worked to the best advantage. If it is naturally hard, work the surface until it is smooth, and if the small lumps cannot be reduced to a level, break them up with the back of the spade until the surface is as smooth as the floor upon which we tread; no fear of getting it too smooth or hard. More seeds fail to grow because the roots, when they start, have no soil to cling to than from any other cause.

Scatter the seeds thinly upon the bed, then with the hands or a small garden sieve, sift fresh or mellow earth upon it to the depth of a quarter of an inch if the seeds are larger. After that firm the soil over the seeds with the back of the spade, and germination should be certain. If the weather should be very dry, water the bed at evening with a watering pot, using a fine rose in order not to wash or disturb the surface. Should there be a heavy rain before the seed germinates, so as to pack the surface, and a hot sun cause it to bake, again use the back of the spade as vigorously as in planting; this will separate the particles, and the young plants will come through the surface without hindrance.

Thin out the plants to at least an inch apart as soon as they appear, which will give them plenty of room to become stocky. Keep them clear from weeds, and when they are from one to four inches high they may be transplanted to the places where they are to stand. Most annuals do better by being transplanted—the operation checks the luxuriance of the plant and increases its tendency to flower.

When seeds are planted where they are to remain, which is generally the case, the treatment is precisely the same as before, except they are thinned out instead of being transplanted. No mistake is more frequent among inexperienced gardeners than that of suffering too many plants to stand together. One is reluctant to pull up thriving plants, or he does not reflect that what may seem room enough while the plant is young, will be very scanty when it is grown. Overcrowding has destroyed more plants and spoiled the beautiful effect in the garden that plants are expected to produce than all other causes combined. We frequently see fifty plants growing in a space only sufficiently large for one. It is better by far to have one balsam, zinnia, or dahlia in its integrity than a garden filled with spindling, starved specimens.—C. L. ALLEN in American Agriculturist.

### TO MAKE MEAT TENDER.

It is well known that meat must be kept some time after killing to make it tender. In winter a large piece of beef or mutton will keep for six weeks if hung in a dry, cool place. Indeed, this is the time allowed in England for the Christmas "shoulder of mutton," and every few days it is rubbed over with salt and vinegar. In summer, unless the butcher will keep the meat for you, you must resort to other means. A tough piece of meat may be laid in not too strong vinegar for three or four days in summer, and twice as long in the winter, adding to the vinegar such spices as you may like. To soften a tough steak, pour a few teaspoonfuls of vinegar on, and let stand for twelve or twenty-four hours. This method has been long recommended, and is to some extent used among us; the foreign cook employs sour milk for the same purpose, and with even greater success, but this must be changed every day, and at the end of the time well washed from the meat. We cannot too strongly urge that the housekeeper, especially if she be straitened in means, should become used to these methods and practice them occasionally. She does not want to confine herself to soups and stews, and she cannot buy "porterhouse" steak at twenty and twenty-five cents a pound, but she can buy "round" at half that price, and after a little experiment can make it tender for boiling, roasting or broiling by one of these methods. In winter she should buy a supply of meat ahead and keep it until it grows tender.—Mary Hinman Abel.

An English writer suggests that "purity of good, fresh fruit in the nursery and schoolroom is a matter that parents cannot neglect wisely, and would be far more acceptable to the little ones than the doctor's physic, which is often its unpleasant substitute." Yet even good, fresh fruit may be injurious if eaten at improper times. It should be judiciously administered, like other food.

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TIME TABLE.

Trains leave Louisville as follows for Cincinnati, 12:30am; 7:00am; 12:00pm; St. Louis, 12:30am; 7:00am; 12:00pm; Parkersburg, 12:30am; 7:00am; 12:00pm; Columbus and 12:30am; 7:00am; 12:00pm; Pittsburgh, 12:30am; 7:00am; 12:00pm.

\* Daily.

For suburban trains, see local time card which can be procured from agent.

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### Items of Interest.

