WESTERN RECORDER

Faith, Hope and Love, these three.

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SOUTHERN BAPTISTS.

The Fifty-third Meeting of the Southern Baptist Convention met with Freemason-street church, Norfolk, Va., on Friday, May 6, at 10 o'clock.

The Convention was called to order by the President, Bro. Jonathan Haralson, of Montgomery, Ala., with Bro. Lansing Burrows, of Augusta, Ga., and Bro. O. F. Gregory, of Baltimore, Md., Secretaries.

The following brethren were the other hold-over officers of the Convention: Vice-Presidents, William J. Northen, of Atlanta; Joshua Levering, of Baltimore; Robert Henry Marsh, of Oxford, N. C.; James Philip Eagle, of Little Rock, Ark.; Treasurer, George W. Norton, of Louisville, Ky.; Auditor, W. P. Harvey, of Louisville.

The devotional exercises of the Convention were conducted by Bro. T. S. Dunaway, of Virginia, the first hymn being "Am I a Soldier of the Cross?" Bro. Dunaway then read the 62d chapter of Isaiah. "How Firm a Foundation" was then sung, and Bro. Dunaway led in prayer. The Convention was then enrolled by Bro. Burroughs.

Bro. Jonathan Haralson, of Alabama, was elected President for the tenth time. He thanked his brethren for their repeated expression of confidence, and asked that at the next Convention his successor be chosen. He then assumed the chair and the Convention proceeded to elect four Vice-Presidents. By unanimous consent H. H. Hickman, of Georgia, was elected First Vice-President without opposition, the honor being accorded him for the reason that he is the only person present at this Convention who was present when the Southern Baptist Convention was organized. The incumbent Secretaries, Bre'n. Burrows, of Georgia, and Gregory, of Maryland, were re-elected.

Bro. Joshua Levering, of the Board of Trustees of the Baptist Theological Seminary, reported from that body that it would receive nominations from which to fill vacancies in the various States on the Board of Trustees.

RELIGIOUS LIBERTY IN CUBA.

Ex-Gov. Northen, of Georgia, presented from the Baptist Association of his State a resolution adopted by that body, calling upon the President of the United States and others in authority to see that religious rights and liberty are accorded to every inhabitant on the island of Cuba in the adjustment of the affairs of that country. Gov. Northen addressed the Convention on the subject, and asked it to endorse the resolution, and to appoint Bro. William E. Hatcher, of the Foreign Mission Board, as a committee to wait upon the President of the United States, and present to him the resolution. The Convention unanimously endorsed the resolution, and appointed Bre'n. Hatcher, Northen, and R. W. Stevens, of Missouri, as such committee. It was decided to notify other religious bodies now in session or soon to convene of the above action of this convention, and ask their co-operation and similar action in the matter.

Bro. T. T. Eaton, who can always be trusted to stand squarely by Kentucky Baptists, moved that the delegation from Kentucky be appointed a committee to nominate men to fill the vacancies on the Board in Kentucky. This motion was made in accordance with the action of the General Association. Bro. J. William Jones moved as a substitute that one from each state be on that committee. Bro. Eaton's motion was vigorously opposed by Bre'n. J. William Jones, Carter Helm Jones and others. On motion of Bro. J. B. Gambrell the matter was laid on the table.

Bro. M. B. Wharton, pastor of the church where the Convention met, delivered a most eloquent and beautiful address of welcome to the Convention. He was followed by Bro. A. E. Owen, President of the Virginia General Association, who welcomed the Convention to Virginia. He was followed by Hon. Wm. R. Mayo, the mayor of the city, who welcomed the Convention to the city. He said the broad, deep Atlantic was at the door, in which Jordan they might wash and be clean.

Bro. G. W. Truett, of Texas, was called upon by President Haralson to respond to the addresses of welcome in behalf of the Convention. He was eloquent and felicitous in the delivery of his well-studied and appropriate address. We had been feasted now with four eloquent speeches, replete with flowers and fancies' flights, but then we found that it was waning on in the afternoon, and much valuable time had been consumed.

Bro. Eaton's motion regarding nominations to fill vacancies on Board of Trustees was taken from the table and referred to a committee of one from each State.

Bro. Gambrell offered a resolution prohibiting papers and books brought into the Convention. Adjourned till 3:30 p.m.

Friday Evening.

The reports of the three Boards were read by their Secretaries and referred to committees

HOME BOARD.

The report of the Home Board was a most gratifying one, and Southern Baptists have great reason to thank God and take courage. The increase of Baptists in the South has been greater than in any other part of the world. And one large factor in this growth has been the wisdom, the executive ability and the energy of the Secretary of the Home Board.

There is too great a disposition in these days to look chiefly to the money part of the work, and to guage success or failure by that. In the report of those to whom money has been entrusted for expenditure it necessarily occupies a prominent place. But the part of the report of greatest interest to God's people is the number of baptisms and additions to the churches which have resulted from the work of the missionaries employed by the Board. There were 4,739 baptized, a gain over the previous year of 730. There were 9,500 additions to the churches, a gain of 54.

The report spoke with feeling of the death of Pastor D. I. Purser, a man greatly beloved in life and greatly honoured in death. He was the third pastor who had died of yellow fever in New Orleans. Pastor Isaac T. Hinton died during the epidemic of 1847, and Pastor N. W. Wilson in the epidemic of 1878. God spared us the valuable life of Pastor John F. Purser, who stood to his post as bravely as did his brother who was called home to glory, and who also had the fever. Pastor W. D. Gay has taken D. I. Purser's place in the ranks as pastor of the Valence-street church, which hopes soon to be self-sustaining.

FINANCIAL.

The amount raised and expended on the field for Home Missions this year is $54,251.04 against $45,671.82 last year. There have been collected and expended in building houses of worship on the field this year $56,385.46 against $51,540 last year, making a total of money raised on the field $110,636.50 against total raised on the field last year of $97,211.82, an increase of $13,424.68. Total cash received by the Board from all sources has been $86,887.27 against $83,184.31, an increase of $3,703,96.

CHURCH BUILDING.

In addition to the $50,000 raised by our missionaries and expended in building houses of worship on their fields, the Board has invested more than $40,000 in cash in places of worship.

It has made the last payment upon the property purchased for the use of the First church in New Orleans. It has appropriated $500 to the building of the German church in Kansas City, and $500 to aid in saving the house of worship of the First German church in Louisville. It has appropriated $1,000 to aid the churches in the tornado swept district of Florida in rebuilding their demolished sanctuaries, besides smaller contributions to other churches.

The Convention will recognize these amounts as investments, not expenditure. There has been about $5,000 thus added to the property of the Board.

SUMMARY.

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

Missionaries	467
Weeks of labor	11,407
Churches and stations	1,960
Sermons and addresses	49,306
Prayer-meetings	10,359
Religious visits	59,841
Baptisms	4,739
Received by letter	4,770
Total additions	9,509
Churches constituted	103
Houses of worship built	45
Houses of worship improved	68
Amount expended on houses of worship	$ 59,629
Sunday-schools organized	297
Teachers and pupils	7,710
Bibles and Testaments	4,668
Tracts distributed (pages)	1,580,741

The State Boards of Alabama, Arkansas, District of Columbia, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Missouri, 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.

OUR HOME FIELD.

The publication of *Our Home Field* had been suspended, but it was thought best by the Board to resume, and the first number was issued last August. The paper has now a paid list of 8,507 copies. One hundred and fifteen thousand copies have been issued during the ten months. Instead of being an expense to the Board, *Our Home Field* has paid all expenses of publishing, mailing and advertising the paper, and has on hand a cash balance of $51.35. Three issues were largely used in lieu of mission leaflets which were needed, the printing and postage of which would have amounted to a considerable sum. Thus the Board's expenses for literature have been diminished.

THE GEORGIA RESOLUTIONS.

At the recent meeting of the Baptist Convention of Georgia, held in the city of Augusta, the following resolutions were unanimously adopted:

Whereas, The nineteenth century, now drawing to a close, has witnessed such marvelous progress of our Baptist people, not only in numbers, but in every qualification which fits them to be a mighty agency in the hand of our Redeemer in his purpose to give his Gospel to every creature, be it

Resolved, That this Convention respectfully suggests to the Southern Baptist Convention that it recommend the observance of the year 1900 as a year of thanksgiving by our Baptist churches in which special efforts be made to more fully inform them of the gracious fullness of the divine blessing received during this century, and to better organize and equip them for the mighty work which lies before them in the century to come.

Resolved, That the Home Mission Board be requested in its next annual report to submit these resolutions to the Southern Baptist Convention for its consideration.

It will be noted by the Convention that these resolutions do not contemplate the raising of money for our Mission Boards, but (1) to more fully inform our brethren of the gracious fullness of the Divine blessing received during the past century, and (2) to better equip and organize them for the century to come.

The Board is sure that a survey of the past hundred years, disclosing as it will the Christian heroism of our Baptist fathers and mothers will quicken the zeal and strengthen the faith of our people in God's gracious care for his own, and will encourage them to more vigorous efforts to hasten the coming reign of our King.

It would make 1900 a year of Jubilee indeed if by untiring efforts every church in the South would give its name to go on a roll of honour of churches pledged to take a collection for missions annually or semi-annually or quarterly. It is an object worth working for to get as many as possible to give their names for such a roll.

INCREASING NEED.

Year by year as it attempts to supply the spiritual wants of our needy people the Home Mission Board becomes more impressed, not only with the fact that the field of destitution is widening, but that the importance of our country's evangelization to the conversion of the world is becoming more manifest.

In 1845 when the Southern Baptist Convention was organized, the entire population of its territory was about eight millions—of these about six millions had reached the age of accountability—of that number about one million two hundred and fifty thousand were members of evangelical churches, leaving the unevangelized part of our population but two millions seven hundred and fifty thousand.

To-day the same territory holds within its limits twenty-five million, of whom more than twenty million are accountable beings, and of these not exceeding eight millions make any profession of religion, leaving twelve millions of unregenerate, accountable beings, and of this number about six millions are inclined to our Baptist faith.

Thus we are confronted by the fact that notwithstanding all the efforts of our churches and Mission Boards, the unevangelized part of our population has in

(Continued on fourth page).

WHAT THE MINISTRY NEED.

BY REV. E. B. TEAGUE.

The greatest man I ever knew said to me soon after my ordination, at which he had officiated, "Now you need to have an overflowing benevolence for everybody and everything." His greatest thoughts often came out in winged words—*epea pteroenta*, as his learned son expressed in a conversation a short time before his death. I allude to the lamented Drs. Manly, father and son.

Nobody ever has understood or ever will understand the Scriptures better than such men as Leighton and Andrew Fuller and Jonathan Edwards and Jesse Mercer. The acme of the human mind has been attained by such men in their specialties; as there will never be greater orators than Chatham and Burke and Webster, greater historians than Thucidides and Gibbon and Hallam.

Many of our preachers have intellectual knowledge enough; what they lack, if anything, to preach most effectually, is heart-knowledge of the Gospel, to be "full of the Holy Ghost and of faith." A hundred cotemporary preachers had as full intellectual knowledge of the way of salvation—as much talent—as Spurgeon,—he only surpassing them in experience of what he spoke, and therefore speaking out of consciousness. We sometimes speak out of head-knowledge rather than heart-knowledge, in that for, "desiring to be teachers of the law knowing neither what we say nor whereof we affirm." No man can preach the Gospel in its fullness any farther than it has been a matter of experience—that is to know it aright. I speak in outline, not exactly, precisely, as I could wish, but I will be understood, and the truth at bottom of what I say will be recognized by the many who have thought often and anxiously about the matter. Every true minister will recall the times when he has been favored with what the old preachers called "liberty"; when there was spontaniety, an outflow of affectionate tenderness, a consciousness of speaking as moved by the Holy Ghost, and has longed for a larger number of these occasions. Andrew Fuller, when blessed with such liberty, had a way of twisting the buttons off his coat with his fingers, so well known to his family that he described them when they were not present as "button occasions."

I do not intend to disparage learning, or to console ignorance, or unattentiveness to study. Let the student of the divine oracles, if he can, like Sir Francis Bacon, "take all knowledge to be his province," or, if he choose, with his mother's advice to J. Q. Adams, "disdain to be ignorant of anything known by anybody else." I do not forget that Paul enjoined Timothy, who, Dr. Baptist, in his great sermon in 1838, on "Offering strange fire before the Lord," said, was a better Hebrew scholar than "any man in this state or this nation" to "study to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the Word," whatever more it may include than I would indicate. I would have our preachers familiar with the original tongues as the spelling book if it were possible. And yet show I unto you a more excellent way. When the offering is piled up, however rich, it must be kindled with celestial fire.

THE OIL THAT LUBRICATES.

BY REV. S. E. WISHARD, D.D.

There is a large amount of cross purpose and grind in this rickety world. It seems to be the mission of some folks to throw sand in the spindles of the turning wheels. They are both industrious and skillful in producing friction. The social machinery drives heavily and often cuts to the quick as the movement goes on. Caustics have their uses and also their abuses. The Christian life is not exempt from the care and canker of irritation. Two or three persons on the wrong side of every forward movement in the church can easily manufacture a large amount of inertia and possibly turn back the machinery of church life.

It is a relief, however, to know that there is a remedy for all the social and ecclesiastical friction. There is an oil that lubricates the grinding wheel of our daily toil and trial. It is divinely provided and abundantly furnished, and is labeled "patience."

"Ye have need of patience," said the Holy Spirit, "that after ye have done the will of God ye might receive the promise"—the fulfillment of the promise. We have need of patience with ourselves. Our mistakes and failures are so numerous, they spring up and multiply so unexpectedly, that we are in danger of being angered and driven into hopeless despair with ourselves. Everyone who knows himself knows what that temptation is, how repeated failures almost drive one into irritated contempt of himself, which is a very different thing from humble repentance. It is one of the wiles of the devil by which he leads men into despair and plots for their moral or physical suicide, or both. When we have written bitter things about ourselves, the old enemy underscores every word and says: "Now it is time to stop, to leave off trying and let things drift." He has pushed off so many lives on the drifting tide that he has great skill in the business. He can easily turn preacher of righteous, preach the law, wake the thunder of Sinai. He can join you in self-denunciation and abuse until he would make you believe that God can not be just and justify such a sinner. You have need of patience with yourself. This does not mean that we ignore or cover up our failures nor that we are not to repent of them and stoutly resist the tendency to them. We need to call to our aid the Helper of the helpless, the wisdom that cometh from above, and patiently fight the battle of life with the old self. We may well despair of the old self and thrust it out, dealing courageously with it. But the new self is to be cared for with all the kindly patience which God has shown us.

We need to have patience with this wicked world—not that we compromise or fall in with its wickedness. The whole life is to be set in contrast with and opposition to the carnal life about us. Our prayers and service are to know no relaxation in the fierce struggle with this world power. And yet all this conflict is to be carried forward with the patience of love. We are to have the trail of our faith, which is the divine method of working patience within us. Our privilege in this trial is to "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

We will be helped to patience with the ungodly world about us when we remember that it is on the other side—that, so long as it is what it is, we can not count on its friendship. The world is ignorant of and blind to the precious things of vital godliness. We may as well set out expecting to meet with the opposition of the world spirit, and yet it will not be wise to forget that deep down in every godless life there is a longing, either conscious or unconscious, for something better. Sometimes that very restless longing breaks out in resistance to God and his truth. The unrest of soul is a sort of madness that leads men to plunge more deeply into the current of opposition to God. It was this that led our Lord to pray: "Father, forgive them; they know not what they do."—Herald and Presbyter.

THE scientist, Dr. Albert Wigand, late of Marburg, in Hesse, before his death remarked to his wife: "Proclaim it to the whole world that I died as a scientist saved by faith." And the clergyman officiating at his burial read the following extract from Wigand's last will and testament: "I wish that at my grave the Apostles' Creed be recited, and that this testimony to the truth in my name be given, that I with God's help believed in all the articles of this creed, and that neither in the whole experience of my life, nor in my scientific study, was I ever overcome with doubt as to any item of this complete statement of Christian truth; and that in this faith alone have I found a solution of all the problems of existence and complete satisfaction."

"THE MATTER OF A DAY IN ITS DAY."

BY ALEXANDER MACLAREN, D. D.

The margin of our Bible gives the literal reading of the Hebrew; the sense but not the vigorous idiom of which is conveyed in the paraphrase in our version. "At all times, as the matter shall require," is, literally, "the thing of a day in its day;" and that is the only limitation which this prayer of Solomon places upon the petition that God would maintain the cause of his servants and his people Israel. The kingly suppliant got a glimpse of very great, though very familiar, truths, and at that hour of spiritual illumination, the very high-water mark of his relations to God,—for I suppose he was never half as good man afterwards—he gave utterance to the great thought that God's mercies come to us day by day, according to the exigencies of the moment.

Of course, obviously—and I need not say more than a word about that—we find it so in regard to the outward blessings that are poured into our lives. We are taught, if the translation of the New Testament is correct, to ask, "Give us this day our daily bread," and to let to-morrow alone. Life comes to us pulsation by pulsation, breath by breath, by reason of the continual operation, in the material world, of the present God's present giving. He does not start us, at the beginning of our days, with a fund of physical vitality upon which we thereafter draw, but moment by moment he opens his hand, and lets life and breath and all things flow out to us moment by moment, so that no creature would live for an instant, except for the present working of a present God. If we only realized how the slow pulsation of the minutes is due to the touch of his finger on the pendulum, and how everything that we have, and the existence of us who have it, are results of the continuous welling out from the fountain of life, of ripple after ripple of the waters, everything would be sacreder, and solemn, and fuller of God than, alas! it is.

But the true region in which we may best find illustrations of this principle in reference to God's gifts is the region of the spiritual and moral bestowments that He in His love pours upon us. He does not flood us with them; He filters them drop by drop, for great and good reasons.

God gives us gifts adapted to the moment. "That matter of a day," the thing fitted for the instant, comes. In deepest reality, it is all one gift, for in truth what God gives to us is Himself; or, if you like to put it so, His grace. That little word "grace" is like a small window that opens out on to a great landscape, for it gathers up into one encyclopædical expression the whole infinite variety of beneficences and bestowments which come showering down upon us. That one gift is, as the apostle puts it in one of his eloquent epithets, "the manifold grace of God," which word in the original is even more rich and picturesque, because it means the "many-variegated grace"—like some rich piece of embroidery glowing with all manner of dyes and gold. So the one gift comes to us manifold, rich in its adaptation to, and its exquisite fitness for the needs of the moment. The rabbis had a tradition that the manna in the wilderness tasted to every man just what each man needed or wished most. You might go into some imperial city on a day of rejoicing, and find a fountain in the market-place pouring out, according to the wish of the people, various costly wines and refreshing drinks. God's gift comes to us with like variety—the "matter of the day in its day."

He never gives us the wrong medicine. Whatever variety of circumstances we stand in, there, in that one infinitely simple and yet infinitely complex gift, is what we specially want at the moment. Am I struggling? He extends a hand to steady me. Am I fighting? He is my "sword and shield, my buckler, and the horn of my salvation and my high tower." Am I anxious? He comes into my heart, and brings with Him a great peace, and all waves cease to toss, and smooth themselves into a level plain. Am I glad? He comes to heighten the gladness by some touch of holier joy. Am I perplexed in mind? If I look to Him, "His coming shall be as the morning," and illumination will be granted. Am I treading a lonely path? There is One by my side who will neither change, nor fail, nor die. Whatever any man needs, at the moment that he needs it that one great Gift shall supply "the matter of a day in its day."

Peter is lying in prison. Herod intends, after the Passover, to bring him out to the people. The scaffolding is ready. The first watch of the night passes, and the second. If once it is fairly light, escape is impossible. But in the gray dawn the angel touches the sleeper. He wakes while his guards sleep. There is no need for hurry. He who has God for his deliverer has no occasion to "go out with haste." So, with strange and majestic leisureness, the escaping prisoner is bid to put on his shoes and gird himself. No doubt, he cast many a scrutinizing glance at the four sleeping legionaries whom a heedless movement might have awaked. When all is ready, he is led forth through all the wards, each being a separate peril, and all made safe to him. The first gate opens, and the second gate opens, and the iron gate that leads into the city opens, and quietly he and the angel go down the street. It is light enough for him to see his way to the house where the brethren are assembled. He gets safe behind Mary's door before it is light enough for the gaolers to discover his absence, and the pursuers to be started in their search. The Lord did help him, and that right early—"the matter of a day in its day." We shall find, if we leave our times in His hand, that the old faith has yet a talismanic power to quiet us. His time is best, so be patient, and be trustful in your patience.—Watchman.

THE FAITH THAT CURES.

The faith that cures bodily or physical ailments is a faith that "recognizes the divine element in human recovery and man's part in the use of means." Dr. Pare, the eminent French military surgeon, whose devout spirit and great medical discoveries gave him power and fortune in the sixteenth century, when one of his patients recovered, was won't to say: "I treated him, but God cured him." He recognized the great commonsense truth that God, having placed within our reach herbs and fruits possessing medicinal virtues that allay fever, soothe overwrought nerves, and relieve wounds of their inflammation, a living, intelligent faith in the goodness and mercy of God constrains us to use the remedies He has placed within our reach, and that then, and only then, can we honestly, and with confidence, ask Him to bless the means and restore the afflicted one. The so-called faith that simply sits down and asks God to do it all is no faith at all, but only a mockery; and that is the overcrowning objection to the Christian Scientists' faith. It requires God to do all—both man's part and God's part. As well might the farmer demand that God give him a crop of corn without his plowing, planting, and cultivating.—Religious Telescope.

Who can believe in Jesus Christ without a passionate, all-absorbing desire that He should be Lord of all? Who can love men as Christ loved them, without a burning desire to give them the knowledge of God? Who can contemplate the curse of sin here, and its doom hereafter, without a passionate impulse to carry the healing balm to suffering men everywhere? The situation is so thrilling—Christ on one side of us, and humanity on the other—that anything less than passionate interest would be unworthy of human nature. A man who can look up on burning, drowning, of battle-wounded men without a passionate impulse to help, must be naturally or morally deficient, if not professionally hardened. A healthy faith and a fair degree of intelligence in presence of the great verities of redemption and world-need, must flash and flame with "love's resistless fires," and with eager impulses to help and save."—Vernon.

AN INTERVIEW WITH DR. JOHN WILLIAM McGARVEY.

BY JOHN T. CHRISTIAN.

