

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI.

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## WESTERN RECORDER.

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## SOUTHERN BAPTIST CONVENTION.

The fifty-second session of the Southern Baptist Convention opened in the First Baptist church of Wilmington, N. C., on Friday, May 7. There were 721 delegates present at the opening. President Jonathan Haralson was unanimously elected, as were Secretaries Burrows and Gregory.

The reports of the Boards have been received. As Wilmington is so far from Louisville, we publish extracts from these first without reference to the order in which they were reported to the Convention, and follow them with the stenographic report of each day's proceedings.

### HOME MISSIONS.

The Home Mission Board made its fifty-second annual report, and may well feel at home to-day.

Throughout this good old State of North Carolina stand many monuments of the Board's work in former years. In nearly all her cities from Weldon to Charlotte, and from Newberne to Asheville—among her country churches from the Atlantic to where the impetuous Hiwassee sweeps over the line into Tennessee, her missionaries have gone forth bearing precious seed, scattering it over mountain and plain, until now nearly three thousand churches, with two hundred and twenty thousand Baptists, through the sanctuaries in which her people worship God. We who have succeeded to the work of our fathers lift wondering eyes and grateful hearts upon these fields crowned with such a harvest, and thank God that we are permitted to share in this glorious work, and to meet upon her soil with this Convention to-day.

The hardest year ever experienced by the Home Mission Board has passed into history.

We began it with a debt of \$8,000, and an obligation to pay \$5,700 on the house of worship purchased for the First church in New Orleans, making a total of \$13,700 over and above the support of our missionaries required to meet our financial needs for the year.

The Board found itself unable to reduce to any great extent its appropriation of the previous year without impairing the efficiency of its work.

The great financial pressure which embarrassed all our Mission Boards served to increase the needs of our Home Mission field, and made numerous and earnest cries for help that came from nearly every quarter.

The Convention at its last session instructed its Foreign Mission Board to make vigorous efforts to liquidate the debt that for several years had embarrassed not only its own operations, but, to some extent, all the mission work within the bounds of the Convention. It instructed that Board to ascertain what churches contributed as much as one hundred dollars, and what individuals as much as fifty dollars to Foreign Missions, and to persistently endeavor to induce these churches and individuals to make their contributions during the first quarter of the financial year. The Convention recognized that such action in-

volved the interest of the Home Board and State Boards, and expressed its earnest desire that there might be no unfortunate collision with these interests.

Anxious that its sister Board of Foreign Missions might be relieved of a burden which was weighing upon all our denominational mission work, and respecting the express desire of the Convention that unfortunate collision might be avoided, though itself so heavily involved, the Home Mission Board for the first part of the year made no effort to increase its contributions. Not until the first of January did it begin to make any vigorous effort to secure the means needed to meet its annual expenditure. At that time its debt had grown to be twenty-three thousand dollars, without counting the five thousand which would fall due on the New Orleans house of worship. The success of our efforts is to be seen in the report of our Treasurer.

The Board must be allowed to express its grateful acknowledgment to the Women's Mission Societies of the South who, under the Executive Committee of the Woman's Missionary Union, did invaluable service for us in the generous contributions they made, and in the interest they created in behalf of the work of the Board.

### SUMMARY.

Summary of work for the past conventional year is as follows:

Missionaries	372
Weeks of labor	11,075
Churches and stations	1,963
Sermons and addresses	48,508
Prayer-meetings	11,237
Religious visits	62,175
Baptisms	4,799
Resolved by letter	4,746
Total additions	9,455
Churches constituted	139
Houses of worship built	57
Houses of worship improved	129
Amount expended on houses of worship	\$52,040
Sunday-schools organized	313
Teachers and pupils	10,725
Bibles and Testaments	2,537
Tracts distributed	645,346

The State Boards of Alabama, Arkansas, District of Columbia, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma Territory, South Carolina, Tennessee, Texas, Virginia, Western Arkansas and Indian Territory and Western North Carolina are in co-operation with us in part or the whole of their work.

### CHURCH BUILDING.

The Board has paid during the year Five Thousand Five Hundred and Forty-one Dollars and Sixty-nine Cents on houses of worship. The greater part of this was paid on contracts made previous to the beginning of the financial year. It is perhaps needless to remind the Convention that this is investment, not expenditure. If to this we add the amount \$51,540 collected on the fields by our missionaries, and expended in the construction and improvement of houses of worship, we have a total of \$57,081.69 added to the value of the property of the denomination as part of the work of the Board.

The Board is gratified to state that after long delay the Creek Nation has appropriated \$3,000 to pay the remainder due on the Levering School. A warrant for this sum is in the hands of our Treasurer. Had this amount been paid in cash, the Board could have come to the Convention with a cash balance.

The Board, having no organ of its own, has been dependent more largely than before, in its efforts to reach the people, upon our denominational papers. Nearly all of them have rendered us efficient service, and the thanks of the Board are tendered to them for their kindly aid.

### THE MARYLAND BAPTIST MISSION ROOMS

have been doing a work of great value to our Board and the cause of missions.

## NINTH ANNUAL REPORT OF WOMAN'S MISSIONARY UNION.

Rejoicing in the knowledge that Woman's Missionary Union is a part of the great Baptist host striving to exert an influence for Christ in this land, its Annual Report, as desired, is presented to the Home Board. Also thanks to the Heavenly Father are recorded for the encouragement he has given and for the generous co-operation of brethren and sisters.

### STATISTICS.

Letters written	9,300
Postals written	230
Leaflets, pamphlets, etc., distributed	124,962
Mission cards (prayer)	22,253
Mite barrels or boxes	4,032
Papers	3,010

More strongly than ever before the need of money for the salaries of missionaries has been urged upon the attention of societies. Boxes have not only been sent to frontier missionaries, but to those who are now Cuban refugees. The most appreciative letters attest their value. Many applications from those who desire aid are received, but no name is presented to societies unless sent by the Secretary of the Home Board, State Secretary or Superintendents, at the request of Home Board.

Sunday-school Missionary Day was observed as usual, the Sunday-school Board and Woman's Missionary Union uniting in efforts to contribute to the treasuries of the Home and Foreign Boards. Its yearly repetition cannot fail to advance Christ's kingdom. Throughout the South during the first week in January, united prayer was offered for God's blessings on the work and workers.

The expenses of Woman's Missionary Union are \$1,855.66 for this year, of which the Home Board defrays \$750.00. W. M. U. officers receive no salaries.

Respectfully submitted,

ANNIE W. ARMSTRONG,  
Cor. Sec. W. M. U.

### WORK AMONG NEGROES.

The work under the plan of co-operation with State Conventions, both white and colored, the Home Mission Society and the Home Mission Board, is in operation in Alabama, South Carolina, North Carolina and Virginia. Fourteen missionaries are in the joint employ of these Boards, three in Alabama, three in South Carolina, four in North Carolina and four in Virginia.

These men are chosen on account of their piety, their intelligence, their Christian integrity and their ability to instruct the rank and file of our colored ministry in the doctrines of the Gospel and the duties of the pastoral relation. Thus far the work has been an eminent success, highly gratifying to all concerned. Many letters coming from these missionaries show the high appreciation the colored people have of the interest taken in them by their white brethren of the South.

We congratulate our brethren of Georgia and Alabama and Mississippi and Tennessee who united with us in this work long before the present co-operation was begun, upon the success that has crowned their labors, and if we could stretch our hands across the dark river we would grasp those reached out to us from the other shore, and rejoice with McIntosh and McCall and Durham that their labors for these people had not been in vain.

This year the Board made a small appropriation for a course of lectures to be delivered at the Atlanta Baptist Seminary. Four brethren, Dr. W. H. Young, of Athens, Dr. M. McGregor, of Atlanta, Dr. B. D. Ragdale and Dr. Henry McDonald were selected by the President, Dr. George Sale, for this service.

In addition to the forty young men studying for the ministry, these lectures were heard by all the students of the Seminary. The President says: "The greatest attention has been manifested, and it is safe to say

that all those who attended have a clearer and better knowledge of the way of salvation than ever before."

The success which has attended this effort has encouraged us to believe that the inauguration of similar courses of instruction in other schools in the South would be a wise expenditure of the small amounts required to support them.

The Board is gratified to see the progress made by this race. The schools provided for them by the several states, those which have been established by the various denominations and by private liberality, and the constant contact with the white race among whom they live, afford powerful stimulants to their moral and intellectual development, while the churches and Sunday-schools which they maintain by their own contributions, are grand agents in their evangelization.

We are gratified to see that they have recently established a series of Sunday-school publications which do credit to their religious enterprise, intelligence and their literary taste. We are sure they deserve the hearty support of all their Sunday-schools, and we are confident they will receive it.

WORK AMONG THE FOREIGN POPULATION needs to be greatly extended.

There are tens of thousands of these people in Baltimore, Louisville, St. Louis and Kansas City, where we are now working. Missouri alone has about 800,000. The French population of Louisiana, the Germans of Oklahoma and Texas and the Mexicans along the Rio Grande from El Paso to the Gulf, make at least as many more to whom we ought to send the word of life.

This is a hard and difficult field. Minds that have been imbued with the erroneous doctrines and superstitions of a corrupt Christianity, unfold themselves slowly under the Sun of righteousness, but the impressions they receive are enduring, and their religion, when matured by experience, is of sturdy growth, and the fruit of their godly lives is cheering to behold. The liberality of our German churches is not less than fourfold greater than that of our English speaking people.

The work we are doing now is but preparatory to that greater work which will be demanded of us when the tide of emigration shall turn Southward to the mines and factories and fields of our Southern land.

### CUBA.

The enforced removal of all our pastors from that island more than a year ago, left the work in the hands of the body of the membership. Many have removed to this country. Some have joined the contending armies, and the conditions have been extremely adverse to our cause.

But such has been the diligence and faithfulness of the Cuban churches, that the schools have been continued, the prayer-meetings and religious services on the Sabbath day observed, and quite a number who have professed their faith in Christ are awaiting baptism. With the return of peace we may confidently expect the renewal of a prosperity not surpassed by the brightest days in the history of our work in Havana.

Under date of April 6, Dr. Belot, a prominent member of the church, who has charge of our property in Havana, writes:

"There is no reason to be discouraged about the schools and religious matters; on the contrary, considering the absence of pastors and ministers to guide the mission, the deacons are doing much better than could be expected. The meetings are well attended and there is a gradual increase of numbers who want to join the church, others waiting to be baptized. The religious work is not interfered with either by Catholic clergy or by police; this body protects when needed.

(Continued on fourth page.)

## LOOKING THROUGH THE MINUTES.

During his Secretaryship, Dr. Bell prepared for the Sunday-school Board a full set of the minutes of the Southern Baptist Convention, lacking only the minutes for the session of 1849 which was held at Charleston,\* and had them bound for preservation and use. This was really a valuable service. They make five good sized volumes and tell a wonderful story of Baptist life and progress and power.

I had occasion recently in looking up some matters to go through them from the first, and have found in them almost the charm and fascination of a novel. They are worth the study of anyone who wishes to strike the great currents of thought that have controlled our denominational life in the South; and to know how our people have stood on great questions of denominational policy. I wish to mention some things gotten from the minutes that were only incidental to my main object of study.

The Convention was organized at Augusta, Ga., in 1845. Its sessions at first were triennial, then biennial and then annual. From the very first it was an august body, not large in its numerical make-up, but of tremendous weight in the men who were at the head of things. One can scarcely read these minutes without being profoundly impressed with the number and the greatness of the great men in the body; and passing on down the successive years you notice coming into its sessions new men, bringing with them new life and power. No convention in the world's history can show a more noble register of so many really great men as may be seen in their regular attendance upon the sessions of the Southern Baptist Convention.

In the study of these minutes, the meetings which perhaps have impressed me most were the meetings at Augusta, Ga., 1845; at Richmond, Va., 1846, when all the plans were being laid for the future; at Augusta, Ga., 1863, when the Convention itself had become well set in its plans and purposes through a period of nearly twenty years of growth and usefulness, but when the nation was in the throes of a great and terrible war; at Russellville, Ky., 1866, when the war had closed and out of its wreck and ruin the great leaders of the denomination met together and with unbroken faith set their faces toward the future; and at Baltimore, Md., 1868, when fraternal greetings and courtesies were exchanged with honored brethren visiting from the North, and when the original plans and purposes of the Convention were re-affirmed and given fresh emphasis. Surely those were great meetings.

Just think of it! In the Baltimore meeting Mell was President, and his four Vice-presidents were Boyce and Jeter and Fuller and Curry. These were but typical men and could be easily matched over again by men who hold the places on the floor of the Convention. Verily there were giants in those days. They had wrought such work as become giants, and have transmitted it to succeeding generations. There is a strange exhilarating inspiration as one is brought into company with these mighty men, though it be simply in reading the bare records of what was done by motions and resolutions and discussions.

Another thing impresses me tremendously, which however only goes to show further the greatness of the men who had things in charge. It is well known that they differed in many things and in matters of grave importance, and their differences sometimes brought them to white heat in discussion, and yet as we go through these minutes we find them coming together, serving with one another on committees, agreeing with one another in conclusions, surrendering personal preferences and feelings, and standing solidly together for "the solidarity" and "the unity" of the work had in hand by the Southern Baptist Convention. As one looks on the sight from this distance, there is very much the feeling which he imagines one has when he looks for the first time upon the majestic Alps, crowned with his snow-crown and lighted up with the glories of the sunlight. I call to mind a remark so often heard from the lips of my father: "Baptists in the exercise of their great freedom must agree to disagree about some things in order to stand united and to carry forward the

\*If anyone could furnish this copy of 1849, I would prize it greatly.

greater things." He at least had his association with these men, and as I have gone through these minutes, I have wondered whether he did not get that lofty sentiment and spirit from those giants and bring it back again to his home for his children. Certainly it was the great controlling principle in his life and governed him in making the reputation so honorably won of being "the peace-maker of Kentucky."

And there is still another feature, namely, the downright, old-fashioned religion that showed itself in simplicity and power in those meetings. In the early years of the Convention sometimes they had some sermons put into the regular services; and then it was no unusual thing to introduce a prayer-meeting of half an hour or an hour. Like the Master who, having in hand a great undertaking, went up on the mount to pray and found it a Mount of Transfiguration, so these men in their annual gatherings realized the tremendous issues with which they were charged and daily sought communion and guidance and wisdom of Him who giveth liberally and upbraideth not. And really has this not always been one of the characteristic features of the Southern Baptist Convention? At least it has impressed me this way; and is this not one reason why it so often comes about that, when in anticipation of the Convention's meeting, there have been heated discussions, they yet settle down and find their solution in the holy atmosphere which gathers in the assembly where the saints are met in prayer.

I remember once to have heard Dr. Williams, of Baltimore, comment on this fact, and said, "that though great discussions filled the papers in advance of the Convention, yet the Convention in session would in a remarkable way do the wise and proper thing." If its history for this half century gives us any one lesson with emphasis, it is the lesson that we may have confidence that the wisest thing will be done, and that the wiser counsel will prevail, and that the great denominational life will be directed for the honor and glory of God.

Still another thing I have thought of as I have spent these several days going through the minutes of the Convention. Many, very many of these great leaders have passed away. These men who differed sometimes so sharply and who yet worked together so nobly, have entered into the presence of the great King. What about them now, and where are they as their works do follow them? Here we touch upon a question that has always awakened in me the profoundest movement of spirit and heart. What about the sainted dead who worked and wrought for the building up of Zion and then went away to their reward? Do they still look down on their labors? Is there any channel of communication between the hosts there and the hosts here? This was a question that used to concern my father profoundly. We often talked about it. He felt very strongly that somehow not only the angels, but redeemed spirits as well, must have some sort of communication and take some part in the advancement of the kingdom of Christ. I remember so well standing by him on that last day as he lay in preparation for his departure and talking about many things that pertained to the kingdom, and of his turning to me and saying with touching pathos, "My son, I will soon know all about it, but I cannot tell you then." And so it was and has been now for these twenty years and more with him; and so also it has been with these great men who, having laid the foundation of the Convention's prosperity, marked out its great plans for the future, gave to it the most ardent devotion of their great natures and then passed away. What about these great kings and princes in Zion?

When we gather at Wilmington charged with great questions that shall tell for the weal or woe of our denominational life, and when the Southern Baptist Convention shall convene in its forty-second session and fifty-second year, I wonder whether the spirits of our mighty dead will have any cognizance of our assembling and doing. Run over the long list in your mind; I call no names because I cannot call them all.

How would we rejoice if these men could be present in body; and yet if they are there in spirit, may we not catch something of their spirit in aspiration and purpose and outlook, in largeness of vision and in

wisdom of planning! Indeed come to feel that the very hosts of heaven have encamped on the plain where we have assembled! I know not about this, and the ignorance is almost painful, but loses itself in the earnest desire and longing.

One thing is sure beyond all peradventure—the Master has promised his presence and the presence of his Holy Spirit with manifestations of power wherever his people shall meet in his name. An honored brother said to me recently that he would like to agree with a number of brethren to pray especially for the Spirit's coming, and would be glad to meet with them in some place on each morning during the session of the Convention, with the one burden that God would show himself through the Holy Spirit with peculiar power in the meeting of the Southern Baptist Convention at Wilmington. Is this not worth our while, and may there not be a hundred men who will pledge themselves one to the other with a sacred pledge, that day by day they will join their petitions at a throne of grace for this one thing from our Heavenly Father? Surely it is the one great bottom need in our Zion to-day as it has been in Zion through all the centuries and the ages.

