

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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Meeting of the B. Y. P. U. held at Broadway Baptist Church, May 11, at 10 a. m.

Meeting called to order by the president, L. O. Dawson, D.D., of Tuscaloosa, Ala. Prayer by A. V. Sizemore, Newport, Ky. Song—"Stand up, stand up for Jesus."

"Address of Welcome," by Dr. G. L. Morrill, of Owensboro, Ky. Welcome to Kentucky, to Louisville, to our old Kentucky homes, to the hearts of our women, to the B. Y. P. U. The address was eloquent and timely. This brother, it seems, can wind up his mouth and almost go off and leave it, and it just runs regularly and smoothly on.

Dr. E. E. Folk, of the Baptist and Reformer, Nashville, Tenn. responded in behalf of the B. Y. P. U.

The President said he was a native-born Kentuckian for six years.

Song—"Onward Christian Soldier."

Address by Dr. E. E. Chivers, D.D., general secretary B. Y. P. A. He said to import eloquence into the Southland would be simply carrying coals to New Castle. You have eloquence not only in abundance, but in superabundance. He bore greetings of love from the Executive Board. He rejoiced in the emphasis placed upon the word service. A broadening of Christian service, coming, as he believed, from the reading of the old Book. He thought special emphasis should be placed upon the educational idea. Have zeal according to knowledge. Some one said to Wesley, "God can get along very well without our knowledge." He replied, "God can get along equally well without our ignorance."

Song—"America."

Address by Dr. Z. T. Cody, Georgetown, Ky., "In the School of Christ." He emphasized the thought that we see only what is pointed out to us to see. What and who shall do the pointing—the teaching? Only Christ can graduate Christians. The address was excellent. The meeting was well attended.

Song—"Come thou fount."

A short talk by Bro. Emery Hunt, of Ohio. He said he had compassion on the weary, hungry multitude, and would not detain them. He said: "It never ceases to impress me when we are reminded in the observance of the Lord's Supper, 'He took the cup and gave thanks, when I remember he knew what that cup represented and contained for him. It contained Calvary—the highest service.'" Then followed enrollment of delegates and announcements.

President announced that some one on the programme for the afternoon was a member of the Board of Trustees of the Seminary, and might not be present at the hour assigned him, as one of the troubles now about a Seminary trustee

was you did not know just what he was going to do.

Song—"Work for the night is coming." Adjourned with prayer by Bro. Shipman.

AFTERNOON.

The meeting was opened by singing "How firm a foundation." Prayer by J. G. Bow, of Kentucky.

Election of officers was declared in order. Dr. L. O. Dawson, of Tuscaloosa, was re-elected president. He accepted in a few appropriate words. W. W. Gaines, of Atlanta, Ga., was re-elected secretary. Robt. Coleman, of Texas, and M. B. Adams, of Frankfort, were elected vice-presidents.

Committee on Nomination of Managers was appointed with C. S. Blackwell, chairman. The Committee on Enrollment announced 185 delegates in attendance. "All hail the power of Jesus' name" was sung.

Address by A. J. Harris, San Antonio, Texas, on "Denominational strength and denominational weakness." He said: "All the powers on earth and in hell cannot stand before the man who knows and believes his Bible. I have never known a man who knew his Bible and did not believe it. Lack of a knowledge of God's Word is the real source of weakness. Knowledge of the Bible is the source of our strength. 'Tell me the old, old story' was sung.

Dr. Geo. B. Eager not being present, Dr. R. J. Willingham, secretary of the Foreign Mission Board, was asked to address the Convention. He plead for young men to bear the yoke in their youth. After a stirring address, the Convention was led in prayer by Dr. W. D. Powell. "Come, Holy Spirit" was sung.

Dr. E. E. Chivers was asked to give in a few minutes' talk how the Christian Culture Course enables the young people to know and do the very things required of Christians: Information on the Bible, Baptist doctrine and missions.

After singing "America," and prayer by Dr. Blackwell, adjourned till 8 p. m.

Prayer by Dr. Cooper, of Virginia. Song—"My faith looks up to thee." Minutes of the day were read and approved.

Report of the Executive Committee was read by the secretary. Report presented many features of encouragement. About 2,500 Unions in the South.

The International Convention will be held in Richmond, July 18-16.

Nominating Committee reported—

Local Managers—B. D. Gray, Birmingham, Ala.; W. A. Hobson, East Lake; E. P. Hogan, J. H. Mell, J. W. Hargrove, A. C. Davidson, W. B. Phillips, J. V. Dickinson, L. P. Fleming, P. O. Ratliffe.

State Managers—A. P. Pugh, Alabama; E. B. Follard, District of Columbia; R. VanDeventer, Georgia; Arthur Flake, Mississippi; J. Q. Adams, North Carolina; J. O. Rust, Tennessee; H. C. Roseman, Arkansas; W. Hundley, Florida; C. H. Jones, Kentucky; C. M. Ness, Maryland; T. P. Stafford, Missouri; A. T. Jameson, South Carolina; G. W. Truett, Texas; J. O. Moss, Virginia.

Bro. Hooker, of Mississippi, under appointment of Foreign Mission Board, was introduced. Special prayer for him and others under similar appointment. Song—"Nearer my God to thee."

Address by D. M. Ramsey, of South Carolina, subject, "After twenty years' O. C. Service."

Address by Dr. Geo. B. Eager, of Alabama, illustrating beautifully, by Peter's vision, the necessity of the new life, the vision, and their translation into earnest service.

Closing address by Dr. C. Blackwell. Adjourned at 10:30 p. m.

THE FORTY-FOURTH SESSION

OF THE—

SOUTHERN BAPTIST CONVENTION.

Met at the Warren Memorial Presbyterian Church, Fourth and Broadway, Louisville, Kentucky, May 12, 1899.

The Convention was called to order at 10 a. m. by Hon. Jonathan Haralson, Alabama.

President introduced Bro. H. H. Hickman, Augusta, Ga., the only member present who was in the organization at Augusta, Ga., in 1846.

Bro. Hickman conducted the opening exercises. Song—"How firm a foundation." He read the 46th Psalm. Prayer by Dr. W. W. Landrum, Atlanta, Ga.

The secretary announced the Convention was entitled to 1,130 delegates. States were called in alphabetical order and delegates enrolled.

Kentucky was entitled to 83 on money basis, all present; and 53 associations elected delegates.

President announced the election of officers in order.

Dr. J. B. Gumbrell, of Texas, nominated Ex-Governor W. J. Northern, of Georgia, for president.

Dr. A. E. Owen, of Virginia, nominated Hon. Joshua Levering, of Maryland.

Bro. J. B. Farish, of Mississippi, nominated Ex-Governor J. P. Eagle, of Ark. Dr. A. S. Pettie, of Arkansas, nominated Dr. F. H. Kerfoot, of Kentucky.

Brothers Levering, Eagle, and Kerfoot all declined in favor of W. J. Northern, who was unanimously and enthusiastically elected president of the Convention.

President elect was conducted to the platform, introduced by the retiring president, and accepted in a brief, happy speech the honor conferred.

Ex-Governor J. P. Eagle, of Arkansas, Dr. R. A. C. Buckner, Texas, Dr. F. H. Kerfoot, Ky., C. L. Coake, Va., were elected vice presidents of the Convention.

Lansing Burrows, Georgia, and O. F. Gregory, Maryland, were re-elected secretaries.