It was recently my privilege to have a most delightful interview with this distinguished scholar and gentleman. He is easily the foremost scholar of the "Christian" church, as he is pleased to call his denomination, and by that name I shall designate his denomination throughout this paper. The readers of the WESTERN RECORDER will be pleased to have something of the opinions of this scholar concerning current questions, and of some of his conclusions.

John William McGarvey, LL. D., was born at Hopkinsville, Ky., March 1, 1829. He is, therefore, now sixty-nine years of age. He is of medium weight, five feet, seven and one-half inches in height, full bearded, and in personal appearance would at once be a marked man in any assembly. Unlike the most of ministers, he was born in town, as his father was a merchant, but after the death of his father, for a time, he resided on a farm. He was prepared for college in the High School at Tremont, Ill., entered Bethany College in 1847, and graduated from that institution with the degree of A. B. He never took a theological course in a seminary, but studied the Bible much under "the old man," as Alexander Campbell was lovingly called by the Bethany students. At the age of 18, while a student at Bethany College, under the preaching of Mr. Campbell, he made "the good confession," and was baptized by Prof. W. K. Pendleton, the distinguished educator and son-in-law of Alexander Campbell. He was a fellow-student with, and life-long friend and companion of, Moses E. Lard. He was a fellow-student of Robert Graham, Professor of Philosophy, and C. L. Loos, Professor of Greek in the University of Kentucky. After graduation, for a time Dr. McGarvey taught a private school, but he soon turned his attention to the ministry. For twelve years he was the pastor at Dover, Mo., and at the same time doing much evangelistic work. He then removed to Lexington, Ky., and became pastor of the only church of his denomination then in that city. After five years of service, he was elected Professor of Sacred History and Evidences in the University of Kentucky. The date was 1865, and since he has continuously occupied the chair. It will be seen, therefore, that Dr. McGarvey is the representative of the second generation of the Christian church. We shall now turn from this brief biographical sketch to the answers he gave to the questions I propounded to him:

Q. How did Alexander Campbell impress you?

A. Campbell was of massive intellect, profound in his knowledge of the Scriptures, ancient history and of general literature. As a speaker he was deeply impressive, and his style as a writer was very elevated. He generally spoke at length and held the attention always. As a debater he held forth the leading thoughts, but seldom attempted to meet the sharp turns of his antagonist. As a teacher he always enlarged and broadened the minds of his pupils, and that was the most marked effect of his teaching upon them.

Q. Give us something of the history of Kentucky University?

A. The University was established in 1857 at Harrodsburg, having existed under the name of Bacon College at Georgetown and Harrodsburg since 1837. In 1865 the University was moved to Lexington, and took possession of the property and endowment of the old Transylvania University. In age the University ranks in our state next to Georgetown College (1823) and Central University.

Q. Tell us something of the internal workings and facilities of the University?

A. The number of professors and courses of study, as well as the number of students, have been materially increased since 1865. We have a greater number of graduates each succeeding year. The College of Liberal Arts gives two degrees, A. B. and A. M. in course. There are ten professors and an average of 250 students. The College of the Bible has four professors. J. W. McGarvey, I. B. Grubbs, Robert Graham and Ben C. DeWeese; the average number of students for the last eight years is 151. Our denomination has five or six colleges which give Bible courses, but this has the most extensive course and altogether the largest number of students. The Commercial and Medical departments have only a nominal connection with the University. The buildings are all that is needed at present, including a fine gymnasium that cost $10,000. The library building is large, and has a well-selected library on Bible and historical themes. There is also a library connected with the College of Arts. The College of Arts has an endowment of $200,000, and the College of the Bible $75,000. The campus contains 13 acres in the heart of the city of Lexington, and we have six valuable buildings.

Q. From whence comes your patronage?

A. We have a fine patronage from Kentucky, and the College of the Bible has students from every country where we have churches.

Q. What is the numerical strength of your denomination?

A. The latest estimates by G. A. Hoffman, our statistician, shows over a million members. Of these some five or six thousand are in Great Britain, ten thousand in Australia and New Zealand, some in our mission stations, and the remainder in the United States.

Q. What of your growth?

A. The growth of our denomination is more rapid than at any time in our history. The last census gave us an increase of 60%, and that is the greatest we have ever had.

Q. Do you require a set standard in the education of your ministers?

A. No. Our ministers are of every grade of culture, and we have no educational standard. But we believe in education. We have ten colleges besides seminaries and female institutions.

Q. What about your Foreign Mission work?

A. We have missionaries in India, China, Africa and Japan. Last year we raised about $100,000 for Foreign Missions. Rev. A. McClain, Cincinnati, is our secretary. We have about 100 missionaries in these fields. Our brethren are more impressed with pagan than with papal fields as a place for work.

Q. Have you any newspapers?

A. We have two which have a general circulation, *The Standard*, Cincinnati, and *The Evangelist*, St. Louis; while many others have a state or local circulation. We have a Quarterly of high grade, edited by W. T. Moore, Columbia, Mo. In mechanical work it is the handsomest quarterly I see. We have two sets of Sunday-school literature which have a wide circulation.

Q. Is your denomination united?

A. In some sections of the country, more particularly in Tennessee and Texas, there is a comparatively small number who oppose missionary operations through boards. They favor missions through individual churches, and are thus doing a small work in this way. They have four or five missionaries in Japan; but the denomination is about as harmonious and perhaps more so than ever in its history.

Q. How many books have you written?

A. A Commentary on Acts, published in 1863, a new edition in 1885, about 20,000 copies have been sold; a commentary on Matthew and Mark, 1870; Lands of the Bible, 1881; Text and Canon of the New Testament, 1886; Credibility and Inspiration of the New Testament, 1891; McGarvey's Sermons, and Jesus and Jonah, 1895. I was abroad six months in 1879. Three months I spent in Palestine and then I gathered the material for my book, "Lands of the Bible."

Q. What do you think of the higher criticism movement?

A. I think that higher criticism since the Briggs controversy is getting more and more into the minds of leading professors. I do not think that radical criticism is largely taught in seminaries and colleges; but it is in the minds of the professors, and is favorably placed before the students. This is especially true of State Universities and all undenominational schools. In general the denominational schools are free from it. A popular professor in an institution brings young men fond of novelty under these ideas. Unquestionably the trend of the whole matter is toward open infidelity, and this is especially true among young men who imbibe these notions. I have never heard of a young minister of this type who is very zealous for the salvation of souls, or candidates for the foreign mission field. Usually in preaching they draw their material from some other source than the Scriptures, except when they are criticising the books of the Bible, or setting forth the "results of criticism," as they call it.

Q. By what name does your denomination desire to be called?

A. There is a difference of preference in that respect. Some have a preference for Disciples of Christ, some prefer Christian Church, and others Church of Disciples, but all these names are accepted by us.

Q. Is Systematic Theology taught in the School of the Bible?

We have never taught Systematic Theology here. We teach only Biblical Theology. There is no text book on Systematic Theology we could entirely endorse, if we desired to teach it. We do not object so much to Systematic Theology as to the way it has been presented. None of us have ever attempted to prepare such a work. It would be difficult to get up a book on Systematic Theology that would not have the character of a creed.

Q. Do you think on the whole that rational criticism is gaining ground?

A. There is strong evidence of reaction against this rationalistic criticism in Germany, where it had its origin. The check upon it is beginning to be felt in this country and Great Britain. Hence I think that it is making less progress than it did a few years ago. There is only a small number among the Disciples who have accepted that form of criticism, and they are young men who have been educated in universities where it abounds. Such young men are not much in demand as preachers. I think the country over that a large majority of the most learned professors and scholarly preachers are against this view. That includes nearly all professors in theological seminaries. Prof. W. H. Green, of Princeton, is, and has been for a generation, the greatest leader against that form of criticism. I think Briggs is the ablest man on the other side.

Q. Do you believe in a succession of churches since the times of the apostles?

A. We believe that since the days of the apostles, even in the darkest ages, there have been communities, larger or smaller, who have held substantially the views we maintain. I regard the evidences of this opinion largely historical. It can be traced by positive evidence part of the way, and by inference the rest of the way. I think that a considerable number of those communities in Europe which are cited as fathers of the Baptists agree with us quite as much as with the present day Baptists. I think that Matt. 16:18 refers to visible churches, and is a guarantee that a church which Christ would recognize as his own would be perpetual.

Q. Are your churches Arminian in doctrine?

A. Our churches almost universally stand against the five points of Calvin, and certainly are more nearly Arminian than Calvinistic. There are some points in the old Arminian system we would not accept.

Q. Do you believe in the doctrine of the Trinity?

A. I do not know that I could say that. It would depend on the form in which it was put. But all of our people believe in the divinity of Christ and the divinity of the Holy Spirit. There was a time when some of those who were under Barton Stone's influence held to a qualified statement of the divinity of Christ, but that has passed away. I do not think there are any men of that kind among us now.

Q. Tell us of the office work of the Holy Spirit?

A. We avoid speculations on the work of the Holy Spirit, and aim merely to insist on the affirmatives of the Scriptures in regard to him. We recognize him as a person. The Spirit works in the conversion of men through the Word and the Providences of God. We understand the Spirit of God as a living being, working in and through the Word as his instrument. When the Word is preached or read the Spirit's power always attends it more or less. So that if a man resists the Word he resists the Holy Spirit.

Q. How do you understand baptism?

A. I understand baptism to be an immersion in water of a penitent believer in the name of the Father, Son and Holy Spirit. I understand by my reading of history that the immersion of penitent believers has existed from the time of Christ till the present moment. We believe that a penitent believer is required to be baptized for the remission of sins. He lacks assurance of the forgiveness of sins until he is baptized.

Q. Without immersion do you regard a man as lost although he is a penitent believer?

A. Well, no, not necessarily. For whilst God has bound men in that respect, he has not necessarily bound himself, and of course it is his prerogative to forgive men who have not complied with all of these conditions, and it is proper for him to do so.

Q. Would you regard a pious Methodist who had been sprinkled only as saved?

A. I could not say, because the grounds upon which he can be excused for his neglect of duty are known only to God.

Q. Do you regard baptism as a prerequisite to the Lord's Supper?

A. Yes, according to the Scriptures it is. That is my own opinion. There is some variety of opinion among us on that point. In practice it is the usual custom of the Disciples in this country to permit unbaptized church members to participate on their own responsibility without either inviting or debarring. That is the most common practice. The Disciples in Great Britain and Australia practice close communion in the same sense the Baptists of this country do.

Q. Do you think your practice of open communion is consistent?

A. I have always thought, and our most thoughtful men have always thought, that our practice was not logically consistent. But we reconcile ourselves to that inconsistency on the plea of charity.

Q. Do the Disciples hold the same views of doctrine as in Alexander Campbell's day?

A. There is no material departure from Alexander Campbell's mature views. There were some vagaries into which he dropped when he first began his work, but nothing serious, and he soon abandoned them.

Q. Do your people endorse the strong statements found in the writings of Mr. Campbell and Mr. Lard in reference to baptism for the remission of sins?

A. Where you find these strong expressions you can find others from the writings of the same men, if placed beside them, which would much modify them. I think that A. Campbell and Moses E. Lard would have endorsed what I now say. I knew Lard intimately many years, and I knew Campbell well and have read nearly all of his writings.

Q. What about the feeling between Baptists and the Disciples?

A. The feeling between the two bodies differs greatly in different localities. In many communities the feeling is very fraternal, but in some, especially in the Southwest, it is nearly as hostile as it ever has been. But in taking the whole country there is more fraternal feeling than there was thirty or forty years ago.

Q. Will these denominations come closer together?

A. I think they will inevitably come closer together as they both progress in the knowledge of one another and of the Scriptures. That will be true of all religious bodies, but I think the differences between these ought to be more easily overcome.

Q. Do you regard immersion as essential to a New Testament church?

A. I think that immersion is essential to a New Testament church. I cannot regard any body as a church composed of unimmersed persons.

Q. Is the trend of scholarship toward immersion?

A. Yes, very decidedly. And it would be immensely more so only for the fact that so many scholars regard it as a matter of no importance. All of those men who have adopted the views of the higher critics look upon baptism as having little or no importance whatsoever.

Louisville, Ky.

WHEN Julius Hare was dying in the rectory of Hurstmonceaux, his last clear words are said to have been remarkable. As he lay there so feeble, they asked him how he would like to be removed. In a distinct voice, and with a look of indescribable brightness, he said, "Upward, upward."

LITERARY.

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

BOOKS.

WE regard the Autobiography of Charles H. Spurgeon as the greatest and most valuable uninspired religious book ever published. Pilgrim's Progress excepted. We regard it, so far as we have read it, as the most interesting and entertaining book ever published. Pilgrim's Progress and Shakespeare excepted. We regard it as the best of all books for a minister's library, Pilgrim's Progress and Matthew Henry excepted. Now if we knew of any stronger words to persuade all who read this to get the book, we would use those words. The first volume is out, published by the Fleming H. Revell Co., Chicago. It is a large volume, quarto, 400 pages, bound in polished Buckram cloth, and well illustrated. Those who buy books will see instantly from the size and the price that Mrs. Spurgeon is making no money on this book, and the publishers *very* little. We were surprised at the price, $2.50, when we saw the book.

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PAUL AND HIS FRIENDS. By Louis Albert Banks, D.D. 12mo, 350 pp. New York City: Funk & Wagnalls.

Dr. Banks is already well known to the reading public by his "Sermon Stories for Boys and Girls," "The Fisherman and his Friends," and other books. Paul disputes with Moses the title of being the greatest man in the world, and men will never tire of well told stories, sermons, poems, essays, etc., upon the many-sided Apostle to the Gentiles. Dr. Banks is at his best, and there is no need of extended notice of the book.

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OBJECT LESSONS FOR JUNIOR WORK. By Ella N. Wood. 12mo, 114 pp. Chicago: Fleming H. Revell.

As we are not carried away with admiration for "Junior" work, and have serious doubts of the utility of "object lessons," we did not take up this book in any great spirit of enthusiasm. We think the world will soon learn that so many "object lessons" injure the imaginative and reasoning powers of children.

However, "object lessons" are at present a great fad much run after. And those who like this kind of a thing will find this book the very kind of a thing they like.

MAGAZINES.

THE contents of FORD'S CHRISTIAN REPOSITORY AND HOME CIRCLE for May are as follows: Rev. J. S. Coleman, D.D., Ph.D., Front ispiece; Hagar's Vision at the Fountain, S. H. F.; How Can a Plain Man Know the Bible is God's Word? S. H. F.; The Influence of Current Criticism of the Bible Upon Christian Life, E. P. Lipscomb; Can One be Sure that he is Saved and Safe, S. H. F.; The Purpose of the Holy Spirit and the Order of His Advent and Operations, C. C.; The Church in Rome versus The Church of Rome, S. H. F.; Roman Teachings and Its Gospel Antidote, S. H. F.; Is It Well With Thee; A Mirror or Looking Glass Wherein You May Behold Baptism, John Frith; Notes on Texts; 2 Sam. 16:16, S. H. F.; 1 Cor. 11:1; Eloquence in Preaching; Oratorical Qualifications, C. H. Spengir. The Home Circle; Nellie Warden's Triumph; or "Ye Are My Friends if You do Whatever I Command You," Evelyn Lathrop; Letter to the Little Folks, S. R. Ford; Letter to the Repository Sisterhood, S. R. Ford; Southern Hotel and Basin Springs, Eureka, Ark. (Illus.); Rev. Said Jurcidini's Syrian Mission, S. R. Ford; Rev. J. S. Coleman, D.D., Ph.D., S. H. F.; Historic Department: Does Baptism Mean Dip?—Testimony of Witsius, the Great Dutch Theologian. Editorial. Address, Ford's Christian Repository and Home Circle, St. Louis, Mo.

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THE HOMILETIC REVIEW for May does not fall below the standard of excellence which that publication has set for itself. THE REVIEW articles are all by men who are recognized authorities in their several departments. Dean Farrar, of Canterbury, treats of How Best to Use Church History in Preaching; Dr. George Frederick Wright, of Oberlin, of The First Chapter of Genesis and Modern Science; Dr. Frank E. Ellinwood, of the Presbyterian Board of Foreign Missions, of Buddhist Eschatology—What is Nirvana? Dwight L. Moody, of How to Develop and Make Pastoral Evangelism General; and Dr. McCurdy, of Toronto, of Assyriology and Bible Lands. The Representative Sermons are of unusual value and brilliancy. Among them will be found of special interest that of Dr. Albert J. Lyman, of Brooklyn, entitled The Inspiration and Infallibility of the Bible; An Answer to Ingersoll, by Dr. J. B. Hawthorne, of Nashville, Tenn.; The Wonder-World of Eternal Love, by Dr. Otto Piut, of Braunschweig, Germany; An Epitome of the Gospel, by Rev. Charles E. Jefferson, of the Broadway Tabernacle, of New York City; and A King by Divine Right, by Dr. David H. Greer, of New York City. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. $3.00 a year.

SOUTHERN BAPTISTS.

[Continued from first page.]

fifty years increased from less than three millions to four times that number, and those unregenerated who are under the influence of our Baptist teachings, have, in the same time arisen from about one million and a half to well nigh six millions of souls.

In this connection let it be remembered that the annual net increase of our white Baptist churches in the South is only about 4 per cent., or about sixty thousand per annum. While the annual increase of our population is about a half million. The proportion of evangelical Christians to that of the unconverted masses is becoming smaller with every passing year, until we are threatened with a public opinion that disregards the Christian element of our civilization and enthrones self-indulgence as the god of its idolatry.

MOUNTAIN REGION.

The Board has frequently called the attention of the Convention to the needs of the mountain district of our country. We have tried in the most impressive way we could command to awaken our churches to its pressing wants; to the danger of losing our hold upon it. We have tried to show its value to future generations, and that it must become and remain a seat of power, strong as the granite of its uplifted mountains. Recently a new danger threatens it. The Mormons, whose Southeastern headquarters are in Chattanooga, have sent 400 missionaries into this district. With a zeal and a sacrifice worthy of a better cause they penetrate these mountains, find access to the homes of many of our Baptist people, and are winning them away from the truth of God to the acceptance of the abominations of their Christless system.

If our people would not have a miniature Utah located in the valleys of our mountains and infecting with its moral leprosy that whole region of our country, they must awake and resist these dangers.

Civil organizations make extraordinary efforts to keep out of their precincts diseases of the body. No expenditure of labor or money is esteemed too great to save from the deadly pestilence the lives and industries of a great city. What efforts are God's people willing to make to preserve from the destroying power of a moral pestilence the souls of multitudes of our fellow men?

Christian schools must be a most important factor in the development of this class of our population, and the Board has, to the extent of its ability, aided and encouraged their establishment and maintenance. In every Association in the Western North Carolina Convention a high school has either been established, or efforts are making to erect one. Information has reached the Board of efforts to purchase valuable property for school purposes in Waynesville and Asheville. We earnestly hope our brethren will succeed in both these efforts.

WORK AMONG THE INDIANS.

The Indians have the strongest of all claims upon the Christians living in this country which once belonged to them, and which was, for a large part, wrested from them in ways the Golden Rule would not justify. Therefore we are glad to know that the Board was enabled to increase its contributions to the work among the Indians by $1,000. A Convention has been organized in Indian Territory, and its constitution makes it a permanent auxiliary of the Southern Baptist Convention. The Creek Nation has paid the $3,000 it has owed the Home Board for years, money employed to pay for a building for the Levering School.

CUBA.

When the war became fierce, reversing the old order of things in which the women and children were sent to the rear, the male missionaries all left Cuba and came to this country. Their wives and mothers who remained have worked in the Sunday Schools and the day schools, and the laymen have carried on the Sunday meetings and the prayer meetings. So faithful have these sheep been after they were left by their shepherds, that from time to time souls have been converted in the meetings who are waiting for baptism till the ministers return to their field. Many of the laymen are in the Cuban army, and we are told the old Commander-in-Chief of the army, Gen. Gomez, who has proved himself another Francis Marion, is a Baptist.

WORK AMONG THE NEGROES.

The Home Board has been holding institutes for the negro preachers in various parts of the South, and with most gratifying results. This was shown in the letters from various states which were given in the report. Eld. H. M. Raiford, General Missionary in South Carolina, wrote in regard to this work: "It has caused the pastors to more closely and assiduously study their Bible and works pertaining thereto, to pay more attention to the careful preparation of their discourses, to look more carefully after the temporal and spiritual welfare of their congregations; in fine, it has broadened and developed the pastors to a most gratifying degree." And the other letters are of the same tenor. The wisdom of the Home Board has been shown in this as it has been shown in so many things about their work.

The Board introduced the report of the W. M. U. with words of high commendation for the assistance they had rendered during the year, especially for the boxes sent the missionaries on the frontier. The report of the W. M. U. is omitted here in order to give it at greater length in a separate report.

THE OUTLOOK.

The Board cannot look along the lines of the coming generations without feeling most profoundly the responsibility of the task confided to it, and the glory of the opportunity that lies before it.

In the brief period of thirty years the territory of this Convention will contain twice its present population.

Who can picture the busy scene of life that with its hum of industry then shall fill all the broad land?

Thirty years ago our dejected and impoverished people were struggling with unsolved problems, some of them the most formidable that any people had ever been called to face. Their anguished hearts still wept over the new made graves of their noble dead. Their uplifted eyes looked on the wasted form of a dying civilization. The future was dark with the shadows of depair, and the voice of prayer, sad as the moaning sea, cried in the gloom, "Has God forgotten to be gracious? Hath he in his anger shut up his tender mercy?"

Who, standing upon the wreck of property and social order and industry and political institutions, could for a moment have believed it possible that a change so great could come over our land?

How grand will be that day in thirty years if Christianity shall permeate its social, intellectual and political life, and holiness to the Lord shall be written upon its enterprises, and the purpose that dominates its every home be to honor God and to bless humanity. But how terrible will be that day if selfishness, greed, "the accursed thirst for gold," shall fire the heart of our posterity and they use their power only to satiate their untamable desires. God save our race from the domination of a people whom Christianity does not control, and who like the unjust judge neither fear God nor regard man.

These facts about us pointing to a conclusion we cannot resist, form an argument of measureless power appealing to us to evangelize our country, and through it deliver the world from its bondage of corruption.

IN CONCLUSION

The Board asks:

1. That its claim to a higher place among the contributions and prayers of the churches be earnestly considered. All our work succeeds in proportion as Home Mission work is made aggressive and successful.

2. We ask our brethren to hear the Macedonian call coming from five thousand places where a little help now given to struggling churches will bridge the chasm between failure and success.