This study of the minutes has been a blessed benediction to me, and I have come out of it with fresh purpose as to my bearing toward my brethren and as to consecration to the Master's cause, and as to standing for the great things our fathers mapped out, and as for carrying out the projects and purposes to which they committed the best thought of their brain and the best love of their hearts.

J. M. FROST.

Nashville, Tenn., April 17.

## UNTO THE HILLS.

The writer of the one hundred and twenty-first Psalm says: "I will lift up mine eyes unto the hills from whence cometh my help." A great many people fail because they look down or around instead of looking up. They toil hard to secure by work what they might receive by faith. I find in my scrap book a story which illustrates this folly to which Satan tempts not only the ungodly but those who profess to trust in Christ and in Christ alone for all spiritual good.

"A farmer who had dug a well in his stock-yard, and was obliged to spend an hour a day pumping water for his stock, thought one morning: 'I have been plodding here for months. I am weary of this monotonous toil. I will take a holiday. I will climb these hills beyond my farm. I will look over the landscape, and let my spirit rise for a few hours above its narrow sphere of thought and care.' So he left his plow in the furrow, and went out to ramble over the wooded slopes and rocky summits that skirted his arable land. Those slopes and summits were in the survey and deed, but he had considered them of little value and never visited them. After spending hours in exploring this rugged region for mere pastime and rest, he turned homeward. On the last hillside, as he paused to look down upon his farm, he saw that the leaves were wet in a little ravine. He carelessly pushed them away with his foot, and lo! a tiny spring appeared. He saw at once that it was small because it was choked up. He opened it as well as he could with his hands, opened it with the boyish instinct to see how much faster it would flow. While thus engaged, he suddenly thought: 'Why, this spring is just above my cattle yard; I have spent days in digging a well there and I spend an hour every day in pumping water, while God has placed a spring here from which I can easily take a stream to my yard. What a fool I have been to toil so in the valley for what was waiting to come to me from the hills! This day, when my only thought was to rest, when I climbed up here merely to get a breath of fresh air, has been worth more than weeks of hard work. It will save me many days pumping every year.'

This man was a moralist. He had been trying to satisfy his conscience by being honest and industrious. But he was not happy. He longed for the assurance of faith. He wanted to know that he was safe. It was hard work to live up even to his low standard of rectitude, to do right in his own strength. As he sat weary and sad on the hillside that afternoon there came ringing in his ears the words of a

hymn that he used to hear in his boyhood: "There is a fountain filled with blood." And he said, "Why should I work so hard to get up a righteousness of my own when Christ offers his so freely?" And then he knelt down by his freshly opened spring, confessed his sins, and found the living water for which he had been thirsting so long.

We all need the lesson that this man learned. We are all tempted to try to satisfy our consciences by works of righteousness. We all are prone to forget that there is above us in the hills to which Christ has gone "the river of the water of life." This river will flow freely into every heart that is open to receive it. Its mission is to refresh the weary and to wash away their sins. Whoever will kneel down and clear out the dead leaves of rubbish with which he has covered up and driven back the living water; whoever will penitently and lovingly welcome it, in its free upspringing and outflowing, will find, not only peace of conscience but joy in the Holy Ghost.

The fountain of God's grace is not subterranean. We do not have to dig for it as we dig wells. No, it is above. It is there ready to come down. We have not only to look up to the hills—to look with faith—to ask and receive. When they said to Christ, "What shall we do that we might work the works of God?" he answered, "This is the work of God, that ye believe on him whom He has sent." Believing is not toiling. It is kneeling and drinking. When we give up our hard and tiresome way of trying to be happy; when we take God's easy way; when we are willing to receive freely what he so freely gives, then the problem of life is solved. Then we need not thirst any more or go to the well to draw; for there will be within us "a well of water springing up into everlasting life.—RUSTICUS, in Occident.

## THE SINNER'S ONLY PLEA.

Anselm, Archbishop of Canterbury, A. D. 1100, wrote a tract for the consolation of the dying who were alarmed on account of sin. The following is an extract from it: "Dost thou believe that the Lord Jesus died for thee?"

"I believe it."

"Dost thou thank him for his passion and death?"

"I do thank him."

"Dost thou believe that thou canst not be saved except by his death?"

"I believe it."

And then Anselm says to the dying man: "Come, then, while life remaineth in thee; in his death alone place thy whole trust; in naught else place any trust; to his death commit thyself wholly; with this alone cover thyself wholly; and if the Lord thy God will to judge thee, say, 'Lord, between thy judgment and me I present the death of our Lord Jesus Christ; no otherwise can I contend with thee.' And if he shall say that thou art a sinner, say thou, 'Lord, I interpose the death of our Lord Jesus Christ between my sins and thee.' If he says that thou hast deserved condemnation, say, 'Lord, I set the death of our Lord Jesus Christ between my evil deserts and thee, and his merits I offer for those which I ought to have and have not.' If he say that he is wroth with thee, say, 'Lord, I oppose the death of our Lord Jesus Christ between thy wrath and me.' And when thou hast completed this, say again, 'Lord, I set the death of our Lord Jesus Christ between thee and me.'"

MANY conclusive considerations might be cited in favor of a custom of church attendance, but, perhaps, no prettier phrasing of the true spirit and motive of worship can be afforded than was suggested by the late Oliver Wendell Holmes, who thus explained his own habit of regular church attendance: "There is a little plant called reverence in the corner of my soul's garden which I love to have watered about once a week."

"WHAT do you consider the greatest discovery you ever made?" an interviewer asked Sir James Y. Simpson, the eminent Scotch surgeon, and the discoverer of chloroform. "That I have a Saviour," he replied, without hesitation.

"He that cannot forgive others, break the bridge over which he himself must pass for every man has need to be forgiven."



CONVENTION,

"The schools are doing well. The work has been interrupted a short time on account of epidemics, it has resumed now. The number of scholars increases gradually."

OUR CITIES.

While the past work of the Board has been largely in the country, the growing towns and cities have not been neglected.

Churches have been aided in not less than ninety per cent. of our most important centers of population. The changing conditions of our civilization are carrying larger numbers to our cities than ever before. It is a surprising fact that some of the cities of Europe supposed to have attained their full growth, have recently taken on new life and are increasing as rapidly as the great cities of the Northwest. The growth of Berlin has been almost as great as that of Chicago. This impetus of city growth is reaching our section of the country, and is beginning to make itself felt in our commercial centers. Trade is moving southward in its effort to reach foreign lands.

Such facts make these rapidly-growing centers of trade perhaps the most important part of the mission work of this Convention. The religious destiny of the world will be shaped by the influences that emanate from this country within the lifetime of the next generation, and those influences will flow out from our cities along the highways of commerce.

It is painful to see how vast is this department of our work, and how inadequate are our resources to perform it.

From where the Father of Waters enters the northern confines of the territory of our Convention to where it mingles with the sea, there is not a city that is even half supplied with the religious facilities the Baptist denomination should furnish. St. Louis, Memphis, Vicksburg, Natchez, Baton Rouge, New Orleans, are living evidences of this painful fact. In our strongest Baptist States we are weaker in the cities than in the country. Few, indeed, are the cities in the whole South in which Baptists are numerically the strongest denomination.

Mission work in cities is costly. It requires houses of worship in keeping with the surrounding architecture, pastors of culture and ability whose mode of living must not be below that of the average of the people to whom they minister. How with our scanty income we are to meet the demands of this great work is an unsolved problem.

THE INDIANS.

Living within this territory is a race to whom we owe an obligation we can never fully repay.

The Indians living on our frontier, whose lands are now narrowed to such meager confines, once owned from the Atlantic to the Mississippi. The Cherokee, with his seat of power on the mountains of Georgia and North Carolina, disputed with the Shawnee the possession of the dark and bloody ground. The warlike Creek, with his powerful confederation, planted his wigwags by the bright waters that flowed seaward from the Savannah to the Tombigbee. The Seminole made the sunny plain of Florida his home and her swamps a refuge from his foes.

The white people have grown rich and powerful upon the fields they once possessed. Their broad plantations, their growing cities, their huge factories, their long extended railroads, their schools and colleges, their houses and temples where they worship God are all builded upon the land the Red

man possessed and of which he was deprived by the bloody and unparrying hand of war.

We cannot return to him the land of which our fathers deprived him. That is lost to him forever. But we can turn his eye and heart to that better land, and lead him to that Redeemer who will give him an inheritance incorruptible and undefiled whose fadeless beauties shall be his forever.

MOUNTAIN REGION.

The people who live in much of this area are strongly inclined to our Baptist faith. Other denominations are realizing the importance of this field, and are exerting every effort to possess themselves of its advantages. The Mormons have sent to the Southeastern section of our country four hundred missionaries with headquarters at Chattanooga. Many of these are laboring among these mountain people. What a shame it will be to us, as Baptists, if we lose this most promising field and allow others to take our crown of glory.

We rejoice in the progress of the Gospel in foreign lands—in every triumph of the truth of God in Japan or China, or Hindostan or among the benighted tribes that dwell in the jungles of Africa, but we cannot forget that it is the triumph of Christianity over the civilization, the enlightenment, the moral, the intellectual and material forces that are concentrated in this great nation that will constitute its highest earthly glory and insure the fulfillment of the Lord's command to give His gospel to every creature. If the intelligence of our churches should ask, how can we most surely and most speedily accomplish the divine purpose of subduing the earth to Messiah's reign, the answer would be, We must evangelize America and so imbue all our people with the spirit of the Gospel that "Hallelujah to the Lord" shall be written upon every heart and brain and every earthly possession.

With such consecration of our people, from our land, swift as the morning light to the ends of the earth, righteousness would go forth as brightness and salvation as a lamp that burneth.

TREASURER'S REPORT.

The Treasurer's report shows of money raised a total of \$180,596.13. The only debt upon the Board is a note of \$4,500 due on the New Orleans house of worship, which note has been extended. This is not really a debt as it is only the last payment on property which has been purchased. There is a balance in the treasury of \$320.03. That the Board can make so fine a showing in such a year of financial depression, is cause for a general singing of the long-metre doxology among our Southern Baptists.

FOREIGN MISSION BOARD.

The past year has been full of the blessings of our Heavenly Father on the work which he has entrusted to us in foreign lands. While in some respects it has been a year of great difficulties and trials, yet the Lord has prospered us continually.

China, as a result of the war with Japan, seems eager, as never before, to listen to the missionaries, and the reports from our workers in that country are very encouraging. The work in Brazil during the past year has been very prosperous, even though our forces in that country have been greatly reduced.

We have cause of thanksgiving to God that the lives of all our missionaries have been spared during the past year. While several have been nigh to death's door God has in mercy spared them, and they are all partially or entirely restored to health.

No new missionaries have been sent out during the year, except

W. P. Winn and wife to Africa, May 2, 1896, of whom we spoke in our last report. There are many applications from those who wish to go, but the means are lacking with which to send them.

Other missionaries, among our best, are at home anxious to return to their work as soon as the finances of our Board will warrant sending them.

On account of the continued feeble health of Mrs. E. F. Tatum, Rev. E. F. Tatum and family returned home September, 1896.

Mrs. G. W. Greene and children, from Canton, China, have just arrived, April 19th, at their old home in North Carolina.

Rev. Joseph Aden, formerly of the Brazilian Mission, and Rev. I. N. Steelman and wife, formerly of the Mexican Mission, are no longer working as missionaries of our Board.

DEATH OF DR. H. H. HARRIS.

Along with the brotherhood all over our land your Board mourns the departure from earth, Feb. 4, 1897, of Dr. H. H. Harris. He was for nineteen years an earnest, faithful, efficient member of this Board, and was for nine years our capable and honorable President. Though he was called two years ago to labor in connection with our seminary in Louisville, Ky., yet his love for Foreign Missions never waned. In his new work he made a mighty impress for world-wide evangelization. In a letter received from the president of the seminary, shortly after Dr. Harris' death, we were told that there are twenty-six young men in that institution who wish to go as missionaries. This is probably due in part to his good and great influence. His life was a blessing to the world. Like his Master he wanted all the world to know of the love of God. He was a missionary at heart, eminent in wisdom, noble in purpose, excellent in counsel, faithful in executing, he was a servant of his brethren, and, hence, they loved, honored and followed him as a prince in Israel.

ASSISTANT SECRETARY.

After prayerful consideration the Board, July 4, 1896, selected as Assistant Corresponding Secretary Rev. Arthur J. Barton, pastor of the North Edgefield church, Nashville, Tenn. He entered upon his duties August 20, 1896.

FOREIGN MISSION JOURNAL.

The Home and Foreign Boards, according to the resolution passed at the last Convention, discontinued the joint publication of the *Mission Journal* and the *Foreign Board* resumed at once the publication of *The Foreign Mission Journal*. The circulation has increased very much. We now issue fifteen thousand to sixteen thousand monthly, sometimes more. The *Journal* has paid all of its current expenses, while giving thousands of copies monthly for free distribution, and has not only been of no expense to the Board, but has paid two hundred dollars into the treasury, and besides by railroad advertising has saved considerable in travelling expenses.

SELF SUPPORT.

One great good which has resulted from the financial pressure under which we have been laboring for several years is the development and growth of the idea of self-support in our mission churches. These young churches have been helped by us so long that they did not realize that self-dependence and independence which they should. The necessary withholding of funds has caused the missionaries to press this principle of self-help upon them, and the result has been a blessed awakening of native strength, not before realized. Quite a number

of these mission churches are now paying a part or all of their expenses, including pastor's salary, and several have built houses of worship, paying all of the costs themselves. The Board has not paid a cent for building houses in foreign lands for years, except what the giver designated for that purpose.

The schools connected with our missions are doing a noble work. Brother Bryan writes that the schools in China are like Sunday-schools running all the week. The teachers in them give much instruction in Bible truth. Of the schools mentioned by our missionaries not near all receive help from the Board. For instance, in North China seven are mentioned and only two receive any aid from the Board. Not a very large amount of our funds goes to schools, and a part of what is appropriated is sent us for that purpose.

FINANCES.

This has been a very trying year in our finances. We went to the last Convention with a debt of nearly thirty-two thousand dollars. As a result of the effort made at the Convention last year about twelve thousand dollars came into the treasury of the Board, which helped us very much, just at a time when we were sorely pressed.

Some of the states are so systematizing their work that the funds for Foreign Missions come regularly all along through the year, and thus help us in keeping down the interest account. Georgia has set a noble example in this respect the past year.

We are glad to report that most of the States now send up monthly the funds which have been collected for Foreign Missions. If the funds are not promptly sent forward it increases our interest account. By reference to our Treasurer's report it will be seen that we have received this year \$125,681.99. Our expenditures were \$107,314.07, so that we have been able to pay \$18,367.79 on our indebtedness, leaving us with a debt of \$13,532.79, against a debt last year of \$31,900.71.

A simple calculation shows that of all funds received at Richmond about ninety-two cents on the dollar went to the missionaries. That is eight cents was used for all expenses here, including interest and the cost of the Woman's Missionary Union. The interest account ran up our expenses 1.7 per cent, so that the actual expenses were only a little over six cents on the dollar. As can be seen from the report, the expenses of the Woman's Missionary Union are small, owing to the fact that the faithful sisters in charge in Baltimore have always done the arduous work there without taking any remuneration.

The eight cents named above does not include the State expenses for collecting Foreign Mission funds. These average on all receipts less than five per cent. Adding the State expenses at Richmond we have for all expenses thirteen cents on the dollar.

It might be well to say that when our receipts increase to twice what they are now it will not be necessary very materially to increase the expense account. The way to decrease the per cent. of expenses is to increase the gifts. With our present organization, so wisely planned by our fathers, we can easily do much more work as the years go by without any great increase in expenses.

NINTH ANNUAL REPORT OF THE WOMAN'S MISSIONARY UNION.

Believing service for God to be the highest possible privilege, and appreciating the confidence of the brethren, Woman's Missionary Union has endeavored to be faith-

An Abscess

In the Stomach Caused Great Suffering—Was Confined to the Bed But Now Able to Work.

"In October, 1895, I had an abscess in my stomach. I was also taken with pleurisy and coughed very badly. I was treated by physicians but did not improve. I gave up all hope of ever getting well. My right side was swollen and I was not able to walk across the room and was confined to my bed. I was advised to try Hood's Sarsaparilla and began taking it. In three days I could see a change for the better. I kept on taking Hood's Sarsaparilla until I had taken four bottles and continued to improve. I am now able to do a good day's work on the farm." M. E. MANN, Demosville, Kentucky.

Hood's Sarsaparilla

Is sold by all druggists. Prepared only by C. I. Hood & Co., Lowell, Mass. Get Hood's and only Hood's.

are the best after-dinner pills, aid digestion. 25c.

ful in carrying out the recommendations of the Foreign Board.

STATISTICS.