On motion the representatives of the press were invited to seats on the floor of the Convention.

Committee on order of business was appointed, consisting of C. H. Ryland, J. M. Frost, I. T. Tichenor, F. H. Kerfoot, R. J. Willingham.

Geo. W. Norton, Louisville, Ky., was re-elected treasurer, and W. P. Harvey, Louisville, Ky., was re-elected auditor.

The address of welcome was delivered by Dr. O. H. Jones, pastor of Broadway church. Response by Hon. H. S. D. Mallory, of Alabama. These addresses were up to high water mark. Adjourned to meet at 8 p. m. Benediction by W. D. Powell.

AFTERNOON.

President Northern called the Convention to order at 3 p. m. Song—"Jesus lover of my soul." Prayer by R. J. Willingham.

On motion the pastor of this (the Warren Memorial) church was invited to take a seat in this body.

A resolution was offered complimenting and thanking Judge Jonathan Haralson, the retiring president.

Dr. O. H. Ryland made report on order of business.

(1.) Recognition of visitors. (2.) Report of Foreign Mission Board. (3.) Report of Home Mission Board. (4.) Report of Sunday-school Board. (5.) Report of Treasurer. (6.) Report of Statistical Secretary. Annual sermon at 8 p. m.

A great many visitors were received and recognized. Among them were Dr. Lasher, Journal and Messenger, Cincinnati, O.; Dr. Conant, Examiner, N. Y.; W. P. Throgmorton, DuQuoin, Ill.; Dr. E. K. Chivers, of the B. Y. P. U. A. Chicago, Ill.; Dr. J. J. Porter, Jerseyville Ill.; pastors Hunt and Van Cleave, of Toledo, O.; Hugh Hughes, of Wales, and others. "Blest be the tie that binds" was sung.

FOREIGN MISSION BOARD.

Dr. R. J. Willingham, Corresponding Secretary of the Board, read an abstract of the report of the Board. Central church in Memphis, Tenn., raised about \$1,000 to build a house for missionary Maynard, of Japan. The ladies raised for the same purpose about \$500 this morning.

At the close of the reading, "Praise God from whom all blessings flow" was sung. Report was referred to usual committees.

Our Heavenly Father, the God of Missions, has greatly blessed our work in foreign lands during the past year. We joyfully render thanksgiving and praises to Him for His continued mercies and abundant blessings, so graciously bestowed upon the workers and the work. We had a much larger number of converts baptized last year than in any former year of our Convention history. Our missions generally are well organized, and the outlook is full of hope.

NEW MISSIONARIES.

During the past year the following missionaries have been appointed and sent out by our Board: Rev. T. C. Joyce and wife, June 7, 1898, in Brazil; R. P. Mahon and wife (nee Miss Kate Savage), appointed September 8, 1898, moved October 18th to Mexico; C. D. McCarthy and wife (nee Miss McCowan), appointed September 8, 1898, in Brazil; Miss Anna M. Greene, appointed September 22, 1898, sailed December 28, 1898, to China; J. W. Lowe and wife (nee Miss Margaret Savage), appointed September 22, 1898, sailed April 28, 1899, to China; W. H. Clarke, appointed October 1, 1898, sailed December 15, 1898, to Japan; J. S. Cheavens and wife (nee Miss Katherine Herndon), appointed November 4, 1898, went December, 1898, to Mexico; Miss Mary B. Wilcox, December 18, 1898, in Brazil; Mrs. W. T. Lumbley (nee Miss Carrie Green), appointed and sailed January, 1899, to Africa; J. L. Downing and wife (nee Miss A. B. Martin), reappointed January 17, 1899, sailed April 5, 1899, to Brazil. Besides these, Rev. W. W. Lee, pastor at Huntsville, Ala., has been appointed to Brazil. He expected to sail April 5th, but was detained on account of sickness. He hopes to go in the course of one or two months. Rev. A. C. Dawes, a colored brother, now in Cape Coast, Africa, has also been appointed to our work in West Africa, but he had not arrived upon the field at last accounts.

RETURNED TO THE WORK.

The following missionaries, who had been at home resting and recuperating, have returned to their fields of labor: W. E. Entzinger and wife, September 20, 1898, and J. J. Taylor and wife, April 5, 1899, to Brazil; E. F. Tatum and wife, November 18, 1893, G. W. Greene and wife, December 28, 1898, and J. B. Hartwell and wife March 25, to China; S. G. Pinock and wife, September 10, 1896, and W. T. Lumbley, November 26, 1898, to Africa.

The following missionaries are now in the home land: E. N. Waine and wife, from Japan; E. A. Nelson and wife, from Brazil; Miss Mollie McMin, from China, and Miss Addie Barton from Mexico.

(Continued on fourth page.)

shall then be plain. "I am the way, I am the life."

No, the man of Nazareth—I cannot understand him. His miracles astound me, the glory of his Cross dazzles me. But the wonder of his life surpasses all. Look anyway I will, my fruitless efforts end in this. I find no explanation, I only find that in this man of mystery I find a Saviour for my sins. I find, in thinking of him, I am melted into tears; I know not why, except that he is great and good and pure and everything that I am not, and I am everything that he is not. Survive or perish, live or die, for time and for eternity, I rest my hopes in him; I know not what surprises there yet may be in store for earth. I know not when or where the future dove may find its olive branch. I know not when or where, or who shall be the stapheroid that shall pierce strange voices in the air. I know not when or where the cross of sin shall be cast off, and in the crucible of human life a holier religion shall appear, but it shall find a cradle somewhere, and, I think, before he comes.

And I think it will be as of old. Not in the courts of Pharaoh, but in the dusty brickyard. Not in the palace of Herod, but in the humble dwellings of some unknown Capernaum; not in the grandeur of the purple, but shrouded in humility, perhaps in the robes of coarse fishing nets. But, as upon the hillside of America the finger of Eternal Destiny has written progress, there mostly I shall look for it.

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.

MAGAZINES.

The Cosmopolitan for May has a large number of unusually interesting articles. About the best is "The Building of an Empire—Mohammed Abu Bekar," by John Bribben Walker. The Postmaster-General writes upon "Great Problems in Organization—The United States Postal Service." Count Leo Tolstoy continues his story, "The Awakening of Adventures and Death in the Far North." We have read this number as we seldom take time to read a magazine, and have not found anything which was not worth reading. Published by the Cosmopolitan Co., Irvington, N. Y. Price \$1 per year.

To those interested in household matters, the May issue of *Table Talk* will be welcome with the directions for the economical carrying out of its menus, and its tested recipes, as well as its practical general reading matter. A few of the topics of the month are "A Retrospect of the Potato Family," by Martha Bookes Flint; "The Pudding of the Century" by Clara Marshall; "A Cup of Tea," by a Bachelor Housekeeper; "Mrs. Sargent's Experiment," by Mary G. Woodhull; "Mothers Who Need Help and How to Help them."

"People who have ever felt that they had souls to be saved, are not being driven from religion in this day and generation because there is too much 'dogma,'" says *The Living Church* (P. E.) of Chicago, "but because there is too little. In much of the Christianity that is preached there is a sad lack of power. It has been emasculated of the elements which gave it power. That all men are sinners, and that they are responsible, and must one day give an account; that they were made for God; but are kept from God by sin; that there is no other name given under heaven whereby they may be saved, save the name of Jesus Christ—such are the themes of a truly Christian pulpit. To 'adapt' ourselves to the age is not to preach 'what people want,' but what they need, and the needs of humanity are at bottom the same in every age. Repentance, conversion, faith, are not out of date, nor will ever be. It is true enough that if the church sends out preachers of this type, they will seldom be popular, for they must say much which people—many people—do not like to hear. It is only here and there that a man of commanding personality and genius can, under such circumstances, win the popular ear. The rank and file of faithful men, just because they are faithful, will remain poor, and will have to approve themselves as ministers of God in much patience, in necessities, and in distresses."