It does seem that the United States must have a revival of the old-fashioned mother with hippers and the catchment or the fate of Sodom and Gomorrah should be looked for. Twenty-four boys were before the police courts of Chicago in one day for various offenses including burglary and a nine-year-old boy was the leader of a gang of burglars.

The German Emperor seems determined to try to prove himself a universal genius. He paints pictures, composes music, writes poems. Now he comes out as an inventor. He showed some British officers a new system of fastening for war light doors in men-of-war which he had made, and which will be quite an improvement if it works.

Dr. Durgin, Chairman of the Board of Health in Boston says that the mortality among school children in Boston is larger than in any other city in this country or in foreign countries. This is due largely to the fact that the "temperature in cold weather is kept abnormally high, and the air the children are compelled to breathe is abominable." The overheating of offices, railroad cars, schools, churches, etc., has gone to a dangerous point in this country.

Prof. (recovered) in Paris used the X rays on an internal machine which was inclosed in a wooden box. The contents of the box, the nails, screws and even the grains of powder shined plainly. The X rays will be of great assistance to the police in case of suspected packages.

In Switzerland where the air is pure and free from dust emanation is a great success. Six thousand and two hundred died of that disease last year in that one little country. The cause is the habit of the people to exclude all the air possible in winter, in order to save fuel.

The New York Times says that one who has had much experience in caring for the insane says that a most remarkable thing in regard to them is the number who are clairvoyants. Very often the patients would tell of things which were happening in other parts of the building which they had no natural way of knowing, and which were exactly as they related.

The London Baptist says that the first record of a miracle is that of a stained glass window in the church of Stoke Poges near Windsor, the church whose churchyard inspired Gray to write his famous elegy. There is a rider on a bicycle in the picture on the window, and this window is dated 1642.

After having scored mankind out of their other senses with the blood-curdling stories of the awful things which microbes do for this have turned around and are beginning to praise the microbes, and tell of their beneficent work. Prof. Wilay says that the microbes enable plants to absorb from the air the nitrogen which is the chief factor in their growth.

The celebrated Pastor Knapp who has wrought such marvelous cures by hygiene and to which the entire world of Europe go for restoration of health makes his patients go barefoot at least a part of every day. He advises them to walk on wet grass, stones, and even in the snow, and insists that is necessary for their health.

The Victoria Cross has never been allowed to lose its value as an honour by being lightly bestowed. Queen Victoria instituted it nearly forty years ago as an honour for distinguished bravery of soldiers of any rank, and so far 176 men have received it. Among these are a number of private and non-commissioned officers.

Statistics in regard to suicides show that the Spaniards are less given to this form of crime than any other nation where the statistics are kept. From 1881 to 1895 the highest average of suicides to the million of inhabitants was 246 in Denmark. France came next with 206, Germany had 211, while the average for Spain was 118.

France views with alarm the increase in the German population. A census is taken in Germany every five years, and the results of the one taken last year are now published. The spite of the large immigration the population grew more rapidly than it had ever before, the increase being 2,514,000. France, with an immigration to speak of only increased 150,000 in the same time.

Surely there are two new things of which our century can boast. There is a hospital for insanity in Kansas, and one for sick flowers in Washington City. Prof. Bower of Kansas, in his studies in connection with disease and sends them out to counter the plague among their fellow insects. Last season he furnished three thousand farmers in Kansas alone with these insects. In Washington the disease which attacks plants and seed and experiments for curing them tried.

Ozell Rhodes and Mr. Belt to resign. It will be a great thing for justice and peace in South Africa if Ozell Rhodes will take his scheming elsewhere.

The Philadelphia Record tells this story: "Edward V. Eccles, the veteran musician, who died within the past week at his home on North Thirteenth street, was fond of telling this anecdote of his youth: 'It was about the beginning of the war,' he invariably began. 'I was then a clerk in a large music-publishing house, on Chestnut street. One day a well-dressed, quiet little woman entered the store and asked me to show her some music of a classical nature. We struck up quite a conversation, in the course of which I asked her if she had heard the great Jenny Lind, who was then the talk of the town. She laughed and said: 'O, yes, I have heard her. Have you?' I told her that I hadn't had that pleasure, and that I had very little prospect of hearing her, the price of admission was so high. She laughed again, and then she handed me a song she had picked out, and asked me to play the accompaniment for her while she tried it. She sang so beautifully that I played like one in a dream. When she had finished she thanked me, and, with a rare smile, she said: 'You cannot say now that you have never heard Jenny Lind!' She thanked me again, and left me dumfounded."