3. We ask earnest attention to work in our cities. The success which has attended our work in Washington, Raleigh, Atlanta and scores of other places encourage us, if we would be strong in the great centers of influence, to make city work prominent in our plans.

4. We ask that the millions of negroes of our Southern land, to whom we owe so much, may receive our earnest and hearty co-operation in their efforts to evangelize their race.

5. We ask that the foreign population, brought by Divine Providence to our doors, receive from us that word of truth to us so freely given.

6. We ask that Cuba, who with joyous heart now listens to the coming of those who will make her free, may see upon her mountains the footsteps of those that bring her glad tidings and publish to her stricken thousands the peace of God.

7. We ask that all who love God, and love their country, and love humanity unite in an earnest effort to bring America to Christ, that Christ may use America in the world's redemption, and for this purpose our churches be asked to contribute not less than one hundred thousand dollars the coming year.

FOREIGN MISSION BOARD.

Secretary Willingham made his report to the Convention, rejoicing that there is no debt, and, instead, $2,975.96 in the treasury. Last year the debt was $13,532.79, and the year before $31,900.71. The total amount received was $124,249.69, which was more than a thousand dollars less than was received last year, the amount then being $125,081.99. But by wisdom and prudence and a resolve to spend only what was entrusted to it to spend, the Board closed the year with no debt, but with a surplus.

The expenses in Richmond amounted to 7¼ per cent. of this money, and the other expenses brought the total of expense up to 13¾ per cent. Of this 1¾ per cent. was for interest. The receipts for the first four months are so small that a debt is incurred and interest has to be paid. The churches could easily avoid this expense by sending money quarterly or monthly, or by taking their annual collections in the first part of the year.

The progress on the various foreign fields has been gratifying and a cause of rejoicing and gratitude to God. The mission in Brazil has been greatly blessed. The year has been a hard one in one respect. So many missionaries have had to return home. Bren. J. B. Hartwell from China, W. E. Entzminger from Brazil, G. W. Greene from China, J. J. Taylor of Brazil and W. T. Lumbly of Africa have come back to this country.

Bro. J. H. Eager has for the present given up his work as missionary and taken a pastorate in Louisville. This is the severest loss to the mission work since Yates died. Bro. Eager's work in Italy was one which met the hearty commendation of all. The Italian mission is a model one, and that it is so is due to the wisdom and piety of Bren. Taylor and Eager. Bro. W. P. Winn in Africa, was compelled to resign on account of his health. On his journey home his wife was taken suddenly sick on board the vessel and died in a few days. Rev. D. A. Wilson, of Mexico, resigned on account of heresy, and his resignation was accepted.

One most gratifying item in the report is the amount of the contributions on the foreign field. This was $6,556.76. Considering the small number of converts and their poverty, this is a much higher average than that of the home churches.

ITALY.

Bro. G. B. Taylor's reports are always the most interesting of all. He gives impressive incidents that happen, and he tells the whole truth with great plainness. The discouragements are all laid open to the inspection of the churches in this country as well as the encouraging features. In this he follows the example of the first and greatest of all missionaries who told to all ages the corruptions in the church at Corinth. If it were right to call any field a hard one, Italy can claim that right pre-eminently. But with the Holy Spirit's omnipotence there are no hard cases. It is our duty to preach the Gospel faithfully, to rely on that preaching alone, and to leave results to him. This Bro. Taylor does in a pre-eminent degree.

The baptisms during the year amounted to more than 10 per cent. of the membership of the churches—a per cent. far above that in this country or, we believe, that on any other foreign field.

Italy is a hard field in one important aspect of the case. The people are painfully poor, finding it hard to keep starvation even from their doors. Consequently they are continually emigrating to the United States, to South America and to France to get work. A missionary may be rejoicing in the piety and faithfulness of a little church he has succeeded in gathering in a town, only to find himself in a few months left without a flock. There is much persecution in Italy, more than on any other field unless it is Brazil, but persecution is not always a bad thing for Baptist churches.

On July 2 Bro. Martinelli died. He was the first Italian brother who met Bro. Taylor in 1873, and Bro. Taylor bears this tribute to his memory: "A meek, affectionate, lovable brother, experimentally acquainted with the Gospel which was the staple of his preaching, he could yet change to a lion when the truth which he believed was attacked." At first Bro. Martinelli encountered fierce persecution at Boscoreale, but he persevered and endured, won universal regard and built up a good church. The young man who had helped him in his long sickness in the care of the church is now called off to do military duty, another necessity which makes Italy a hard field not for the conversion of souls, but for the establishment of strong, self-sustaining churches. Bro. Robert Walker, of the English Baptist mission, did us a great service by instructing this young man in theology for several months.

All who heard a most eloquent and thrilling speech of Dr. J. L. M. Curry made in Richmond in the First church one night at prayer-meeting twenty-one or twenty-two years ago can never have ceased to take especial interest in two of the Italian missionaries, Signor Ferraris and Count Papingouth. It will make them all sad to know that Bro. Ferraris' health is failing, and his strength does not permit those missionary trips which Dr. Curry described so graphically. Still he made some journeys and wrote many letters. It is truer of him now than it was twenty years ago that "he knows his Bible as few men know it."

The church at Sampierdarena passed through a grave crisis owing to the misconduct of one member. But he and four of his adherents were excluded, and peace reigns again. Persecution has not been lacking, though it was not unto death. One young sister died, and every effort was made by the priests to keep her friends from burying her in the cemetery. The effort only succeeded in distressing them, and not in preventing the burial.

At Casteletto the brethren have bought a lot and are gathering in their small sums to build a church

Oh, My Heart!

Palpitation—Weak—Unconscious at Times—Sleepless—Asthma—Kidney Troubles

Recovery Would Seem Like a Miracle Yet Hood's Sarsaparilla Cured

"I had been in very poor health for several years, and two summers I was so weak I was obliged to lie in bed 3 months at a time. I was all run down, had

Unconscious Spells

lasting for an hour at a time. The doctors thought the trouble came from my heart. I used to say that if I could only be up around, I should be so thankful, and that it would seem like a miracle if I should be well. The neighbors all know of the poor health I had been in, and how much better I am now. I had asthma for many years, and some nights

I Could Not Sleep

my breathing was attended with so much difficulty. Sometimes I would have to sit bolt upright in bed. As my general health grew poorer, my asthma grew worse. I had kidney and other troubles and seemed to be generally 'out of sorts.' I heard so much of Hood's Sarsaparilla that I decided to try it, and I experienced great benefit from it. I have recommended it to many people, and I cannot say too much in praise of Hood's Sarsaparilla. I have not been in bed for over a year on account of illness." MRS. S. WATSON, 422 S. Columbia St., Warsaw, Ind.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. Get only Hood's.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

at the cost of $600. The church has been weakened by the fact that several brethren were out of work and went to France to secure employment.

One of the interesting things in the report was an account of the persistence of Bro. Galassi in his efforts to get a foothold in Peggio a Caiano. The people there are very poor and very ignorant, and most bigoted, intolerant papists. The Waldenses had made several efforts to securing a hearing there, and had abandoned the plan in despair. But this resolute Baptist went, and after several fruitless efforts at last found a man who would let him preach in his house. A large and furious crowd soon found out he was preaching and gathered to burn the house. Another time they laid in wait to kill him, but he was warned and escaped out of their hands. He would go back to Florence for a breathing spell, and then up and at Peggio again.

After many efforts the dauntless Baptist had one convert, a young man. When he told his mother, a well-known woman in the community, she promptly joined in persecuting. But the young convert was faithful and the missionary persisted, and the mother was converted to be, if anything, more zealous for the truth than she had been for her papal superstition. Bro. Galassi concludes his report with these words: "To conclude, among friends, catechumens and converted persons, we have more than forty persons. If means and strength do not fail us we shall continue the war."

This same Bro. Galassi is a writer, and has published several effective tracts. The last one was entitled "Let us Liberate the Pope." It has had a very large sale, and has been translated into Spanish and Polish.

Bro. Taylor shows his wisdom and his faith in the power of the Gospel in nothing more than in his kindly but firm opposition to trying other things as props and crutches to help the Gospel out in its work. When souls are not converted in great numbers some men begin in a measure to lose faith in the Gospel, and desire to help it out with other things. One good and zealous brother wishes a school started in Rome; Bro. Taylor says he does not think it best. Another young man is anxious to come to the United States to study. The wise missionary thinks he will be more efficient if he studies there in his own nation.

The preacher at Venice publishes a paper in which he prints all his own sermons and berates his brethren who report more souls converted than he does. He says their reports are exaggerated, and an "honest man stands no chance when others make great reports." Bro. Taylor, with great gentleness replies that the reports of the others are true as he knows from personal investigation.

At Migleonico the pastor and people have had much persecution from the priests. But he says this has strengthened the faith of the brethren. Last year the church increased by one-third. At Iglesias the little Baptist church has to face not only the persecution of the Catholics, but the enmity of Protestants in the town who are angry because the Baptists will not commune with them. But the brethren stand firm in the faith. The director of a mine near by which employs thousands of men has forbidden their attending the Baptist meetings under pain of losing their places.

Bro. Taylor concludes his interesting report with this account of his trip to Trieste.

The crown of my long journey in September and October last was certainly the Sunday spent here. Pentecostal was the upper room, the number of nationalities represented and the oneness of heart through the gracious presence of the Holy Ghost; but there was no need of miraculous tongues, for in that city the largely dominant element, both numerically and still more as to character and influence, is Italian, and the "sweet idiom" is universally used. We celebrated the Lord's Supper, and four persons were received for baptism in the sea on the morrow. As the execution of this rite was prevented by the very bad weather, Bro. Papengouth, at my request, went a month later and baptized two of the candidates and visited one of them ill at a hospital; the other had returned to Italy. He also remained a week, looking up in the region around scattered Christians, some of whom had been isolated for many years.

Brother and Sister Waschitz originated the Baptist work in Trieste. He is a native of Carinthia, in Austria, is yet in his prime, and as colporter of the British and Foreign Bible Society has gone where the fire of persecution was hottest, and has more than once been beaten almost to death for Christ's sake. The wife is an Italian, and never since her conversion has she ceased to plead for a Baptist preacher for Trieste, and verily I believe she will not cease her plea while she lives and she remains unheard. Meantime "the church in their house" (Colossians 4:16) meets every Lord's day, brethren from afar always being entertained at their table; and the very birds that enter freely the window for the crumbs must feel, somehow, the loveliness of that pious pair.

There are in Trieste (not counting foreign congregations) only Roman Catholics and this little Baptist nucleus. It is a golden opportunity for us. What will we do with it?

MEXICO.

In Mexico there are six missionaries besides their wives, three single ladies who are teaching in Saltillo, and eleven native assistants. During the year there were 101 baptisms, 26 exclusions and 5 deaths in the various churches. The report is most encouraging in one feature, although the number of additions was not as large as had been hoped. The churches are becoming self-sustaining, paying their own pastors. And these native pastors are helping to support themselves as so many noble country pastors in this country have always done. At Torreon the church supports the native pastor; at San Pedro the pastor labors as a book-keeper and is supported by the church and his own exertions; at Musquiz the pastor teaches in the public schools and is supported by this salary and by the church. Six of the twelve little churches in this Torreon Mission have houses of worship.

At Toluca the new house of worship is nearly finished, every dollar is paid and not one cent was asked from the Board. Bro. Powell has great reason to thank God and take courage. He writes that they only organize churches where the members agree to furnish a house for worship and to pay current expenses. The report of Bro. Muller from Zacatecas is not encouraging. He writes: "There are twenty-five names on the church list which may be classified thus: six absent from the city, fourteen do not come regularly to services and need church discipline, five are faithful." Bro. Muller speaks most encouraging, however, of the three other churches in his field; the members are faithful and God is blessing them. At Guadalajara affairs are in the saddest of states. The missionary, D. A. Wilson, did not resign until he had inculcated the church with his errors, and he took the church off with him. Therefore the work in this city is suspended. The Baptists of the South would like to know if this missionary was thoroughly examined as to his soundness in the faith before he was ordained and before he was accepted as a missionary.

CHINA.

Considering the number of years since the missions were begun, and the number of missionaries employed on the fields, the Chinese field has been less fruitful than any other. The reasons for this no one can say, though some consider the giving so much time and strength to other things than preaching the Gospel is a factor in the case. There are thirty-one schools in China, carried on by the missionaries, more than those in all the other fields put together.

There are fifteen missionaries and their wives and ten single ladies in the Chinese mission, and more than one hundred native assistants, 41 preachers, 14 women and 62 doctors and finordained workers. The mission was begun more than fifty years ago, and the total membership is 1,499. This is only 225 more than are in Brazil, where fewer missionaries have been at work for sixteen years. The fault may be in the methods or may be in the field. It is certainly not in the missionaries. No field was ever manned with nobler, wiser and more talented men, with greater piety and energy than have been many in the China Mission.

Bro. R. E. Chambers reports a most prosperous year in South China. More have been baptized than during any previous year, and there has been a most gratifying increase in self-support. The Canton church has been grievously affected in the death of its beloved pastor, Fung King Him, who was "deservedly popular, was a diligent student and a faithful, wise pastor."

At Tung Shek Kok a house of worship has been built by the Chinese themselves, no funds from this country having been used. That is good news. In the Yung Uen district the native Christians have had much persecution, and also dissensions among themselves on account of their belonging to different clans. But the persecution seems to have been blessed, as there were 27 baptisms. At Wuchow nine men and one woman were baptized. There is no more important work done in China than the training which Bro. Graves gives the young men who have been converted in doctrine. He teaches these young men in a regular class. Last year, besides other things, they studied Numbers and Deuteronomy and First and Second Corinthians. The tract and Bible work has been more encouraging this year than ever before. There has been a greater readiness of the people to buy and read Christian literature. The reception of the colporters has been more friendly and their sales larger. They have disposed of, mostly by sale, more than 60,000 tracts and books. The American Tract Society made them a grant of $100 in gold for this work.

Bro. L. W. Pierce reports of the church at Yank Chow that it has twelve members, five of whom were baptized last year. This little band is poor, but they are showing a sturdy, self-respect and independence worthy of all praise. Besides helping to support native evangelists who are employed by the Central Chinese Baptist Association, they are giving money to build themselves a house of worship, and have already $165 Mexican dollars.

The report from Hwang Hien is not so hopeful. Bro. Pruett says the meetings have been held as usual, the heathen community has been unusually friendly, but that spirituality has been at a low ebb, and their power has been, to a sad extent, turned to weakness.

JAPAN.

This is the youngest of the missions, having been established in 1889. There are three missionaries and their wives on the field with one church of 61 members, 11 of whom were baptized last year. They employ five natives as evangelists, one of whom has been ordained. The native church has advanced to the point of relieving the Board of all responsibility for the rent of the chapel—the amount paid being $3.50 per month, exclusive of lighting and other incidental expenses. This is the only thing which is told in the report except that there are nine million people on the island, Kyushin, where they are at work, and that the missionaries are all in good health and spirits.

AFRICA.

In this field we have four missionaries and one missionary's wife, Brother and Sister Winn having been compelled to resign and to return on account of his health. The total membership is 313. During the year at Ogbomoshaw seven have been baptized and four excluded.

The report from Ogbomoshaw says the native pastor supports himself by working at his trade, the church paying him but little. That is as it should be with native preachers. The Board pays him nothing. Bro. Lumbley, with the help of the brethren, built their house of worship, but the wind blew the roof off. The missionaries then gave from their own scant means money to replace the roof. Since then the natives have been doing the work necessary to finish it.

The African mission has had schools, though not so many as the Chinese mission has. But the missionaries say "the boys who have been trained in the missions have, most of them, gone to other callings. Doubtless we could have kept some of them by offering sufficient money inducements, but we do not believe this is the best way."

From Lagos the report is more hopeful. Bro. M. L. Stone has baptized 33 during the year. "About half of them came from the heathen, and the rest from other denominations, who came for true baptism." Six were excluded. The average attendance at prayer-meeting has been eighty, which ought to put some larger churches in this country to the blush. The young men have a meeting once a month for study of the Bible. The Lagos church has 146 members, the total in all the missions being 318. There is also another Baptist church at Lagos which some years ago became independent of the Board. But it is a regular church in full fellowship. This church had 40 additions by baptism this year and one exclusion.

BRAZIL.

Bro. Z. C. Taylor reports from Bahia: There have been 85 baptisms, 10 deaths and four exclusions. Books and tracts have been circulated in abundance, and something over a thousand Bibles and portions of the Bible have been sold. The churches pay all their own current expenses. There has been severe persecutions in two places. Once Bro. Taylor was struck such a severe blow across the back as to disable him for a time. He is working at a Concordance.

The South Brazil Association held its meeting with the San Fidelis church. A new house of worship given by a member of that church was dedicated at the time, and there was a royal season of rejoicing. Bro. Bagby reports the Rio Janeiro church faithful and zealous. The brethren hold open air meetings themselves in various parts of the city. The church rents a hall for preaching at Nietheray, across the bay, and the brethren do all the preaching there, for which they receive not a cent from the Board. Three brethren give their entire time to colportage, but they are self-sustaining entirely. The sale of Bibles has been very large. As they go, they also preach. Every other line nearly of this report from Bahia is an earnest plea for another man.

The churches of the Pernambuco mission are distributed along a thousand miles of sea coast. Bro. Entzminger was in charge of this mission, but he has been in the United States for several months. The Pernambuco church has a most faithful native pastor. Thirty-four were baptized last year and two excluded. Seven were baptized in the Nazareth church and $500 contributed. The membership is only 47, but it has been self-sustaining from the beginning.

Brother Aden retired from the Maceio church two years ago, but the fort has been held by Deacon Manuel Lins, so successfully that 12 were baptized last year. The deacon is a man of unusual godliness and tact. The Natal church organized a little over a year ago, began right. The pastor teaches in the public schools for his own support, and the little church defrays all its other expenses. It began with ten members, during the year twenty were baptized.

Bro. Ginsburg reports the Campos Mission. The Campos church has worked and sacrificed and built for themselves without handing round the hat a nice house of worship. A most encouraging thing about this church is the number of earnest young men in its fellowship. One of these knowing that a man was needed to work in the city of Macahe resolved to move there with his family and make a living there. This city is noted for its

[Continued on ninth page.]

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THE MASTER AND THE CHISEL.

BY MARGARET J. PRESTON.

'Tis the Master who holds the chisel;
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that he is carving;
Nor will he let
One delicate stroke too many
Or few be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder his hand from making
The work divine.

With tools of thy choosing, Master,
We pray thee, then,
Strike just as thou wilt; as often,
And where, and when
The vehement stroke is needed,
I will not mind,
If only thy chipping chisel
Shall leave behind
Such marks of thy wondrous working
And loving skill,
Clear carven on aspect, stature,
And face, as will,
When discipline's ends are over,
Have all sufficed
To mold me into the likeness
And form of Christ.

—The Advance.

OUR PULPIT.

THE TWO TRUSTS AND THE TWO KEEPINGS.

BY REV. ALEXANDER MACLAREN.

"I . . . am persuaded that he is able to keep that which I have committed unto him against that day . . . That good thing which was committed unto thee keep by the Holy Ghost.—2 Tim. 1:12-14.

There is an evident intention on the apostle's part to set these two sayings in close connection with each other. It is obvious at a glance that the second of them echoes the first; but in order to understand the whole force of the words, I must trouble you with one observation of an expository kind. "That which I have committed unto him," in the first of these two verses is represented in the original by two words, which are translated, in the margin of the Revised Version, "my deposit." "He is able to keep my deposit against that day." The same word is employed in the second of our texts, and represents the whole of the phrase, "that thing which was committed unto thee." The literal rendering of the clause is: "The good deposit." "Keep by the Holy Ghost." Now, if you will think for a moment, you will see that the expression "my deposit" may mean either what I have committed to some one, or what some one has committed to me; and so the phrase is ambiguous, and, being ambiguous, has been diversely interpreted. It has been supposed by some that the expression in our first text, "my deposit," means what was put into my charge by God, and so means exactly the same thing as the good deposit which was committed to Timothy's charge. But I do not think that is so, because it is very unnatural to represent the giver of a trust as the guardian of a trust. It is the receiver of it that has to look after it; and seeing that in the first of our texts God is the keeper, the natural thing is to suppose that in that text God is the recipient. That is to say, that the first of my texts refers to what Paul had entrusted to God's hand, and the second of them refers to what God had entrusted to Timothy's. So, if that be the explanation, which I take it to be, although there may be some difficulties about it, here we have just two things; the two trusts or deposits, and the two keepings.

I. The two Trusts. "I am persuaded." The original word is stronger than "persuaded" has come to mean with us. It implies an irrefragable conviction. "I am absolutely certain that he is able to keep my deposit"—what I have put into his hands—"and to keep it against that day."

Paul trusted something to Jesus Christ, or to God manifest in Jesus Christ. What was it? Let us remember the word of Christ on the cross: "Father! into thy hands I commend my spirit," in which the word rendered "commend" is cognate with that for "deposit" in the text. And if we bethink ourselves of that final act of Christ's faith, and of the Old Testament basis upon which these words of our Lord rests, in one of the Psalms, we shall not have much hesitation in saying that what Paul trusted to God was himself. We have the metaphor underlying these triumphant words of a treasure which a man feels is not safe in his guardianship, and he looks about him for some strong hand into which to put it. We have a rich treasure—our own selves—and we cannot manage ourselves, nor keep ourselves safe. And so we turn round to God and say, "Father!

"Myself I cannot save
Myself I cannot keep,
But strength in thee I surely have,
Whose eyelids never sleep."

We commit to him the wealth of our souls, which we shall only squander if we are left alone, which we shall not be able so to guard, but that the moth and the rust will corrupt it and thieves will break through and steal. If we are wise we shall put them into his hands and say: "Take thou care! I cannot; but I can if thou wilt help me."

Thus the metaphor of our text, with all its sacred associations that bring back Calvary to our thoughts, simply means the old, old threadbare thought that we are safe when we exercise faith in God. We commit ourselves to him when we cease from the vain attempt to be the authors of our own salvation, and, recognizing the deep wounds which sin has inflicted, are content to be healed by Christ. We cannot save ourselves any more than we can lift ourselves by our own arms. To learn our helplessness is the first step toward abandoning reliance on ourselves, and when we despair of ourselves we are in a position to trust in God.

Coleridge tells somewhere of a humorist that had a sheaf of Unitarian pamphlets, bound, and lettered on the back "Every Man His Own Redeemer." That is one way of salvation, which ends in destruction, and the other, the true way, is "Father, into thy hands I commend my spirit."