Subscribers for the Recorder.

A WORD OF ENCOURAGEMENT TO "SMALL" CHRISTIANS.

BY REV. D. V. BABBY, PH.D.

It is remarkable to notice how many of God's children are never heard of in the world's workings; seldom heard of in the work of the church. For this reason, many become discouraged and are not willing to be what they can be. The remark is so often, yes, too often heard, that "if I were only as great as Dr. So-and-So, I would willingly take hold and do many things for the Lord's cause, but I am so humble, and can do things so poorly," and then refuse to do anything for the Master's cause.

This is not as it should be. Paul says, "By the grace of God I am what I am," and so can each one of God's children say the same; it is by the grace of God that each child of God is what he is. If, then, God had not wanted you what you are, He would have made you different, but He had use for just such a person, in His work, as you are. Then be content and do the best you can. The man in Matthew 25:14-30, who had the one talent, was not condemned for having but the one talent, but he was condemned for the poor use he put it to. To the man with two talents the very same thing was said as to the man with the five talents; to neither was it said on account of how many talents he had, but wholly on account of what he did with what he had. "Thou hast been faithful over a few things" was the ground upon which each of the two received his reward, unfaithfulness was the ground upon which the one-talent man was condemned.

I fear that this one-talent man has too many followers—too many who will have to say, "I was afraid, and I went and hid thy talent in the earth." Remember, dear reader, if you feel yourself to be a "little" Christian, too insignificant to be noticed, you are not too small to have to give an account of what you have done with that talent, that one single talent, and a very small talent it may be, but it is a talent, and you have to account for it.

Mr. Lincoln made one of his characteristic bright remarks at his first inauguration as president. When the ceremonies were concluded, he walked down the aisle, passing many people; a lady whispered to a friend, a little louder than she supposed, "What a common looking man he is." Mr. Lincoln's quick ear caught the remark, and, turning, pleasantly said, "Yes, madame, God loves common people, or He would not have made so many of us."

Now let this remark comfort you, if you are a little Christian. Think of the few, the very few great men and women in the Master's work: "Not many mighty are called," but the rank and file of God's church are men and women who are not noted for their greatness in anything specially, and there are so very few great ones. There never has been but one Paul; God probably needed but one; there has been but one Spurgeon; God only needed one, but there have been tens of thousands of small Christians whom Paul and Spurgeon led and fed.

The army needs more privates, very many more, than generals; so God's work needs many small men and women. If He had wanted you great, He would have made you great, and able to be great; but He needed many small men and women, like you and me, and He made us so. Let us be as faithful as we feel like we would be, if we were only great and powerful.

Then, there is another point let us notice. Great men became great by being faithful in doing the very best they could in all the small things which came up for them to do. If you ever become greater, it will be because you have been faithful in doing the small things you can do, and thereby grow stronger to do the greater things. No one ever becomes great at a bound. No man ever becomes great by doing only great things; he had to do the small things and learn to do them well that he might become able to do the greater things. The man who carried the big ox, had to carry the small calf, every day that his strength should increase with the weight of the growing ox; so does

every great man grow great.

There is such a waste of talent among our small Christians. No department is so much neglected as this wasting of the many small talents and abilities among the mass of the churches. If all the membership of our churches would rise up in their power, be it ever so small, and unite it together, there would be such a turning things up-side-down as was never seen before. If the small talents were set to work for God which are now, and have been, going to waste, such a revival for God would never have been seen before; such a stirring of our dead churches; such an impetus to God's cause; such a waking up to the cause of missions! When the little amounts begin to come in from the great mass of those who say they are too poor to give to missions, there will be such a gathering in of the rivulets into the larger streams, such a swelling of the now very small streams of mission work into great rivers of blessings that the God-given cause of missions will overflow the heathen world and "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Oh! for a waking up of the "small" Christians of the land! For a using of the one talent which we all possess! For a stirring of every church, and every member of every church, to a full willingness to do the little we can do, and thanking God for the privilege of being able to do anything at all for His blessed name. Till the privates begin to fight, the battle is never won; till the "small" Christians begin to stir, the work will not succeed.

"Stand up, stand up for Jesus.
The strife will not be long;
This day the sound of battle,
The next, the victor's song."

Will you help to sing that victorious song? Will you join the grand hallelujah that shall welcome the coming of the Lord?

Oh! for a waking-up of the "small" Christians all over our land! Then may we hope to hear his "well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Oh! for faithfulness to do what we can do.

AN OLD BAPTIST.

The subject of this sketch, old Aunt Bethany Tyrie, as she is called by everybody that knows her, is perhaps the oldest Baptist in the world. She has been a Baptist ninety-two years. Her maiden name was Gothard. She was born in Buckingham county, Va., July 12, 1797, about two miles from Ben Creek. She professed Christianity at the age of nine years, at a neighbor's house by the name of Absolum Thornners and can until this day give a vivid experimental description of her change from nature to grace, and it seems to animate and do her good to tell her religious experience and talk about Christianity. And her conversion seems to be as fresh on her mind as the day she was converted, while many other things of an earthly nature she cannot remember. She joined the Baptist church close by her. She married Nicholas Tyrie in 1828. She moved to Wilson county, Tenn., about 1834, and settled about four miles from Statesville and about two miles of Prosperity Baptist church on Smith's Fork Creek, which church she joined and remained a member of so long as she lived there. Her husband died in the year 1843. They had four children—Sally A., James E., Elizabeth E., and Thomas who died at the age of five years. She moved to this (Caldwell) county in the year 1868, if I mistake not. She was loved and respected by all who knew her in Tennessee, and had as many friends as anyone that ever lived there in that community, and, no doubt but that she was remembered by the prayers of that church, and by some of them even to the present time. Her son and two daughters live in this county and are highly respected by all who know them. She lives with her son near Bethany church; and her eldest daughter, who never married, has always stayed with her, and takes as much care

of her as a mother would of her infant babe. She is still able to go about the house and yard without any assistance. The writer has known old Mrs. Tyrie thirty-eight years, and all this time I never heard her say a word against a neighbor or anyone. But, on the other hand, she always had a good word to speak or not speak at all, and always manifested a kind and affectionate feeling for everybody she met; and took delight in doing all she could for the sick and those in distress from any cause. And she has lived an exemplary christian life. And her example will speak and be an admonition to many, even after her work is done here on earth and she shall have gone to enjoy all the blessings of heaven and the presence of God and all the holy angels and sing songs of the redeemed around God's throne through an endless eternity. Wm. L. Burks.

CHILDREN'S DAY—1890.

I wish to announce that we have programs ready for the Children's Day service the second Sunday in June. On some accounts, it will be preferable to have this service on the last Sunday, as that is review day and there will be no interference with the regular lesson. This program consists of an order of exercises, a four-page supplement containing suitable recitations, and a collection envelope. These are sent out by the Sunday-school Board without cost, in such quantities as may be requested, to any Sunday-school wishing to have the service. The program is unusually attractive for this year, setting forth in a beautiful way the Bible as God's treasury.