Over-Exertion of Brain or Body, TAKE HORSFORD'S ACID PHOSPHATE. It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

HOPING that some good brethren elsewhere may be induced to go and do likewise for their pastor, I ask space in your columns to say that some of my friends here have recently placed me under renewed obligations by presenting me a new buggy, a set of new harness and a gentle horse. Baptist preachers, most of whom are poor, are usually well prepared to appreciate such kindness as this. Certainly this is true in this case. Though comparatively a stranger in Texas, I have already many reasons to thank God for the kind providence that directed me hither. Now, dear reader, your pastor may not need a horse and buggy, but he doubtless deserves and will appreciate an equal kindness in some other form, and it will do you good to bestow it.

J. P. KINCAID.

Hillaboro, Texas.

### A GOOD MEETING.

Bro. Pickard came some time back and helped us in a meeting. The results were not as great as we wanted to see. The congregations were good, and it does not seem to me that the preaching could be surpassed; and I am certain we will yet see greater results from the seed sown. There were 2 professions, 3 additions, 2 of them were by letter and 1 by experience and baptism.

Bro. Williams was on his trip South when the meeting began, but came back before it closed. He seemed at first to be very much improved in health, but since he returned his strength does not seem sufficient to continue his work; hence our hearts are saddened over the fact that he is compelled to give up. He has expressed himself as intending to

give up in the near future, though he has not yet resigned. I hope he will yet be able to continue. If he resigns, he will spend the summer in Central Kentucky in resting for work in the fall.

Bethel College is getting along nicely. The commencement is just a month off, and the young men are busily engaged preparing for the final examination.

My work is getting along very well. Will baptize some next Sunday, also on the fourth Sunday in this month. T. M. JACKSON. Russellville, Ky., May 8, 1896.

### FROM CHINA.

On the first day of the Chinese year (February 13), Mr. Bostic baptized several converts in the stream near by. The day was cold, and ice covered a large part of the pool, but the young men went into it fearlessly and seemed happy. Quite a crowd gathered on the stone bridge just above the pool, and saw for the first time a baptism. In this heathen city, with its temples and idolatry, a strange new thing has been done. Some days later one of our servants overheard some one on the street saying that the foreigners bathed every New Year's day! "But," said another, "it is cold." "Oh," was the response, "they take medicine which keeps them from being cold!" Some visitors to-day looked into my bath-room and were astonished to learn that I bathed in the winter time. These young men who were baptized gave a clear, bright Christian experience, and have been showing signs of real old-fashioned religion. We are praying that these may be a nucleus about which shall gather soon a large number of such as shall be saved.

There is a Church of England missionary in the city, and he told us that immersion is the proper mode as recognized by his church, but the "corrupt form" is pouring or sprinkling. He complacently said he practiced the "corrupt form," but in Africa, where it was warm and perfectly "convenient," they now practice immersion!

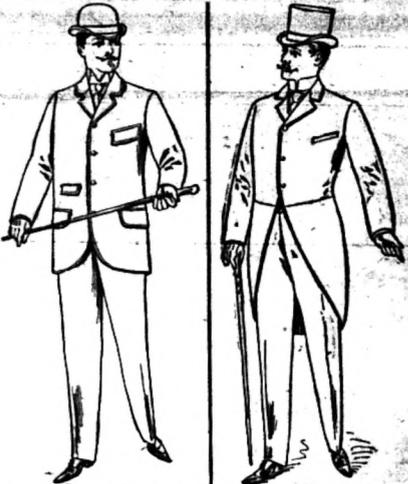
On February 17, at 6 o'clock p. m., Rev. T. L. Blalock and Miss Emma Humphries, both of North Carolina, were married at the residence of Dr. Crawford. This is the first foreign marriage in this heathen town. They go at once to Tai-er-Chuang, a town on the Grand Canal, about one hundred miles south of Ching-Chow, and about one hundred and eighty from here. Bro. Blalock has just secured a house there, after considerable opposition from the natives. Wars and heathenism don't keep the marriage bells from ringing.