Letters written	9,309
Postals written	230
Leaflets, pamphlets, etc., distributed	124,962
Christmas envelopes	67,230
Mission Cards (prayer)	22,253
Mite barrels or boxes	4,032
Papers	3,040

The earnest appeal of Dr. Wingham for the great debt at the last annual meeting Woman's Missionary Union, and the consecration of those present in pledging themselves to fifteen hundred dollars by the first of July, have been a stimulus to effort. As a result the Corresponding Secretary and Committees, either personally or by letter, appealed to individuals, hoping by this plan to divert no money from the regular channels. The response has been quite generous.

One thousand eight hundred and fifty-five dollars and sixty-six cents covers the entire expense of the Woman's Missionary Union for the year. Of this amount the Foreign Board defrays nine hundred and thirty dollars and forty-three cents, which includes one hundred and eighty dollars and forty three cents for the Christmas Offering. Woman's Missionary Union officers do not receive salaries. ANNIE W. ARMSTRONG, Cor. Sec. W. M. U.

We rejoice in the great development of the idea of self-support in our various mission fields. This is a good which has resulted from the financial needs of our Board.

Four of our missionaries in China draw no salary this year. Others of our missionaries do not accept full salaries.

One of the most unsatisfactory looking items in our report is the \$2,160.34 spent for interest. By paying so much on our indebtedness we can greatly reduce the interest account. But let it be kept in mind that we pay our missionaries monthly, and if the funds are not on hand when their drafts come we are compelled to borrow and pay interest. We hope that the churches will bear this in mind and begin in May to send forward their gifts.

ITALY.

The most interesting part of the report is as usual, Bro. G. B. Taylor's account of the work in Italy. He always tells so many interesting incidents of what has been done.

The times have been very hard in Italy, and many from the churches have gone to foreign lands in search of work. These are the younger men who go, and their departure greatly weakens

the churches. But, in spite of this, some of the churches have moved a little in the direction of self-support, and those forward in the matter a year or two ago have at least taken no backward step. There are only three missionaries from the United States on this important field, Brethren Taylor and Eager and Mrs. Eager, but they have much of the administrative ability of Paul, and they are doing a grand work. There were 93 baptisms last year, which is a large number in proportion to the membership.

Bro. Taylor makes mission tours as did Paul, going at least four times a year, preaching where we have churches and in the cities where there are none. He finds in many places those whom the Holy Spirit has prepared as he had Cornelius. In Bagheria there is one family, and all the others in the city are Catholics. This family is terribly persecuted, but they are faithful. Our brethren in this country should remember that family in their prayers.

One of the most faithful and earnest of the Italian preachers is Bro. Malan, who was a soldier and in the army which entered Rome in 1870 when the temporal power of the pope was overthrown. He preaches regularly at Torre Pellicio and S. Germans, in the two chief valleys, but his field includes ten communes, and he has much mountain climbing to do. He has greatly roused the wrath of the priests, and on the 16th of March he was stoned, but escaped without serious injury. When he preached a funeral at Casteletto quite a crowd was present in spite of the efforts of the priests, and took advantage of the opportunity to preach the Gospel. The comment of the people was: "Really the Protestants say excellent things—at least one can understand them."

One of those baptized at Cuneo was a brother who came from Bastia, twenty miles away, to be baptized. He is the only Baptist, and there is no Protestant in the town. He has much opposition to endure, and should be remembered in our prayers.

At Sampierdarena the interest is very great. The hall is crowded at every meeting. Whole families are inquirers. One man who had been a notorious blasphemer has been converted, and the change in him has made a profound impression.

At Milan Bro. Papingouth, who is a Russian count, as well as a most humble Baptist preacher, reports increased attendance and valuable additions. The church has lost heavily from sickness and death. They contributed an average of 1.23 in gold.

At Caiano a Waldensian missionary has been at work. But he has given up in despair of doing any good, and told Bro. Galassi to try and welcome. He is at work there trusting in God, though he says it is a real fortress of Satan. The people have threatened to kill him, but that does not trouble him. At Gravine one brother, who is a very pillar of the church, has been a member of the city guard for twenty-five years. The priests are trying to oust him from his place, and will probably succeed.

Ten years ago Bro. Martinelli went to Bocoreale and was bitterly persecuted. But such has been his godly walk and conversation that he is a power in the place today, though unable to work by reason of a chronic painful disease. In the town where he was abused and persecuted, as he drives from one house to another, every hat is lifted.

At Cagliari the brethren are filled with love of souls. The brethren themselves have gone with the tidings of salvation to

eleven villages which the presbyter had not time to visit.

One of the most interesting incidents is that of a brother who was baptized at Rome, an officer of the Questura, which is the office responsible for public order through the kingdom. He was so quiet not much in the way of preaching was expected from him, except such preaching as a godly layman does.

He went for the summer to his native place and there the love of God overcame his timidity. He spent his time in urging repentance and faith on his friends and acquaintances. The men of the town went to him in large numbers for private conversations on his new religion. The result is that sixteen men, all heads of families, offer to favour and help any preacher Bro. Taylor may send, and a son of the distinguished lawyer, Chiappina, offers his house, the best in the town, and centrally located, at a nominal rent. In a village near by six men wish to be received. This is the result of one quiet brother's vacation at home.

In conclusion, Bro. Taylor begs again for a missionary to go to Trieste, in Austria, where there is a little band of godly brethren praying for a preacher.

#### BRAZIL.

The Brazilian missions have five missionaries and their wives from this country. God has greatly blessed their labors. Two hundred and fifty-one were baptized during the last year, and many more would have been baptized had not the brethren wisely hastened slowly in their reception. In Rio Janeiro one "ex-priest," we believe, came to them with a great flourish of trumpets. But he proved a fraud, and has been excluded by the church. This mission was begun in 1882, and has now 18 churches, with 1,022 members; 54 have been excluded during the year, which shows the great need of guarding against Simon Magus.

The evil of paying salaries to the natives, to which all the Missionary Societies are opening their eyes, has been strikingly shown in Bahia. Three men had been employed and paid, but the stringency of money matters caused this to be stopped. Immediately they grew angry and made a great disturbance in the church. After three months of wrangling and distress they were excluded. The result is that all the baptisms in the Bahia church were from the outstations.

Bro. C. Z. Taylor made a two months' trip up the great San Francisco River. They were well received everywhere by the better class of people, and preached in several court-houses, as well as other houses. Some two thousand Bibles have been put in circulation. In Rio Janeiro the church is very prosperous. Congregations are large. More than 30 have been baptized, many of them heads of families and some aged. The churches in South Brazil have formed an Association. At the annual meeting all the churches reported a good number of baptisms. Self-support was vigorously urged, and foreign missions. The Association engaged a home missionary, and resolved to send a missionary to Africa.

A church has been organized at Natal. Its membership is from the best families in the place, a very unusual circumstance in mission churches. The pastor, Bro. Joaquin Lourival, has been a Professor in the schools for 25 years. Bro. Entzminger, in making his report, says: "We are glad to say that Professor Lourival was never a Romish priest—one of the most doubtful quantities in mission work."

At Campos there is a girls' school which even those who do not believe in running free schools for the heathen and calling it missionary work can approve. It is taught by the missionary's wife, is composed of the children of the church-members, and has not cost the Board or the mission a penny. Care has been taken not to pauperize the members by charging a small monthly tuition.

The Bible and colportage work is doing great good. The Association Missionary, Bro. Silva, has met with great success in selling Bibles. Last year he preached in fifty cities and baptized fourteen believers. He says: "It is now about 18 years that I am working in Brazil, and those times we had to contend with many difficulties, being stoned and beaten many a time. Now we suffer very little. Thanks be to God, the people are opening their eyes."

Two years ago Bro. Ginsburg went to San Fidelis to preach. He was stoned several times by the priests and their crowd, and was in prison for ten days. But in July the church celebrated its second anniversary in a meeting in the open air in which hundreds attended, and there was no trouble.

#### MEXICO.

The report from this field is brief, and a good portion of it is given to the report of the schools. This mission was established in 1880, has 29 churches with 1,116 members, 112 baptisms during the year. There are six missionaries and their wives, and three single ladies from this country, besides the native preachers. Bro. Watkins reports from the Torreón mission that two of its new churches are real self-supporting churches. Bro. Jose M. Gaitan is a missionary of the great tent-maker's pattern. He supports himself at shoe-making and preaches regularly.

At Morelia Bro. McCormick is rejoicing greatly at the growth of grace in the brethren, who are self-supporting, and preaching the Gospel. There has been a notable decrease of hostility to the Gospel, and many of those who were persecutors a year ago are reading the Scriptures. Bro. Wilson is rejoicing at the increase of attendance at the Sunday morning preaching, especially in the number of children who attend. He makes one most wise resolve: "We are determined, if God allows us to establish any more churches, to establish them on a self-supporting basis from the start."

#### CHINA.

Our mission to China was established in 1847. Considering the number of years and the number of missionaries sent out, it is the least successful of the missions of our Foreign Board. But God's promises stand firm, and the results of human work are with Him. There are 15 missionaries from this country, and their wives, and 10 single ladies, besides native pastors. This is only two less than the number from this country on all the other fields together. There are 20 churches with 1,364 members, 167 of whom were baptized during the last year. There are 29 day schools kept up in connection with the mission.

The plague did a deadly work in Canton, but none of the missionaries suffered from it, and but few of the native Christians died. Self-help has been increasing. The Canton church now supports its pastor entirely. Ten of the native preachers are not supported by the Board, though all seem to be supported by others and not by laboring with their own hands. Four of the American missionaries support themselves.

## GAIL BORDEN EAGLE BRAND CONDENSED MILK.



TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND"  
THOUSANDS OF MOTHERS TESTIFY TO ITS SUPERIORITY.  
"INFANT HEALTH" SENT FREE. NEWTON CONDENSED MILK CO. N.Y.

Bro. Pierce and Bro. Lawton were both taken with typhoid fever and went to Chin-Kiang for medical aid. After Bro. Pierce's recovery his physician refused to allow him to return to Yang-Chow till cooler weather. He found work sufficient to do in Chin-Kiang, holding meetings every night for a good part of the summer. These meetings were well attended, and, unlike some in Christian lands, the better the weather, the larger the congregations.

#### JAPAN.

This mission was begun in 1889. There are three missionaries and their wives on the field. There is one church of 48 members, 8 of whom were baptized during the last year. Preaching is kept up at five outstations. Bro. and Sister McCollum are at Fukuoka where there are ten Christians including a native preacher and his wife who have been gathered as the result of three and one half years. The report which is brief concludes: "We are all well, and are hard at work. Good average attendance at all our services, but nothing very special to report."

#### AFRICA.

This is the hardest of all the mission fields. Not because the hearts of the natives are any worse than those of other people, for all men are totally depraved, and the Holy Spirit being an omnipotent God can convert the chiefest of sinners as easily as he can any other. But it is the hardest of all the fields on account of the climate. As Bro. Smith says in his report: "Ill health is our great drawback. We are not only often quite sick in this climate, but are scarcely ever well. Since September there has been a great deal of fever among the older members of our family. Not the least evil in the case is the great quantity of quinine that we have to take, making a disease of itself, affecting the head, hearing, and the whole being. All this is discouraging, but the work is the Lords."

There are four missionaries and their wives. Last year there were 29 baptisms, and 25 others in the Ebenezer church at Lagos which has withdrawn from the mission being now strong enough to stand alone. This church works harmoniously with the Mission church in the same city. This little church is especially blessed in its number of pious young men who are always ready to aid the missionaries in all ways. Eight were added to this church during the year. There were several other applications for baptism, but Bro. Stone thought best to delay them awhile until he can know more of their sincerity.

#### SUNDAY-SCHOOL BOARD.

This Board reported through its Secretary. The report was a most cheering one, and made the Convention congratulate itself afresh on the wisdom of establishing this youngest of its Boards.

The great depression in financial circles that has crippled many commercial and religious interests, together with other untoward circumstances, lead us to expect a falling off in our returns. On the contrary, however, our issue of periodicals has been larger than ever before, while there has been a corresponding increase in the vol-

ume of business and in the cash receipts and in our appropriations, as well as a general enlargement in all our plans. The business of the Board is in a thoroughly healthy condition. The work is so organized as to be economical as is consistent with efficiency. We fill all orders the day they are received, and settle all bills on the fifteenth or last day of each month. There are practically no liabilities, absolutely none except such as are mentioned in the report herewith submitted, while our assets over and above these liabilities make a handsome showing.

#### OUR PERIODICAL PUBLICATIONS.

Thirty years ago or more the Southern Baptist Convention made its first Sunday school publication in the issuing of *Kind Words* under the auspices of its former Sunday-school Board, with Dr. Basil Manly, Jr., as President, and Dr. John A. Brodus as Corresponding Secretary. This paper had its origin with these two honored men, was given its name by the honored and lamented C. J. Elford, of South Carolina, and has played a great part in the history of the Convention. In 1886 the Convention added to this paper, under the auspices of the Home Mission Board, a full line of Sunday-school periodicals, now published as the *Convention Series*.

These periodicals, from the first, were heartily received by our church, and their circulation has rapidly increased until they make the immense business which the Convention is now conducting through its Sunday-school Board.

The Sunday-school Board shows, as it ought to do, a most gratifying consideration for the wishes of its constituents. Many of these did not relish the fact that the printing was done by the Methodist Book Concern, and therefore the profits of the printing went to distribute Methodist literature. Hence the Board decided to do the greater part of its own work, if not all. This change made it necessary to secure a new home for the Board. This was found to be quite difficult, as rents were very high, and so the Board took up the idea of purchasing property and locating in a house of its own, provided this could be done in a way that would be a good business venture. This resulted in the purchase of an excellent piece of property. The building, with some few changes, is almost as well adapted to our work as if it had been built for the purpose. It is located in the very heart of the city, near the intersection of two of the most prominent streets. Indeed, a better location could hardly have been found, and the purchase is considered by every one acquainted with the property to have been a very wise investment. The price paid was \$10,000, the Board also agreeing to pay the commissions of sale, which, together with the improvements and equipments, make the total cost something over \$11,000. Of this amount we have paid all except a balance on the house of \$2,000, in two six per cent. notes, due January, 1898 and 1899. The property is held by the Corresponding Secretary as trustee for the Convention. The members of the Board

(Continued on eighth page.)

VISION AT BETHEL.

BY MARY F. GARRETTSON.

Ere the orient faintly glimmered  
O'er Beersheba's sacred plain,  
Ere the mountain cave's sweet echo  
Answered to the shepherd's strain.

In the weird nocturnal silence,  
From a patriarchal home,  
Saw a traveler slowly wending,  
Gazing on the midnight dome.

Syrian shadows gather round him,  
Fill the soul with phantom fear,  
Bleak hills looming up before him,  
No delivering hand is near.

Faint he takes a stony pillow  
And lays himself upon the ground,  
Naught save wild howls from the jungle  
Breaks the hush of night around.

In the vision of the night time  
The dreamer sees a white array,  
Angel forms a shining "ladder,"  
Reaching to eternal day.

The dazzling heights are lost in splendor  
By a supernal rainbow throne,  
A sweet voice renewed the blessing,  
And Jehovah's glory shone.

Child of earth, O straying exile,  
Sailing o'er the billowy main,  
Revealing mid the day's sheen gladness,  
Tolling with the night and pain.

Should the darkness gather o'er thee,  
Faith would paint a vision fair,  
Pilgrim in thy helpless wandering  
Find a Bethel everywhere.

OUR PULPIT.

THIRSTING FOR RIGHTEOUSNESS.

BY ALEXANDER MACLAREN.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.—Matthew 5:6.

Two preliminary remarks will give us the point of view from which I desire to consider these words this morning. First, we have seen, in previous sermons, that these paradoxes of the Christian life, which we call the Beatitudes, are a linked chain, or rather, an outgrowth from a common root. Each presupposes all the preceding. Now, of course, it is a mistake to expect uniformity in the process of building up character, and stages which are separable and successive in thought may be simultaneous and coalesce in fact. But none the less is our Lord here outlining successive stages in the growth of a true Christian life. I shall have more to say about the place in the series which this Beatitude holds, but for the present I simply ask you to remember that it has a background and set of previous experiences, out of which it springs, and that we shall not understand the depth of Christ's meaning if we isolate it from these and regard it as standing alone.

Then, another consideration is the remarkable divergence in this Beatitude from the others. The "meek," the "merciful," the "pure in heart," the "peacemakers" have all attained to certain characteristics. But this is not a benediction pronounced upon those who have attained to righteousness, but upon those who long after it. Desire, which has reached such a pitch as to be comparable to the physical craving of a hungry man for food, or to the imperious thirst of parched throats, seems a strange kind of blessedness, but it is better to long for higher—though it be unattained—good than to be content with a lower which is possessed. Better to climb, though the summit be far and the path be steep, than to browse amongst the herds in the fat valleys. Aspiration is blessedness when it is worthily directed.

Now "righteousness" has got to be a kind of theological term which people use without attaching any very distinct meaning to it. And where would be little improvement for "righteousness" to substitute the abstraction of moral conformity, to

the will of God. Suppose we try to read the words of my text into modern English, and instead of saying, "Blessed are those that hunger and thirst after righteousness," say, Blessed are the men and women that long more than anything else to be good. Does not that sound a little more near our daily lives than the well-worn and threadbare word of my text? Righteousness is neither more nor less than a will submitted to God, and in conduct the practise of whatsoever things are noble and lovely and of good report.