The collection taken on this day should be sent to the Sunday-school Board, or, if preferable, to the Secretary of your State Board, with specific instructions that it be forwarded to the Baptist Sunday-school Board at Nashville. This collection goes to the Bible Fund of the Board, and so is used for sending out the Word of God in destitute places. The Bible Department of the Sunday-school Board stands for the Bible work of the Southern Baptist Convention, and contributions to the Bible Fund entitles to representation in the Convention.

CHILDREN'S DAY IS OUR BIBLE DAY.

Last year was our first experience with it, and it proved satisfactory in every way. We earnestly hope this year to have orders from all our Sunday-schools. We should be very glad to furnish, on request, sample copies of the program, and then fill without cost whatever orders may be made for the program, supplement and envelopes.

Even if your school does not wish to use the program, we earnestly hope that either on that Sunday or some succeeding Sunday you will induce your school to make a contribution to the Bible Fund of the Sunday-school Board. We have sent out during the year many thousand copies of the Word of God. Some of these went to Cuba, some to immigrants in Baltimore, some went to destitute places throughout the South, all doing a work which cannot be estimated, but proving a blessing to the people and an honor to God. The collection taken at the regular service on some Sunday morning sent to the Board for this purpose would be gladly received. Every order for periodicals or other Sunday-school supplies increases the Bible Fund, and so increases the Board's power for usefulness.

Earnestly hoping for your sympathy and co-operation in this great work, I remain,

Yours fraternally,
J. M. Frost.

Nashville, Tenn.

In the early history of gold-mining, the miners would put the ore into a pan of quicksilver with a copper bottom; the chemical action amalgamated the gold with the copper, and separated it from the foreign substances, which were thrown away. So it will be at the last great day—Christ will come and separate the good.—Sharpened Arrows.

Mind, it is our best work that He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.

SOUTHERN BAPTIST CONVENTION.
(Continued from first page.)

RETIRED FROM THE WORK.

The following brethren and sisters have retired from the work of the Board during the past year: H. A. Randle and wife, in China; W. D. Powell and wife, H. F. McCormick and wife, A. B. Radd and wife, and Miss Ida Hayes, Mexico.

DEATHS.

We are sorry to have to report the death of Rev. O. D. McCarthy, of Rio, Brazil. He was a young missionary of great promise. He died of yellow fever in February, 1899. His wife has returned to her former home in Ireland.

POINTS OF SPECIAL INTEREST IN OUR MISSIONS.

In our China missions there have been several important changes. In the North China Mission Dr. H. A. Randle, who had done a good work, resigned on account of change of doctrinal views. His resignation was received, and Rev. J. W. Lowe, of Missouri, was appointed to take his place. Dr. Randle was a medical missionary. Rev. J. W. Lowe is a full graduate in medicine (as well as a full graduate of the Southern Baptist Theological Seminary), and so can minister to the bodies while he preaches to the souls of those around him.

In the Central China Mission an important change has been made in reference to some of the property in Shanghai.

In the South China (Canton) Mission the work has moved forward exceedingly well. The brethren have established a publishing house, to be known as *The Chinese Baptist Publication Society*. Dr. R. H. Graves is president, and Rev. R. E. Chambers corresponding secretary.

There is a more hopeful outlook in our Mexican mission. From both old and new missionaries come cheering reports. The work has been reorganized and frequent baptisms are reported.

In Italy our work moves steadily forward. The English Baptists have recently turned over to us their mission in Naples. Dr. Trolor is trying to unite and strengthen the interests of the Baptists in that great city.

There are no special changes in our African missions. The work moves steadily forward. The work in Japan is progressing well. The missionaries feel much encouraged.

There has been marked advance in the work in Brazil. Our line of missions now extends from Manaus, on the Amazon, to San Paulo, in the south, a distance of several thousand miles.

FINANCES.

Our receipts for the past year have fallen behind those of several years past. Still it must be remembered that for several years past we have taken extra collections to pay old indebtedness, and this year our collections have hardly been normal on account of the reaction and other causes. We are glad to report all debts paid, and believe our work should be greatly enlarged. This can be done by increased contributions. Every one of our states can and ought to increase her contribution for this great work of the Lord Jesus.

Alabama gave this year \$5,818.60; Arkansas, \$1,714.44; W. Ark. and Ind. Ter., \$301.08; Florida, \$1,084.80; Georgia, \$799.40; Kentucky, \$12,128.45; Louisiana, \$1,477.23; Maryland, \$5,390.86; Mississippi, \$5,890.91; Missouri, \$7,008.23; N. Carolina, \$8,002.91;

Mexico, \$42,000; S. Carolina, \$8,754.68; Tennessee, \$6,782.70; Texas \$10,428.71; Virginia, \$19,002.80; Other Sources \$753.60; making a total of \$100,367.43. Part of the gifts from Missouri go to the Northern Society. Western Arkansas and Indian Territory reported nothing last year. The same is true of Mexico. All the states decreased their contributions except District of Columbia which was increased \$45.87, Missouri increased \$1,827.89, North Carolina increased \$587.88 and Tennessee increased \$406.94.

EXPENSES.

During the past year our expenses have been about the same as usual, but our receipts are smaller. For all expenses in Richmond, there was used a little less than ten cents on the dollar.

THE FOREIGN MISSION JOURNAL.

The *Journal* is a mighty factor for good in connection with our work. If we could get one out of ten of our people to read about Foreign Missions our receipts would be greatly increased.

The sisters have been zealous in giving information, quickening interest, and raising funds for the work. The report shows good work on the part of the sisters:

\$80,000 was the amount asked in the recommendations of last year. Epidemics, floods, unusually severe weather, all contributed toward making the gathering of money very difficult; yet there has been an increase in contributions. \$24,152.92 was raised.

The Christmas offering reported is \$4,493.87.

NOTEWORTHY ITEMS.

We should praise God for the 845 baptisms on our foreign fields last year. This is by far the largest number of baptisms ever reported in one year.

Many circumstances united to decrease our contributions the past year. While we can give these circumstances as excuses, surely 1,674,368 Baptists ought to have given more than \$100,267.43.

The Baptist Mission Rooms, Baltimore, Md., do much good by supplying churches and societies with literature on missions. The *Mission Card* is well arranged to bring all the mission work of our Convention regularly and systematically before the churches. A good supply of tracts is kept by the Rooms. Miss A. W. Armstrong, Corresponding Secretary.

CONCLUSION.

As we look over the past year we truly praise and thank God. While there have been periods of anxious care and trial, yet above all, we recognize that God's loving hand has kept, guided, strengthened, and blessed us. The work has been greatly prospered.

Let us not be short-sighted, narrow-minded, and mean-hearted; but rather let us devise liberal things for our God and his glory. From him in love comes the command to preach the Gospel in all the world; to him in power and dominion and might, be all the glory forever and forever. Amen.

HOME MISSION BOARD.

This Board makes a very encouraging report of the work and finances committed to them. The work has been increased in many fields and diminished in none.

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, and Western North Carolina are in co-operation with us in part or the whole of their work.

WORK OF THE YEAR.

The number of missionaries employed this year was 668 against 467 last year. Baptisms this year 6,562 against 4,789 last year. Total additions to Church on this year 12,968 against 9,509 last year. Sunday-schools organized this year 512, with 14,768 teachers and pupils, against 297, with 7,710 teachers and pupils last year.