The same self-surrender will lead to accepting God's appointments as to outward things, or, as Peter says, committing the keeping of our souls to him in well-doing as unto a faithful Creator. It will lead to our yielding of our wills to his commands. We shall roll the burden of circumstances and provision for bodily needs and protection on God. He is responsible for what is entrusted to him, as a banker is for the money deposited with him. If we are wise we shall by faith deposit our most precious possession, ourselves, in the strongly built and guarded treasure-house in heaven, as defenceless peasants flock into a fortress with their poor belongings in time of war, when the enemy is ravaging the open country. Then our treasure will be safe.

Where the treasure is, up yonder, lying enclosed in the great hands that shaped the world, where the treasure is, there will the heart be also. And lo! what blessedness, what quiet peace, what absolute repose there will be in thus denuding myself of myself that I may find myself glorified, greatened, tranquilized, defended by him!

Well, then, if I honor God by trusting my treasure to him he will honor me by trusting his treasure to me. "That good thing which was committed to thee." And what was that? I suppose the shortest way of putting it is, God's self manifested in God's Gospel. We give ourselves to him, and he will give us as much back again—he will give us himself in the revelation of his grace in Jesus Christ. Or, if you bring it down to more familiar words, the good thing committed to Timothy was the Gospel, and of the grace of God manifested in Jesus Christ.

Paul received it in stewardship, as he speaks in another place of "the Gospel of the glory of the happy God with which I was entrusted." It is a token of the divine confidence in us, of the divine fervor and love toward us, of the gladness with which he accepts the responsibility that we have thrown upon him, and that he returns a kindred responsibility which he throws upon us. "You give me yourselves to take care of," he says, "now, I give you this—take care of it for me."

We have that trust because we have cast ourselves on him, and, having it, we should cast ourselves the more upon him. The two trusts help one another, so to speak. And the more a man realizes that he has flung his whole weight upon God, the more will he feel that God had laid upon him a distinguishing and elevating stewardship; and the more he feels that he is entrusted with a portion of his Father's wealth, the more will he feel that, to keep the wealth, he needs to cast himself, with the rich dowery that has been put into his hands, on his Father's protective care.

II. Thus we come now to look at the two keeps.

The word rendered to "keep" is often used for keeping, as armed men or guards do. God mounts sentry upon what we put into his hands; and he expects us to do the same with reference to what he puts into ours. He keeps that which is committed to him.

I need not dwell upon all the manifold ways by which that delivering and protecting grace surrounds the wealth that has been laid in his hands. When we are denuded of self-will we are delivered from the strongest foe that threatens to rob us of ourselves. God comes to us in no mere metaphor, but in the deepest reality of the spiritual life, to guard us, to provide for us, to prepare ways for us, to deliver us from our own evil and from all outward evil, to be a wall of fire round about us, and to keep us "against that day."

Paul was expecting martyrdom. He was living in the momentary anticipation that the end might come at once. And, as you remember, toward the close of this letter, he speaks about the certainty that he had finished his course; and that there was nothing left now except the reception of the crown of glory. And yet he says, in almost the same breath, that "God will save" him "into his heavenly kingdom." That triumphant hope is parallel to the saying here: "He will keep that which I have committed unto him against that day." Nero might rage; the flame of persecution might wax hot, the chain that bound him to the lecionary might chafe and rub and make a sore; the sword might be sharpened, and the block all but fixed on which his decapitation was to take place. But, he says, "He will keep that which I have committed to him against that day." Our hearts and anticipations go away out beyond the dark end of life; and we think of all the mysteries which, though they be magnificences, strike a chill of strangeness into our hearts, and we wonder what is to befall us out yonder in the darkness, where we have never been before, and about which we know nothing except that the thrones are to be set, and the books opened. Paul says to us, "He is able to keep against that day." So guarded in life, shielded from all real evil, preserved from temptation and from snares, brought unharmed through the hustling of the pitiless storm of death, and shepherded in the fold beyond the flood, the soul that is committed to him is safe. In that act of giving ourselves utterly up to God lies the secret of blessedness and the guarantee of immortality. He is not going to lose the treasures committed to his charge. He prizes them too much. And because we have said to him, "My flesh and my heart faileth, but thou art the strength of my heart, and my portion forever," therefore he will guide us by his counsel, and afterward receive us to glory. His hand will not let the treasures entrusted to him slip, and he will say at the last what Christ said in the upper room, only with a diverse application, "That which thou hast given me I have kept, and none of it is lost," and we shall find our souls in his hands.

So we come to the other keeping—"That good deposit," says Paul to the somewhat timid Timothy, "keep, by the Holy Ghost which dwelleth in thee." As the two trusts are related, so are the two keepings. When we trust ourselves to God he entrusts us with himself. And when he keeps us, then, and only then, can we keep that which is put in our hands. Faith is no idle virtue. The consciousness of having denuded myself, and having laid all the responsibility on his shoulders, does not mean, of course, that we have nothing to do. The great paradox that the apostle spoke in a sentence, the two halves of which have divided Christendom, is repeated here. "Work out your own salvation with fear and trembling, for it is God that worketh in you." And so, here he keeps me; that is the motive and the means for my keeping myself, and keeping the word that he has entrusted to me.

How do I keep it? Well! there is one way of keeping it which a great many Christian people need to practice a great deal more than they do, and that is thinking about it; reading their Bibles; saturating their minds with the truths of the Gospel; and carrying them about with them, as their possession, as their strength, as their peace. You do not keep that which is committed to you if, having found "salvation," as you suppose, in Jesus Christ you then live, week in and week out, practical oblivion of the great truths by which your soul is supposed to have been saved.

And there is another way of keeping them—by living according to them. And there is the other way of keeping them, which was especially in Paul's mind in the exhortation of my text, and that is by remembering that these great truths are given to us to guard, and that we are responsible for spreading them abroad upon the earth.

Unless we do these three things—occupy mind and heart with the Gospel; live according to the Gospel; and do our best to spread the Gospel—it is vain for us to say, "I have committed myself unto him." What are you doing with what he has committed to you? That is the question. You will be kept, if you will, by the "Holy Ghost that dwelleth in you." But that good thing committed to you, you have to keep; and while it is; "the Holy Ghost that dwelleth in you" who gives you power to keep it, you have to use the power. And whatsoever responsibility we have laid

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upon God, and removed from ourselves, only brings upon us the more weightily the responsibility of keeping that good thing which was committed to us.

There is an old legend about an Egyptian monarch that had his treasure-house built, as he thought, so as to be impregnable against thieves. But the architect had built a stone, in one corner of the wall, which revolved upon a pivot, and could be pushed round so as to give access; and he left the secret, when dying, to his sons. So night after night the sons crept in and brought away some of the hoarded wealth; and when the king, fancying his coffers to be still full, went in to count his treasures, he found them half gone. Ah! that is the kind of thing that happens to many Christians. They think that the deposit is safe, and unseen hands have filched it away. God keeps us, and we have to keep what he has entrusted to us; and for one man that loses it by some great crash, there are a hundred from whom it dribbles away in little unknown quantities, and who, instead of keeping that good thing which was committed to them, by some means, let it slip. "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God; looking for the mercy of the Lord Jesus unto eternal life."—The Treasury.

A MARRIAGE IN CHINA.

The contracting parties were not Miss Gwoh Reu Yie, of Hochow, and Miss Chang Sway Tang, of Yien Tsun, but were Miss Mary A. Aulick, of your own "Bluegrass" state, and Mr. T. J. Hudson, of North Carolina.

On Wednesday afternoon, March 23d, at 4 o'clock, in the parlor of one of the houses of the Baptist Mission, in Chinkiang, these two young missionaries were happily united in holy wedlock. The ceremony was performed by the writer in the presence of nineteen witnesses. Both North and South were represented, there being some present from New Jersey, New York, Ohio, Pennsylvania, Kentucky, North and South Carolina. Besides these England, Scotland and China also came to wish the couple a long, happy and useful life.

After the ceremony the bride and groom, followed by the invited guests, repaired to another room where they all passed two hours in pleasant conversation while partaking of some light refreshments prepared by Mrs. Walker, of Scotland; Miss Von Poseck, of England; Miss MacKenzie, of Kentucky; Mrs. Lawton, of Pennsylvania, and some faithful Chinese servants.

After a short visit to Shanghai Mr. and Mrs. Hudson will return into the interior where they have been working, and will unitedly take up the great work to which the Lord has called each of them.

W. W. LAWTON.

Chinkiang, China, March 28, 1898.

SPURGEON has somewhere made these wholesome remarks relating to faith: "Never make a Christ out of your faith, nor think of it as if it were the independent source of your salvation. Our life is found in 'looking unto Jesus,' not in looking to our faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies."—Ex.

THE law of the Sabbath is the keystone of the arch of public morals; take it away, and the whole fabric falls.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 22.

THE DAY OF JUDGMENT.

Matthew 25:31-46.

MOTTO TEXT.—He shall reward every man according to his works.—Matt. 16:27.

Our Lord is sitting with his disciples on the Mount of Olives overlooking the city, and talking to them of his second coming. "*When the Son of Man shall come in his glory.*"—He had come this time in his humiliation, taking upon himself the form of a man. His disciples were soon to see him seized and slain; this prophecy of his coming in glory would comfort them then if they remembered it. Alas! God's children are given to forgetting his promises at the very time when they need them most.

"*And all the holy angels with him.*"—Legions on legions, and not merely the multitude which were seen for a moment by only a few shepherds when he came first. "*Then shall he sit upon the throne of his glory.*"—The great white throne of Revelations 20:11. He will come as King and Judge, no longer as Mediator. "*And before him shall be gathered all nations.*"—The dead coming at the sound of the last trumpet.

"*And he shall separate them one from another, as a shepherd divideth his sheep from the goats.*"—There shall be but two classes, the regenerate and the unregenerate. Our Lord will have no difficulty in distinguishing his sheep from the goats, no matter how closely they have been associated in this life. Some amiable sinners seem much better to us than cross-grained Christians. But unless they have been regenerated they must go to the left hand. Instead of fixing our minds on points about the Day of Judgment which have not been revealed, let us remember the great truth that the sheep and the goats shall be divided, and only those be found on the right hand who have been redeemed by his blood.

"*Then shall the King say to them on his right hand.*"—The right hand was the station of honour among the Greeks and Romans. "*Come, ye blessed of my Father.*" This "means exactly 'my Father's blessed ones,' denoting not simply that they have been blessed by him, but that they are His."—Broadus. "*Inherit the kingdom prepared for you from the foundation of the world.*"—Our Lord asserts the doctrine of election from his Judgment Throne. There will be many surprises for us at that day, but none for God.

Verse 35.—Our Lord identifies himself with his brethren. These on the right hand had taken stranger Christians into their own houses, they had not paid for them at hotels and hospitals, willing to give money but not personal thought and attention.

"*I was in prison and ye came unto me.*"—Carrying posies to murderers is not meant by this. Our Lord is speaking here of doing good to his elect, not to men in general. This visiting in prison is done when good men are in prison for conscience' sake. Aiding others is all right and kindly, but our Lord does not speak of that here.

"*Then shall the righteous answer him saying, Lord, when saw we thee a hungered and fed thee.*"—He had left the world hundreds of years before some of them were born. Their humility was sincere. Much as they would have delighted in doing for their Lord, when had they had an opportunity? "*Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.*"—Whatever we do to one of Christ's brethren, no matter how sorry a specimen of sheep he may be, we do unto Christ. It is not only our kind actions towards them that the Lord takes as done to him, but unkind ones as well. Never forget that.

These righteous were not saved by their kindnesses done to the elect. This love for the brethren showed they were God's children. The world does not love a godly man because he is a godly man. These outward acts proved their conversion, were the external signs by which the sheep were known. The world could not see the mark on their foreheads which God saw. No man can save his soul by acts of kindness to God's people, not by giving all his goods to feed them. But such devotion to them because of the Lord's image seen in their hearts proved the conversion.

"*Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.*"—Our Lord had more to say of hell and its fire than had the Apostles in their writings. The curse of God rested on them, as it does on all sinners. But those on the right had sought the pardon of their sins. The wicked would not repent; therefore for their sins they share the punishment of the devil and the other fallen angels. God had offered these angels no atonement, therefore the fire was prepared for them, and lost men wilfully share it. They are not said to inherit the fire.

The King says the same to them as he had to those on the right, except in the negative. Those answered with humility, these with arrogance. As it were they challenged him to tell when they had failed in those duties which would have proved them children of God. Even had they shown a self-complacent lack of repentance which in the circumstances shows how their consciences were seared as with a hot iron. Their neglect of God's children showed their relations to God in a plain light. Had they been regenerated they would have delighted in trying to please God by doing for his dear ones.

"*And these shall go away into everlasting punishment; but the righteous into life eternal.*"—The Greek word translated "everlasting" and "eternal" is the same. The punishment of the wicked is to last as long as the life of the righteous in heaven. If the wicked are annihilated, the righteous will be. Saying flippantly that "God is too good to punish the wicked eternally" does not alter the awful fact. Our Lord on his Judgment Throne knows far better what God will do to the wicked than any creature can know.

In view of this revelation which our Lord has given, Prepare to meet thy God. Are you ready?

HE lives long that lives well, and time misspent is not lived, but lost. Besides, God is better than his promises if he takes from him a long lease.

J. BACON & SONS,

425 to 429 East Market St., LOUISVILLE, KY.

Silk Waists
That Will Astonish You.

$3.00 For Ladies' Black China Silk Waists, made full front, yoke back, worth $4.

$3.98 For Ladies' Black China Silk Waists, full front, trimmed with seven rows of cording and yoke back.

$4.90 For Ladies' Beautiful Silk Waists in changeable striped effects, blouse front, yoke back, and lined throughout; worth $6.50.

Pretty Petticoats
To Replace Your Winter Ones.

75c For Ladies' Black Satine Skirts, with a deep flounce, edged with a ruffle.

98c For Ladies' nice quality Black Satine Skirts, with ruffled edge, with eight rows of cording; worth $1.50.

$1.34 For Ladies' extra quality Black Satine Skirts, well made, with a deep flounce and ruffle, neatly corded; worth $1.75.

Our Finer Skirts are Beauties.

Portieres.
Damask—Rope—Chenille—

$1.98 For Mahogany or Green Damask Portieres, 3 yards long, with deep dado and heavy fringe.

$1.98 For Green, Pink or Red Rope Portieres in the newest styles, very effective; worth $3.

$3.50 For Extra Heavy Rope Portieres in red, pink or green, interwoven with contrasting colors.

$2.75 For a pair of handsome Chenille Portieres in green, mahogany or red, with heavy fringe and borders.

Table Covers.
All New Arrivals.

45c For 4-4 Damask Table Covers, with knotted fringe to match, for small parlor tables.

65c For 6-4 Damask Table Covers, finished with pretty fringe, in all new spring patterns.

$1.38 For 8-4 Damask Table Covers, full 2 yards long, with heavy knotted fringe; worth $1.75.

$1.48 For 10-4 Damask Table Covers, with rich heavy fringe; worth $2.

Silks.
Black Brocade Silks in scores of styles.

Black Brocade Taffeta, 18 inches wide, in large patterns only, per yard **45c**

Black Figured India Silks, 24 inches wide, small patterns only, per yard **65c**

Beautiful quality of Taffeta Silk, 24 inches wide, in narrow gray and black pin stripe, per yard **75c**

Superior quality Black Moire Bayadere Velour Silk, 21 inches wide, worth 1.25 yard, for **90c**

Colored Bengaline Silks, 21 inches wide, in light gray, tan, navy and garnet, only, per yard **95c**

Dress Goods.

Novelty Dress Goods, 36 inches wide, in green, beige, brown, garnet and tan mixture, 35-cent value, per yard **25c**

Figured Jacquards, 40 inches wide, in light colors of tan, green, brown and gray mixtures, 50-cent quality, for **35c**

All-wool Italian Serge, 45 inches wide, extra quality, in two colors only, tobacco brown and navy blue, worth 60 cents per yard, our special price **45c**

Covert Suitings, 36 inches wide, in mixed effects for Coat Suits especially; tan, green, gray and blue, per yard **50c**

The new fabric, Satin Cloth, 40 inches wide, all new spring shades, gray, fawn, olive, yale blue, green, $1.00 quality, per yard **75c**

Laces
Of All Kinds.

French Val. Laces at 18c, 25c, 35c, 45c, 75c per bolt. All new patterns.

Thread Laces, pretty patterns, at 4c, 5c, 8c, 10c per yard.

Normandy Val. Laces at 5c, 8c, 10c, 12½c, 15c, 20c per yard.

Net Top Laces, at 5c, 7c, 9c, 12c, 15c, 25c, 35c, 45c per yard.

Black Silk Laces, at 5c, 8c, 10c, 14c, 20c, 25c, 35c, 48c per yard.

Cream Applique Laces at 7c, 12½c, 15c, 24c, 28c, 30c per yard.

Black Dress Goods.
You Wonder what to Select.

All-wool Black Henrietta 36 inches wide, per yard **28c**

Extra quality Black Storm Serge, 44 inches wide, worth 60c per yard; our price **40c**

Gold Medal Thibet Serge, 44 inches wide, made from the finest Australian wool, dyed by special process, per yard only **50c**

Extra fine quality pure English Mohair, 40 inches wide, special price per yard only **60c**

Priestley's Silk Warp Endora Cloth, 42 in. wide, queen of black fabrics, worth $1.75, for **$1.40**

Wash Dress Goods.
Percales and P. K's.

Some new things in Waist Percales, worth 8½c per yard; pink, blue and black checks, for only **6c**

New Bayadere Stripes and Bias Plaids, in rich reds, dark blue and heliotrope, for Ladies' Waists; regular 10c quality, for only **7½c**

Your choice of a large line of Men's Shirting Percales, worth 10c a yard, for only, per yard **8⅓c**

White Corded P. K., worth 15c per yard, for only **10c**

Beautiful White P. K., with red stripes, the newest thing in combinations, worth 35c, only **24c**

New Neckwear.
Ladies' Ascots—Liberty Silk Ties—Silk Novelties, Etc.

One lot of Ladies' Ascot Puffs we had made especially for us, consisting of bright striped and plaid English Madras, regular 50c ties, special price for these **23c**

Another lot of full length Ascot Puffs, made of fine quality China Silk in the attractive swell patterns worth 50c; our special price for them **25c**

Liberty Silk Ties, full length, near er 2 yards long than 1¾, in pale blue, pink, nile, maize, cream and black, 75c values for **48c**

See our Novelties, all Persian effects.

Our Mail Order Department

IS THE BEST EQUIPPED IN THE COUNTRY. SAMPLES SENT ON APPLICATION.

EDITORIAL.

THE ACTION OF THE TRUSTEES.

After the usual routine of business, receiving the reports, appointing committees, &c., President Levering called attention to a bundle of communications from state conventions, district associations, churches and individuals on the Whitsitt matter. A few were read and, as they were of similar import, a list was read of the rest. Only a small per cent of the district associations that took action were reported. For example, not one of the fifteen district associations in North Carolina that took action was reported. We suppose the clerks of these bodies either forgot to send the Hon. Joshua Levering anything, or else simply sent him a copy of the minutes instead of sending him an official communication. Only official communications is he bound to present to the Board.

Dr. Peter then offered the following:

"Having received certain communications from Baptist bodies within the bounds of the Southern Baptist Convention touching the management of the Seminary, and believing that these communications are entitled to their most respectful consideration, the Board of Trustees, sensible of the grave responsibility which rests upon them, now in their annual session at Norfolk, Virginia, make the following statement:

"Inasmuch as the communications refer only to issues which were settled by the trustees at their last annual meeting, we deem it necessary to say that after twelve months of mature and prayerful reflection we can find no reason for modifying in any degree our statement made at that meeting, but, on the contrary, we feel constrained by our convictions of duty to reaffirm our adherence to the action then taken.

"In this connection, the Trustees desire to render profound thanks to God for the gratifying measure of prosperity which has attended the Seminary during the current session, and to testify gratefully to the ability, efficiency and harmony with which every department of this institution has been conducted since our last meeting."

Dr. Carroll offered a substitute referring the matter to the various State Baptist bodies, preliminary to final action next year.

The substitute was discussed from 3:30 P. M. to 6:30 P. M. when it was voted down, without division. The original paper was discussed from 8 P. M. to 10 P. M. and then it was adopted without division. The action last year which is here reaffirmed was as follows:

"The Trustees of the Southern Baptist Theological Seminary, assembled in their annual meeting in Wilmington, N. C., May the 6th, 1897, desire to submit to the Baptists of the South the following statement, in regard to the institution whose interests have been committed to their care and management:

1. That we account this a fitting occasion to reaffirm our cordial and thorough adherence to the fundamental articles adopted at the time when the Seminary was established, and to assure those on whose behalf we hold in trust and administer the affairs of this institution, of our steadfast purpose to require hereafter, as we have in the past, that the fundamental laws and scriptural doctrines embodied in those articles shall be faithfully upheld by those occupying chairs as teachers.

2. That we cannot undertake to sit in judgment on questions in Baptist History which do not imperil any of these principles, concerning which all Baptists are agreed, but concerning which serious, conscientious and scholarly students are not agreed. We can, however, confidently leave to continued research and discussion, the satisfactory solution of these questions.

3. That believing the Seminary to hold an important relation to the prosperity and usefulness of Southern Baptists, we consider it our duty, while demanding of those in charge of the departments of instruction the utmost patience in research and the greatest discretion in utterance, to foster, rather than repress, the spirit of earnest and reverent investigation.

4. That being fully assured that the tender affection which we cherish for the institution, founded by our fathers and bequeathed by them to us, is shared by the Baptists of the South, we can safely trust them as we ask them to trust us, to guard its honor, promote its usefulness and pray for its prosperity.

Upon the adoption of the foregoing statement, the Trustees appointed a committee to notify Dr. Whitsitt of this action, and to invite him to meet with them and to make any voluntary statement he might desire.

When this action was taken last year it was not claimed as a settlement. That claim was put out, however, very soon after the action was taken, by others. It was hoped by the trustees that if the matter were allowed to rest there, the result would be a practical ending of the matter. It soon developed, however, that there was no settlement at all. Now, however, the majority of the trustees think it is a "settlement." How they can think so, we fail to see. Last year they said, and now they repeat: "We can, however, confidently leave to continued research and discussion, the satisfactory solution of these questions." How leaving a matter to "continued research and discussion" can be regarded as a settlement of that matter, is a mystery to us. We reserve further comments till next week.