The production of such a character, the aiming after the perfection of spirit and of conduct, is the noblest aim that a man can set before him. There are plenty of other hungers of the soul that are legitimate. There are many of them that are bracing and ennobling and elevating. It is impossible not to hunger for the supply of physical necessities. It is good to long for love, for wisdom. It is better to long most to be good men and women. For what are we here for? To enjoy? to work? to know? Yes! But it is not conduct, and it is still less thought, and it is least of all enjoyment, in any of its forms, which is the purpose of life, and ought to be our aim here upon earth. We are here to learn to be; and the cultivation and production of characters that lie parallel with the will of God is the Omega of all our life on earth. All these things, even the highest of them, the yearning desire

To follow knowledge, like a sinking star,  
Beyond the furthest bounds of human thought,

ought to be subordinate to this further purpose of being good men and women. All these are scaffolding. The building is a character, conformed to God's will, and assimilated to Christ's likeness. That commends itself as a statement of man's chief end to all reasonable and thoughtful men in their deepest and truest moments. And so, whilst we must let our desires go out on the lower levels, and seek to draw to ourselves the various gifts that are necessary for the various phases and sides of our being, here is one that a man's own conscience tells him should stand clearly supreme and dominant, the hunger and the thirst after righteousness.

Still further, notice how this desire, on which our Lord pronounces his benediction, comes in a series. I know that all men have latent, and sometimes partially and fragmentarily operative in their lives and manifest on the surface, sporadic desires after goodness. The existence of these draws the line between man and devil. And there is no soul on earth which has not sometimes felt the longing to be better than it is, to its own consciousness, to-day. But the yearning which our Lord blesses comes after, and is the result of the previous characteristics which he has described. There must be the poverty of spirit which recognizes our own insufficiency and unworthiness; or, to put it into simpler words, we must know ourselves to be sinners. There must be the morning which follows upon that revelation of ourselves; the penitence which does not wash away sin, but which makes us capable of reserving forgiveness. There must be comfort which comes from pardon received; and there must be the yielding of ourselves to the Supreme Will, which is the true root of all meekness in the face of antagonism from creatures and of opposition from circumstances. When thus a man's self-concept is beaten out of him, and he knows how far he is from the possession of any real, deep righteousness of his own; and

when, further, his heart has glowed with the consciousness of forgiveness; and when, further, his will has bowed itself before the Father in heaven, then there will spring in his heart a hungering and thirsting, deeper far, and far more certain of fruition, than ever can be realized in another heart, a stranger to such experiences. Brethren, if we are ever to possess the righteousness which is itself blessed, it must be because we have the hunger and the thirst which are sharpened and accentuated by profound discovery of our own evil, lowly penitence before God, and glad assurance of free and full forgiveness.

Then note, still further, how that which is pronounced blessed is not the realization of a desire, but the desire itself. And that is so, not only because, as I said, all noble aspiration is good, fulfilled or unfulfilled, and aim is of more importance than achievement, and what a man strongly wishes is often the revelation of his deepest self, and the prophecy of what he will be. But Christ puts the desire for a quality here as in line with the possession of a number of other qualities attained, because he would hint to us that such a righteousness as shall satisfy the moral hunger and thirst of our souls is one to be received in answer to longing, and not to be manufactured by our own efforts.

It is a gift; and the condition of receiving the gift is to wish it honestly, earnestly, deeply, continually. The Psalmist had a glimpse of the same truth when he crowned his description of the man who was fit to ascend the hill of the Lord, and to stand in his holy place, with "he shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Of course, in saying that the first step toward the possession of this divinely bestowed and divinely blessed righteousness is not effort but longing, I do not forget that the retention of it, and the working of it into our characters, and out in our conduct, is to be the result of our own diligence continually. But it is effort based on faith, and it is mainly, as I believe, the effort to keep open the line of communication between us and God, the great Giver, which ensures our possession of this gift of God. Dear friends, the righteousness that avails for us is not our making, but God's giving, through Jesus Christ.

So, before I pass to the other thoughts of my text, may I pause here for a moment? "Blessed are they that hunger and thirst." Think of the picture that that suggests—the ravenous desire of a starving man, the almost fierce longing of a parched throat. Is that a picture of the intensity, of the depth, of our desires to be good? Do we professing Christian men and women long to be delivered from our evils and to be clothed with righteousness, with an honesty, and earnestness, and continuity of longing which would make such words as these of my text anything else, if applied to us, than the bitterest irony? Oh, one looks out over the Christian church, and one looks—which is more to the purpose—into one's own heart and contrasts the tepid, the lazy, the occasional, and, I am afraid, the only half-sincere, wishes to be better, with the unmistakable earnestness and reality of our own longings to be rich, or wise, or prosperous, or famous, or happy in our domestic relationships and the like. Alas! alas! that the whole current of the great river of so many professing Christians' desires runs toward earth and creatures, and the tiniest little trickle is taken on, like a ladle for

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a mill, from the great stream and directed toward higher things. It is hunger and thirst after righteousness that is blessed. You and I can tell whether our desires deserve such a name as that.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

SECOND QUARTER.

SUNDAY, MAY 23.

THE CONFERENCE AT JERUSALEM.

Acts 15:1-6, 22-29.

MOTTO TEXT.—"Through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts 15:11.

Paul and Barnabas were preaching in Antioch when the lesson begins. In the Antioch church were Jews, Jewish proselytes, that is, those who had received the Jewish religion before they became Christians, as had the Ethiopian eunuch and Gentiles, who had been heathens before their conversion.

"And certain men which came down from Judea."—There were disciples who were also strict Jews, and legalists also. They insisted that the Gentiles should become Jewish proselytes, as well as disciples, saying, "Except ye be circumcised after the manner of Moses ye cannot be saved."—There is no reason to suppose these brethren were not faithful, earnest, men. They knew the Jewish religion was of God, that the kingdom was promised to Israel, and that all the promises of the Messiah were made to Israel. God had commanded the regulations which must be complied with when a Gentile should seek admittance among his chosen people. And the Lord Jesus had declared not one jot or tittle should pass from the law till all had been fulfilled.

"When therefore Paul and Barnabas had no small dissension and disputation with them."—If Paul and Barnabas had been Pedobaptists instead of earnest Baptists, as they were, they would have answered that baptism had come in the room of circumcision. That would have silenced their opponents immediately. But there was no such thought in their mind, not even when these men from Judea were urging circumcision on those who had been already baptized. The church at Antioch was much troubled by these men. The Jewish members would naturally be inclined to side with them. The most conscientious and godly of the Gentiles would be the most troubled, being fearful that they had neglected to obey God's commands.

"They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the apostles and elders about the question."—It seems from Galatians God also told Paul to go. It seems strange that God did not tell Paul what He willed in regard to this thing instead of sending him from his field to Jerusalem to

inquire of his fellow-men, for God gave Paul direct revelations on many occasions. But for His own wise purpose He sent Paul to Jerusalem, thus confirming the decision of the church. Among the messengers whom the church chose was Titus (Gal. 2:1) who was a Gentile. The Antioch church was not recognizing any control of the Jerusalem church. But these men who were troubling them had gone from Jerusalem; the apostles knew the mind of the Lord and were inspired by the Holy Spirit, and their opinion would have great weight with the Judaizers.

"And being brought on their way by the church."—To go a part of the way with those who were setting out anywhere was a mark of great respect and honour. "They passed through Phenice and Samaria."—They traveled southward along the coast of the sea. It was about three hundred miles to Jerusalem. "Declaring the conversion of the Gentiles."—Phillip had preached the Gospel at Samaria, and there were brethren, and probably churches, in the cities through which they went. It was a great joy to these brethren to hear of the many conversions which had followed the preaching of Paul among the Gentiles.

"And when they were come to Jerusalem they were received of the church, and of the apostles and elders."—Even when the apostles were there, the church is put first. The word translated received denotes a cordial welcome. They did indeed bring a glorious story of the work God had wrought with them as instruments in His hand. "But there rose up certain of the sect of the Pharisees which believed." The Pharisees were devoted to the mint, anise and cummin of the law, or rather of the traditions of the elders. They had fought for these so long that they only, with reluctance, could fellowship brethren who had not been Jewish proselytes at least.

"It was needful to circumcise them, and to command them to keep the law of Moses."—When Paul had told of the conversion and baptism of Gentiles who had not been proselytes of the gate, as they were called, immediately these brethren declared the Antioch disciples must be circumcised. "And the apostles and elders came together for to consider this matter."—There was never more important meeting held. The apostles were acting under the command of the Holy Spirit, and had He so decided till the end of time must all of us Gentiles have been bound by the law of Moses.

Peter and James made most wise speeches, and then the whole church gave the decision of the matter. The speeches are omitted in the lesson, but they should be read and studied.

The occasion was a momentous one, and the church decided to write the letter and also to send messengers with the letter to confirm it and to answer any questions which might be asked. They sent two of their leading men. Of Judas, surnamed Barsabas, we know nothing more. Silas afterwards became Paul's companion



CONVENTION.

have been incorporated as the "Sunday-school Board of the Southern Baptist Convention," subject to the rules and regulations of the Convention. This was done in order to better business arrangements under the laws in this State, and for the same reason it would be well if the property could be transferred to the Board as a corporate body. The purchase of this property has given us very many advantages, and has met with almost universal favor throughout the denomination.

CHANGE OF POLICY.

Notwithstanding the outlay for the purchase of the house and its equipment, the Board has not fallen off in its appropriations. We have thought it wise, however, to make a change in our policy, and instead of giving cash as heretofore, to make our appropriations largely in the gift of Bibles, books and tracts, and to make them for the most part either directly to state Boards or under their supervision and endorsement. The cash which has been given this year to Sunday-school Missions was for the most part given to complete the appropriations which came over from the previous Convention year.

APPROPRIATIONS FOR THE YEAR.

In carrying out this policy, our appropriations for the year have touched every State within the precincts of the Convention, and given a helping hand to all our denominational interests. As may be seen by referring to the table of appropriations, we have sent to the Home and Foreign Boards nearly four thousand dollars; have given in cash to Sunday-school Missions in the different States nearly three thousand dollars; in cash also to other denominational interests nearly fourteen hundred dollars; in periodicals to mission schools over seventeen hundred dollars; have given away over four thousand Bibles and Testaments, over two thousand books, nearly nine thousand pages of tracts, with a money value of nearly fifteen hundred dollars, aggregating for the year the handsome amount of nearly twelve thousand dollars for missions. We have received many letters, some of which give thrilling accounts as to the result of this distribution. We are fully persuaded that this policy, followed out, will greatly increase the Board's power of usefulness.

A RECORD OF SIX YEARS.

Adding these figures to the summary made in the report of last year, we may see the money record which the Board has made in its six years of existence. Beginning in May six years ago and running until the following December without income, even having to borrow money to cover expenses, the Board were yet able to come to the Convention with all obligations met and over a thousand dollars cash in hand with which to begin a new year. Since that time no bill has been presented to the Board that has been delayed a single day for the want of money with which to pay it. Indeed there has been but a few times in the last five years that the Board's balance in bank fell below a thousand dollars. This statement is made simply as indicating the Board's financial condition, and also its methods of conducting its affairs. The following statement will show, as well as figures can show, what the Board has done for the furtherance of our denominational interests in the way of financial help:

Gifts of Bibles, books, tracts and periodicals to mission schools..... \$ 8,707 90

Cash for Home and Foreign Boards.....	13,211 74
Cash to Sunday-school Missions in the different States.....	17,277 78
Expended for other denominational interests.....	2,892 46
Purchase and equipment of house.....	9,101 29
Cash balance on hand.....	2,128 10
Other assets.....	11,384 86

Summary for six years.....\$64,703 13

Now let it be borne in mind that through these six years the country has been in fearful financial straits; that the Board have not encroached upon any other denominational interest with collections; that in addition to putting fifty thousand dollars into our denominational life, and without the investment of any money capital on the part of the denomination, they have established a business which, measured by its income-making power, is easily worth a hundred thousand dollars; and while showing this immense money value, it is even far greater as an educational force and as a factor for the furtherance of our denominational affairs.

In the early fall of 1896, the Colored Baptist National Convention in session at St. Louis, appointed a committee and instructed them to proceed with the publications. This committee wrote asking the privilege of using the plates of our expostions in their Teacher and Quarterlies, with the offer to pay for their use. We readily complied with request, but would receive no pay, being willing to make this contribution to an undertaking which we considered in every way honorable and helpful to their race. And so we instructed the printers, saying that whatever advantage came from having the matter already in plates must go to the colored brethren. They made their own contract with their own printers, indicating the work that came from our periodicals as far as this is shown in our periodicals. Having contracted with Nashville printers, the colored brethren determined to locate in Nashville with their Board of Publication. This is all—absolutely all—that the Sunday-school Board has to do with the matter either directly or indirectly. We were glad to see them undertake so momentous an enterprise, and earnestly wish for them the greatest possible success. In their issue for the second quarter they have printed their periodicals without the use of our plates as relates to the Teacher and Advance Quarterly, and the issue is in every way most creditable as the undertaking is most praiseworthy.

Soon after Dr. Bell became Secretary, and under his wise administration of the affairs of the Board, five hundred dollars were set aside as a Bible distribution. This was the beginning of our Bible Department, and was done to meet a necessity which showed itself by the many requests which came to us for the Word of God. At each successive session since that time the Convention has approved and encouraged this department of our work. Indeed the Convention from the beginning of its history until the present day has conducted its Bible work through its own agencies, supporting its own Bible cause as it supported its own mission work. Since we began this department, many hundreds and even thousands of Bibles and Testaments have been given away. Apart from a few occasional contributions this benevolence has been supported by our Periodical Department. We have not pressed the question of raising money, although we saw it could be used wisely, simply because we desired not to stand in the way of the needs of the Home and Foreign and State Boards. We believe, however, without interfering with either of these in-

terests, our people would give five thousand dollars to this object were it brought to their attention. The Baptists of the South have here an open door for usefulness, and the Southern Baptist Convention can accomplish this work through the Sunday-school Board as its own agency.

WOMAN'S MISSIONARY UNION AND MARYLAND BAPTIST MISSION ROOMS.

This represents two of our most effective denominational agencies, separate in name and closely allied in operation. The Maryland Baptist Rooms have provided one of the finest collections of missionary tracts that can be found anywhere, and is proving a great power for good. The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, has been very helpful in every way to the work of the Sunday-school Board, as indicated to all of our denominational interests.

THE SUNDAY-SCHOOL CAUSE IN THE SOUTH.

While the Baptist Sunday-schools of the South compare most favorably with those of other denominations, and while their condition presents much to awaken gratitude and encouragement, yet manifestly a great deal remains to be done. Even in the best schools there is need for better equipment, better teaching, better methods, and better results. Whatever the Southern Baptist Convention can do to foster its Sunday-school interests, will be only the fostering of power for future usefulness in the enlargement of all its work. In the united support of the Sunday-school Board, in undertaking these great and lofty ends, the Convention can make for itself an agency of tremendous scope. We have tried to administer the trust with which we have been charged in a way to deserve the approval of our brethren, and so as to meet the ends for which the Convention brought the Board into existence. The only way, rather the main method, of helping the Board in their work, is in supplying the Sunday-schools with the periodicals which are owned and controlled by the Convention, and which, besides other things, make prominent the missionary interests of the Convention. Here we are laying the foundations of the future, not only in the way of Baptist doctrine, but also in missionary training. This can be made an immense power and surely it worthy the kindly consideration of the Convention. Helping at this point and in this way is helping every other interest.

The Treasurer's report shows that the Board has on hand in the treasury a cash balance of \$2,126.10.

Friday.

The Convention was opened by the venerable President of Hollins Institute, Bro. C. L. Cocks, who read a chapter of the Bible, which was followed by a song and prayer by Bro. J. B. Gambrell. After the President and Secretaries had been unanimously re-elected, there was a ballot taken to elect four vice-presidents. Those chosen were R. H. Marsh, of North Carolina; Joshua Levering, of Maryland; W. J. Northern, of Georgia, and J. P. Eagle, of Arkansas.

Mr. Mearles, the mayor of the city, was introduced while the balloting was going on, and made one of the best speeches of welcome the Convention has ever heard. He paid a glowing tribute to Baptists, who have ever been foremost in every good work for which they can find Scriptural authority.

Pastor W. B. Oliver followed in a graceful welcome. He referred to the meeting of the Convention held in North Carolina twenty-five years ago, and to the changes

which have taken place in these years.

Rev. Dr. A. J. Rowland, Secretary of the Baptist Publication Society, and Dr. K. G. Seymour were welcomed as visitors. Dr. Rowland said he was not a stranger, as he had been for many years a member of the Convention. Last year was the best year of the Publication Society; they sold \$50,000 worth of books more than usual. Books to the amount of \$22,000 were sent as contributions into your territory. The printing house is the largest in the United States except that of the government.

Bro. Gibson, of Georgia, said there was a debt of \$13,500 on the Foreign Board. Georgia stood first this year in its contributions to missions, but wished to give more. The Georgia delegation had met that morning and decided to give \$1,200 more. After some pleasant rivalry with the Virginians it was decided that the State delegations should confer together and report in the evening what they will give. The Home Board and Sunday-school Board made their report.