FINANCIAL.

The amount raised and expended on the field for Home Missions this year is \$65,818.81 against \$54,251.04 last year. There have been collected and expended in building houses of worship on the field this year \$50,060.33 against 56,385.46 last year, making a total of money raised on the field \$115,860.14 against a total raised on the field last year of \$110,636.50, an increase of \$5,223.64.

The total cash received by the Board from the States \$91,794.58 against \$64,050.41, an increase in the States of \$27,744.17, which is the real increase in cash contributions, and does not include value of Boxes and miscellaneous receipts from other sources.

Twelve of the States show an increase over previous year from \$100 to \$2,000, while only four States show a small decrease in receipts.

CHURCH BUILDING.

In addition to \$50,000 raised by our missionaries and expended in building houses of worship on their fields, the Board has invested \$5,619.20 in cash in places of worship.

The work of this Board, in co-operation with the State Boards, is work among the Negroes, the mission work in Cuba, in the mountain regions of our Southland and on the frontier, as well as in some of the great populous cities of the South where the degrading power and policy of Papal rule has shut out the light of the Gospel, and denied the people access to the Word of God. Eternity alone can reveal the fruits of the arduous labors of the faithful employees of this Board. Grand opportunities are before us. Doors of usefulness are opening continually. Let us occupy "till He comes." Dr. Tichenor, the Secretary of the Home Board, being hoarse, Dr. W. W. Landrum, of Atlanta, Ga., read the report of the Home Board.

Report was referred to the usual committees.

SUNDAY-SCHOOL BOARD.

Dr. J. M. Frost read the report of the Sunday-school Board, emphasizing the importance of the periodical department. This is the source of income, the basis of financial operation, the oil for the whole machinery. The work of this Board has been almost phenomenal in the efficiency and success attending every department. Its growing popularity and usefulness is cause for rejoicing and thanksgiving on the part of all its friends and supporters.

FINANCIAL.

The total income for the year from all sources is \$97,173.80, a sum larger than for any preceding year, being an advance upon last year of over twenty-one hundred dollars, and that too, notwithstanding a falling off in Missionary Day collections. There are no unpaid obligations against the Board; there is a balance on hand sufficient for beginning the work of the new year; there is an increase in the table of assets with nothing to offset in the way of liabilities. There has been an increase in our missions and benevolence, also an increase in the Reserve Fund.

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EIGHT YEARS' SUMMARY.

Appropriations are made in cash, periodicals to mission schools, Bibles and Testaments, books and tracts, and boxes to Sunday-school missionaries, and have aggregated for the year a money value of \$16,671.26. They have been made almost entirely through either State Boards, or through the Home and Foreign Board.

Gifts in Bibles, Books, Tracts and Periodicals, \$24,207.32; Boxes for Sunday-school Missionaries (two years), \$8,528.14; Cash to Home and Foreign Boards (Missionary Day), \$19,492.41; Cash to Sunday-school Missions (through State Boards), \$90,219.65; Expended for other denominational interests, \$4,705.91; Purchase of house (all paid for), \$10,621.99; Invested Reserve Fund \$19,000.00; Cash balance on hand, \$865.80; Other Assets \$9,511.65; Total for eight years, \$119,162.77.

BIBLE DISTRIBUTIONS.

We have sent out this year 17,448 Bibles and Testaments with a money value aggregating \$3,394.17. This of course refers only to our appropriations, and not to sales.

BOOK AND TRACT DEPARTMENT.

We have sent out during the year, exclusive of sales, 15,877 books and 564,404 pages of tracts, money value \$3,890.82.

We have published further editions of the "Story of Yates," "A Great Trio" a booklet containing three lectures on Jeter, Fuller and Yates, also a tract titled "Marron Doctrine of Heaven and Hell."

In the near future we will publish for the author, "Parliamentary Law" by Dr. F. H. Kerfoot. The board also has about ready for the press, a book to be called "Baptist Why and Why Not." It will be denominational in character, intended as a comparative study of the faith and practice of our people, and the faith and practice of other denominations.

BOOK ENDOWMENT.

We wish to lay before the Convention a system for the endowment of books. These endowments will consist of five hundred dollars each given for this specific purpose, and will constitute, each in itself, a Publishing Fund, bearing such name as the giver may elect, and will be used in the publication of books and tracts.

PERIODICAL DEPARTMENT.

The Board very earnestly and justly urges all our churches to use their literature as this only can make the usefulness of the Board possible.

THE MISSIONARY DEPARTMENT.

This is carried on through the periodicals, through distribution of books and tracts, etc. These are furnished the missionaries and collectors appointed by the Foreign, Home and State Boards.

HOME DEPARTMENT.

This is being gradually introduced into the churches and is proving very effective wherever it is tried, whether in the city or village, or country. If the home cannot be brought into the Sunday-school, then it is worth our while to try to carry the Sunday-school into the home, and to bring about a study of God's Word in the family circle, and to

"Durability is Better Than Show."

The wealth of the multi-millionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health. It never disappoints.

Secrets.—Three years ago our son, now eleven, had a serious case of scrofula and erysipelas with dreadful sores, discharging and itching constantly. He could not walk. Several physicians did not help for six weeks. Three months' treatment with Hood's Sarsaparilla made him perfectly well. We are glad to tell others of it. Mrs. DAVIS LARSON, Ottawa, Kansas.

Wrinkles.—Vexing spells, dizziness and prostration troubled me for years. Head aching, grew weak and could not sleep. My age was against me, but Hood's Sarsaparilla cured me thoroughly. My weight increased from 125 to 145 pounds. I am the mother of nine children. Never felt like this again. I was married on 11th Dec. Mrs. A. W. WATSON, 1222 St. N. Washington, D. C.

Wife's Health.—We had to tie the hands of our two year old son on account of some one else's child. My wife was so weak, she could not walk. Hood's Sarsaparilla helped until we used Hood's Sarsaparilla, which soon cured. Mrs. A. VAN WYCK, 122 Montgomery Street, Paterson, N. J.



Hood's Pills cure Rheumatism, Constipation and only cathartics to take with Hood's Sarsaparilla.

make it effective in the home life. On motion adjourned to meet at 8 P. M. Prayer by Dr. Henry McDonald.

NIGHT.

Convention assembled at 8 P. M., Dr. R. C. Buckner in the chair. Galleries, aisles and every available space was packed and many could not gain admittance. The congregation sang "Come thou fount of every blessing," "How firm a foundation."

Committee on order of business reported, Saturday 9:30 to 10 A. M., Miscellaneous Business, 10 A. M. to 1 P. M.; consideration of Foreign Mission report, 3 to 3:30 P. M.; Maryland Mission Rooms, 3:30 to 4 P. M.; report of the Sunday-school Board, 4 to 5 P. M.; Woman's work. Reading of Eph. 1st chapter and prayer by F. C. McConnel.

After a solo, "Jerusalem," by Miss Muldoon, Geo. W. Truett of Texas was introduced who preached the annual sermon. Text Eph. 3:8, "Unto me who am less than the least of all Saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." Paul would have regarded a claim of perfection blasphemy. He magnified his office. The preacher's message is from God. He comes by divine authority. His subject matter is Christ. The heaven appointed center of all true preaching is Christ. To make a world only required a word, to redeem one lost soul called into action the supreme power of the divine mind. French Christ and Christ only. Christ's church exists solely on earth for the salvation of the lost. The supreme motive of the preacher and God's redeemed people is the command of Christ "Go ye into all the world."