THE *Christian Repository* for May publishes some extracts from "A Mirror or Looking Glass Wherein You May Behold Baptism, by John Frith A. D. 1533."

Speaking of baptism this old worthy says:

"We must make these things in every Sacrament to be considered in the Sign, the Signification, and the Faith which is given unto the words of God. The sign is Plunging down in the material water, and Lifting up again, by the which as by an outward badge we are known to be of the number of them which profess Christ to be their Redeemer and Saviour."

Here the doctrine of the immersion of believers is clearly set forth. "Plunging down in the material water and Lifting up again," is immersion of course, and "to be of the number of them which profess Christ to be their Redeemer and Saviour," is to be a professed believer. Here then is the immersion of believers advocated in England in A. D. 1533.

HE often acts unjustly who does not do a certain thing; not only he who does a certain thing. —Marcus Antoninus.

WE seldom read and never notice anonymous communications, but we give an anonymous note from Norfolk simply as a text on which to make a few remarks. This note is brief: "If the WESTERN RECORDER will hush and will quiet Southern Baptists down, Dr. Whitsitt will resign."

The RECORDER is credited by its opponents with vastly more power than it has. It can no more control Southern Baptists than it can the tides of old ocean. If it accompanies them as they are traveling home to God in the paths their fathers trod, and encourages them, then they stand by it with enthusiastic love. But if it should attempt to lead them out of the straight and narrow path, they would kill it and that quickly.

Again and again has it been said the whole disturbance was begun and has been continued by the RECORDER, and that the RECORDER could stop it any day it chose. The facts are these: The first thing which called general attention to the Encyclopedia article in which was the assertion that "the earliest organized Baptist church belongs to 1610 and 1611" was a letter in the N. Y. *Examiner*. The RECORDER said nothing till the Pedo-Baptist papers had taken it up and were exulting over our people.

The first one who called attention to the *Independent* editorials, which were the most serious of all the offences, was Dr. Whitsitt himself in the *Examiner*. The newspaper which looked up those editorials and published them to Southern Baptists was the Texas *Baptist Standard*, and all the credit from those who do not believe Baptist immersion was invented in 1641, and all the blame from those who do, belongs rightly to that energetic and enterprising paper.

The RECORDER has never expressed the slightest opinion upon the subject of Dr. Whitsitt's resignation, its editor being a trustee. It never allowed any correspondent to say a word about such resignation until the General Association of Kentucky spoke out. Of course the official action of the Associations was published, but no writer, not even such men as J. H. Spencer and J. L. Smith, were allowed to ask for the resignation. But the fact that the RECORDER did not say a word about Dr. Whitsitt's resignation did not cause the Associations to vary from their course not one hair's breadth, not even the Kentucky Associations.

We have a far smaller list of subscribers in North Carolina than in any other Southern State. The *Biblical Recorder*, under the strong hand of the lamented Bailey, was steadfast in the old Baptist faith and practices, and the *Religious Herald* used to sneer at "the two *Recorders*" together. Therefore, the North Carolina hosts felt no need of our paper, and only those subscribed who took two papers. Now at least three of the many North Carolina Associations which passed resolutions did not include a *solitary subscriber of the* WESTERN RECORDER. Will any one tell us how the RECORDER can quiet *those* brethren?

We do not believe this anonymous writer had the slightest authority for offering any such promise. Any reader of the RECORDER knows that it has never said one word about Dr. Whitsitt's resignation and, therefore, it cannot "hush" any more than it has hushed. It can no more quiet Southern Baptists when their Baptist blood is up than it can quiet the wind of heaven.

But if Dr. Whitsitt will promise over his own signature that he will resign provided no resolutions are passed for a year, the RECORDER will show its confidence in his veracity and honour by imploring all bodies of Baptists to pass no resolutions. What effect that would have upon the Associations, especially those in which not one copy of the RECORDER is taken, remains to be seen.

IN view of the scramble for riches and places of distinction in these days, Crosby's words in regard to the Test Act which cut off Dissenters from holding office may be of interest, as showing how one Baptist at least felt so long ago.

He says: "What are we deprived of thereby? Only the riches, the honours and the grandeurs of this world; which are but snares and temptations, and such as are hardly consistent with a professed love of God and a desire to follow him in his despised ways.

The honours and grandeurs of this world, are but like unto bubbles the children make with water and soap, which at the first blast of the wind are dissolved, and there remains nothing but the water of vexation, contempt and utter neglect. For those who take ever so little complacency in the honours and grandeurs of the world, offend God and rob him of the honour which pertains to him alone. To us belongs nothing but fear. Therefore they who have received riches, nobility, great offices ought to be more afraid than desirous of honor, seeing all these favours and privileges which are bestowed on us by the liberal hand of God, do oblige us to more gratitude, to a life more perfect, and to a greater account to be made by us; because He to whom much is given, of him much will be required. What blindness of spirit then, is it for a Christian, to esteem himself happy for being advanced to a troublesome and difficult office; a burthen, which sometimes does not afford leisure to eat and drink with ease, and which is worse, not to mind the things which concern his own salvation.

Is it not better to be mean in this world, than to possess dignities or offices; to be oppressed with the disturbance of them, and obliged to so strict account in the next as will not be easy to clear. For who can now-a-days please both God and men seeing they are so contrary to one another. * * Let us resign ourselves unto the good providence of God, and desire only the honour of his grace, which will render us happy in time and thro' eternity. Tis in vain to pretend to any happiness without this. All other things are but amusements and foolish imaginations. God alone being the center of our happiness, we can never rest but in him, nor find any other true happiness. The possession of all the honours in this world, can never satisfy him who desires to be a member of Christ's kingdom which is not of this world."

A NEW YORK brewer said: "The church people can drive us when they try, and we know it. Our hope is in working after they get tired, and continuing to work." Thereupon Dr. Parkhurst exclaimed, "O, what a world this would soon be if the perseverance of the saints was made of as enduring stuff as the perseverance of the sinners."

SUNDAY is the golden clasp that binds together the volume of the week.—Longfellow.

Editorial Varieties

It is stated that President Patton of Princeton will not attend the Presbyterian General Assembly this year.

At a banquet in England, the following toast was offered: "Woman—the fairest of nature's works. The edition is large, and no man should be without a copy."

One of our esteemed contemporaries, speaking of the "severe illness" of one of our preachers, says: "Grave fears are entertained as to his recovery." Indeed!

The American Board, the foreign missionary agency of the Congregationalists, has had a happy increase of contributions this year. There was a gain of $12,000 in March over the March of last year, and the total gain was $77,000.

Dr. John T. Christian told the Louisville Baptist Pastors' Conference how his grandfather, after he was ninety years old, married and had two children. This is the most remarkable case to our knowledge in modern times.

A friend in England sent to inquire if Increase Mather was still in the land of the living. The old man, then near the end of his earthly life, replied, "Tell them that I am now in the land of the dying, but that I am soon going to the land of the living."

The *Universalist Leader* expresses surprise that there are those who still teach that "the sufferings of Jesus show the absolute holiness of God." Really, these heterodox folks keep singing: "Everybody agrees with us," till they take themselves in and come to believe it.

The established church in England is having a hard time in paying its clergymen. These are far more generally ritualistic than the laymen who have shown their resentment by dropping in their contributions for religious purposes $500,000 from what they gave three years ago.

Rev. Joseph Jackson Goadby has died at Reading, England, in his seventy-second year. The Goadbys have been Baptist preachers for generations, but he is the last. He had three brothers who were preachers, but they are dead. Mr. Goadby was the author of Bye-paths of Baptist History."

The young Queen of Holland, who will be crowned next September when she is eighteen years old, is a splendid specimen of physical health. She has exercised in the open air for hours every day. She is an accomplished horse-woman and an expert at lawn tennis. She has never been on a bicycle—a line being drawn at that.

The *Freeman* recalls the discovery of the finest nugget of gold ever found in California. Oliver Martin and Flower were prospecting till starvation and exposure caused Flower's death. In spite of his own weakness and need of hurrying on, Martin dug a grave to bury his friend and in the grave came upon the nugget which weighed 151 pounds and contained $36,000 in gold.

There can be do doubt the *Journal and Messenger* is exactly right in saying: "Our judgment is that we are carrying the illustrative process too far for the best good of the pupils in our schools; depending too much upon apparatus and not enough upon the reasoning and imaginative faculties of the pupils. We produce weaklings rather than strong thinkers and reasoners thereby."

The Rev. Dr. L. M. Colfelt withdrew from the Presbyterians because he did not like the way they treated Dr. Briggs. Now he has returned to the Presbyterians again, and they have re-ordained him to the ministry. This surprises us. We would have thought they would simply restore him as he was before he left them. Presbyterians have sometimes criticised Baptists for ordaining ministers who come to us from other denominations; but henceforth we hope to hear no such criticisms.

"But for Graveism there would be no Whitsittism nor anti-Whitsittism."—*Journal and Messenger*. And it was the *Journal and Messenger* that said in an elaborate editorial on the Whitsitt controversy: "'For ways that are dark and tricks that are vain' commend us to the president of the Southern Baptist Theological Seminary. The question may well be raised whether a man who is capable of such use of his knowledge is a safe teacher of young ministers." We do not see what "Graveism" there can be in our esteemed contemporary's "anti-Whitsittism."

Dr. J. W. Hamilton is reported as saying to the New York Methodist Conference that the Negroes in the Southern States are in a worse condition than before the war. It is possible that in a few places in the South this may be true, but to say it is true generally seems to us very wide of the mark. Dr. Brondus, speaking of the revulsion of feeling among Northern people in regard to the Negro, very well said that they started out, on the heels of Uncle Tom's Cabin, with believing the Negro was a black angel. In their disappointment they went to the other extreme and regarded him as a black demon. But it was to be hoped they would in due time settle down to the conviction that the Negro is neither angel nor demon, but a black man.

SEMINARY NOTES.

Examinations in full blast.

John D. Rockefeller gives $4,500 for current expenses.

Many of the delegates en route to Norfolk visited the Seminary.

Bro. Geo. Hamilton has a brother who is in the famous Dewey fleet.

Mrs. Shelton and Miss Sadie Elaine have arrived from Montgomery, Ala.

Prof. and Mrs. McGlothlin and little Bessie May have arrived from Missouri.

Bro. J. W. McAtee, who is one of our strongest men, delighted the brethren with two masterly sermons at Center Square, Ind.

With this issue the writer bids adieu to the readers of this column. It has been a great pleasure to gather the items from week to week. Much of the news would not have been found out but for the kindness of the brethren, for which I am exceedingly grateful. I have tried to be faithful and impartial to all. Sometimes I may have withheld where I should have spoken out, and vice versa. Mrs. Shelton and I have located permanently at 2912 Portland avenue, where we will always have an open house to Seminary students, *auf Wiedersehen*.

Supplies for Sunday were: Dr. Sampey, Broadway, morning, and McFerran Memorial, evening; T. B. Ray, McFerran Memorial, morning; Broadway, evening; Walnut-street, Bro. Long, morning, and Bro. Stratton evening; Twenty-second and Walnut, Bro. East, morning, and Bro. Kaserman, evening; Franklin-street, Bro. Franklin, morning and evening; Twenty-sixth and Bismarck, Bro. Hinden, morning; Third-avenue, Bro. Anderson, morning and evening; Chestnut-street, Bro. Jones, morning and evening; Lagrange, Bro. Bond, morning and evening; Gilead, W. B. Brown; Glenview, B. W. Riley; Pleasant Grove, Brethren Nelson and Stubblefield. J. B. S.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting, to be held with the Oak Forest church on the fifth Sunday in May, 1898, and Saturday before.

SATURDAY MORNING.

Devotional exercises.—Rev. G. W. Smith.

Why are not more interested in our Church?—A. J. Henderson, G. C. Garmon.

What is my duty to my church, to my pastor, and to my brother?—Essay by W. F. Lyles.

Sermon.—Rev. B. F. Page.

Dinner.

AFTERNOON.

What the Gospel is doing for the World.—Rev. Tobias Ham, Dr. J. H. Souther.

What can I do for the spread of the Gospel?—Rev. J. W. Lowe. (General discussion.)

SUNDAY MORNING.

Devotional exercises.

Some of the benefits of a Sunday-school.—Hon. W. H. Cooke.

Our greatest needs.—Rev. J. B. Benton.

Sermon.—Rev. J. W. Lowe.

We hope the following churches will be well represented: Smith's Grove, Friendship, Mispah, Jackson's Grove, Martinsville, Rocky Hill Station and Oak Forest.

Brethren, let's make this meeting a grand success for His sake.

Sincerely yours,
J. B. BENTON.

N. B.—Dinner will be served on the grounds Saturday.

AN all-day missionary meeting will be held in the Broadway church (Broadway between First and Brook) on June 7, by the ladies, under the auspices of the Central Committee. The committee hope there will be a large attendance from all the churches of the Long Run Association.

PASTOR C. T. ROBERTS writes from Culloden, W. Va.: "I closed a two-weeks' meeting with this church April 17 which resulted in 6 additions to the church. The little church at this place is making arrangements to build a house of worship."

WHAT'S WRONG WITH YOUR SINGING BOOK?

You need a new book with stirring new music and yet plenty of familiar old songs—every worshiper a book. "SWEET HARMONIES" is guaranteed to be unsurpassed as an all-purpose, Gospel song book. Barnes & Beauchamp, 3714 Olive St., St. Louis, Mo. 35c each; $3.60 per doz. ☞ To any pastor one for 25c, to examine with a view to its use.

SOUTHERN BAPTISTS.

[Continued from fifth page.]

persecution and this makes the young layman's going an act of heroism. The San Fidelis church is without a pastor. But another godly deacon Bro. Jose R. Peixoto preaches and the missionary goes over to baptize and celebrate the Lord's supper. The beautiful church which was dedicated when the Association met was given by a father in memory of his son who died of yellow fever. Both were members of the church.

The Guandu church has suffered looses because the failure of the crops some of the members had to move away to find support. This is a country church. So is the one at Santa Barbara. Satan has striven against this church by persecution and by bribery. Catholics around have offered favours and also money to poor members of the church to induce them to leave it. But all have stood true. The mission to Brazil has been greatly blessed and the field is opening before the missionaries in many directions.

SUNDAY-SCHOOL BOARD.

We present this seventh annual report with much satisfaction. The year, for the most part, has been uneventful. There has been advancement and enlargement in several directions. We come to this assembly of representatives of the churches and submit an account of our stewardship as to how we have administered the trust committed to us.

PERIODICALS AND PUBLICATIONS.

The Sunday-school periodicals entrusted to the Board at the time of its appointment were as follows: The *Convention Teacher* the *Quarterlies*, in three grades; *Kind Words*, in its three editions (weekly, semi-monthly and monthly), and the *Child's Gem*. In addition to these we have the *Lesson Leaf*, the *Primary Leaf*, the *Picture Lesson Card*, and whatever is necessary for the equipment of Sunday-schools. The periodicals have been improved from time to time, the prices have been reduced and the circulation has steadily increased—the issue for this year surpassing all previous years, and the issue for the quarter now current being the largest hitherto made, with still an advance in the issue for next quarter.

The Convention Almanac, issued this year for the first time, has proven a gratifying success. It is a pamphlet of forty-eight pages, six by eight inches in size, sells for the nominal price of ten cents single copy, or one dollar per dozen; contains the ordinary calendar with much denominational information, and sets out in attractive form all the work of the Convention. Dr. Lansing Burrows, who has shown himself a master in this field of labor, was kind enough to edit the Almanac without charge, and we do not know that he has ever done a better piece of work.

The Life of Dr. Yates.—This has just been published under title of "The Story of Yates the Missionary," written by Dr. Charles E. Taylor, of North Carolina; cloth, 12-mo., 304 pages, with pictures of Dr. Yates and wife, of the old country home where he was born and brought up, and of scenes in the foreign field. It is sold at the low price of one dollar per copy. The manuscript was given to the Board by the author who did the work as a labor of love.

The Board set aside five hundred dollars to be known as the Matthew T. Yates Publishing Fund, partly as a memorial in honor of this great missionary, but especially as a contribution to education in missions. All the proceeds from the sale of the book will be credited to this fund, and already we are assured of success in a financial way. However, its publication was not for the making of money, but held a larger and higher idea. It is really a wonderful book, stirring to the deepest depths with its mighty heart-beat, a glorious campaign volume for missions as conducted by the churches through the Convention in their Foreign Mission Board at Richmond.

In issuing the book we proceeded without instruction, but in full confidence that it would be pleasing to the Convention.

FINANCIAL SHOWING.

The statement which is presented as part of this report sets out in detail what the Board has done during the year in its finances.

1. The gross income is something over sixty-four thousand dollars.

2. All bills and expenses have been promptly met, and the business is presented to the Convention with assets of nearly thirty-three thousand dollars and practically without any liabilities.

3. The two thousand dollars reported last year as still due on the house which had been purchased, have been paid, leaving the house unencumbered. It is a valuable piece of property; and the experiment of dividing out our printing and conducting the business affairs of the Board in its own house, has proven satisfactory in every way.

4. Over thirty-five hundred dollars were forwarded to the Home and Foreign Boards; nearly fifteen hundred dollars were appropriated for Sunday-school missions; over nine hundred dollars have been expended in other denominational interests, and over six thousand dollars have been given in books, Bibles, tracts, periodicals and boxes to Sunday-school missionaries, making a total for the year of nearly thirteen thousand dollars for benevolence.

5. The Reserve Fund, used last year in the house-purchase, has been started afresh, and is held under safe investment for any emergency that may arise, or for such enlargement of the work as may seem proper from time to time, or for use in any opportunity that may present itself for the furtherance of such objects as we have in hand.

6. The business is in excellent shape in all its parts and is full of promise for the future, opening to the Convention possibilities in its financial phases surpassing anything hitherto attained.

SUMMARY OF SEVEN YEARS.

Adding the figures herewith presented to the figures presented in previous reports, you will have the Board's financial record from the time of its appointment until now. You get the result in the following tabulated statement as to what has been done in the way of helping denominational interests;

Gifts in Bibles, books, tracts and periodicals	$15,022 33
Cash to Home and Foreign Boards	17,303 20
Cash to Sunday-school Missions in different states	18,749 55
Expended for other denominational interests	9,861 83
Purchase of house	10,621 90
Invested Reserve Fund	10,000 00
Cash balance on hand	416 95
Other assets	11,548 84
Total for seven years	$87,524 69

In addition to this outlay of money in denominational life, we are happy in presenting to the Convention a business which has developed an immense power for advancing its work, a business which has been helpful to all other interests without diverting funds from other channels, a business absolutely your own as to control and ownership, a business in which there has been no investment of money capital and yet judged by the returns of this year, must be valued with moderate estimate, worth two hundred thousand dollars. And the end is not yet; it lies in the power of the Convention through the churches to push this enterprise forward and upward to still higher results.

The Book and Tract Department covers the work of the Board in its appropriations of literature. This department has received some special contributions, and is growing in favor as it becomes better understood. Aside from periodicals appropriated for mission schools, aggregating many, many thousands, the Board has sent out this year for distribution, two thousand volumes, and seventy-three thousand pages of tracts. The power of books and tracts is recognized everywhere, and who can forecast the result of this distribution? There are many illustrations, of what has come through some single tract or book. The little volume, "What Baptists Believe," by Dr. J. L. Burrows, wrought in converting power with two entire families, and was still sent on in its mission of blessing; Yates became a missionary from reading the life of Mrs. Judson, and others will become missionaries in thought and labor from reading the wonderful story of his life. We are working the power of the press for the kingdom of Christ, and hoping all the while to pitch our plans on a larger scale—a scale more commensurate with the opportunities and abilities and responsibilities of the Baptists of the South.

The Bible Department was given a great impetus in the Convention last year. The contributions for this work have increased, and the amount in each case has been doubled by appropriations from our business and made to do double service in sending Bibles and Testaments to destitute places. We have made this a year of education in giving money for this distribution of the Scriptures, and the Bible Fund is becoming a familiar term in Baptist circles.

All the States of the Convention and the Territories also are represented in the table of contributions to the Bible Fund, with Tennessee in the lead and Kentucky next. We have given away during the year Bibles and Testaments aggregating nearly twelve thousand copies of the Word of God. These appropriations were made for the most part through State Boards, also to missionaries of the Home Board working among the immigrants in Baltimore, among the Germans in Missouri and among Cuban refugees in Florida. One hundred Bibles and two hundred Testiments were sent to the colored, missionaries in Africa through the Publishing Board of the National Convention.

Though a decided advance upon former years, both as to contributions and appropriations, this is still hardly more than a beginning, and yet is full of inspiration as one thinks of its far-reaching influence, and of what it may become under the fostering care of the Southern Baptist Convention and of the Baptist churches of the South. A five cents Testament led to the conversion of a man who shortly afterward passed away. What a mission for five cents! how out of all proportion to a gift so small and insignificant! and yet this is the mission of gifts to our Bible Fund, glorious beyond all human expression.

The Periodical Department is primary and basal to all others. Through the periodicals the work of the Convention is carried into the Sunday-school and the home, while the income from the periodicals makes it possible for the Board to accomplish all that has been done. This department is the burden-bearer of all others, and support at this point supports every part of our work.

We make our appeal to the Convention, and through the Convention to individual pastors and churches, superintendents and Sunday-schools, that they use these periodicals which are owned and published by the Convention. This is not a matter of compulsion either in word or spirit; indeed could not be if we would, and would not if we could. There are strong and urgent reasons, however, that come in the way of incentive that the churches throughout the bounds of the Convention lend their earnest and co-operative support to this part of the Convention's work.

IMPROVEMENT OF THE SUNDAY-SCHOOL CONDITION.

There are four things concerning the Southern Baptist Convention which never fail to command the earnest attention of our hearts, namely, its history; its men; its achievements; its responsibilities. Its Sunday-school cause lies at the very base almost of all that it may hope for the future, and holds the key to the situation for its work at home and abroad. We wish in this presence to set out the Sunday-school Board as an agency for the Convention, appointed for the improvement of its Sunday-school condition. Much has been done in the past, but a vast deal needs yet to be done to establish Sunday-schools where there are none, and to make more effective those now in existence. Holding a masterful hand on the Sunday-school cause for twenty-five years would bring to the Convention such results as would surprise even those most daring in their hopefulness.

We are glad to bear testimony to the efficiency of the Woman's Missionary Union for the noble service which they have rendered in setting our work before the denomination.