February 19 Mr. Bostic and family left for America. He expects to be in Louisville by May 1. Some of us over here are on the conservative side of the Young People's Society question. Is not becoming reverence to elders due from the younger? Is not reverence better than enthusiasm? Does not the local church furnish everything necessary for the training of Christian character of the young and old alike? and is not the local church enough organization for the practical propagation of Christianity? Should we not be conservative Baptists? "Back to the Bible," W. E. CROCKER. Lai A Fu, China, Feb. 24, 1896.

### THE MARKETS.

Report for the Week Ending Saturday, May 9, 1908.

Cattle—The receipts of cattle to-day were light and demand limited. Prices remain steady. The yards were cleared of all good cattle.



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Hogs—The receipts to-day were large, about 1,200 head. The trading was slow at a decline of 5 per 100 lbs. The best demand was for light hogs, which sold at \$2.25. Heavy hogs were very dull and sold at \$2.25.	Good lugs ..... 4 00 4 50	Common leaf, short ... 5 00 4 50	Common leaf ..... 5 00 4 50	Medium leaf ..... 5 00 4 50	Good leaf ..... 11 00 15 00	Fine and selections ... 15 00 18 00
Sheep and Lambs—The receipts were light and market inactive. Prices remain steady.	TRASH, GREEN OR MIXED..... 1 00 1 50	TRASH, SOUND..... 1 00 1 50	Common lugs..... 2 00 2 50	Good lugs..... 2 00 2 50	Common leaf, short..... 2 00 2 50	Common leaf..... 2 00 2 50
WHEAT	Extra shipping grade, 1,200 to 1,600 lbs..... 2 00 2 50	Light shipping, 1,200 to 1,600 lbs..... 2 00 2 50	Best butchers..... 2 00 2 50	Fair to good butchers..... 2 00 2 50	Common to medium butchers..... 2 00 2 50	Tail, rough, poor, poor cows and sucklings..... 1 50 1 75
Choice to extra grain, 1,200 to 1,700 lbs..... 2 00 2 50	Common to medium size..... 2 00 2 50	Feeders, 600 to 1,200 lbs..... 2 00 2 50	Stockers..... 2 00 2 50	Bulls..... 2 00 2 50	Veal calves..... 2 00 2 50	Choice milt cows..... 2 00 2 50
Fair to good milt cows..... 2 00 2 50	HOE	Choice packing and butchers, 25 to 300 lbs, striated; 15-20..... 2 00 2 50	Fair to good packing, 150 to 250 lbs..... 2 00 2 50	Good to extra light, 150 to 250 lbs..... 2 00 2 50	Fat sheep, 120 to 150 lbs..... 2 00 2 50	Rough, 120 to 150 lbs..... 2 00 2 50
Good to extra shipping sheep..... 2 00 2 50	FAIR TO GOOD SHEEP..... 2 00 2 50	Common to medium sheep..... 2 00 2 50	Wool..... 2 00 2 50	Extra spring lambs..... 2 00 2 50	Fair to good spring lambs..... 2 00 2 50	Common to medium lambs..... 2 00 2 50
Full lambs..... 2 00 2 50	LEAF TOBACCO MARKET	Report for the Week Ending Saturday, May 9, 1908.	SHRIMP—100 CROP.	Calery.	TRASH, GREEN OR MIXED..... 1 00 1 50	TRASH, SOUND..... 1 00 1 50
Common lugs..... 2 00 2 50	Good lugs..... 2 00 2 50	Common leaf, short..... 2 00 2 50	Common leaf..... 2 00 2 50	Medium leaf..... 2 00 2 50	Good leaf..... 2 00 2 50	Fine and selections..... 2 00 2 50