The sermon was a grand illustration of the solemn glorious mission God has given to the devotedly called preacher.

Song, "Stand up, stand up for Jesus." Prayer by Dr. Willingham.

Dr. Dargatz then made an appeal for the debt on Student's

KIDNEY TROUBLE.

The Most Prevalent, Dangerous and Deceptive Disease.

Thousands Have It and Don't Know It.

Pains and aches come from excess of uric acid in the blood, due to neglected kidney trouble. Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working to pump the thick, kidney-poisoned blood through the veins and arteries. Soreness or uncomfortable feeling in the back indicates kidney trouble of no small importance. The passing of scanty or profuse quantities of urine is a warning of kidney trouble. If you want to feel well you can make no mistake by first doctoring your kidneys.

The famous new discovery, Dr. Kilmer's Swamp-Root, is the true specific for kidney, bladder and urinary troubles. It has cured thousands of apparently hopeless cases after all other efforts have failed.

Sold on its merits by all druggists in fifty-cent and one-dollar sizes. A sample bottle sent free by mail to any address. Also a book telling all about Swamp-Root and its wonderful cures. When writing, address Dr. Kilmer & Co., Binghamton, N. Y., and mention that you read this generous offer in the Louisville **WESTERN RECORDER.**

Dr. J. B. Gambrell, B. H. Carroll, and W. L. Camden were appointed fraternal delegates to the Northern Anniversaries to be held soon in San Francisco, Cal.

I. P. Trotter, Kentucky, offered a resolution granting the request of Secretary Frost, asking a committee to look carefully into the affairs of the Sunday-school Board. Motion adopted.

Committee was appointed with I. P. Trotter as Chairman. After calling various committees, the Convention sang "Praise God From Whom All Blessings Flow."

Dr. S. H. Ford spoke of a general meeting in Louisville in which the organization of the Southern Baptist Convention was discussed, he being present. Others present who were in that meeting were Elder S. P. Forgy, Dr. J. A. Kirtley, W. T. Green and others.

Committee on Educational Campaign for 1900 reported through Dr. F. H. Kerfoot, chairman of committee.

This special work was suggested and requested by the State Convention of Georgia and approved one year ago by this convention. The report suggested that the year 1900 be observed as a year of special thanksgiving for the blessings and progress of the past century.

That every State Convention and General Association be requested to appoint a committee of five; that this committee seek to have a committee of three appointed in each District Association and through these secure the appointment of a committee of three in each church to carry out this work. That each of these

(Continued on twelfth page.)

SOUPS
OFTEN LACK RICHNESS
AND A DELICACY OF FLAVOR.
EASILY REVERSED BY
LEA & PERRINS SAUCE
THE ORIGINAL AND GENUINE
WORCESTERSHIRE.
It has more limitations
than any other brand
ever produced.
John Bull's Head, Aylesbury, Eng., New York.

Fund. The amount pledged was about \$800. After announcements, adjourned.

Prayer by Dr. S. H. Ford.

SATURDAY MORNING.

Convention called to order at 9:30 a. m. by President Northern. L. O. Dawson, Alabama, read latter part of 18th chap. of John. Prayer by J. G. Lowry, Alabama. "Come thou fount" was sung. Minutes of Friday were read and approved.

REPORT SUNDAY-SCHOOL BOARD.

Dr. J. M. Frost, Corresponding Secretary, read the report. Report referred to committee appointed yesterday afternoon, of which Dr. W. R. L. Smith is chairman.

The hour for the consideration of the report of the committee on the relations of the Convention to the Southern Baptist Theological Seminary having arrived, Dr. Geo. B. Eager read a majority report of the committee, stating they recommended no changes. The report was endorsed by Joshua Levering, chairman of the Board of Trustees, and by Dr. B. H. Carroll, who withdrew the resolutions presented last year to be acted on this year, provided Dr. Whititt remained president. This report was signed by all the committee except J. B. Hawthorne and O. E. Taylor.

Dr. J. B. Hawthorne, Tennessee, read the minority report, which was signed by himself and O. E. Taylor. This report was, it seemed to us, more an elaborate discussion of the question than a report on the relation between the Convention and Seminary. The principal difference in the reports, as such, was asking a committee to be appointed consisting of one from each state, to report one year hence, on the wisdom of seeking a closer relation between the Seminary and Convention. The discussion, as presented in the report, concerning the request of the General Association of Kentucky asking the Convention to authorize each state to nominate men to fill vacancies from each state occurring on the Board of Trustees, was claimed to be unconstitutional and harmful.

Dr. S. H. Ford moved to lay the whole subject on the table. Motion lost.

Motion to adopt minority report was lost—yeas 252; nays 260. The majority report was then adopted.

Then followed the report of the Committee on Pagan Fields under our Foreign Mission Board, read by J. D. Jordan, Georgia. The report says five new missionaries have been sent out to pagan fields, three to China, one to Japan and one to Africa. Baptisms in China during the year,

South China 296, Central China 30, North China 102, Japan 18, Africa 87.

Report on Pagan Fields, read by J. W. Carter, North Carolina. In Italy there is growth and increase of membership. In Mexico, better organization and encouragement. In Brazil, the opposition is pronounced, persecution violent, but decided increase. Dr. Willingham asked for short speeches.

"All hail the power of Jesus' name" sung. Prayer by O. S. Blackwell.

Dr. R. W. Morehead, Kentucky, spoke earnestly of the opportunity now before us.

W. T. Green, of Mexico, spoke earnestly of the work in that field.

Telegram from J. G. Obastain, Mexico, Luke 10:2: "Therefore, said He, the harvest is truly great, but the laborers are few; pray ye that the Father will send more laborers," and the song "O, where are the reapers."

Prayer by J. W. Carter.

Bro. R. W. Hooker, Mississippi, under appointment as a missionary to Mexico, was then introduced, and plead for the sympathy and prayers of the brethren.

J. C. Owen, of North Carolina, under appointment to China, was introduced.

E. A. Nelson, who has been for years at Para, Brazil, spoke earnestly of his work.

Payton Stephens, China, told of his work.

After announcements, adjourned till 3 p. m. Prayer by Dr. A. E. Owen.

AFTERNOON.

After singing, and prayer by W. L. Brown, Tennessee, J. M. Wilber, of Maryland, spoke, representing before the Convention the Maryland Mission Rooms at Baltimore. By this agency is furnished mission cards, leaflets, programmes, &c., for our missionary meetings and work—a depot for the distribution of missionary literature.

SUNDAY-SCHOOL BOARD.

W. R. L. Smith, Virginia, read the report of the Committee on Sunday-school Board. Dr. Smith followed his report with a brief and timely speech. The Board deserves our thanks and praise.

Followed by John Overall, Texas, W. A. Roe, Oklahoma Territory, J. B. Searcy, Arkansas. Bro. Searcy asked all who endorsed Secretary Frost to stand up. It looked like everybody stood up.

J. B. Turner, Arkansas, R. T. Bruner, Kentucky, J. B. Higgins, South Carolina, J. G. Harris, Alabama, and R. A. Venable, Mississippi, spoke upon the work of the Board in high commendation.

J. J. Taylor, Alabama, offered as an amendment to the report, that the Sunday-school Board be, and is hereby instructed, to prepare for our Sunday-schools a system of graded examination papers. Amendment adopted. After remarks by Dr. Frost, the report was adopted.