FUTURE POLICY OF THE BOARD.

The Board aims to adhere strictly to the instructions under which it works, and desires also to apprise the Convention fully and in advance as to any plans and purposes contemplated for the future. An able committee was appointed during the year to take into consideration and to outline for the Board its policy for the future. Earnest consideration was given to the subject, first by the Committee, and then by the Board. As a result, the following resolutions, based upon such experience as we have had, were unanimously adopted by the Board in full session:

"1. That the Board keeps constantly in view as its chief work the increase and improvement of Sunday-schools among Southern Baptists, and the general dissemination among us of enlightened views upon the Sunday-school question.

"2. That in the future, as in the past, the Board continue to do its work through existing

[Continued on twelfth page.]

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

RACHEL WEEPING FOR HER CHILDREN.

BY BISHOP DOANE.

Heard ye, from Ramah's ruined walls,
That voice of bitter weeping?
It is the moan of fettered slave,
His watch of sorrow keeping?
Heard ye, from Ramah's wasted plains,
That cry of lamentation?
Is it the wail of Israel's sons
For Salem's devastation?

Ah no! a sorer ill than chains
That bitter wail is waking.
And deeper woe than Salem's fall
That tortured heart is breaking;
'Tis Rachel, of her sons bereft,
Who lifts that voice of weeping;
And childless are the eyes that there
Their watch of grief are keeping.

Oh! who shall tell what fearful pangs
That mother's heart are rending,
As o'er her infant's little grave
Her wasted form is bending?
From many an eye that weeps to-day
Delight may beam to-morrow;
But she—her precious babe is not!
And what remains but sorrow?

Bereaved one! I may not chide
Thy tears and bitter sobbing;
Weep on! 'twill cool that burning brow,
And still that bosom's throbbing;
But be not thine such grief as theirs
To whom no hope is given;
Snatched from the world, its sins and snares,
Thy infant rests in heaven.

A COWARD--OR BRAVE?

"Coward!" the boys of Tiverley had called him, and the name had stuck. For some reason Ned Ellis had been no favorite with the Tiverley boys. To begin with, he was a stranger. All the others were Tiverley born and bred, but Ned had spent the first ten years of his life in another town. Then his parents had died within a few weeks of each other, and he had come to Tiverley, his Uncle Robert's home.

Two years had passed since then. But Ned was shy and frail and small for his age, and the boys mocked him and turned his awkwardness into ridicule.

Ned had borne this with perfect good nature until the day had come on which they gave him the name of coward. It was early in December then, and the first heavy snow of the season had fallen. The boys were all out with sleds, and the usually quiet road above the village was noisy with the sound of their high voices.

Suddenly, the thunder of heavy hoof beats was heard, and the boys saw a runaway team of big gray horses bearing straight down upon them. Faster and faster they came, and they looked so big and so near and the road so narrow that Ned was seized with a sudden panic. He sprang from his sled as he saw his companions scatter to right and left, and clambered over the high stone wall by the roadside, as quick as a flash. Then the horses went clattering by, the boys raced after the flying steeds while below them all, at the foot of the hill, Ned saw Tom Fairbanks standing alert and watchful with his long sled caught up in his arms to bar the horses' way just below the open gate by the lane which led to farmer Allen's barn.

The horses saw the human obstacle before them and turned into the narrow lane where their mad gallop quickly subsided into a brisk trot, and one of Mr. Allen's hired men ran up and caught them by the heads and made them fast. It was all over in a moment's time, and the boys hailed Tom with shouts of delight and pride. He was the hero and should remain their hero for many a day to come! Then they turned and saw Ned's white face in the distance, looking at them from the further side of the wall.

"Coward!" said Tom Fairbanks, scornfully.

"Coward!" the boys cried, one and all. And when Ned, flushing painfully, hastily recklaimed his coat and would have joined them, they turned their backs upon him.

So they turned him out from their little band. And because he never told of it, no one dreamed of the reason why he was growing so pinched looking and so pale. No one knew that he lay awake until the small hours of the night with that hateful word "Coward!" echoing in his ears and haunted by the painful conviction that he had acted like a coward, and the boys were right. Then the Christmas holidays came, and the school was closed for ten whole days.

"I declare, I don't know what ails Ned," said his Uncle Robert's wife on the morning after Christmas. He grows whiter and whiter and has no appetite. He won't even go out to play; I can't make out what's the matter."

"I guess he needs change of air," said Uncle Robert. "I'm going to drive out to see the Richards this afternoon, and I'll take him and leave him there. Maybe a few days at the farm will bring him around all right."

At this Ned brightened up at once. He liked to visit at the farm where these good friends, the Richards, were always so kind to him. And besides, there were no boys out there to call him that hateful name of coward.

The Richards farm was three miles from Tiverley, a beautiful place in summer, but it did seem a lonesome place that winter afternoon with nothing to see from his little upper window but that vast stretch of snow covered fields on either side the road with here and there a group of leafless trees darkly outlined against the cold, gray sky. But Ned was glad to be there. Mr. and Mrs. Richards had made him very welcome, and Jake, the hired man, was just as droll and lively as ever.

And now Ned began to enjoy himself. He helped Mr. Richards and Jake in their work about the barn and outbuildings, and he began to sleep well and to eat Mrs. Richards' good things with a hearty appetite. But on the third night of his visit he was awakened suddenly by a shrill sound like a woman's scream.

He started up in bed and sat there shivering, but he could hear nothing more. He wondered if he had been sleeping long, and just then the big clock struck eleven. He had been in bed about an hour. But it seemed queer that there should be a light downstairs at this time of night, and now and again he heard a noise below, heavy footsteps and a gruff, unaccustomed voice. Then another voice, and that was a strange one, too! Why did he not hear Mr. or Mrs. Richards speak, or Jake? What was the matter? And who had awakened him with that unearthly scream?

Ned was now thoroughly aroused and convinced that there was something wrong below. He was shaking with an inward tremor of excitement, but he sprang up and pulled on his clothes with trembling hands. Then he crept out into the hallway and paused to listen. He heard gruff, unfamiliar voices now and then, but never a voice that he knew, though the Richards must be down there, for their bed-room door stood open and no one was there.

He really did not dare go down, and once more the word "Coward" seemed shrilling in his ears. If he could only see! Then he remembered that in Jake's room, over the kitchen, there was an unused stove-pipe hole in the floor. If he uncovered that he could see all that was going on in the room below.

He made his way there silently; this room was empty, too! He groped and found the thing he sought, then noiselessly, with trembling fingers, he removed the iron cover and bent his white face close to the opening. At first the light from below dazzled him, then he saw a sight that turned him faint and sick. On the floor just beneath him lay Mrs. Richards, gagged, and her dress was torn and disordered and her arms were bound. In the corner by the wood chest lay Jake, also bound and gagged, and his face covered with blood. He was unsensible, perhaps dead!

Four dreadful men with half masks over their faces were also in the kitchen, sitting at the table and eating ravenously.

But where was Mr. Richards! And when they had finished eating, what did these men intend to do? Ned had not long to wait to find this out, for one of the men turned suddenly to where Mrs. Richards lay.

"Are ye gettin' ready to tell?" he asked savagely. "We know there's money hid here, an' plenty of it, an' we mean to have it, an' we mean to have it, but we don't want the trouble of searchin' everywhere to find it. You can tell us where it is, an' you've got to, or we'll toast your feet until you do! You're in our power, every one of ye. One man's hurt and bound fast in the cellar, one's yonder in the corner, dead, I guess. But you ain't hurt, yet! An' you've got to speak out when we get ready to listen. There ain't no particular hurry; we'll satisfy our stomachs first. But there's no chance for help to come to ye, with your nearest neighbors three miles away! So we've got plenty of time to eat our fill. Then we'll fill our pockets, an' unless we do fill 'em full, we're goin' to pile the three of ye 'live and dead, together in the cellar an' set the house afire above ye, before we go. So ye know now jest what ye can expect!"

The woman's agonized eyes staring straight upward met Ned's eyes staring down through the uncovered pipe hole. The next instant the hole was covered; had it been but a trick of her imagination? Or if he had seen and understood, what could a boy like Ned do, alone and unaided, in such an awful crisis and at this hour of the night? Yet the hope that he could do something for them held her courage up, and kept her from swooning utterly away.

Ned had been asking himself these same questions as he silently wiggled out of a small open back window and dropped down off the shed into a drift of snow.

Oh, but the night was cold, and he was thinly clad! But there were four starlwart ruffians inside there, against one boy and he a coward! There was nothing he could do but to go and bring help for his friends back from the town. But would there be time to do that?

The men, who seemed to be half drunk, were eating heavily, the night was yet young, and one had said that there was no hurry; they had been so sure that every one in the house was bound and in their power. But the town was three long miles away! Impossible to get a horse from the barn; they would be sure to hear him; and then he would share the awful fate of his good friends, the friends, whom he must manage to save.

And while he was thinking all this and praying incoherent prayers for strength and courage, he was running, running faster than he had ever run before along the dark and frost-bound lonely road toward town!

As he ran, the snake-fences by the roadside seemed rushing backward past him, the trees seemed stretching out lean, crooked arms to snatch and hold him back, and the stars seemed dizzily wheeling in the sky. And in his agony of distress, it seemed to him that he was doubly a coward to be thus running away from danger.

At last he had reached the first house on the road. It was Farmer Allen's, just outside of the town. He sank down breathless on the porch and beat upon the door with both his hands. The farmer's head in its night cap appeared at an upper window.

"Who's there, what do you want?" he growled.

"There are robbers and murderers at Mr. Richards', four of them," panted Ned with a breathless sob. "And the Richards are bound, and Jake's been killed, and I've run all the way for help. Oh, go and save them, quick, hurry, hurry!"

"I'll go, quick as I can, with my two men. And, say, sonny, send along four or five others, will you?"

So Ned started up again and went staggering on. He climbed the hill, and ran straight to the doctor's house, and from there to his uncle's, which was fortunately close by.

It seemed ages to him before his uncle and the doctor were dressed and a horse was harnessed. But after awhile the three were together on their way, for Ned had refused to be left behind. And he vaguely wondered why they had paused to put a cap on his head to wrap him so warmly in the heavy robes.

"Hurry, hurry!" he gasped, and the horse was urged to his utmost speed. They presently overtook Mr. Allen and his men.

Although Ned had not paused one instant on his way, yet it seemed a long time since he had started from the farm, and it seemed impossible that they should arrive in time.

At last the low-lying group of buildings came into sight, a dark mass huddled in the white fields of snow. Thank heaven, those awful men had not carried out their worst threat of firing the house!

The horses were left fastened some distance down, and the rescuers drew near silently. They must be cautious and take the ruffians by surprise or they might yet kill their victims and succeed in making their escape.

"There's a low shed at the back," whispered Ned, "and the open window I got out of. I'll show you the way."

One by one they followed him stealthily mounting from drift to shed, crawling in the little window and then, without daring to take time for an observation through the pipe-hole, Ned led them to the stairway.

They had taken off their boots outside, and they descended noiselessly. Ned followed and sank down upon the lowest step, his eyes strained toward the kitchen door. He was trembling violently now and seemed to have no strength to see the drama to its end.

But they had come in time, and the surprise was complete. The heavy food and the heat had had their effect on the half drunken robbers, and they had been drowsing comfortably, feeling that there was yet plenty of time to plunder and finish their evil work.

Ned heard their exclamations, yells and curses, the noise of a struggle, and then one escaping figure came darting through the dim hall. Forgetting all weariness, all fear, Ned sprang forward, stretched out his foot and quick as thought the black figure tripped and fell forward heavily.

Down dropped Ned on top of his back, and, catching the struggling arms, he held them with a grip from which the dazed and half-stunned creature could not shake himself free.

So they lay panting and struggling until Ned's uncle appeared with a lamp; and soon this prisoner, too, was securely bound.

Then came the quick and happy work of release. Mr. Richards was found in the cellar, bound and bruised, but otherwise unhurt. And Jake, although badly battered, was not seriously injured after all. Mrs. Richards caught Ned in her arms the moment she was freed and sobbed hysterically over him, calling him her "dear, brave boy" and their "gallant rescuer."

The four prisoners, securely pinioned, were put into the farmer's wagon to be driven straight to the Tiverley lock-up. And after awhile the band of rescuers departed, except the doctor, who judged it better to stay at the farm all night.

And Ned stayed there until the holidays were ended, when he reluctantly returned to Tiverley.

He dreaded to go to school again, to meet the boys and hear them whisper "Coward."

Then what was his amazement upon that Monday morning to have the boys march up to meet him in a body with Tom Fairbanks at their head.

"We're glad to see you back," said Tom, "and we want to apologize for our meanness, for no fellow that does what you did that night is any sort of a coward. You're just the bravest chap we know, and I hope you will not bear us any hard feeling for the mean way we've been acting."

And in his great surprise and happiness, Ned never did!—Judith Spencer in the New York Observer.

HIS RECORD.

George Howland looked across the street and hesitated.

"There is that Scott boy now. I suppose I might speak to him today as well as any other time. He is not a very pleasant person to undertake, I guess. But I half promised to try my luck with him, and, at least, he can't eat me."

Fortified with this reminder, George crossed over to the boy (Kinney Scott by name), who was leaning against a lamp-post, and touched him on the arm.

"Can you give me a minute or two?" he asked.

Kinney bowed.

"My name is Howland," George went on.

"I know it," interrupted the other.

George felt a faint surprise at his tone, but he did not stop to consider it.

"We are having some meetings for young men at Mr. Coburn's church this week. Will you allow me to invite you to them?"

"I don't know as I can help myself," responded Kinney, with a grin. "You seem to have done it."

George laughed. "That is true."

"Maybe I wouldn't have rejected so much, anyway," said Kinney.

"Good! You have encouraged me. Perhaps," persuasively, "you are going to promise to come one evening, at any rate."

"Couldn't do it," said Kinney, promptly. "I am squeamish about promises, if I ain't about much else. When I make them, I keep them."

"Then it is worth while to get one from you," said George. He looked away from his companion, and his face grew intent. He was thinking; Kinney watched him, with a glitter of sharp curiosity in his eyes.

"Mr. Scott," said George presently, "I am going to say something which you may resent. I hope not. I hope you will try to be patient. John Simons is a friend of mine. You know him. It makes my heart ache to see how the poor fellow struggles, and how he fails. I wish you would promise, not me, but yourself, here, to-day, to keep away from him; not to watch for the moments when he is weak, and tempt him then."

Kinney frowned, and made a quick movement to speak. But he resisted the impulse, and was quiet again.

"A man," George went on, "who

[CONTINUED ON ELEVENTH PAGE.]

Out on the water in the moonlight. A more beautiful or romantic situation for a young man to tell the story of his love and ask the young woman of his choice to share his life cannot be imagined.

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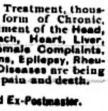

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will not break his promise, will be man enough to be glad, by and by, that he gave a soul that was hard pressed a chance. I need not say any more. You understand. And I thank you for hearing me out."

He turned to go, but Kinney stopped him.

"Wait. Hear me. I've got to explain to you why I don't knock you down. I have done it for less, before now. This is the reason: I've seen you three times already in my life; this makes the fourth. The first time you were waiting at the street corner to take a car. Pretty soon an old fellow came up and asked you a question. He was from the country, and about the-queerest looking lot I ever saw. You began to talk to him, and to point out streets, but the old chap only shook his head and looked lost. So, at last, just as the car was coming, you wheeled round away with him. It wasn't any kind of a day for slow going. The wind was cutting through the city like a razor, and you two went right into the teeth of it. But whoever went with that old gentleman was bound to go slow; it seemed as if his joints were made of iron."

"I remember him," said George.

"Of course you do. Who'd forget him? He wasn't that sort. In spite of the weather people turned round to look, and I wondered how you liked being a side-show. Well, that was the first time. The very next week I saw you again. You were at another corner, and this day it was an old lady, the one that sells cakes and apples. I know her; she lives on the floor above us. She has had an awful run of troubles, and I guess she was talking to you about them. For I saw you put your hand in your pocket and give her something. I was glad of it; she deserved it."

"Indeed she did," said George, heartily. "She is one of God's saints."

"Then the last time was that same day, in the afternoon. A friend of yours says to you: 'You are going to the game, of course?' said he. 'No, I am not,' you said. 'You are not?' said he. 'What's the matter with you?' 'Too poor.' 'Nonsense!' he says. 'You had the money yesterday; I saw it.' 'That was yesterday,' you said to him. 'This is to-day.' I knew where the money went to, and I knew what it was to miss a big ball game."

He stopped.

George could think of nothing to say.

"That night," said Kinney, "I asked the old apple woman what your name was. She told me. I had heard it before from John Simons. So just now, when you were laying down the law, and I was getting pretty hot, I says to myself, 'Now, just keep still, will you? You know his record. Remember that ball game and let him talk.' You know now why I did it."

He turned on his heel and had disappeared around the corner before George could recover himself.

A few weeks later, Mrs. Simons, John's mother, said to George:

"John is doing well. Kinney Scott has let him alone here lately. He was in at the house one or two nights, but he didn't do him any hurt. He didn't coax him out."

And George thought to himself:

"I said I would 'try my luck' with Kinney. But it was not a question of luck. It never is, I guess."—Forward.

A PERSIAN moralist, the fable has it, once took up in his hand a piece of scented clay, and said to it: "O clay, whence hast thou thy perfume?" And the clay said: "I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank in its fragrance, and have now become scented clay." I will know the company thou keepest by the fragrance thou hast. If thou hast lain in beds of spices thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him.—C. H. Spurgeon.

God has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder. He hears the pickaxe of the miner down in the coal shaft. He knows how strong the tempest strikes the sailor at the masthead. He sees the factory girl among the spindles, and knows how her arms ache. He sees the sewing woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee."—T. De Witt Talmage.

HERB MOLLY.

In a corner of one of the great markets of Philadelphia a little stall for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crip and fresh were to be found in the city. Somehow the other hucksters urged her to "spread out" into the larger vegetables. "Na, na!" she would say. "I ken my salats an' my herbs. I dinna ken the ithers. I sud cheat or be cheated wi' them."

Herb Molly never wronged any one of a penny. Her sense of justice was so fine and so long proved that disputes in the market were brought to her to decide. Customers who once stopped to buy the fresh, crisp leaves from the tidy old body always came again. Something in the withered face which looked out from under the white cap went with them and drew them to her again. More than one busy housekeeper would go a mile out of her way to buy from old Molly.

"It is not only that her herbs are so fresh and delicious," one said, "but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly. It is the kindest soul in the world that looks out of her eyes."

In twenty years during which she sat in the same quiet corner she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the rough butcher, made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed Big Pete's boy to give up liquor, and who saved more than one girl in the market from going astray. She lived alone. These rough folks were the only children she had. She had love enough in her own heart to mother them all. But the thing that gave her such extraordinary power over them was that God was so real to her.

"She don't preach," one woman said, "but Jesus is with her all the time. She talks to him. She knows him."

"I don't know nothin' of priests or preachers." Big Pete used to say, "but I believe in Molly's God."

Molly died one day. There was no notice in any paper to show that a power for good had gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said: "A woman may sit as a huckster in this market and yet be one of the angels of God." That was her only funeral sermon.—Christian Observer.

$100 REWARD $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure 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 surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. 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.

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DENVER MEETING, JUNE 7-12.

The Union Pacific R. R. will run a Special Train from St. Louis to Denver for the exclusive use of members of the Association and their friends on account of this occasion, and will make a very low special rate for the round trip. J. F. Aglar, General Agent, St. Louis.

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A full line of Misses' and Children's Summer Underwear.

38-inch Canvas Check, 25c
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New line Printed Japanese Silk, were 75c, at 50c
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Black Bayedere Soliel, $1
48-inch Bourette Canvas, 50c
42-inch Silk-warp Chamelon Poplin, $1

SOUTHERN BAPTISTS.

[Continued from ninth page.]

State organizations as is done by the Foreign and Home Boards.

"3. That the Board make appropriations as may seem wise to distinctively Sunday-school mission work.

"4. That the Board continue and enlarge the Bible work, and take means to bring its claims to the notice of all Southern Baptist churches.

"5. That appropriations, except for the support of Sunday-school Missionaries, approved by the Board, be made in general in Bibles, books and tracts and other such literature, and not in money.

"6. That the Reserve Fund be maintained and be increased as rapidly as may be consistent with the due prosecution of the work committed to the hands of the Board."

It is not easy in advance to set out a future policy for the work which is all the while growing and unfolding, and which is without precedent for guidance except as we ourselves establish these precedents from year to year. Feeling sure that this will be readily recognized, we hope with the constant enlargement of our work to have a corresponding enlargement of confidence from the Convention, pleding the best our minds and hearts can give to the administration of the great trust committed to our keeping. The more we have seen of this work in its various phases, the more are we impressed with its vast possibilities as a power for usefulness.

After reading the reports of the Boards, Treasurer G. W. Norton, of Louisville, made his report, which was approved and ordered to be printed in the minutes. The report of the statistical secretary, Bro. Lansing Burrows, was also read and referred to a committee. After a greeting was received from the Seminary students, the Convention adjourned.

Night.

The night session of the Convention was held in the Academy of Music, which was packed in every part of the auditorium, several hundred even on the stage. People sat on the steps, many stood along the walls and hundreds went away unable to get inside.

Vice-President J. T. Henderson presided. Bro. J. B. Cranfill, of Texas, read the Scriptures, and then the Convention Sermon was preached by Bro. B. L. Whitman, President of Columbian University, from the text, "Be ready to give reason for the hope within you."—1 Peter 3:15.

He delivered a scholarly discourse, emphasizing the points of law, the life, the power. He was singularly successful in his treatment of these points, and made a profound impression. His discourse was replete with many attractive phrases of remarkable freshness, as for example: "Agnosticism means I do not know; agnostisim's cord is I know it is not so. Our ideals are our guardian angels. Law is commandment, law is order, law is nature. The Bible tells not of the past, but of the future. All truths are true, but all are not alike important. The sit of the soul determines its goal. The when and how of the past is not important; the when and how of the future is important. God has told us the latter. The believer's standing in the Kingdom depends on his relation to Christ."

After the sermon Bro. E. C. Dargan took up the collection for the students' fund at the Seminary. Mr. John D. Rockefeller had given the $2,500 deficiency in the current expenses of the Seminary, but there was also a deficiency in the students' fund of about $3,000. A Kentuckian who was not present had sent a contribution of $100. There was raised in addition $300. Last year the collection was $2,015.

Saturday Morning.