After the reports were read Bro. W. E. Hatcher made a report from the Trustees. They declared they stood firmly by the Seminary creed, and required the Professors to do it. But they had no opinion to express in regard to historical matters, but hoped the Professors would use the greatest discretion in their utterances.

He introduced Bro. Whititt who made a speech, in which he was understood to retract what he had said about wives joining the churches of their Pedobaptist husbands, his utterances in the *Independent* for which he apologized, while acknowledging they were written from a Pedobaptist standpoint, and his article in the *Encyclopaedia*. He promised, if possible to eliminate from this all that is objectionable to any of his brethren. He said he believed the Anabaptists in England adopted immersion in the year 1641, but if this belief proved to be wrong, he would promptly acknowledge it.

This speech gave much satisfaction to both sides of the controversy, and helps the situation, although how far it will go towards satisfying the brethren generally remains to be seen. After this speech the Foreign Mission Board made their report, an abstract of which has already been given and the committee on order of business reported.

Evening.

Bro. M. E. Broadus, of Bristol, Tenn., led in prayer. And after a "magnificent musical recital," Bro. R. H. Venable, of Mississippi, preached the Convention sermon from the text *Philippians 2:9-11*. Paul was exhorting his readers to grow in the graces of the Gospel which they had so joyfully received. Two great hindrances to this growth were self-esteem and self-seeking. He urged them to have the mind of Christ who humbled himself that men might be saved. The first was the enthronement of Christ. Before the incarnation he was in the form of God, existing in equality with the Father. This Son of God, in eternal companionship with the Father as the Logos, came down to us in the habiliments of manhood, interpreting the Father to us. Jesus Christ was one with God in the essence of his being; he was the Creator of the Universe also.

The Lord's emptying himself does not mean that he surrendered any of the essential attributes of his Godhead. But he did surrender the prerogative to exercise what justly belonged to him by right of his essential being. The glory which, was appropriate to

him as God he laid aside. The conception in the mind of the Apostle which gives significance to his language is that of a son co-equal with the Father, in the administration of the affairs of the household, disrobing himself of his prerogatives, and taking his position among the servants.

And because of this self-abasement God has exalted him and placed him upon the Mediatorial throne. The God-man is to reign until he has subdued all enemies, death being the last to be conquered. And when that is done he is to surrender the kingdom into the hands of the Father that God may be all in all.

A great result of this enthronement of Christ is the harmony of the universe, the reconciliation of all things to God. Paul guards us against supposing that the work of unifying and reconciling means the restoration of all hostile and unbelieving intelligences, whether men or demons, to loving loyalty to God. Final restoration can find no support in these passages, when interpreted in the light of what the Apostle says in *First Corinthians 15:24-28*. In this passage the reigning Christ is represented as subjecting or destroying, reducing to a state of non-efficiency, rendering inoperative, all hostile powers. It is neither an annihilation nor a loving submission, but a stripping them of their might. The purpose of Christ's enthronement will be consummated when God shall reign as king over a universal empire. Such a universe will Jesus present to the Father at the close of his mediatorial reign, and God shall be all in all. What Jesus does not reconcile through the blood of the cross, in his high priestly functions he will overthrow in his regal capacity.

After the powerful sermon, Bro. E. C. Dargan made an appeal for the students' fund of the Seminary. He spoke in an eloquent way of the assistance which he had received from the First church of Wilmington when he was a student in the Seminary. Bro. Joshua Levering headed the subscription with one hundred dollars, and in all \$2,015 were raised. Mr. John D. Rockefeller pays the deficiency in the students' fund, which was \$2,000.

The result of the conference of the state delegations in the afternoon was that the whole foreign mission debt of \$13,500 was subscribed. And then the Convention did rejoice. It must be remembered that this debt was not incurred this year. So far from that \$18,000 was raised this year over and above the expenses for the year and paid on the previous debt. Thus all of our Boards are out of debt, praise the Lord.

Saturday Morning.

Convention opened at 9:30. The first speaker was C. T. Walker, a negro, who spoke upon the report on Foreign Missions, and urged that the white brethren do more for the negro heathen at home. After prayer and praise one brother from each State spoke upon the outlook for Home Missions in his State.

Bro. S. M. Province said there were large tracts of Florida where the Gospel was never heard.

Bro. E. D. Ware, of Louisiana, told of the great destruction made by the floods. This will make greater help than ever needed from the Home Board. His speech was very interesting and graphic; the brethren under the spell of his words could see the desolate fields of that beautiful State.

Bro. J. P. Eagle spoke for Arkansas. He is always listened to with eagerness, for he always has

## Among the Churches.

### LOUISVILLE.

Walnut street—Bro. A. W. Graves preached in the morning and Bro. Ben S. Cox at night.

Twenty-second and Walnut.—Bro. John D. Robertson preached in the morning and Bro. A. W. Graves at night.

McFerran Memorial.—Bro. A. T. Robertson preached in the morning and Bro. John D. Robertson at night.

Broadway.—Bro. J. L. Corbitt preached in the morning and Bro. M. L. Massey at night.

East.—Bro. Ritzman preached in the morning and Bro. J. W. Lowe at night. Two additions.

Portland-avenue.—Pastor Shelton preached morning and evening. Two additions, one by letter, one baptized and four for baptism.

Third-avenue.—Bro. T. B. Ray preached at both hours.

Highlands.—Pastor Dawes preached morning and evening.

Parkland.—Pastor Nowlin preached at both hours.

Franklin-street.—Pastor Edwards preached as usual.

Clifton.—Pastor Masters preached as usual.

### SEMINARY NOTES.

John D. Hockefeller says the deficit of the Students' Fund.

Prof. W. J. McGlothlin has gone to his home in Tennessee for a few days of much needed rest and recuperation.

Bro. J. F. Watson addressed the young people's meeting of Portland-avenue church Monday night. His subject was Easter. It was a splendid address.

Prof. W. R. Callom, of Wake Forest College, is a welcome visitor at New York Hall this week.

Bro. T. W. O'Kelly, an old Seminary student, has accepted the call to the Second church, Richmond, Va. This is the church Dr. Landrum was pastor of before he came to Atlanta. Bro. O'Kelly made a brilliant record in the Seminary, and doubtless will do a great work in Richmond.

Prof. A. T. Robertson has been engaged to deliver a series of lectures at the Summer School at Jackson, Tenn., in June.

Supplies for Sunday: Fourth and Walnut, Ben S. Cox, evening; Broadway, J. L. Corbitt, morning and M. L. Massey, evening; McFerran, Prof. Robertson, morning and John D. Robertson evening and Twenty-second and Walnut morning; East, W. Lowe, evening; Greenville, Geo. W. Burlington, morning and evening; Central City, W. H. Brangie, morning and evening; Shelbyville, C. E. Burt, morning and evening; City Mission, J. Bell, evening; Salvia, J. T. Watson, morning and evening; Francis Willard Settlement, W. H. White, morning and evening; Point Mission, C. J. Casey, morning and evening; Third-avenue, T. B. Ray, morning and evening; Jeffersonville, Ind., J. M. Hunt, morning and evening; Wayfarers' Rest, J. A. Moehan, evening; Elk Creek, R. T. Marsh, morning; Raymond, J. B. Hunt, morning and evening; Highland, J. B. Tharpe, morning; Providence, A. G. Mosely, morning and evening.

J. B. S.

## IT'S CURES THAT COUNT.

Many so-called remedies are pressed on the public attention on account of their claimed large sales. But sales do not determine value. Sales simply argue good salesmen, shrewd puffery, or enormous advertising. It's cures that count. It is cures that are counted on by Ayer's Sarsaparilla. Its sales might be boasted. It has the world for its market. But sales prove nothing. We point only to the record of Ayer's Sarsaparilla, as proof of its merit:

## 50 YEARS OF CURES.

### THE STATE.

The German Baptists of the Ohio Valley will convene in annual session at the German church, Clay and Broadway, May 16, for three days. Many delegates will be present, and a great blessing is anticipated for the meeting and the church as the result.

Bro. Lloyd T. Wilson writes from Paducah, Ky.: "I had a fine day Sunday. The congregation was 60. There were 6 additions by letter, 1 under watchcare and 1 by baptism. This makes a total of 62 additions in 6 months, and only lacks 15 of doubling the membership. To the Lord be all the praise. We continue to love the dear old Record more and more."

Bro. L. M. Copley writes: "The Louisa Baptist church last Saturday night unanimously elected Bro. B. F. Caudill for our pastor for the coming year. Under his preaching last year the membership of our church was more than doubled. He serves half time, and the church has for next year raised his salary \$80 over last year. The other half of our pastor's time is spent with the Russell Baptist church, where he has just closed a revival in which there were 14 accessions to the church, 11 being by baptism. The church was greatly strengthened, and has a promising future. They have just completed an elegant house of worship."

Pastor J. M. Salice writes from Henderson: "Pastor J. G. Bow aided us in a meeting which resulted in 35 additions to the church—25 for baptism. Bro. Bow's preaching was sound and earnest, and his methods are safe. He believes in praying and preaching the truth, and has no desire to count numbers unless the converts are genuine."

Pastor I. N. Strother writes: "The Cadiz Baptist church has recently enjoyed a profitable meeting. Bro. A. M. Vardeman came to our aid on April 12 and preached twice a day for eleven days. There were 30 professions of faith and are approved for baptism. My older son, Hubert, is of the number. The church received spiritual strength and the whole community was greatly benefited. Bro. Vardeman's preaching was of a high Scriptural order. Many will be glad to know that he has already accepted the pastorate of the church at Alexandria, La., and that he will begin his work in that field July 1. His churches at Trenton and Guthrie part with him reluctantly, knowing that it will be hard to fill his place."

### OTHER STATES.

Bro. M. J. Webb writes from Apalachicola, Fla.: "Please send my paper to Apalachicola, Fla., instead of St. Andrew's Bay. This is a place of 3,000 people, but the Baptist church here is not in a very flourishing condition. These seaports are all considered very hard fields, but I fear much of their weakness is due to neglect. Where there are so many foreigners in our own land is the best opportunity for our real work at the present time. The church here has virtually been pastorless for several years, and it will take a good deal of hard work to recover it from its enfeebled condition. Shall we not have the sympathy and prayers of God's people?"

Bro. C. W. Chadwick writes from Bedford, Ind.: "In a two-and-a-half weeks' meeting 25 joined the church, and 7 or 8 since, 1 or 2 at a time."

The Fayetteville church, Alabama, has set apart its new house for the worship of God.

A meeting in the LaGrange church, Missouri, resulted in 17 professions of religion and 22 additions to the fellowship of the church.

Twenty-five were added to the fellowship of the Carrabelle church, Florida, as the result of a recent meeting, 20 by baptism and 5 by letter.

A meeting in the LaGrange church, Florida, closed with 12 additions, all by experience and baptism.

A two weeks' meeting in the Cargille church, Arkansas, resulted in 14 additions to the fellowship of the church, all by experience and baptism.

Twenty have been baptized into the fellowship of the Siloson Spring church, Texas, as the result of a recent meeting.

The Oak Grove church, White county, Arkansas, has set apart Bro. John McKinnery to the full work of the gospel ministry.

Pastor Samuel Saunders has held meetings in the Winton and Murfreesboro churches, North Carolina, 20 were added to the fellowship of the Murfreesboro church, and 9 to that of the Winton.

The Black Jack Grove church of Texas, has restored to its fellowship and returned his credentials to Eld. C. T. Alexander who had been excluded for heresy. He was young and had been carefully examined it would seem by the Presbytery. He was not so much heretical as ignorant of the doctrine. He was a member of an antislavery statement of his belief in the great doctrines and was restored. Had Bro. Alexander been thoroughly taught the Catechism and its proof texts in his childhood he would have been better grounded. We rejoice that he is now on the rock.

The Thonotosassa church, Florida, has set apart Bro. William Carlston to the full work of the gospel ministry.

The West Point church, Miss., held a meeting in which Pastor Jackson was assisted by Pastor Hout of Tennessee. There have been 21 additions to the fellowship of the church, and others who were converted will yet be received.

Forty have been added to the fellowship of the Pierce City church, Missouri, as a result of a recent meeting.

A two weeks' meeting in the Pennington Gap church, Virginia, closed with 28 additions to the fellowship of the church. Others who were converted will follow.

A church has been constituted at Myrtle Spring, Texas, and Elder R. E. L. Beckwith called to its pastorate.

A church has been constituted at Los Cruces, Texas.

A church has been constituted at Hickory Creek schoolhouse, near Smithwick, Texas, with 16 members.

Sixteen have been added to the fellowship of the Houston church, Missouri, and 3 more stand approved for baptism.

An eleven days' meeting in the Montgomery church, Missouri, closed with 11 additions to the fellowship of the church.

The LaGrange church, Missouri has set apart Bro. W. Coucho to the full work of the Gospel ministry.

Elder Cyrus Doyne is holding a meeting in the Shelburn church, Missouri. Fourteen have been baptized and the interest is on the increase.

The Elkhorn church, West Virginia, has set apart Bro. W. L. Ball to the full work of the Gospel ministry.

A two weeks' meeting in the Eleventh-avenue church, Columbus, Ga., closed with 21 additions, 3 by letter and 18 by baptism.

A two weeks' meeting in the Burnett church, Texas, closed with 23 additions to the fellowship of the church.

Pastor G. H. Stovall held a meeting in the Sabbath School church, Texas, which closed with 10 additions to the fellowship of the church.

Thirteen have been added to the fellowship of the Comanche church, Texas, as the result of a recent meeting.

Forty-nine have been added to the fellowship of the Montgomery church, West Virginia, 31 by experience and baptism.

The Eatonton church, Georgia, has set apart its new house for the worship of God.

### PROGRAMME.

The following is the programme of the Sunday-school Convention of the Nelson Association, to be held with Old Mt. Moriah Baptist church, near Boston, Nelson county Ky., Saturday and Sunday, May 29 and 30, 1897.

SATURDAY MORNING 10 O'CLOCK.

Devotional exercises of 10 minutes conducted by Supt. Ben Leslie.

Address of welcome, Pastor Joe W. Vesey.

Election of officers.

Best method of opening and closing Sunday-school, Dr. F. A. Barnett, R. W. Barnes.

What part should the pastor take in the Sunday-school? M. Ashby Jones, E. L. Bridwell.

Should we have Pedobaptist teachers, union Sunday-schools and union libraries? W. O. Carver, W. B. Gwynn.

Must we have unconverted teachers in our Sunday-schools? I. W. Martin, H. E. Tralle.

Plan for securing entire co-operation of church members for Sunday-school, J. A. Booth, W. B. Crumpton.

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### AFTERNOON.

Devotional service, 10 minutes.

Catechism in our Sunday-school. Need and neglect. What is the best? Thomas Hall, Jonas Smith.

Advisability of awarding cards and prizes to pupils, J. P. Jenkins, W. M. Stallings.

Should we encourage picnics, Christmas entertainments and Easter services? E. S. Reaves, J. S. Hill.

The teacher in the Sunday-school, as to his or her sociability and congeniality, J. C. Samuels, J. J. Hagood.

Visiting and personal work of the teacher and superintendent, H. C. Hiscner, S. W. Myers.

Teaching of misdeeds in the Sunday-school, G. C. Cates, Ross Heddish.

### SUNDAY MORNING.

Devotional services of 20 minutes conducted by Dr. F. A. Barnett.

History of the Sunday-school, its founder, prosperity and progress at home and abroad, W. B. Crumpton.

### QUERIES.

At what age should a child enter Sunday-school? I. W. Martin.

When may we stop Sunday-school? J. J. Hagood.

About what per cent of Sunday-school pupils become Christians? G. C. Cates.

What number of Sunday-school scholars fill jails and prisons? J. A. Booth.

Should we teach evils of intemperance in Sunday-school? Q. J. Wright.

Convention sermon at 11 o'clock, by H. C. Hiscner.

Free entertainment will be provided for all. Dinner will be served on grounds Saturday. No afternoon service on Sunday.

T. P. SAMUELS, Sec.

### GEORGETOWN COLLEGE COMMENCEMENT.

Sunday, June 6, 11 A. M. Baccalaureate Sermon, E. C. Dargan, D. D. of Louisville, Ky. 3 P. M.—Sermon before the Y. M. C. A., Johnston Myers, D. D. of Chicago, Ill.

June 7, 8 P. M.—Address before the Literary Societies, W. E. Hatcher, D. D. of Richmond, Va.

June 8, 10 A. M.—Fortieth anniversary of the class of 1857. 2 P. M.—Meeting of Board of Trustees. 4 P. M.—Piano Recital. 5 P. M.—Meeting of Kentucky Baptist Education Society.

June 9, 10 A. M.—Address before Students' Association, by Prof. John Calvin Metcalf, of Georgetown, Ky.

June 9, 10 A. M.—COMMENCEMENT. 1 P. M.—Delivery of Society Diplomas. 3:30 P. M.—President's Address.

MISS NIE COLLINS and Mr. J. W. Nance were married on the 6th inst. by Rev. J. M. McFarland. After the ceremony they visited the Nashville Exposition, and returning will make Louisville their future home.

REV. CARTER HELM JONES, D. D., will deliver the baccalaureate address at Bethel Female College, Tuesday evening, June 1, 1897.