O. L. Laws, of Maryland, read the report of Committee on Woman's Work. Each of our Boards has had the co-operation of the Woman's Missionary Societies, and each gives unstinted praise to these co-workers in the great missionary enterprises engaging our united efforts. Their contributions are increasingly liberal. Report was discussed by H. R. Schramm, of Alabama, and O. L. Laws, of Maryland. Some one has said four things are essential to religious work, viz., men, money, method, motive; we want to add woman's loving, co-operative

ministry. Report adopted.

President of the Convention called attention to the fact that he had received a communication from the Indian Territory. If there was no objection he would refer same to a committee. Referred same to I. T. Tichenor, F. C. McConnell and J. G. Harris. After announcements, adjourned. Prayer by J. H. Turner, Arkansas.

NIGHT.

FOREIGN MISSION MASS MEETING.

President Northern called the Convention to order at 8 p. m.

Song—"Blest be the tie that binds." Prayer by Bro. Chapman, Georgia.

Hon. Joshua Levering, of Maryland, President of Board of Trustees of the Southern Baptist Theological Seminary, reported vacancies on said Board. He then offered a resolution asking the appointment of a committee consisting of one from each state to nominate persons to fill these vacancies.

Dr. Kilpatrick, of Georgia, offered a resolution asking inasmuch as the General Association of Kentucky had asked the privilege of nominating men to fill vacancies from Kentucky, and as the Convention had not seen fit to act upon the matter, that they be requested not to fill vacancies from Kentucky. The President ruled the resolution out of order.

Committee on Finances of the Foreign Mission Board was discharged and a new committee appointed.

Dr. A. W. McGaha, of Texas, reported for the committee on new work and the enlargement of the work of the Board. The committee recommended the enlargement of the work, and to authorize the increase of expenditure 10 per cent., and then the churches to stand by them. He made a good speech.

Dr. J. W. Carter, of North Carolina, reported on Pagan Fields. He plead for the men and women under the superstition and tyranny of Pagan rule. As fast as God opens the doors we ought to bear to them the enlightening, elevating Gospel of Jesus. Let our motto be *Advance*.

"Stand up, stand up for Jesus" was sung. Dr. Willingham then read a letter from Bro. Lowe, missionary, on his way to China, written just as he was ready to embark for that distant land. He said: "During the sitting of the Convention we shall be upon the great Pacific ocean. Pray for us." The Convention bowed in prayer led by Dr. J. B. Gambrell, of Texas.

J. D. Jordan, of Georgia, next spoke upon the general subject of Foreign Missions.

On motion of A. U. Boone, Tennessee, the report was amended by striking out 10 per cent. and inserting 25 per cent. increase.

Brief, enthusiastic speeches were made by Drs. Gambrell, Willingham and others.

This amendment was adopted by a rising and enthusiastic unanimous vote. O that every Baptist in our Southland could have seen that meeting, and every man and woman who fails to give to missions could have been stirred by the Spirit of God as many were in that hour.

FINANCES.

The report of the Committee on Finances was read by H. F. Oliver, urging the brethren and churches to avoid the payment of interest by early and prompt payment of funds to the Board.

Reports on Foreign Missions adopted.

Committee on filling vacancies on Board of Trustees reported the names suggested for vacancies.

Adjourned at 10:20 p. m. till Monday, 9:30 a. m. Prayer by W. D. Powell.

SUNDAY.

The various Protestant pulpits were filled on Sunday morning and night by the visiting ministers.

I believe in no case was any Kentucky preacher appointed to preach, but a large per cent. of them were former Kentuckians. At some of the churches where favorite and popular men were appointed to preach there were many unable to gain admittance. This was notably true of the night services at Walnut-street church, where Dr. B. H. Carroll, of Texas, preached. Hundreds were turned away from the door, while all who could obtain standing room remained. Dr. F. C. McConnell, of Virginia preached an excellent sermon in the lecture-room of Walnut-street church to the overflow.

It seems all visitors and churches think fortune favored them in the selection of place or preacher for Sunday.

MASS MEETINGS.

There was a large and enthusiastic Missionary mass meeting held at 8 p. m. Sunday at Twenty-second and Walnut-street church, conducted by Dr. R. J. Willingham, Corresponding Secretary Foreign Mission Board. Rev. E. N. Walne, formerly of Texas, now missionary to Japan, made the principal address, Dr. T. N. Compton, of Maryland, calling special attention to open doors in Cuba.

Rev. G. W. Truett, of Texas, also addressed the meeting in a short and pointed speech.

A mass meeting was also held at Warren Memorial church, presided over by Prof. Ohas H. Winston, of Richmond, Va., who is President of the Foreign Mission Board. Three excellent addresses were made by Dr. Cooper, of Virginia, Dr. A. J. Barton, Assistant Secretary of the Foreign Mission Board, and Dr. J. B. Gambrell, Corresponding Secretary of Texas State Convention.

Great enthusiasm seemed to be awakened as the people learned more of the nature, needs and opportunities in the mission fields where the work is fostered by the boards of the Southern Baptist Convention.

MONDAY MORNING.

A devotional meeting was conducted by President Northern. Singing, prayer, and brief speeches. Drs. A. S. Holt and M. D. Early led in prayer.

Convention was promptly called to order by President Northern.

After prayer the Convention proceeded to business. Journal was read and approved. Miscellaneous business of the Convention was then called.

Hon. Joshua Levering, Maryland, offered a resolution, asking for the appointment of a committee to co-operate with the Baptist Union of Great Britain and Ireland to intercede with the Czar of Russia in behalf of our persecuted brethren the Sandists of Russia. The resolution was adopted and Hon. Robert O. Davidson, of Baltimore, Maryland, was appointed to represent the Southern Baptist Convention in this joint intercession.

H. R. Barnard, of Georgia, offered a paper notifying the Convention that at the next ses-

NO NIGHT THERE.

REVELATION 21:1.

There is no night in Heaven, no night there Of weary hours, of conscious, brooding care; No fearful waste, no sabbas of despair, No night is there. There is no night in Heaven, no, no night Of sorrow there, no tearful, with'ring night; There is no gloom in Heaven's holy light, No night is there. No night is there, but one immortal day. Where Sun of Righteousness imparts each ray; All earthly tears shall there be wiped away— No night is there. —E. S. Roberts.

OUR PULPIT.

A COFFIN IN EGYPT.

BY ALEXANDER MACLAREN, D.D.