Convention called to order at 9:30 a. m. by President Haralson. Prayer by Bro. C. E. Taylor, of North Carolina. Journal was read and approved.

Bro. A. J. Holt presented resolutions of State Board of Missions in Tennessee, and requested to be presented to this Convention. The resolution looking to the appointment of missionaries to accompany the United States troops to Cuba, asking this Convention to petition the President of the United States to allow them to do so. Resolution referred to Committee on Foreign Population.

On motion Bro. Geo. W. Norton, Kentucky, was re-elected treasurer of the Convention and Bro. W. P. Harvey, auditor.

The Chair said, "The Convention seems to be full this morning." The laugh drowned whatever he said afterwards, and finally the secretary proceeded to read out the names of committeemen on various work.

Bro. Broughton, of Georgia, offered a resolution asking that a committee be appointed to consider the propriety of asking the Home Board to make an appropriation of not less than $6,000 for Institutes and educational work in the mountain regions of the Convention. Matter referred to Committee on Border Work.

Bro. J. B. Cranfill, of Texas, offered a brief and strong resolution on temperance, which was unanimously passed.

A resolution ratifying the action of the Home Board in making payment on First Baptist church, New Orleans, from the Levering fund.

Bro. Cranfill moved that visitors be recognized who have not yet been recognized before the Convention.

Bro. Justin D. Fulton, New York came and said: "We are close to Cuba. The Pope has cursed Cuba and blessed Spain. I think whom the Pope curses is blessed, and whom the Pope blesses is cursed."

Bro. J. L. M. Curry was then introduced, and spoke of the old Bible Baptist principles, and exhorted the brethren not to depart therefrom. Emphasizing the doctrine of individual access to God; repenting, believing, praying and following Christ for himself.

Bro. O. F. Flippo, of Philadelphia, was then introduced. He said: "When I got too old for service in the South, I went North and renewed my youth. I am an old grandfather now. The last time I took the census I had ten grandchildren and several districts to hear from. Though old, I am not too old for service —in the North."

Bro. B. H. Carroll laid before the Convention a resolution which he intends to offer at the next meeting, and this is to cut the Seminary off from the Convention refusing to receive any reports from the Seminary, or to have anything whatever to do with it. He did this in the interests of the mission work. Many of the churches have given it to be understood that if the Convention took no action, they would forthwith drop all connection with the Convention, and all subscriptions to its work. Who would have dreamed when the beloved Broadus died that in so short a time the Seminary would have been brought to such a state that a drastic resolution to cut it off entirely from the Convention would be brought in by the foremost Baptist in the South?

Three years ago the Northern Presbyterians cut off a Seminary which they had heavily endowed, because the trustees forgot they only held a trust, and considered themselves as directors in a bank who owned the stock. They persisted in holding on to Professor Briggs, and insisted his views were in consonance with their Confession of Faith in spite of the will of their denomination clearly and vigorously expressed. And as the Trustees were a self-perpetuating body, there was nothing to be done but to cut the Seminary off. Let us hope and pray that next year something may have occurred to make it unnecessary to pass Bro. Carroll's resolution, and the Seminary shall still be represented, and eloquent speeches for it as of old be heard on the floor of the Convention.

Bro. G. W. Truett, Texas, then read the report of the Committee on the Sunday School Board. The report was discussed by Bre'n. Truett and J. S. White, North Carolina.

"All Hail the Power of Jesus' Name" was sung.

Further discussed by Bre'n. C. H. Nash, of Kentucky, H. W. Tribble of Virginia, J. M. Frost, the Corresponding Secretary, recommending especially the book recently published by the Sunday School Board, "The Life of Matthew T. Yates." The report was adopted.

Committee on Religious Exercises made report as to the occupation of pulpits to-morrow.

Bro. A. W. Bealer, Georgia, offered a resolution asking the appointment of a committee to wait upon the Associated Press, asking for a representative to attend our next meeting.

Announcements and then adjourned.

Evening.

Although eight hundred delegates and friends went on the Plymouth to Old Point Comfort and out to the flying squadron, the church was well filled when the convention met at 3:30 p. m.

Vice-President J. T. Henderson, of Tennessee, presided. The entire afternoon was devoted to Foreign Mission Committee's report and addresses on the reports.

Pastor C. G. Jones, of Covington, prepared the report on the missions in foreign fields. If all the reports were like this clear, without verbiage and yet most graphic and interesting the reports would be the most popular part of the proceedings.

Bro. N. R. Pitman, of Missouri, read his report on missions in pagan fields and followed with a thoughtful address.

C. C. Meadow, of Washington City, spoke next, impressing the need of greater efforts on account of the golden opportunities of the present.

G. W. Green, missionary to China, spoke, telling of the wonderful mission field of South China, where there are thirty mission stations. He asked for two helpers. He would prefer to have two young married men.

Wm. Lumbley, missionary from Africa, described his field of labor in West Africa, where he has worked for nine years. A vast road is now building across the country of the Baptist mission field.

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PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

Springs open for guests from June 15th to October 1st.

He closed with a description of the needy mission stations.

Bro. W. E. Entzminger, missionary to Brazil, made a plea for South America; a most wretched, a beautiful land, but brought to poverty by Romanism, where 125 days in each year are holy days. Romanism, he argued, makes merchandize of men's souls, but Brazilian Catholics are superior to those of many other South American nations. The people are awakening, the crisis is at hand. Brazil is to choose between Protestantism and Catholicism.

After the announcements adjourned.

Night.

The night session was a mass-meeting in the Academy of Music. President Haralson called on Vice-President C. C. Slaughter to preside. The new chairman said: "First, I want to thank you all for the honor you conferred on me and my State. I ask you to remember us for one thing, that is that Texas is the greatest mission field in the Southern Baptist Convention. Pray for us and aid us all you can."

The first speaker was Missionary A. C. Watkins, of Mexico, who presented an impressive plea for more workers.

Missionary J. G. Chastain, of Mexico, followed with a noble plea for the Mexican Republic. He gave a graphic history of the revolution, which under Juarez, resulted in 1867 in securing religious liberty.

J. T. Bothwell, a Georgia merchant, reported favorably on the finances of the Foreign Mission Board.

J. L. Gross, of Georgia, made a capital speech, placing on pastors the responsibility for raising mission funds. He spoke with pathos and power.

Curtis Lee Laws, of Baltimore, made a capital address, and was followed by the brilliant young John O. Rust, of Nashville. He made the speech of the day on unity of missions. Home missions are foreign missions, and foreign missions are home missions. The last citadel Christianity is to take is civilization. There are counting rooms, drawing rooms, lecture rooms in our cities, as far from God as China. No abstract would do justice to this great speech.

Bro. Willingham made the closing talk on the dedication of a church in Brazil, and made a plea for prompt collections for missions.

Monday Morning.

After the devotional exercises, B. W. Smith, a visiting brother from the North, spoke most enthusiastically of the work done by the chapel cars of the Publication Society. There are now five cars at work in various parts of the field, and by their labors seventy-one churches have been organized in seven years.

Some of the Pacific Coast churches have been trying for several years to get the Southern Baptist Convention to receive them. But with a courtesy to the Northern Home Mission Board which has not been shown to us, the Convention has put off receiving them, and tried to reconcile them to the Home Mission Society. It is an embarrassing situation, for the Convention would be hardly justified in refusing outright to receive regular Baptist churches who come offering their money for its missions, and asking to be received according to the constitution. No decision was arrived at this time again, and the committee was continued.

It looked at one time as if the old-time hospitality, for which Southerners are famous, would not be offered to the Convention. But the Broadway church of this city came to the rescue, and the Convention will meet with it on the Friday before the second Sunday in next May. G. W. Pruitt, of Texas, was chosen to preach the sermon, with R. T. Vann, of North Carolina, alternate.

Bro. Eaton's resolution to carry out the wishes of the General Association of Kentucky, was

unceremoniously laid on the table. But realizing that said General Association of Kentucky has its Baptist blood up, and is in no humor to submit to snubbing, they wisely concluded to show some respect to its wishes. The resolution was taken from the table and referred to a committee. The committee reported that it could not agree, and moved to defer the matter till the next meeting, the Trustees in the meanwhile being requested not to fill the vacancy in the Board occasioned by the resignation of Theodore Harris. So it seems it is not out of order for the Convention to make requests of the Board of Trustees. J. S. Coleman moved that the request be made unanimous, which was done. Bro. Coleman is a far-seeing general, and knows the value of a precedent in passing requests to the Trustees.

It is hard to say which was the greatest, the astonishment or the indignation at the first action of the Trustees. Knowing how the Board was constituted, no one expected them to comply with the requests which have been sent them by the churches, by the Associations and by State bodies. It *was* expected that they would either seek to make some compromise, or at least seek to conciliate. But their paper amounted to this in the opinion of many delegates, "How come you to meddle with our business? We settled it all a year ago." Some delegates showed plainly they represented men who were in earnest, and not children who could be snubbed into silence. The Trustees did not abate one jot of their attitude, nor yield one jot to the wishes of so many thousands of Baptists, but they sent out a "fraternal communication," in which they clothed their unshaken determination to do what they please in more complimentary and conciliatory words. It remains to be seen whether the bodies who have passed resolutions can be quieted by sugar plums of sweet words when their wishes have been emphatically and positively denied. The Trustees will not remove Dr. Whitsitt, will not request him to resign, nor will they even examine into the questions at variance.

It seems from their fraternal statement they had heard an ugly rumor which has been abroad in the land, but to which no one who knew them gave the slightest credence. That is, that Mr. John D. Rockefeller had promised the Trustees money to pay deficiency in current expenses every year on condition that they would retain Dr. Whitsitt as President; and that the Trustees preferred the money of Mr. Rockefeller to the love and support of those Baptist bodies which had passed resolutions. They met this rumor, if they had heard it, in a most delicate, wise and manly way by making no reference to it, but declaring that they are disinterested in their actions. No one who knows personally the men who are in the Board would give the slightest attention to the rumor, but we are glad for the sake of those who do not know them personally that they have thus set it forever at rest.

The request of the Georgia State Convention in regard to celebrating the year 1900 was granted.

The following new names were added to the Foreign Mission Board: Bren. J. W. McGaha, of Texas; Z. T. Cody, of Kentucky; E. B. Pollard, of Washington City; P. T. Hale, of Alabama; J. H. Snow, of Tennessee.

The report of the Vice-Presidents was read by O. L. Hailey. And able and eloqent speeches which were worth a trip to Norfolk to hear were made upon Louisiana, Indian Territory and the Texas frontier by Boone and Vardeman, of Louisiana; Cranfill, of Texas, and others.

The following committee was appointed by President Haralson to report on Seminary matter next year, with special reference to the resolution to cut the Seminary entirely off from the Convention: J. B. Hawthorne, of Tennessee; George B. Eager, of Alabama; James P. Eagle, of Arkansas; C. A. Stakley, of Washington City; L. D. Geiger, of Florida; J. S. Coleman, of Kentucky; A. M. Vardeman, of Louisiana; Joshua Levering, of Maryland; J. K. Pace, of Mississippi; W. L. Campbell, of Missouri; Charles E. Taylor, of North Carolina; C. S. Gardner, of South Carolina; Lansing Burrows, of Georgia; B. H. Carroll, of Texas, and W. E. Hatcher, of Virginia.

Evening.

Joshua Levering, of Maryland, was in the chair when the Convention assembled after dinner. Lemuel Moss spoke of the Historical Society, which lost many valuable papers in the fire when the Publication Society's building was burned. But the new building is fire proof. They have secured 500 volumes and 5,000 pamphlets since the fire. The Historical Society has shown commendable energy in its important work in which every Baptist is interested.

The committee upon the work of the Home Board in the cities was read by T. S. Potts, of Memphis. He followed it by a strong speech, and an appalling one in view of the facts he gave.

After several interesting speeches on the subject of work in the cities, and especially in New Orleans, a resolution was passed to build a Purser Memorial church in New Orleans.

C. H. Jones, of Louisville, read the report on the work of the Woman's Missionary Union for the year. He paid a handsome tribute to their energy and success.

Pastor O. L. Hailey, of Fort Smith, Ark., made a particularly happy speech, thanking those who had given help to restore their church, blown down by a cyclone. It is hard to make a speech of thanks which says enough and not too much, but he reached the happy mean which made those who had given glad they had done so.

The Committee on Enrollment reported 857 delegates present, 195 appointed by the Associations and 662 on the pay basis.

J. H. Eager, of Louisville, made the report of the committee to whom was assigned the work of the Home Board among the foreign population in the United States. He showed the great good which had been accomplished by the efforts of the Board, and the great importance of vastly enlarging those efforts. Prof. E. C. Dargan made one of the best speeches of the occasion upon the subject of Home Missions. Diaz told of his escape from Cuba, and his intention to return, as soon as he can do so safely. The last speech was from that prince of orators, Pastor J. B. Hawthorne, of Nashville, attacking the present system of chaplaincy in the navy, and urging that Baptist missionaries be allowed to accompany the army into Cuba. After benediction by Pastor McConnell, of Virginia, the Convention adjourned.

To friends of the Second Regiment Kentucky Volunteers:

In order that our religious services in camp may be effective, we need a folding organ and song books. We feel that each town sending men to serve in this regiment would be glad to contribute toward this purpose. Contributions from towns, religious organizations and individuals will be gratefully received and should be sent to WILLIS L. WAYTS,
Chaplain Second Ky. Regiment.
Lexington, Ky.

PASTOR OTIS HUGHSON writes from Lexington: "I have just closed a very profitable meeting, lasting two weeks. I was aided by Bro. J. A. Lee, of Covington. He did strong, tender and effective preaching, and got a strong hold on our people. The congregations were large throughout the meeting. We have received 9 as a result of the meeting, and others are ready for baptism."

PASTOR J. D. CARTER writes from Mt. Vernon, W. Va.: "We have had quite an interesting meeting at this place, lasting six days. The church was wonderfully revived, as much so as I ever saw it during my twelve years' pastorate. Ten persons united with the church and 25 or 30 are inquiring the way of life. C. T. Roberts came among us on Saturday and preached powerful sermon."

WHEN means hold out it is easy to be content. Who cannot pray for his daily bread when he hath it in his cupboard? But when our own provision fails us, then not to distrust the provision of God is a noble trial of faith. —Bishop Hall.

THE way of the pit is filled with people who are going to turn back at the next corner.

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The Troubles of a Pastor's Wife.

This woman was peculiarly afflicted; physicians could do nothing to relieve her, yet she was cured in a simple way. She now sends a message to suffering humanity which should be helpful.

Probably no other woman ever suffered just as Mrs. Adams did, the wife of Rev. A. R. Adams, pastor of the Christian church at Blandsville, Ill. Physicians were baffled by her ailment, and for years she was compelled to live a life of torture.

To-day she is well and the story of her suffering and recovery will touch a responsive cord in the heart of every woman.

"About six years ago," said Mrs. Adams, "my health began to fail. The first trouble I noticed was with my stomach; food did not agree with me, and my appetite failed until I could scarcely eat.

"I would begin to bloat before I was through with a meal, and the food felt like a stone in my stomach.

"After eating I would have pains in my stomach with a smothered feeling which would finally extend into my throat and chest accompanied by a choking sensation.

"I began to bloat all over and my hands and feet commenced swelling until I thought I had dropsy.

"In a short time I had pain and soreness in my left side which extended across my back accompanied by dizziness, and then followed severe paroxysms of pain extending from the lower part of my stomach into the region of my heart.

"During these spells a hard ridge as large as my arm would appear in the left side of my stomach and around the left side.

"I had a feeling of heaviness in my head and at times could scarcely hold it up or keep my eyes open, yet when night came I could not sleep.

"I also suffered intensely from female trouble.

"I doctored with ten different physicians, but was not benefitted. No two of the doctors diagnosed my case the same.

"One day my husband noticed an article regarding Dr. Williams' Pink Pills for Pale People in the newspaper and induced me to try the pills.

"I began taking them, but experienced no relief until I had used the sixth box. I continued taking them and after using eleven boxes was greatly benefited.

"I was also troubled with nervous prostration and numbness of my right hand and arm. My hand hurt so at times, tingling and burning, that I could hardly endure the pain, but that has all passed away.

"I now know what it means to eat a good meal without suffering afterwards, and enjoy a good night's rest.

"I am again able to do my work, and have done more this summer than in all the last four years put together.

"I feel safe in saying that it is all due to Dr. Williams' Pink Pills for Pale People, and consider it my duty to let people know what these pills have done for me, as it may be the means of relief for others who are suffering."

Diseases strange to physicians; symptoms that defied diagnosis, have succumbed to the potent influence of Dr. Williams' Pink Pills for Pale People. Druggists everywhere consider them to be one of the most valuable remedial agents known to science.

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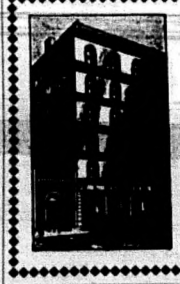
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THE sale of "The Little Baptist" has been phenomenal, which shows that Baptists know how to appreciate a good thing. It tells in a brief and interesting story how a Presbyterian family became a Baptist one through a little girls' reading her Bible and taking it "straight like it read," as the old negro said. We would say this book ought to be in every Sunday-school Library, but from the number which have been ordered it would seem it must already be in every library.

No Baptist parent will regret putting this book into the hands of the children, and many thousands of parents will have reason in after years to thank God that he did so. A new edition in red and gilt has just been published. Price post paid 75c.

ANY man can sing by day; but only he whose heart has been turned by the gracious hand of Jehovah can sing in the darkness. —William M. Taylor.

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THE FARM

KENTUCKY TRADE ITEMS.

Corn is selling as high as $2.25 in Garrard.

Geo. Graddy, of Midway, last week engaged 1,200 acres of growing wheat at 75c.

John T. Gay, of Woodford, sold his crop of 75 acres of growing wheat at 75c.

Ben A. Lair bought of Bert Davis, of Midway, four work mules at $100 per head.

In this city last week 2 hhds. Scott county tobacco sold at $12.75 each, and 8 hhds. at $11 to $7.40.

Sales of old sheep at $4 and lambs at $3 each and a lot of calves at $11 are reported in the Woodford Sun.

Thomas Reynolds bought in Pulaski and Wayne a bunch of heifers at 3½c and some steers at 4½c.

C. D. Chenault sold to Waller Chenault 50 two-year-old cattle at $34.—Richmond Pantagraph.

The Interior Journal says that F. Reid refused $1 for his crop of 5,000 bu. of wheat last week.

The Carrollton News notes the sales of a lot of 100-lb. shoats at $3.40, and 8 two-year-old heifers at $20.25 each.

T. B. Parker sold 12 long yearling steers to McDannell & Strange for $30 each, or $360 for the bunch.—Glasgow Times.

Anderson & Spilman, of Danville, bought 6,000 bushels of wheat from Burgin farmers at 80 cts., for July delivery.

Cogar & Davis, of Danville, bought last week in Jessamine and Woodford counties about 22,000 bushels of wheat for the Southern mills at 97c and $1.

Mr. John Burks, of Goodnight, sold a bunch of cattle a few days ago — stockers — to Johnson & Bass, of Russellville, for the highest prices received for that class of cattle this season. Some of them brought 7c and none less than 4c.

At Cynthiana last week common to good light weight heifers sold from 3½ to 4c; a few good yearling steers about 5c; milch cows, $25 to $45 per head. Demand was good for all kinds of cattle to graze; no mules on the market; quite a lot of plain horses sold at our stock yards last month's sales.

The Richmond Register reports 350 cattle on the market at Winchester last week. Prices ranged from 2½ to 5c, the latter figure being received by G. E. Black, of this county, for a bunch of 20 good steers. Mr. Black also sold 25 700-pou steers at $33. Mules brought $100 to $125.

FERTILIZERS.

BY J. E. SHEPERD.

The great fertilizer factory of any farm is the barns and stables, and the machines are our farm animals. If we run the machine well—that is, feed liberally on the best of foods, such as gluten, linseed, cottonseed, wheat bran, and like cuncentrated materials, together with the coarse fodders produced on the farm—the value of the manure heap is of a certain and known quantity and quality.

Upon the full use of such absorbents as may be at hand must the average farmer depend to save the valuable liquids which are in many cases greatly wasted. When available good dry swamp muck used in the stables ranks first: If that cannot be had, loam, sand, and even sawdust are used with the other bedding. A liberal use of such material will double the manure-producing capacity of each animal fed, and in my experience the manure will be fully as strong in fertility as where no absorbents are used, and I am inclined to think that the mechanical condition is better. I always keep a number of good, vigorous hogs in the manure cellar, whose business it is to level and work over the manure under the scuttle. The sink drain from the house has an outlet near the horse stable, and it keeps this manure quite moist. From the results of using this with the horse manure, I should be loth to take the sink water away. Now and then I give the hogs a load of sods or vegetables to work over into this greatest of farm products.

By following the above methods I have never failed to produce a crop of manure that paid big interest on the hand labor bestowed. In the hoghouse concrete floor, loam, leaves, bedding the refuse of the garden, purchased stable manure, more strawy and dry than valuable, are made into a fine manure. Visitors speak of the bright green of crops to which it has been applied.

Some years ago I used to make a compost of hen droppings—two parts of good fine soil to one part of droppings—using all the land plaster that seemed to be required by the strength of the droppings, and when this mass got warmed up in good shape I gave it another mixing. If there was much smell, I added more soil and plaster, then allowed to stand again a few days, after which I would work over for the third time. This would make a fine dry lot of fertilizer, which I used in the hill for corn, squashes, cucumbers, etc.

I have gotten bravely over all that, and now the way I do it is to keep the floor of the henhouse littered with leaves. Chaff from the barn, coarse sand, coal ashes, and other things of a dry nature will answer. Be sure to cover all the droppings under the roosts. I daily scatter wheat or corn among all this litter, and the fowls do the remainder. The droppings are dried like guano. The hens seem just as happy as ever, and for myself it saves quite a little work. It may be slack, but it is very convenient. When applied to the land this product of the hens is bread-casted and treated like other manure.

Night soil has come in for attention in the compost heap. Some years I have had over twenty two-horse loads. This was composted the same as the hens's manure, with the addition of as much more soil—say, four parts of dry earth to one of the material, and even more if it be moist. Some of this was used in hills the same as the other, and the residue applied to Hungarian grass. In the vaults a large amount of good absorbents is used—enough to soak up all liquids.