NOW IS THE BEST TIME to cure Catarrah quickly, surely, and permanently. The cold air of winter retards the cure, the warm air of summer favors it. Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of this disease has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief, and makes a lasting cure. For free trial sample by mail, address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

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# FAMILY CIRCLE.

## THE LITTLE GRAVE.

"It's only a little grave," they said,  
 "Only just a child that's dead."  
 And so they carefully turned away  
 From the mound the spade had deep made.  
 Ah! they did not know how deep a shade  
 This little grave in our home had made.

I know the coffin was narrow and small,  
 One yard would have served for an ample pall;  
 One man in his arms could have borne away  
 The precious dead to his freight car.  
 But I know that darling bones were hid  
 Beneath that little coffin lid.

I know the mother stood that day  
 With folded hands by that form of clay,  
 I know that burning tears were hid,  
 "Heath the drooping lash and aching lid."  
 And I know her lip and cheeks and brow  
 Were almost as white as her baby's now.

I know that some things were hid away,  
 The crimson front and wrappings gray,  
 The little sock and half-worn shoe,  
 The cap with its plumes and tassels blue;  
 And an empty crib, with its cover spread,  
 As white as the face of the sinless dead.

"It's a little grave; but, O! have a care:  
 For world-wide hopes are buried there,  
 And you, perhaps in coming years  
 May see, like her, through blinding tears,  
 Moonbeams of light on a shining brow,  
 Is buried with an only boy!"

—Exchange.

## HOW MRS. GRAFTON BUILT UP THE PLAINVILLE CHURCH.

BY FRANKIE PARKER DAVIS.

(Continuation from last week.)

"I will read it with pleasure," she said, "but will not promise, under existing circumstances, to unite with the church."

After Miss Hamilton was gone Mrs. Grafton fell to thinking. How strange that the problem which had perplexed her so sorely had so easy a solution, since she now saw it in the light presented by Carrie Hamilton. She knew the history of Mrs. Hamilton's life, how she had drunk the bitter draught of sorrow, brought on through no fault of hers; and Bro. Harrington, who knew it all, had never gone to her house to strengthen her with words of consolation and Christian sympathy. How forcibly she thought of it bringing to mind Mrs. Grafton's own experience; how in the long ago she, too, had had the same bitter feelings against Bro. Harrington and the Plainville church that Carrie Hamilton was now nourishing.

"Mrs. Grafton," she said, "I understand that you have written a book of nearly nine thousand pages, the Plainville nearly nine thousand pages, her a word of tracts, with a money value of over fifteen hundred dollars, but that she had buried all those bitter feelings with the dead past, and had taken up new life, and if any one ever knew of the struggle that had been in her heart, ere right triumphed they did not learn it from Mrs. Grafton, for no news was now in fellowship with the church, and she had the interest of the church more at heart than she. So she resolved when Bro. Harrington's regular appointment came around to give him an insight into the state of affairs. Mr. Grafton was also a strong supporter of Bro. Harrington, and their house was ever their pastor's home. At last the long looked-for day arrived and Bro. Harrington went home with Mrs. Grafton to dinner. After the meal was served, she repaired to the cozy sitting-room for a social afternoon, Mrs. Grafton ere long introducing the subject uppermost in her mind.

"Well, Bro. Harrington," she said, "the old year is drawing to a close, and I always look with sadness on his flying out for fear with his going you, too, will leave us for newer fields. After the unsuccessful result of our meeting I know you are more discouraged than ever, and perhaps, have your mind fully turned to go and find your resignation, but this I hope you will not do. You have so endeared yourself to us all during your long pastorate that I do not believe the church will consent to give you up."

"Yes, sister," Bro. Harrington replied, "that is my intention. I do not feel that I am doing any good here, and I must try a new field of labor. The church seems to grow colder each year, and where the trouble lies I have not the remotest idea. I am almost in despair as to what course to pursue. No one could have the interest of the church more at heart than I; no one has prayed more earnestly for a removal of the obstacle in the way of its success than I do. But it seems that all my efforts have proved fruitless, and I feel that if I am causing this coldness, this indifference on the part of the members, it is best that I should go and leave the field clear for another. So feeling for me as you are concerned, it is true that among those with whom I have been associat-

ed it has been such that I fear that it is this that has influenced me to resign this charge year after year against my better judgment."

"And yet, Bro. Harrington," replied the good sister, "if you did not know of the condition of the part of the members to whom you refer, I cannot agree with you that there was ever a time when you ought to have severed your pastoral relations with us. We have needed the sound doctrine, you and the members, the strengthening, practical and uplifting sermons you have delivered, and your encouraging and cheering presence around our friends. And though the gatherings have not been so great as we hoped for, and a large part of our membership do seem indifferent about their attendance at church, I believe the time is not far distant when all obstacles will be removed and you will feel that your work has been in vain. There are many things that have troubled or worried me, I wish to discuss with you, and many questions I wish to ask, for this has lain near my heart a long while, and I believe that a careful investigation into the difficulty which, though you may seem insurmountable, will readily yield to the proper treatment. You know the Bible says the Good Shepherd knows his sheep and they know his voice—and pardon me, Bro. Harrington, but I have wondered if you know each one of your flock?"

"Well, Sister Grafton, you know the membership is right large, and they are scattered around a good deal, so I do not suppose that I know them all; I call on the most prominent ones, I presume."

"Don't you think it would be a good plan to give a call to each one as often as possible to see how they are getting along, to encourage them, to strengthen and comfort them?"

"You see, Sister Grafton, I never stay long enough for that when I come to fill my appointments; and if my members stay away from church time after time, I conclude that they do not care for me or wish to hear me preach, and so I do not trouble myself about them."

"But do you never hunt up such members, find out the true cause of their absence from church, whether it is sickness or discouragement, or simply carelessness, and try to remedy the fault and get them back?"

"Really, Sister Grafton, you ought to have been a preacher, you would have done it more effectively. I used to hunt up my missing members, but not long ago, the time, besides, if they have made up their minds not to come back to church all the visits I could make would not bring them back."

"Mrs. Grafton," he said, "I am aggrieved to hear of what you say so near my heart, and determined to still push forward matters until he say things just as they were."

"Did you ever visit Mrs. Hamilton?" she asked. "You know she is sick and has had her share of sorrow."

"I do not think I was ever in her house. You know when the C. P. church sprang up here her children all followed the drift and joined that church, and with her approval, too. I suppose for I heard she said she had rather they would join a live C. P. church than a dead Baptist church, and since that time I have lost sight of her."

"Bro. Harrington," said Mrs. Grafton, slightly warming up, "You are our pastor, and have been for years, and we love you as we could never love another. You are much older than I am, and I know I am not competent to do it, but I believe it would be your friend and not become offended at anything I may advise or suggest?"

"Of course I will not be so much offended at you, Sister Grafton; always feel at liberty to say what you please to me."

"Would you believe that your coldness, your indifference as to the term it is driving members to another church?"

"Surely you do not mean it?" and Bro. Harrington looked abashed.

"I certainly mean every word of it," said Mrs. Grafton, "and knowing you as I do, and am determined by what you say in your true light, by what you say, Bro. Harrington, if you do seem cold and indifferent to members of our church, I do not think the blame for this should rest wholly with you, for I can clearly see how that through our great love for you certain of us have monopolized your society to such an extent that you may unwittingly have neglected your social obligations to others equally as much entitled to your presence as we, and if, for once, you are willing to take my share of the blame and to set about to remedy the matter." Then she told him of her conversation with Carrie Hamilton.

"Now don't you see, Sister Grafton, that it is best that I go away and leave the field to another?" and Bro. Harrington sighed heavily.

"No, indeed," answered Mrs. Grafton. "Have you forgotten those beautiful lines by Miss Ellen L. Sale, published in the WESTERN RECORDER, and which we so much admired? Let

me repeat them for you. I will begin with the third stanza:"

"Then let us not blush from the field, my friends,  
 Tho' 'tis hard, let us rally to duty;  
 Tho' we never may gather the fruitage here,  
 We'll sow the seed, and the word of God  
 May greet our eyes as fall on the earth.  
 Yet, surely a picture of beauty,  
 'Is some where enought by the soul, my friends."  
 Stamped on the reverse of the life-pages—  
 The will golden glow in earnest's soul  
 When the hands are folded, when the race is run.  
 And when the sentence on work well done  
 This shall echo down endless ages.  
 "So take up your life-work once more, my friends,  
 And see precious seeds, area weeping,  
 The Lord of the harvest, who sendeth the rain  
 And sunshineth to quicken the grain;  
 Has promised 'in joy you shall come again,  
 Bringing rich sheaves from the reaping.'"

"Indeed, Sister Grafton, those words are beautiful, the sentiments are true and very strengthening, and ought to nerve and sustain us in the midst of the battle of life," said Bro. Harrington.

"Just so," said the sister, "now who has sown the good seeds here? and who should reap the harvest? I propose that you stay and reap what you have sown. Also, turn over new leaf and see if it does not work like a charm."

"What do you propose to put on that new leaf?" he asked.

"First, I propose that you make your home here. What chance have you that has employed you so long in this? We need you here; here lies your work. Come here and have your round of calls, make your members know you and love you and look forward to your calls as oases in the great desert of life."

"I had not thought of moving here, Sister Grafton; but I believe, after all, this might be the place for me. I begin to realize more fully that in order to reach the people, we must know them around their own firesides."

"That is just it, Bro. Harrington, and I am a firm believer in the maxim, that a house-giving pastor makes a church of his people, and to begin, will call at Mrs. Hamilton's this evening. Without your permission I have already sent word we were coming, and I want you to cultivate the acquaintance of the young people; they have great influence."

"I am in your hands to do with as you like," and, turning to Mr. Grafton, he said, "Does she talk you into things this way, Bro. Grafton?"

"I believe she will of her own," laughingly he called to her, "who had been an interested listener."

So they went to Mrs. Hamilton's, and the evening was spent so pleasantly that when they arose to go tea was announced, and Mrs. Hamilton and Carrie came, and the death of her beloved they had music, different subjects were discussed, and when time for saying good-bye came, Bro. Harrington declared that he didn't know when he had spent so pleasant an evening; to which Carrie and her mother replied that they, too, had enjoyed it very much. On the way home Bro. Harrington spoke in very complimentary terms of the mother and daughter.

"This was only the beginning," Mrs. Grafton said to Bro. Harrington, "I see the various members who had been neglected in his pastoral visits; the loss was broken, and the next month the minister went alone, and so continued until each member had been visited. Ere long they were to look forward to his calls and wonder when he would come again. Great was the interest when it was rumored that Bro. Harrington had decided to move to Plainville, and the case came one by one, and he was to be followed by the pastor a service. One must haul his coal for him, another must have the house in readiness, another did not forget the larder, and still another remembered that Bro. Harrington's horse and cow must needs be fed. Bro. Harrington never before had such a happy home-coming, and in Plainville, too. A few months after Carrie Hamilton told Mrs. Grafton that she was perfectly delighted with Bro. Harrington, and never grew tired of his preaching.

A great revolution took place, not only in the church, but in the town of Plainville. Bro. Harrington's illness had melted in the genial glow of friendship and love. The church took on new life, old members came back, and Mrs. Grafton said it seemed like a new world.

When again Bro. Harrington held a series of meetings there was a rich gathering of his hearers, and when Carrie Hamilton went up to unite with the church Mrs. Grafton felt that her cup of happiness was filled to overflowing.

"I owe it all to you," said Bro. Harrington, grasping Mrs. Grafton's hand in a firm grip, "to you for showing me the way."

"Not to me," she answered, "but to God, for making me the humble instrument in his hands."

# ONE SATURDAY AFTERNOON

Dorothy re-read the note she held in her hand, frowning deeply as she read the end:

"Dear Dorothy, won't you please be a good girl and take my work this afternoon? Mamma insists that I remain at home and nurse my cold—which is very bad, I must admit. You know I begin to get weak again, and I hate so to disappoint the girls at twenty in the dining room, and you can either do that or go to the different rooms. Thanking you in advance, I am, your grateful Jean. P. S.—John will drive you out as one o'clock."

"I should think she would be 'your grateful Jean,' if I give up my holiday for her!" said Dorothy aloud.

"What now, my dear? What is the trouble?" asked a gentle voice as Dorothy, still frowning, slammed the door after her, and threw herself into a chair beside her mother.

"Just read that"—giving her the note—"then consider that my essay must be finished, and that Saturday is my one holiday, and you'll see that I have trouble enough! Jean goes to the poor-farm Saturday afternoons to read to the inmates. The note explains the rest," said Dorothy, wearily.

"Keep it, but said nothing until her daughter looked at her inquiringly.

"I think you had better go, my dear. The essay is nearly done, and an hour's work this evening will quite finish it. You will enjoy your five-mile drive, too, on such a beautiful day like this!"

"But, mamma," Dorothy hesitated, "the poorhouse! You know I hate to go there. Any work but that! All those miserable people, wretched and complaining!"

Mrs. Keen stretched out her hand quickly and laid it upon Dorothy's. "The action caused the sentence to remain unfinished, and both sat silently thinking of that sad time, four years ago, when the husband and father, whose loss of mind had quickly followed his failure in business, alternately raved, and moaned his protestations against ending his days in the poorhouse. The impression made upon Dorothy, but twelve years ago at the time, had never been effaced, and to her the infamy was of all places, the most to be shunned. She wondered that any human being would voluntarily go to such a place, and had been almost horrified when Jean told her she was to spend half of her holiday there during the winter.

"I would go, mamma, but it seems as if we had little enough sunshine in our own lives now, and might be excused from hunting out more poverty and sorrow."

Dorothy spoke bitterly. She had suffered, as she thought, all that a young girl could, since that dreadful day, when the father had been an indulgent father. To have been rich and prosperous and happy—Dorothy believed them to be synonymous; and now to live as she must, with nothing to look forward to but supporting herself and her mother. The doctor had come dangerously near to ruining her disposition.

"He pleased not himself," quoted Mrs. Keen softly, and Dorothy knew that her mother understood her hesitancy and she tried her best to be indulgent.

So that when John came with the carriage she was ready, and kissed her mother good-bye with as much cheerfulness as she could assume.

"Good-bye, my dear. I hope you may bring me some news so soonly need it. And remember, Dorothy, that if we are willing to do so, we often receive blessing where we had meant only to bestow one."

Dorothy explained to Mr. March, the overseer, why she came instead of Jean, and he offered to go with her to the rooms. She had little confidence in herself, and felt timid about intruding.

"But wouldn't you prefer having them assembled in the dining-room and read to all?" he asked.

"O, no," she answered quickly. "I should be frightened before so many. I'd much rather go to the rooms of some who cannot read for themselves."

"Well, here we are at Dan's, then. He is kind and very good, but he hears well. I will return soon and take you to Susy's."

"And would you really enjoy having me read to you?" asked Dorothy, after Mr. March had left them.

"O, miss, none but a blind man can understand how I should enjoy it," he answered. "Would you read me a bit out of a paper, now? 'Tis five years since I read a word of a newspaper. The blindness came sudden, blinding I was, and there on the table is the very paper I'd put away for good, but when the noon hour should come. But night came to me that day before noon, and it's been eight ever since, and that paper's never been read to this day. Still I saved it, alius knews' some blind persons take this time to read it to me. It's curious why I



Thousands of men in every walk of life all over the world are playing a desperate game with Death for an opponent. They are playing with an opponent who has every advantage, and the outcome of the game is as certain as—Death. The man in any walk of life, who is too hard-worked, too busy, to take care of his health has only himself to blame when the final break-down comes. It is easy to keep health while one has it, but uphill work to win it back when it is lost. A man neglects a slight indisposition. Then his appetite gets poor. That's a trifle and he pays no attention to it. Then he complains of headaches and it is hard to work or think. His sleep becomes restless and he only gets troubled after a fit of it. He gets nervous and irritable. Everything goes wrong both at home and at business. He persists in paying no attention to his health. Then some day he breaks down. The doctor says nervous prostration or consumption as the case may be. He has been playing a game with death. It has been checked at the very last moment.

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(Continued on eleventh page.)



CONVENTION.

something worth hearing to say. He said that the State Board and Home Board had been working in co-operation for fifteen years, and told of the great good which had been done by their efforts.

Bro. L. W. Wright spoke for Indian Territory. While there is more or less destitution, the Territory has a fine record for contributions which it has made to various objects.

Bro. A. V. Rowe spoke of Mississippi and the advance which the Baptist cause had made in that State during the twenty-three years he has been at work there. Bro. J. N. Prestridge, of Kentucky, spoke of the mountain work.

Bro. J. F. Felix, of North Carolina, spoke in his usual bright, hopeful way. He lives in Asheville, and declared that region is the banner section of the world for Baptist churches. There are actually a plenty of Baptist churches there.

Bro. J. E. White, also of North Carolina, spoke of the negro. It seemed to many of the brethren that the negro business was a little overdone in the Convention. He said the time had come when a good deal of our prejudice had to be laid aside.

Bro. Wm. Ellyson, of Virginia, spoke of the great results which had been accomplished by the co-operation of the Northern Baptists in Virginia.