A general compost heap is sometimes maintained with stable manure as the base. In making this up, first put down a layer of manure about a foot thick, then the same depth of potato tops, turnip tops, and any other vegetable waste. Here the dead animals find a resting place. After a time this mass is shoveled over, and if propely reduced is then put unto the land.

All my manure and composts are spread broadcast over the fields, and either thoroughly harrowed in or, in case of a strong field, plowed under. The problem is not so much how to use, but how to make manure. On general principles, I use all manure made before July 1 to assist in producing some crop that year. The result is that my barn is not large enough to hold easily the increasing crop of fodder. My present method of using a compost may seem wasteful to some, but on good granite soil we do not have to worry about leaching, and I take care to quickly cover all manure in the ground. For use in the hill I prefer chemical fertilizers, as they are more quickly and conveniently applied, and fully as rich in fertility as composts. Farmers who make and use the greatest amount of manure of home manufacture are the ones who have the most farm products to sell, enjoy life the most fully, and will be well provided for in their declining years—or in other words, the most manure the most money.—American Agriculturist.

A NEW FODDER PLANT.

In the woods of Northern Europe, a slender pea-like plant flourishes which is commonly called the Wood Vetch or Narrow-leaved Everlasting Pea. Through the late summer and early fall it is covered with beautiful purple blossoms. This vine, botanically known as *Lathyrus sylvestris*, has been introduced to our American farmers as a fodder plant. It belongs to the leguminous family, and, like clover, beans, and peas, has the property of fixing the free nitrogen of the air in tubercles upon its roots. For this reason it will thrive upon very poor soil. The advantages claimed for its growth in the Southern States are its large yield, cheapness of production, its growth in early spring, and its long life. The first year, no crop is produced, but thereafter it is said to yield large crops of fodder for many years. It is best to cut the fodder before the flowers ripen, as thereafter the vines become very coarse and fibrous. It is claimed that it is one-third more nutritious than clover hay, and contains three times as much food as timothy. In 1891, the United States Department of Agriculture distributed the seed of this plant to eighteen Experiment Stations for trial, but none of them have given a favorable report. It has been found difficult to get a good stand, as many of the seeds fail to germinate. As this plant has not yet been sufficiently tested in this country, it would be well for those who wish to try it, to do so on a small scale. —American Agriculturist.

FARMERS will generally find more profit in growing turkeys than chickens for market, because they are harder and do not demand such detailed attention.

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DENVER MEETING, JUNE 21-29.

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Items of Interest.

NEWS THE WORLD OVER.

The Methodists in England have bought John Wesley's house in London and have made a library of it, with an endowment of $100,000. They have gathered into it many relics of Wesley. His little prayer-room remains undisturbed as he used it.

Mrs. Clinton Smith says the "Kentucky" was not the first battle-ship which was "christened" with water. The frigate Constitution, "Old Ironsides," was launched in Boston in 1797 and two bottles of water were broken over her figure head, one of salt water, and one of water from a spring on Copp's Hill where the battle of Bunker's Hill was fought. The "Hartford," Admiral Farragut's flag ship, was "christened" with water also. No two ships in the United States navy ever had prouder records and no misfortune happened to either.

The annual report of the Niger Coast Protectorate has been made to the English government. It is a most discouraging one as to the health of the section. The European population during the year did not exceed 198 males and 16 females. One thousand three hundred and eighty-five cases were treated medicinally, which shows that all were several times under the doctors' care during the year. Ninety per cent of the diseases treated were peculiar to the climate. Thirty-five were invalided home and twenty-one died.

A reporter asked Count Rantzau, Bismark's son-in-law, a question in regard to Bismark's health, and received the rude answer: "Get out. It's not my business to answer the questions of every vagabond penny-a-liner." The reporter sued him for insult, and the Count has been sentenced to a fine of fifty marks or ten days' imprisonment.

Austria has followed the example of Germany and withdrawn from Crete. England, Russia, France and Italy have divided the island into four parts, each nation becoming responsible for the disarming and pacification of the part under its charge. This is said to be working well and Cretan affairs are improving.

It is to be hoped some plan can be discovered to prevent the war ships of the United States from injuring themselves and each other. While cruising off Mantanzas, the monitor Terror and the Hornet collided. The captain of the Terror, not knowing how great the injury to the Hornet, called to its crew to jump aboard the monitor which all but one man easily did. The Hornet fortunately was not badly injured.

This is amusing from its lofty arrogance. The *St. James Gazette* of London says: "The wild hurry and nervous tremor with which the United States is preparing to encounter a seventh-rate power like Spain, shows the ludicrous and contemptible position in which the braggarts would have been placed had Lord Salisbury given President Cleveland the answer he richly deserved, and so brought them face to face with the first naval power of the world." The craven way in which Lord Salisbury crawfished before the United States is answer enough to that.

Japan did not intend to be behind in her pickings at poor dead China while the other vultures were feasting. She has demanded that the province of Fo-Kien, opposite Formosa, shall never be alienated to any other government which is the formula the other vultures have used. China acquiesced.

The way the new warships on both sides act is watched by the world with keen interest. The Spanish bought a very fine new boat, the Audax, in Scotland. Before it got out of British waters, it had to lay up for repairs. The United States bought the Somers in Germany, which got as far as England when it laid up for repairs. The Cushing, U. S. N., attracted much admiration by its brilliant manœuvering before Havana, but the evolutions totally wrecked her starboard engine and she was returned to Key West a helpless cripple so far as war is concerned.

As the coal mines are more and more worked, the danger grows greater of a frequent repetition of cave-ins. A large part of Duryea, a village in Pennsylvania, settled into a cave-in over a coal mine. The people had time to escape with the exception of two men who were buried.

The Russians have made the river Jaxartes navigable to their steamers as far as Fatashed. This brings them within 170 miles of Peshawur, the British headquarters in Northern India. In view of this movement, the British military authorities are said to be considering making peace with the Afridee, letting them be independent, and strengthening them that they may be a useful buffer against Russia.

Mr. Gladstone, in his old age, has become an inventor. He has invented a combination bookcase and screen. On one side is a screen; on the other shelves on which to place books. But one's idea of a screen is something light which can be easily moved.

THE "CHRISTIAN SCIENCE" DELUSION.

The current delusion called "Christian Science" is exposed in the following manner by Dr. W. C. Gray, Editor of "*The Interior*," of Chicago, in a recent number of that paper:

"A pastor writes inquiring whether we have observed the growth of Christian Science during the past year. A number of his members and of the flocks of other pastors have left their churches to unite with the new society. 'Some of my people who subscribe for *The Interior* have asked me why your paper does not contradict in its usual logical force these misleading teachings of Christian Science. May we not soon expect from you and other editors of our religious papers a revelation of this unchristian and unscientific doctrine?' We answer that it is not to be reached by logic—by reasoning upon facts. The Christian Scientist will smilingly and triumphantly tell you that there are no facts. We once illustrated to one of them by referring to a pine tree that had been broken off in a storm on our island. It looked like a pine tree, the sense of sight testified that it was a pine tree. Taking a splinter of it, it smelled like a pine tree—the sense of smell testified that it was. It felt like a pine tree, the sticky sap and the soft wood affirmed it to the sense of touch. It tasted like a pine tree. It sounded like a pine tree, like the white pine that it was, by the sough the wind made in its foliage and by the soft, dull sound when tapped with a hammer. Any of the five senses would convince one who was acquainted with timber that this was a pine tree. But my scientific Christian friend only smiled loftily and mysteriously, but yet benevolently, at my delusion in imagining that there was this or any other pine tree, or any sort of tree, on our island, or that there was any island. Every one of my five senses, the only avenues of my knowledge, were in a conspiracy to lie to me, to befool me, so there was no possible way for me to know anything about a pine tree or about myself or about anything. I invited my scientific friend out to lunch with me, and he ordered a broad slice of roast beef. He thought he was hungry, but he wasn't hungry. He thought the lunch tasted good, but it did not taste at all—there was not any lunch. I paid the score, but I had not any money to do it with—and besides there was not anybody to pay it too. As we slipped out we saw a brutal fellow beating his horse, and I stopped him threatened to 'run him in.' The horse was cringing and trembling under the blows, but they did not hurt the horse. That horse was a thousandfold stupider than any mule to imagine that he felt pain, and I was a bigger fool than if I had been made of the quintessence of all the asses that ever lived, to be making a fuss about absolutely nothing. The Humane Society is an arrant humbug, and so is the Presbyterian Hospital. There is not anybody sick or suffering or hungry or cold or naked, not one in the whole world, never was, and never will be. My scientific friend was comfortably dressed—and I wondered what that was for, as the cold could not hurt him, nor the sun blister his back. But then I bethought, he has not any clothes on—he is as naked as a green bullfrog. In fact, he has not anything to put clothes on. He is an Ego, nothing but an Ego. Well, I reasoned—no, I thought I reasoned, though really I did not—that is there are nothing but Egoes, that this was his philosophy; then he could not be a scientist, because science is constituted of knowledge of things. His philosophy is the philosophy of the Ego—therefore he is not a scientist, he must be an Ego-tist. That is clear—my friend is an Egotist—that is, of course, philosophically speaking. A bright idea struck me. 'Say, my friend, do you know that you are the man to win geographical immortality? Have you read Nansen's 'Farthest North'?' He admitted that he had. 'Well, then, you can go and discover the North Pole. You cannot freeze, nor starve, nor drown, nor suffer any weariness or pain of any kind. That is your ticket of fame.' He looked at me sweetly and benignly, with a touch of pity in his pleasant face and voice, and said, 'There isn't any north, and there isn't any North Pole.'"

SPURGEON has somewhere made these wholesome remarks relating to faith: "Never make a Christ out of your faith, nor think of it as if it were the independent source of your salvation. Our life is found in 'looking unto Jesus,' not in looking to our faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies."—Ex.

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Items of Interest.

NEWS THE WORLD OVER.

The Queen of Spain is an Austrian Princess, and Austria's heart is with her in this war. The Austrian Emperor has given $100,000 to her to help in Spanish defense, and if reports are true has done something of much more consequence, and that is, has lent her a large number of his best officers. The Spanish officers are corrupt and ignorant; but the men are brave. The Austrian officers are among the best in the world, and if the Spanish army is officered by them the war will not end in a month as would otherwise probably be the case. But it is doubtful whether the Spanish soldiers, especially the lower officers, would serve under the Austrians.

There have been three or more gunpowder explosions in the United States, one in New Jersey and two in California. It is said that in New Jersey was caused by Spanish spies, two suspicious-looking characters having been seen lingering around. One in California was caused by gun-cotton, and is thought to have been accidental. The Clipper Gap Powder Works' explosion was caused by lightning.

Last week there was a long debate in the Prussian Diet in regard to meat from the United States, and the Minister of Agriculture announces that an imperial decree which would be valid throughout Germany for the total exclusion of these meats would soon be passed. The ground of the exclusion is that they are dangerous to health.

As though they did not have enough on their hands in the way of fighting with the United States, the Spanish have begun fighting each other. There has been rioting in many cities and martial law has had to be declared in Madrid. Is the poor old decrepid kingdom crazy?

The days of cyclones be upon us with the Spring. One last week wrought great destruction in Iowa, but very few lives were lost. This week a cyclone struck Jerico in Cedar county, Mo., killing 13 persons outright, injuring others, destroying the Methodist church and several houses. At Walnut Grove twelve houses were blown over and one woman was killed.

The War Department has received the official account of the fight at Manilla on the Philippine Islands. Commodore Dewey destroyed eleven Spanish ships, including those which the Spanish commander destroyed to keep them from falling into his hands. His own ships were not injured and he only had six men wounded. The Spaniards had some modern guns, but did not know how to handle them. Congress has thanked Dewey and given him the rank of Rear-Admiral. Since the battle Dewey has affected a landing at Cavite. Troops are being hurried from San Francisco to his assistance.

The Governor of Manila had been ordered to place mines and torpedoes in the harbor of his city which would have protected it from Dewey's fleet. But he had not done it, whether from laziness and the habit of putting off or because he stole the money, does not appear. Spain is an awful warning against allowing corruption to go unpunished.

Kentucky has lost two citizens within a week of whom she was justly proud. Dr. David W. Yandell died after a long illness. He was a Tennessean by birth, coming from Rutherford county. While young he made a brilliant reputation in his profession. He was appointed Surgeon-General of the Southern army in the West, a position in which he acquired added renown. After the war he was, till his health failed, most distinguished both as a physician and a surgeon. Dr. Yandell came of a family of physicians. Two of his cousins, Drs. James and Robert Wendel, lived in Murfreesboro, Tenn. Both stood high, but "Dr. Jim," as every one called him, headed the profession for long years. Dr. Lunsford Yandell was almost as distinguished as his brother.

Major Henry J. Stanton died in Frankfort in his sixty-sixth year. He had been in bad health for three years, but the end came suddenly from paralysis of the heart. Major Stanton was born in Fredericksburg, Va., his father removing to Maysville when he was a year old. During the war he was one of John H. Morgan's brave men, and also served on Gen. John C. Breckinridge's staff. He has given his life to literary pursuits, being editor, writer and poet. His best known poem is "The Moneyless Man."

The poor Italians are suffering from the high price of bread and rioting in consequence. Troops were called out at Bognia Cavallo and fired on the rioters, killing three. Among the cities where the mob caused trouble was Naples. At Bari the tax offices were set on fire.

Prince Kung of China is dead. He was born in 1832, was the fifth son of the Emperor Tnoukwang, and has been prominently connected with the court ever since, except for a short time, when his offices were taken away from him "for overrating his own importance." He was progressive and has sustained Li Hung Chang in his efforts to introduce Western ideas. But the Prince was hostile to the Christian religion which Li Hung Chang is inclined to favour. He said to Sir Rutherford Alcock: "If you could only relieve us of opium and missionaries, there need be no more trouble in China."

The naval bill which has passed Congress allows for the construction of four new monitors which will cost $1,250,000 each, of twelve new torpedo boats, and sixteen torpedo boat destroyers. There are also to be three battle-ships of the largest size constructed, but it will take two or three years to build them. What is more important is that four dry docks are to be erected capable of holding the largest ships.

Strict orders have been given in Washington City to the War and Navy Departments to disclose none of the plans of the government to the newspapers. That don't trouble us in the least. All will go on making plans and publishing them, and some will hit upon the plan of the commanders. But how are the Spaniards or any one else to know that plan among a thousand?

DEATHS.

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

MALLORY.

Death visited our home on April 13, 1898, and took from us our choicest flower, Mrs. T. A. Mallory (nee Whitaker). She was the daughter of A. W. and M. C. Whitaker. That dreadful disease consumption took her away. She was a kind and obedient child, a loving wife, mother and sister, always ready to aid in any way she could; was a bright and shining Christian to the very last. I told her that I could not bear to give her up. She answered: "Mamma, trust Jesus and he will help you to do all things." She was 26 years, 5 months of age; professed religion at the age of eight, and joined Sugar Grove Baptist church; was baptized by Elder F. M. Welborn. She called all her friends to her bedside in her last hour of stay here, and told us to meet her in heaven. May the Lord help all to carry out that promise. MOTHER.

Dunmor, Ky.

MONUMENTS.

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PROGRAMME.

The following is the programme of the Ministers' and Deacons Meeting at Covington Baptist church, Oldham county, May 27, 28, 29, 1898:

FRIDAY NIGHT.

Introductory sermon. — S. O. Mitchell.

SATURDAY MORNING.

What is a revival in a church and how is it to be obtained?—J. W. Porter and J. W. Clore.

Should Baptists teach their peculiar doctrines, and why?—G. W. Wheatly and E. B. Moore.

Scriptural sanctification.—I. W. Bruner and F. J. Yager.

Why every member of a church should be a missionary in spirit and practice.—J. M. Fowler and J. T. Wilson.

Exegesis, Gal. 5:4.—B. H. Dement and L. S. Chilton.

Object of Sunday-school teaching.—S. W. Wilson and R. M. Priest.

Who should be taught in Sunday-school?—E. Rogers and J. S. Satchwill.

P. S.—It will be noticed that we have given quite a prominent place to Sunday-schools. All who attend will be cordially entertained.

I. W. Bruner, J. B. Tharp, L. M. Theobald, } Com.

PROGRAMME.

The following is the programme of the Missionary and Sunday-school Convention to be held with Mackville Baptist church, May 27, 28 and 29, 1898.

FRIDAY EVENING.

Sermon.—A. C. Graves, D.D.

SATURDAY.

Pastor's relation to the Missionary spirit of his church.—A. C. Graves, R. Sale.

Map study of our foreign mission field.—W. B. Crumpton.

Work of the home board—its conditions and needs.—C. C. Pugh, W. E. Selecman.

Bible sanctification. — A. C. Graves, R. Sale.

How to raise mission funds.—R. L. Purdom, C. H. Bohannon.

The Church and temperance.—J. H. Estes, Willis Burdette.

SUNDAY.

Relation of the church and Sunday-school.—J. N. Bowles, J. H. Estes.

Working force of the Sunday-school.—W. B. Crumpton, W. E. Selecman.

Sermon.—C. C. Pugh.

Pastor Jeff D. Ray writes: Bro. T. T. Martin has just closed a meeting here at Caldwell, Texas. It was in every respect a marvellous meeting. Very marked is the revival among the church members. There were forty-nine additions. Of these forty-three were received for baptism. What a preacher Bro. Martin is! As simple as a child, as tender as a woman, as brave as a lion! While this generation lives his name will be revered for the good he has done in this town. He goes from here to spend three or four months in the service of the Kentucky State Mission Board before returning to his work in Colorado. Our entire church joins in the prayer that heaven's ripest blessing may be his.

Eld. G. W. Argabreit has accepted the call to Keane.

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THE MARKETS.

LIVE STOCK.

Report for week ending May 7

Cattle—The market opened Monday with a large number of 900 to 1,100-lb steers, and that class was about 10c lower than last week. Tuesday and Wednesday the market ruled steady and unchanged at Monday's prices. No change in the market during the remainder of the week.

Calves—The market opened Monday with choice veals selling at $5 50@5 75, while the common kinds were not wanted. Thursday choice veals advanced to $5 75@6.

Hogs—Monday the market opened with choice heavies selling at $3 95, mediums at $3 90@3 95, light shippers at $3 60@3 80, 100 to 120-lb pigs at $3 25@3 60 and lighter weights dull at $2 50@3. Tuesday the market remained unchanged. The market advanced 5c Wednesday, another advance of 5c on Thursday and still another 5c on Friday, closing with best heavies selling at $4 10.

Sheep and Lambs—Choice fat sheep, fall lambs and yearlings were steady, but spring lambs were weak and lower, selling generally at 7@7½c.

CATTLE.

Extra good export steers, 1,350 lbs. and up	$4 50@4 75
Light shipping, 1,200 to 1,350 lbs.	4 50@4 75
Best butchers	4 25@4 45
Fair to good butchers	3 75@4 25
Common to medium butchers	3 00@3 90
Thin, rough steers, poor cows and scallawags	1 25@2 25
Good to extra oxen	3 50@4 00
Common to medium oxen	2 50@3 50
Feeders	4 00@4 65
Stockers	4 00@4 75
Bulls	2 50@3 60
Veal Calves	5 75@6 00
Milch cows—Choice	35 00@45 00
Fair to good	15 00@25 00

HOGS.

Choice packing and butchers, 225 to 300 lbs.	4 10
Fair to good packing, 180 to 200 lb	4 10
Good to extra light, 160 to 180 lbs.	4 00@4 10
Fat shoats, 120 to 160 lbs.	3 60@3 90
Fat shoats, 100 to 120 lbs.	3 40@3 60
Pigs, 60 to 90 lbs.	2 75@3 25
Roughs, 150 to 400 lbs.	2 50@3 40

SHEEP AND LAMBS.

Good to extra shipping sheep	3 25@3 50
Fair to good	3 00@3 25
Common to medium	2 00@2 50
Bucks	2 00@2 65
Skips and scallawags, per head	50@1 00
Extra Spring lambs	5 50@6 00
Best butcher lambs	4 25@4 75
Fair to good butcher lambs	3 75@4 25
Tail-ends	2 50@3 00

LEAF TOBACCO.

Report for week ending May 7.

SALES WITH COMPARISONS.

Following were the sales for the week and year to May 7, with comparisons:

	Week.	Year.
Year 1898	1,714	54,732
Year 1897	2,027	71,843
Year 1896	1,342	91,183
Year 1895	3,319	76,834

SALES.

	1898.	1897.	1896
Total sales of new crop to date	47,151	63,395	68,845
Sales new crop to date, original inspection	37,798	51,804	62,098

REJECTIONS.

	1898.	1897.	1896
Rejections this week	337	355	395
Percentage of rejections to auction sales	27	22	32
Rejections Jan 1 to date	11,239	14,080	18,465

RECEIPTS.

	1898.	1897.	1896
Receipts this week	836	1,336	1,087
Receipts Jan. 1 to date	37,304	48,321	47,259

BURLEY—1896 CROP.

	Red.	Colory.
Trash, green or mixed	$ @5 00	@6 50
Trash, sound	5 00@ 5 50	6 50@ 7 50
Common lugs	6 50@ 8 00	7 50@ 8 50
Medium lugs	8 00@ 9 00	8 50@ 9 00
Good lugs	9 00@10 50	9 00@10 00
Common leaf, short	9 00@12 00	9 00@11 00
Common leaf	12 00@15 00	11 00@14 00
Medium leaf	15 00@18 00	14 00@17 00
Good leaf	18 00@22 00	17 00@22 00
Fine and selections	@29 00	@22 00

DARK—1896 CROP.

Trash, green mixed	$ @ 2 00	
Trash, sound	2 00@ 3 00	
Common lugs	3 00@ 3 50	
Medium lugs	3 50@ 4 00	
Common lugs	4 00@ 5 50	
Common leaf, short	[illegible]	
Common leaf	5 50@ 7 00	
Medium leaf	7 50@ [illegible]	
Good leaf	[illegible]	
Fine and selections		

BURLEY—1897 CROP.

	Red.	Colory.
Trash, green or mixed	$ 3 50@ 4 00	4 50@ 5 00
Trash, sound	5 00@ 6 00	5 00@ 7 00
Common lugs	6 00@ 8 00	6 50@ 7
Medium lugs	8 00@ 9 50	7 50@ 9
Good lugs	9 50@10 50	9 00@11
Common leaf, short	9 50@11 00	9 00@10
Common leaf	11 00@12 00	10 00@12
Medium leaf	12 00@14 00	12 00@15
Good leaf	14 00@17 00	15 00@17
Fine and selections	17 00@22 00	[illegible]