A dispatch was received announcing the improvement in the condition of Dr. Morehouse, the Secretary of the Northern Home Mission Society, who, it was feared, was sick unto death. Bro. T. S. Dunaway, of Virginia, led in prayer of thanksgiving for his improvement.

Bro. Henry McDonald, President of the Home Board, spoke of the need of mission work in the cities. After which several committees were announced by the Secretary.

Evening.

Convention reassembled at 3:30. The Committee on the Report of the Sunday-school Board reported through Bro. A. P. Montague, of Washington City. The committee rejoiced greatly in the success of the Board. Bro. W. J. Northern, of Georgia, spoke of the Board's success, admitting that he had been opposed to its formation. He spoke strongly and eloquently of the importance of training children rightly.

Bro. J. M. Robinson, of Texas, criticized the Bible work of the Board, and was answered by Bro. Hatcher, of Virginia. Brethren J. B. Gambrell, J. C. Heiden and N. B. Broughton spoke on the report. They were followed by Bro. J. F. Felix, of Asheville, who made a most eloquent tribute to the faithful and efficient services of the Secretary of the Board. Bro. Frost, the Secretary, closed with a happy speech, telling of the work already done, and the plans yet to be carried out by the Board.

Night.

At night there was a mass-meeting in the interests of Home Missions. Bro. J. B. Cova, of Cuba, spoke feelingly of the condition of things on that unhappy island, expressing the hope that Cuba would be free in a short time. Bro. J. B. Gambrell made a strong speech upon Texas and its problems. Bro. K. A. Venable spoke upon the best way to enlist our denomination in the work of evangelizing the world.

Monday.

The Convention assembled at 9:30. After singing and prayer the report on the work of the Woman's Missionary Society was made. J. O. Rust, of Nashville, M. B. Whar-

ton, of Norfolk, and Secretary Frost spoke, making some of the best speeches of the session. They were followed by Mr. Vann, a negro from Chattanooga, who made a stirring speech.

The North Pacific Coast Baptist Convention has been asking for admission into the Southern Baptist Convention. Their representative, Dr. W. H. Sherman, plead for their reception, showing they had contributed a sufficient amount to entitle them to representation. A committee was appointed consisting of Brethren I. T. Tichenor, Henry McDonald and Geo. Gibson, of Georgia, as representatives of our Home Board, to confer with the Northern Home Mission Society on the subject.

The committee on place of meeting reported. Norfolk was chosen as the place of meeting next year, on the Friday before the second Sunday in May. Bro. B. S. Whitman, of Washington City, was chosen to preach the Convention sermon, Bro. J. J. Taylor, of Mobile to be alternate.

There was quite a discussion in regard to the Foreign Mission report. Bro. J. H. Eager, missionary to Italy, and Bro. E. F. Tatum missionary to China were among the speakers who were listened to with close attention.

Bro. H. A. Rupper, Jr., proved himself worthy of the greatly honored name he bears in his speech upon the foreign field. The other speakers who aided in the most stimulating discussions were: Brethren J. K. Pace, of Mississippi, C. H. Winston, of Virginia, and L. G. Broughton, of Virginia. They were followed by Rev. S. D. Jordan, a negro, who made a good speech on the mission to Africa. He wished that his race in this country could be roused to help in this mission.

Among the speeches in the evening were brief ones giving their impressions of the meeting of the Convention by Bro. C. L. Cocks, of Hollins Institute, and Bro. Henry McDonald, of Atlanta.

The committee upon the report of the Home Board made recommendations with a view of unifying the efforts of the churches and developing activity. The recommendations were discussed by Brethren Gibson and Thomas.

The absence of one "Prince in Israel" was greatly felt during the entire session of the Convention. And a resolution of sympathy and regret for his illness was sent to Pastor Hawthorne, of Nashville.

At night there were two addresses. Bro. T. T. Eaton spoke upon Christian Education, and Bro. B. L. Whitman upon Christian Evangelization. In spite of the natural weariness from being in meetings so steadily the audience was very large.

THE DISTRICT MISSION BOARD OF SALEM ASSOCIATION.

I take this opportunity to thank Brethren W. L. Payton, James Williams, and Mrs. Mary Jeffries for minutes for 1879, '84, '90 and '92. I have not yet secured '84, '86, '89, '80 and '86.

Upon a further study of these minutes of Salem Association, the following notes are made on its District Mission Board. The beginning of this Board was in 1840; its occasion was a request from Hardin's Creek church—that the association endeavor to devise some plan of carrying more extensively into effect within the bounds of Salem Association the command of the Saviour: "Go ye into all the world and preach the Gospel to every creature." Whereupon at Rolling Fork church the following resolutions were passed: "First, Resolved, In answer to the above request, that this associ-

ation appoint one minister who will be acceptable to the churches—whose duty it shall be, to preach to the destitute churches and neighborhoods, so far as shall be in his power and report to the next association.

"Second, Resolved, That he be remunerated for his services; and on all suitable occasions he shall take up collections for same; and all churches who feel disposed to aid this cause are requested to send up their contributions to the next association; and that a committee of five be appointed to settle with the minister for his services."

Brother Lovelace was appointed "traveling preacher;" Brethren S. Haycraft, W. Lindon, T. Miller, R. Richards and C. Parepoint were appointed as a committee. They were given the power in case Brother Lovelace could not serve, to appoint another brother. Bro. Lovelace, and this committee were continued, with one exception, till '42, when Brother J. English took the place of Brother T. Miller. In 1843 there is no mention made of a "traveling preacher," nor of any "committee." It does not appear that there were any more appointed until eight years later. But in answer to a request of Mount Pleasant church (1850) the association, at Nolynn church, passed this resolution:

"Resolved, That this association recommend to the several churches composing the same to encourage and uphold the hands of their pastors so as to enable them to hold meeting in destitute places. We also recommend the individual members to attend these meetings with their pastors to carry out the above plan. Also, that the several churches be affectionately advised to inform the association at their next meeting what they have done in carrying out this resolution, and what they desire to do in relation to spreading the Gospel in our bounds."

Consequently, at West Point church, the board was reorganized the following year, (1851), and the following resolution adopted:

Resolved, That this Association appoint a committee of five members for home mission purposes, viz., Samuel Haycraft, J. J. Jeffries, Jonathan Hills, John English and Richard Richards; also the Association request all the churches composing the same to appoint one member of their body to meet with said committee and act with the same, with the understanding that the members present shall constitute a board to do business; also it shall be the duty of the members appointed from the churches to collect all monies subscribed or contributed to aid in sustaining the home mission cause, to take the same to the quarterly meeting of said board, and pay it over to the same when met, and they to appoint a preacher, or preachers, agreeable to the amount of money they may have on hand as they think best, whose duty it shall be to visit the destitution in our bounds, and make report of same to the quarterly meetings of the board.

Four meetings to be held quarterly were appointed to meet at Rudes Creek, Hill Grove, Hodgenville and Younger's Creek.

A collection of \$24.65 was taken. In the following year (1852) at Younger's Creek this plan was amended to our present board with slight differences. The committee was made permanent. They were to appoint at each quarterly meeting missionaries for the succeeding quarter; they were to select the field for the missionary, to act in conjunction with the delegates appointed by the churches, etc.

The following "Appeal to the Churches" by the board well illus-

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trates the attitude of the Association to the General Association, and the way they settled agents' and officers' fees:

"Dear Brethren:—We are now entering upon the third year of our Home Missionary operations, and we have much reason to be thankful for the divine blessing upon our past labors. The fact of the association becoming auxiliary to the General Association does not change our operations. The association has reserved to herself the privilege of using and controlling through the committee her own missionary funds, and we report our operations as an independent body to the General Association in order to show what is done by us, in carrying out the general plan of spreading the Gospel among the destitute.

Our organization is a good one, founded in wisdom. It has prospered thus far and has not, nor will not, cost one cent for agents or officers, so the churches may rest assured that every cent contributed by them will continue to be sacredly applied to spreading the Gospel in the bounds of our association."

"The churches have already come up to the good work beyond our expectations and we still solicit your prayers and contributions in aid of the work. Consider how little will be the cost if all would unite in the work—five cents from each member every three months would make an ample fund to enable the living minister to carry the glad tidings, to every destitute place in our bounds."

Thus our board once fully organized has continued with few changes to the present. Except '67-69, when it seems the board failed to do any work.

The reports of the board have been good, fields developed churches organized, weak churches made self-supporting. Some of our best churches have been thus helped. Several thousand dollars have been expended and several hundred sinners have been led to the Saviour. Let us praise the Lord for what has been done, and pray God's grace upon the present board to do yet more and more.

T. J. DUVALL. Vine Grove, Ky., April 30th, 1897.

FROM CHINA.

DEAR RECORDER:—Only a few weeks ago I returned from a long trip to the far west. It was bitter cold—sleet, snow and ice everywhere—but I felt I should go. It looked as if it would snow again, but I knew all would be well. Two days' journey brought me to a walled city where I had been before. I was received kindly. Soon it was noised abroad that a foreign teacher had come, and a crowd gathered to hear what the "hobler" had to say. When they heard that salvation and forgiveness of sins were preached through their faces lit up.

The following morning I went out among the multitude, and it made my heart glad to see how interested they were to hear how to attain life eternal. Then I pressed on further west, where the face of a white man had never been seen. At nightfall I reached a mud shanty tired and hungry from my day's travel. I noticed two tired, hungry-looking travelers in the same shanty who had thrown themselves down on a rush mat on the cold ground. They drank a bowl of millet together. I offered them food, but they were too proud to accept. After resting a while I began telling of Jesus the Nazarene, the Saviour of men. One of those travelers, whose face was care-worn, gathered his garments around him and stood just in front of me and ceased to sigh and moan as he had been doing on the even-

ing before. When he heard me speak of heaven and of forgiveness his face beamed with joy. "Oh," he said, "I have never heard before." And when I sang in his own tongue "Jesus Loves Me," he looked as if he had never heard before that any one loved him. I forgot that I was tired, and they seemed to forget, for I talked of repentance and judgment to come, and of the Christ tilled midnight, and they stood crowded around me with their dark faces and bright eyes fastened on me as if they feared they would lose a word.

The man who seemed so sad retired and slept as, I think, he had not done since he was a child. The next day I traveled through a very dangerous region—I was told afterward a robber region—but I did not know it. After nearly a week's travel I came in sight of Kiver Teh fu, a large walled city. I had never been there, and I did not know how the people would treat me. I lifted my heart to God and asked him for the city. I entered it quietly and claimed the city for God. The people came in to see me and I was invited to some of their homes to treat their sick. How glad it all made me. I went into one house and the old man, whose locks are gray, came out and prostrated himself before me and said you have come so far to help us. He built a fire for me to warm by and treated me well. Daily I went up and down their streets selling books to them and preaching the word. It made me cry out when I saw those bright-eyed boys and girls and noble men and women. Oh, Christendom, when wilt thou open and send the Gospel to the people?

I was far beyond that city and called for the night at a small shanty, and I'll not forget an old man who came and stood in front of me in wonder and amazement, and as he heard me tell of the sufferings of Jesus, the tears came to his eyes. Then he asked, "why have not missionaries come before, for I am nearly ninety, I never heard before and my father and mother who are dead never heard." It seemed to dawn upon him that they are lost. When I returned he asked if everybody I met had heard now. I told him no. "He asked will you come again, will others come to help you for you can not tell them all." Will you come and help me carry out the commands of our Lord? I was away out among them and had no companion, no one to talk to but the heathen and God. I visited walled cities and towns by the dozen and villages by the hundred and not a single messenger for God, O, Church of God when wilt thou awake—on the business of the King.

F. M. ROYALL. Tsining Chaw, China, March 13, 1897.

THAT REPEAL.

Shall that Article in the constitution of the General Association be repealed that allows the moderator to hold the office but two consecutive terms? The Baptists of Kentucky have been duly notified through the WESTERN RECORDER the repeal would be called for at the meeting soon to be held at Georgetown. The offensive Article was inserted by the Committee on Revision of Constitution only a few years ago. I was not a member of that committee, but suggested that amendment, because I thought it was wise and generous. I am still of the same opinion, and with all due deference to the mature judgment of Dr. J. S. Coleman, the author of the notice referred to, will oppose the repeal from several considerations I wish to submit:

1. Upon general principles I

believe in rotation in office. Our own government thus wisely legislates.

2. If there are honors in the office of moderator, let them be distributed among those who are worthy.

3. If there is painstaking labor to be performed, let it be shared among brethren able to perform it.

4. A probability of being chosen to preside over the sessions of the General Association should be a stimulus to brethren to familiarize themselves with parliamentary law.

5. It may be generous and magnanimous in the most competent to wish others to have a turn at the office.

6. Rotation in office fosters the Baptist idea of equality among brethren. Sam Jones has the advantage of the Methodist Bishops when he contends that their office should be limited to four years.

7. A brother ambitious to preside without any constitutional limitation might hold the office for years without superior qualifications; and even from some sort of partisan consideration greatly to the injury of the best interests of the association.

8. But if an incompetent man is elevated to the office, that he can only hold it two consecutive years is certainly a wise safeguard.

9. It may be argued, on the other hand, that we only have a few princely presiding officers in the State. The present constitutional limitation certainly permits us to use these, and splendid talent now unknown might be discovered and developed, multiplying our presiding stars by the use of wise rotation in office.

L. W. BRUNER.

A PERSON may not be responsible for the coming of a thief or robber into his house, but he would be responsible were he to allow him to remain there. So we may not be held responsible or accountable for every bad thought that Satan sends into our minds, but we will be held accountable if we allow it to remain there and cherish it.—Exchange.

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THE MARKETS.

Report for the Week Ending Saturday, May 8, 1897.

Table with market reports for various goods including cattle, sheep, and hogs. Includes sub-sections for 'CATTLE-Receipts to-day were light and of ordinary quality. Market steady. Prices unchanged. All sold.', 'SHEEP AND LAMBS.', and 'HOGS-'. Also includes a 'GATTLE' section for extra shipping cattle.

A 13-Year-Old Child Paralyzed. It was Caused by a Nervous Affection, and Rendered One Arm Lifeless.

From the Times, Paola, Kansas. A happy family is that of Mr. James McKinney, of Hilldale, Kansas, on whom a Times reporter recently called. He learned the facts for his paper of the cure of their thirteen-year-old daughter from a case of nervous prostration, and the facts were learned from Mrs. McKinney herself, who quickly told the following story: "The first perceptible result of her extreme nervousness was apparent in a halting step of the child in her right limb," said the mother, "and a physician was called in to attend her. No apparent change coming, another doctor was called to attend her. She continued to grow worse, although we thought the doctors helped her, until she lost the use entirely of her right arm, which hung listless and apparently lifeless by her side. "The physicians finally told us," continued Mrs. McKinney, "that Mary would outgrow it in time, but, by accident, my husband picked up a circular in his shop, which so highly recommended Dr. Williams' Pink Pills for Pale People, that we concluded to try them. Mr. McKinney procured a box at Grimes' drug store in Paola, and we began by giving Mary a half pill at a time, and gradually increasing to one pill at a time, and before we had used one box we could see they were doing her good. This was one year ago. She had been suffering at that time for four years, under the doctors, and we were so encouraged over the good effects of the use of Dr. Williams' Pink Pills, that we continued to use them, and the child started to school again and has been able to attend school ever since, gradually getting stronger and in better health all the time as you see her, and we don't notice the trouble any more. "Yes, we are always ready and willing to recommend Dr. Williams' Pink Pills, and do so all the time to our friends," replied Mrs. McKinney to our question; and continuing, she said: "We do not know what the doctors called Mary's affliction, but we took it to be something like paralysis or St. Vitus' dance, and we became very much alarmed about her. "Our local physician," she says, "now tells us that Dr. Williams' Pink Pills are as good a thing as we could use; and while Mary is apparently well, she has occasional attacks of nervous headache, and then she says: 'Mamma, I must take another Pink Pill,' so you see she has great faith in them, but does not like to have us talk about her late affliction." Mr. McKinney is as much or more enthusiastic over the great benefit done his daughter through the use of these pills. He said: "Nothing too good can be said by me of Dr. Williams' Pink Pills—they are a great medicine." Dr. Williams' Pink Pills for Pale People are now given to the public as an unfailing blood builder and nerve restorer curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The pills are sold by all dealers, or will be sent post paid on receipt of price, 50c a box or six boxes for \$2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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Prof. H. McDermid, formerly editor Christian Standard, Cincinnati, now Prof., in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before their treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

A line addressed to Dr. McLaughlin & Weber at West 7th St., Cincinnati, O., will secure a 50-page treatise free.

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## MAKE YOUR PASTOR

A present of Matthew Henry's Commentary. He will preach better. We are selling it for \$6 a set.  
**BAPTIST BOOK CONCERN.**  
LOUISVILLE, Ky.

## The Farm

Lancaster had rather a busy court Monday. About 175 cattle were sold at \$2 to \$3.75.

It is said hog cholera is raging in the Fairfield neighborhood. Mr. Dan McKenna lost about 30 head of hogs with the dread disease recently.

Moore & Everman, of North Middletown, have sold 6,145 lbs of tobacco to Dudley & Co., of Carlisle, at 2 cents per pound.—Paris News.

W. R. Cook, of Garrard, sold to D. N. Prewitt 33 hogs at 31 cents. He bought them a month ago at 8 cents and has since put 74 pounds of flesh on them.—Stanford Journal.

J. A. Allen sold to Parrish & Douglas 200 barrels of corn at \$1.50. W. W. Pigg sold to H. C. Allen, of Georgetown, six Aberdeen Polled Angus cows and calves for \$500.—Richmond Climax.

J. Walker, of Buckeye, bought in Casey county 166 stock hogs at \$3.25. J. W. Miller sold two cars of hay, one to G. M. Patterson, the other to S. T. Leavell at \$12 per ton.—Lancaster Record.

Will Kenney sold to Dr. John A. Lewis the farm known as the Ben B. Peak place, four miles east of Georgetown, containing 141 acres, for \$11,100.—Times.

Knowing ones say that the wool crop in Boyle this season will be at least sixty per cent short of what it was two years ago. The season will open up Monday at Harrodsburg, which is court day there, when a price will be made. Some think it will start off at fifteen or sixteen cents.

Mr. Hardin Field bought Monday from Mr. Jesse Graddy eleven head of 900 lb. cattle at \$4.25. The top price offered for wool Monday was 15 cents, though some buyers made purchases with the agreement to pay the market price at time of delivery.—Woodford Sun.

It is reported that the mountain peach crop has been killed by the frosts. J. L. Bohannon, of Woodford, bought several crops of hump last week at \$3.10. In a Boyle county Anderson & Spillman bought of Granville Cecil, Jr., sixty acres of growing wheat at sixty cents. Mrs. A. M. Clayton, of Hutchinson Station, Bourbon county, sold 175 barrels of corn to Lexington parties at \$1.30 per barrel, in the crib.—Georgetown Times.

There were about 250 cattle, but none of the best quality, on the market at Winchester last week, says the Democrat. Buyers and sellers seemed somewhat apart in their views and some were left unsold. Some 1,200 pound steers brought 4 1/2 cents, which was the highest price except a lot of first-class yearlings which were sold by the head and brought at least 4 1/2 cents. Heifers went at 2 1/2 to 3 1/2 cents; milch cows, \$20 to \$35. Some smooth oxen, 1,000 lbs., 3 1/2 cents. No hogs or sheep on the market.

T. J. Hill lost two yearling steers from eating clover this week. Sam H. Holmes is putting in 150 acres of corn. G. A. Swinebrock sold in the last few days 40 stock cattle at 3c. to 4c., and bought a lot of stockers at 2 1/2 to 3c. M. S. & J. W. Baughman bought of Dr. J. K. Van Arsdale a gelding for \$65. J. H. Baughman & Co., bought in Winchester a car load of wheat at 90c. They also bought of Silas Anderson 200 barrels of corn at \$1.50.—Interior Journal.

## TO MAKE CLOVER CATCH AND GROW.

BY G. S. GROFF.

Everywhere are heard complaints of the difficulty of securing a good catch of clover, and the trouble seems to increase from year to year. One explanation of this is that the humus is gradually being exhausted from the soil of many farmers; and without humus or some other material to start the young plants, they perish as soon as they germinate. This is illustrated on some ground now under observation. It had been cropped for a long time, until the humus was nearly gone. One portion of the field would not grow anything of value. Last spring the whole field being in wheat, was sown to clover. The weather proved unfavorable, and there was no catch at all except on the very poor area where the wheat had been top dressed with well-rotted stable manure. There the catch was all that could be desired. After the wheat had been removed, a very thin dressing of manure was spread over the whole field, and a few days of rain coming, clover seed was again sown and became established before winter; but it would not have lived had it not been for the manure on the surface of the ground.

This result has now followed so frequently in our hands that we feel sure that on this lands the place to apply manure is on the surface, there to remain and not to be plowed under. Applied in this manner and mixed through the soil with a cultivator, it will cause a heavy stand of wheat on this soil, and the wheat will be followed by a good catch of clover. To secure this result it is not necessary to make a heavy application of manure, but a very thin application will answer.

The clover plant thrives on lime. If thirty bushels of lime be applied per acre, it is almost sure to improve the clover crops for a number of years. If lime cannot be obtained, three or four bushels of land plaster, sown on the fields in the spring when the clover is just starting, will be followed by most gratifying results. Lime and plaster should always be placed on top of the ground and not plowed under. They will work down soon enough. It is said that Dr. Benjamin Franklin introduced the use of plaster on clover by sowing it in a field on the principal road leading into Philadelphia. It was scattered so as to form the words "This is plaster." The growth of the clover was so luxuriant, that all who passed along the road read the words in their neighborhood.

Clover is benefitted by being mowed or topped after it has made a fair growth, say about the middle of August. The tops fall down about the roots and form a mulch and decaying, produce just what the plant needs to force a greater growth. The ragweeds which are such a nuisance in stubble fields are in this way gotten rid of and at once put to a good use, mulching and fertilizing the ground about the clover. Clover often fails because not enough seed is sown. Now, if the soil is full of humus and quite fertile, three or four quarts to the acre will answer; but if the soil is thin and the humus is deficient then larger and larger quantities will be needed, six, eight and even ten quarts to the acre. There is no use at all in sowing thinly of this seed on poor soil.

The proper time to sow is also an important element in securing a good catch. Some prefer very early seeding, others to wait until

the weather has become settled. It must be said that when the soil is unfavorable, the chances are most in favor of the early sowing. Some sow on light snows in March, trusting as the snow melts the seeds will with it enter the ground. Others sow when the soil is opened and porous from frost. Others when rain is promised, this carrying the seed into the soil. If the ground has become hard and dry, there is no use sowing clover seed and expecting it to catch. Such ground must be opened up with a harrow, when the seed may be sown with hope of success. An ordinary spike harrow may be run over a field of wheat in the spring without doing any material damage to the grain plants.

Clover should always be sown with some other crop in order to furnish shade to the young plants; if they cannot endure the hot sun until established.—Independent.

## MAJORIE'S CORNER—SARDINE CANAPES.

"Miss Majorie, Miss Majorie," cried Norah in a hoarse whisper as she heard the little girl come into the house one afternoon. "Will you help me a little bit. Your mamma's got company, and I'm making some coccos for them, and would you cut some bread and spread it with butter. Be sure you cut the bread very thin, because it's not fresh.

"Norah," cried Majorie, excitedly, "if you'll put two eggs on to boil hard and open a can of sardines for me, I'll make some delicious sandwiches." And as she spoke, she set to work to shave all the crust from the loaf and cut the latter into thin slices. While the eggs were boiling, Majorie toasted the bread delicately, and buttered it, and then laid it aside to get cold.

She then took five sardines out of the box, and pounded them with the potato masher until they were a smooth paste.

In the meantime, Norah had dropped the eggs into cold water, so that when Majorie cracked the shells she found the eggs hard enough to use. She peeled off the white carefully and ate it.

"I don't need it to use, Norah, and there's no use wasting it," she said apologetically.

She next pounded the yolks of the two eggs smooth and mixed them with the sardines.

"Have you any cayenne pepper, Norah?"

"Yes, dearie, right in this little China bottle, but be careful how you use it, because it's awful strong."

Majorie took the bottle and gave it three shakes over the paste.

Then taking the bread she had toasted, she spread half the slices with the mixture, put the other slices over them, pressed them together, and then with a sharp knife, cut them into strips and piled them up lattice fashion on a dainty china plate.

"Norah," said mamma that night at dinner, "those sandwiches you served with the coccos this afternoon were delicious. What were they made of?"

"Sure, ma'am, it's not meself as deserves the credit; it's Miss Majorie as done them."

"They were sardine canapes, sandwiches, mamma," cried Majorie, blushing with pleasure. "Grandma made them up one day when company came to lunch, and the bread was stale."

When papa heard them described, he pretended to be quite angry, and refused to be pacified until Majorie promised to make him some for a little supper before he went to bed.—New York Observer.

## This is the Man

WHO SAVES THE PEOPLE



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Free Reclining Chair Cars

There's no use if the trip is hard, you can just as well be comfortable. The Cotton Belt are models of ease. You'll find a pleasant and easy place during the trip. You won't have to change either, for they through from here to the principal Texas cities without a change. Absolute under operating in TEXAS, MISSISSIPPI, and TEXAS.

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W. I. BROWN, L. W. LEBLANC, Div. Pass. Agt. Gen. Pass. & Ticket Agent, Louisville, Ky. St. Louis, Mo.



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Only line with Dining Car on trains.

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The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager Louisville, Ky.

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Call on or address C. M. PHILLIPS, Gen. Mgr. Louisville, Ky.

Good things should be praised - Shakespeare. That is why there was so much praise for the famous 1876 Waverley Bicycle. We continue making this year, greatly improved, and made so we have no expensive machinery to our best - hence a drop in the price.

Waverley Bicycle advertisement with image of a bicycle and text: 'that has won so much praise now sells for \$60'.

RHEUMATISM GOUT advertisement with text: 'POSITIVELY CURED BY LAVILLE'S LIQUOR'.

out an \$200.00 in GOLD GIVEN. made special interest to Students and Teachers International News and Book Company, Baltimore, Md.

MISS LIZZIE HARRIS, Purchasing Agent and Modiste, No. 208 W. Oak St., LOUISVILLE, KY.

CANCER advertisement with text: 'Slightest Tubercle: pleasant tinctive.'

Items of Interest.

Prof. Forbes, the electrician, has been examining the Falls of the Nile, and has returned to Cairo with a most favourable report of their power for generating electricity. He will make out plans and specifications in the fall.

The census of Egypt has just been taken and the population is 8,000,000, an increase of 10 per cent over the last census. The increase is not as great as it appears, the previous census of 1882 having been carelessly taken.

Some miscreant exploded a dynamite bomb in a church at Faanguta on the island of Cyprus while the people were in the church, and thirty persons were injured. Several arrests have been made.

Judge Noble of this city has decided that electricity is property, and if a man uses it without paying for it he is guilty of grand larceny. The case was of a saloon keeper who had tapped an electric light wire and used the light.

Ex-Governor A. G. Porter of Indiana died in Indianapolis, aged 74. He was minister to Italy under President Harrison. Sir William Holwell Lytton, 3rd, aged 82. He had been governor of several of England's colonies, and had written much on colonial subjects.

Turkey is evidently alarmed, in spite of her easy victory in the war. An agent was murdered for the crime of distributing relief funds from England and the United States. The murderers were arrested, which is usual, but they have been condemned to death which is very unusual.

The Tennessee Centennial authorities assure the people generally that everything will be ready at the opening and that those who come will not find things as they have been found so many expositions. Of course some exhibitors may not be so pleased, they cannot control them, but the buildings will all be ready.

Gen. Weyler, having telegraphed that the war in Cuba was virtually over, only a few bands in the mountains still making a disturbance, the Queen signed the decree for the reforms in Cuba. It is probable we shall hear of some other famous forerunner.

Fire broke out in a crowded charitable bazaar in Paris on May 4. The building was a temporary structure of wood and burned very rapidly. Of the 1,500 people present, at least 300 were burned to death and 400 were injured. Among the dead are several ladies of rank under whose patronage the bazaar was held.

The reunion of the Confederate Veterans will take place in Nashville on May 22 and 23, during the Tennessee Centennial. Gen. J. B. Gordon, Commander-in-Chief, urges Confederate soldiers everywhere to form local associations, and to apply to Headquarters at 831 Common Street, New Orleans, for papers to join.

The Senate finance committee consists of five Democrats, five Republicans and one Populist who on the tariff bill sides with the Republicans. Three of the committee have been at work secretly on the tariff bill, none of the others being allowed an inkling as to the bill they are preparing.

The lives of thousands depend on the fisheries on the southwest coast of Iceland, for there is absolutely no other way for them to get their living. The British capitalists who sent trawlers to that fishing ground which catch and scare away the fish. The Icelanders have issued a pathetic appeal to the people of England to make these trawlers spare their lives.

If England does not heed it, it will be a proof that money with her people is everything.

There are no words of detraction too strong against the Turks. But they are behaving well in Greece. They maintain order and discipline, they allow no plundering or injuring of private persons. Several terrible stories have been told which would be believed because they are just what might be expected from the unpeppable villains.

The Turkish army is accompanied by correspondents of newspapers whose trustworthiness is unquestionable. And they contradict those stories.

Congress ought to hurry up the glass cases on orders for the United States Navy, as every day shows the need of them. A ship is launched with a great blowing of trumpets, and in a few days, without having seen an enemy, it needs repairs. The latest is the battle ship Oregon.

When going into dock at Fort Orchard, Puges Sound, the ship started out the raveling gear even for the fall away, the frames and bottom plating near the forward turret were bent. Of course, and as usual, an investigation has been ordered.

The Abyssinians have taught the Italians another lesson on the importance of letting them alone. An Italian expedition under Major Bonnier started out on the raveling gear.

The native general sent messengers under flag of truce to tell them they could not advance until they had permission from King Menelik. The Italians fired on the flag of truce, killing its bearers. Then the Abyssinians attacked, and only two Italians escaped to tell the tale.

MORPHINE. Opium, Cocaine cured at home. Remedy No. 1. Guaranteed endorsed by physicians, ministers and others. Book of directions sent out free. Price 10c. Tobacco, the tobacco cure, E. East, 1828 G. WILSON CHEMICAL CO., Dublin, Texas.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Advance notice. Count the words and you know what you pay for. Rich, 10c per word. We will accompany the notice, it will be brought down to 100 words.

GREEN.

Infant daughter of Wilson and Malissa Green was born and died March 19, 1897. Sweet little babe farewell.

Dearest Ma, thou hast left us. Here thy loss we deeply feel, But 'tis God that hath bereft us, He can all our sorrows heal.

When the day of life is fled, And no living one to greet thee Where no farewell can be shed. Written by her aunt, Mrs. R. L. PURDUM, Texas, Ky.

BASSE.

After a long and trying illness, Mrs. Theopold Davis Basse was called to his reward on April 24, 1897. The deceased was born near Simpsonville, Shelby county, Ky., Dec. 4, 1824, and lived three years beyond the allotted days for man. Her Basse was converted and united with the Baptist church at Simpsonville at the age of twenty. He served as deacon in the Cane Run church in Fayette county and also in Buffalo Lick where he continued a faithful member until the time of his death. Deceased leaves a wife, four daughters and three brothers to mourn his departure. Funeral services by the pastor, J. H. Julian.

HIGHBAUGH.

Mrs. Susan Highbaugh, wife of I. C. Highbaugh, died of that dreaded disease consumption, May 2, 1897, after a steady decline in health for about three years. Her funeral services were conducted by her pastor, W. L. Ramsey at Three Forks Bacon Creek Baptist church, Hammonville, Ky. Text 1 Cor. 15: 57. 'But some are fallen asleep.' Her influence was shown by the large and sympathizing congregation who accompanied her remains to the grave. She was the daughter of Mr. Wm. Praxant and Mrs. Lydia McDowell of Buffalo, Ky. Born July 31, 1824, married by D. J. Brown into the fellowship of South Fork church, Aug. 3, 1870 married to I. C. Highbaugh Oct. 4, 1871. Seven children blessed the union, all of whom are living, all at home except her daughter, Mrs. Miriam, wife of Charles Abell, Larue Co., and Valeria, the writer's wife. She leaves also a husband, mother and an only brother. Her father and one brother preceded her to glory nearly three years, and we are left to mourn. She was kind, merciful, lenient and loving. Her combined those virtues that make up a true woman. She bore her affliction with patience, and said she was not afraid to die. She is in heaven. Farewell, mother, we meet thee some day at the great judgment. W. J. P. KERR.

\$100 REWARD.

The readers of this paper will be pleased to learn that there is at least one cured disease that science has been able to cure in all its stages, and that it is not a new discovery. It is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally acting directly upon the blood and mucous membrane of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the system. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. F. J. GENEVAY & CO., Toledo, O. Sold by Druggists. The Hall's Family Pills are the best.

SUNDAY-SCHOOL PICNIC GROUNDS.

The Baltimore & Ohio Southwestern Railway has leased the grounds at Fair Grounds and have converted it into a most charming spot for a picnic. The picnic grounds have been attempted in this part of the country. It will be a revelation to picnic parties when they see it. It will be the best picnic grounds in the whole plan. No drinking or gambling will be permitted under any circumstances, nor will the grounds be opened for the Sabbath, which should commend itself to church people who will appreciate the effort in this direction from their past experience elsewhere. There will be amusements galore. For those who wish to dance, there is a new Pavilion, 300 by 100 feet. Bowling Alleys, Roller Skating, Shooting Gallery, Lawn Tennis Courts, Croquet Grounds, Billiard Room, Pony Cart and Saddle Horse races for ladies and gentlemen, country drives, electric trolleys, and a grand display of bicycle races, with Grand Stand for 1500 people, etc., an elegant Dining Room with Kluge's equipment, picnic of fruit, shade and shelter. In case of rain, for six thousand people. No mud. Grounds which a very few acres are enclosed in a beautiful and responsible superintendent. The B. & O. S. W. will be ready to supply the picnic grounds for bicycle races, with Grand Stand for 1500 people, etc., an elegant Dining Room with Kluge's equipment, picnic of fruit, shade and shelter. In case of rain, for six thousand people. No mud. Grounds which a very few acres are enclosed in a beautiful and responsible superintendent. The B. & O. S. 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