They embalmed him, and he was put in a coffin in Egypt.—Gen. 50:2. So closes the book of Genesis. All its recorded dealings of God with Israel, and all the promises and the glories of the patriarchal line, and with "a coffin in Egypt." Such a conclusion is the more striking when we remember that a space of three hundred years intervenes between the last events in Genesis and the first in Exodus, or almost as long a time as parts the Old Testament from the New. And, during all that period, Israel was left with a mummy and a hope. The elaborately embalmed body of Joseph lay in its gilded and pictured case, somewhere in Goshen, and was no doubt in the care of the Israelites, as is plain from the fact that they carried it with them at the exodus. For three centuries that silent "coffin in Egypt" preached its impressive message. What did it say? It spoke, no doubt, to ears often deaf, but still some faint whispers of its speechless testimony would sound in some hearts, and help to keep vivid some hopes. First, it was a silent reminder of mortality. Egyptian consciousness was much occupied with death. The land was peopled with tombs. But the corpse of Joseph was perhaps not laid in one of these, but remained housed somewhere in sight as it were of all Israel. Many a passer-by would pause for a moment, and think that here was the end of dignity second only to Pharaoh's. To this had come that strong brain, that true heart, Israel's pride and protection was shut up in that wooden case. The glories of our birth and state Are shadows not substantial things; There is no armour against fate Death lays his hand on kings.— Yes, but let us remember that while that silent sarcophagus endured the old, old lesson to the successive generations that looked on it and little heeded its stern, and teaching of mortality, it had other brighter truths to tell. For the shrivelled, colourless lips that lay in it, covered with many a fold of linen, had left as their last utterance, "I die, but God will surely visit you." No man is necessary. Israel can survive the death of the strongest and wisest. God lives, though a hundred Josephs die. It is rare again to lose human helpers, if thereby we become more fully

conscious of our need of a Divine arm and heart, and more truly feel that we have these for our all-sufficient stay. Blessed is the flooding of all that can pass, if its withdrawal lets the calm light of the Eternal, which cannot pass, stream in uninterrupted on us! When the leaves fall, we see more clearly the rock which their short-lived greenness in its pride veiled. When the many-headed and ever-shifting clouds are swept out of the sky by the wind, the sun that leant them all their colour shines the more brightly. The message of every death-bed and grave is meant to be, "This and that man dies, but God lives." The last result of our contemplation of mortality, as affecting our dearest and most needful ones, and as sure to include ourselves in its far-reaching, close-woven net, ought to be to drive us to God's breast, that there we may find a Friend who does not pass, and may dwell in "the land of the living," on whose soil the foot of all-conquering Death dare never tread.

Nor are these thoughts all the message of that "coffin in Egypt." In the first verses of the next book, that of Exodus, there is a remarkable juxtaposition of ideas, when we read that "Joseph died, and all his brethren, and all that generation." But was that the end of Israel? By no means, for the narrative goes on immediately to say—linking the two things together by a simple "and"—that "the children of Israel were fruitful, and increased abundantly, and multiplied and waxed exceeding mighty." "So life springs side by side with death. There are cradles as well as graves.

"The individual withers, And the race is more and more." Leaves drop and new leaves come. The April days are not darkened, and the tender green of the fresh leaf-buds is all the more vigorous and luxuriant because it is fed from the decaying leaves that litter the roots of the long-lived oak. Thus through the ages the pathetic alternation goes on. Penelope's web is ever being woven and run down and woven again. Joseph dies, Israel grows. Let us not take half views, nor either fix our thoughts on the universal law of dissolution and decay, nor on the other side of the process—the universal emergence of life from death, reconstruction from dissolution. In our individual experience and on the wider field of the world's history the same large law is at work, which is expressed in the simplest terms by these old words, "Joseph died, and all his brethren and all that generation—and the children of Israel were fruitful and increased abundantly." So the wholesome lesson of mortality is stripped of much of its sadness, and retains all its pathos, solemnity, and power to purify the heart. Again, that "coffin in Egypt" was a Herald of Hope. The reason for Joseph's dying injunction that his body should be preserved after the Egyptian fashion, and laid where it could be lifted and carried away, when the long-expected deliverance was effected, was the dying patriarch's firm confidence that, though he died, he had still somehow a share in God's faithful promise. We do not know the precise shape which his thought of that share took. It may have been merely the natural sentiment which desires that the unconscious frame shall moulder quietly beside the mouldering forms which once held our dear ones. This naturalized Egyptian

did his work manfully in the land of his adoption, and flung himself eagerly into its interests, but his heart turned to the cave at Machpelah; and, though he lived in Egypt, he could not bear to think of lying there for ever when dead, especially of being left there alone. There may have been some trace in his wish of the peculiar Egyptian belief that the preservation of the body contributed in some way to the continuance of personal life, and that a certain shadowy self hovered about the spot where the mummy was laid. Our knowledge of the large place filled by a doctrine of a future life in Egyptian thought makes it most probable that Joseph had at least some forecast of that hope of immortality which seems to us to be inseparable from the consciousness of present communion with God.

But, in any case, Israel had charge of that coffin because the dead man that lay in it had, on the very edge of the gulf of death, believed that he had still a portion in Israel's hope, and that, when he had taken the plunge into the great darkness, he had not sunk below the reach of God's power to give him personal fulfilment of His yet unfulfilled promise. His dying command was the expression of his unshaken faith that, though he was dead, God would visit him with His salvation, and give him to see the prosperity of His chosen, that he might rejoice in the gladness of the nation, and glory with His inheritance. He had lived, trusting the God's bare promise, and as he lived, he died. The Epistle to the Hebrews lays hold of the true motive-power in the incident, when it points to Joseph's dying "commandment concerning his bones" as a noble instance of Faith.

Thus, through slow creeping centuries, this silent preacher said—"Hope on, though the vision tarry; wait for it, for it will surely come. God is faithful, and will perform His word." There was much to make hope faint. To bring Israel out of Canaan seemed a strange way of investing it with the possession of Canaan. As the tardy years trickled away, drop by drop, and the promise seemed no nearer fulfilment, some film of doubt must have crept over Hope's bright eyes. When new dynasties reigned, and Israel slowly sank into the state of bondage, it must have been still harder to believe that the shortest road to the inheritance was round by Goshen. But through all the darkening course of Israel in these sad centuries, there stood the "coffin" the token of a triumphant faith which had leapt over the barrier of death as a trifle, and grasped as real the good which lay beyond that frowning wall. We have a better Herald of Hope than a mummy-case and a pyramid built round it. We have an empty grave and an occupied Throne, by which to nourish our confidence in Immortality and our estimate of the insignificance of death. Our Joseph does not say, "I die, but God will surely visit you," but He gives us the wonderful assurance of identification with Himself, and consequent participation in His glory—"Because I live, ye shall live also." Therefore our hope should be as much brighter and more confirmed than this ancient one was as that on which it is based is better and more joyous. But, alas, there is no invariable proportion between food supplied and strength derived. An orchid can fling out gorgeous blooms,

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though it grows on a piece of dry wood, and plants set in rich soil often show poor flowers. Our hope will be worthy of its foundation, only on condition of our habitually reflecting on the firmness of that foundation and cultivating familiarity with the things hoped for. There are many ways in which the Apostle's great saying that "we are saved by hope" approves itself as true. Whatever leads us to grasp the future rather than the present, even if it is but an earthly future, and to live by hope rather than by fruition, even if it is but a short-reaching hope, lifts us in the scale of being, ennobles, dignifies, and in some respects purifies us. Even men whose expectations have not wing-power enough to cross the dreadful ravine of Death, are elevated in the degree in which they work towards a distant goal. Short-sighted hopes are better than blind absorption in the present. Whatever puts the centre of gravity of our lives in the future is a gain, and most of all is that hope blessed, which bids us look forward to an eternal sitting with Jesus at the right hand of God. If such hope has any solidity in it, it will certainly detach us from the order of things in which we dwell. The world is always tempting us to "forget the imperial palace" whither we go. The Israelites must have been swayed by many inducements to settle down for good and all in the low levels of fertile Goshen, and to think themselves better off there than if going out on a perilous enterprise, to win no richer pastures than they already possessed. In fact, when the deliverance came, it was not particularly welcome, even though oppression was embittering the people's lives. But, when hope had died down in them, and desire had become languid, and ignoble contentment with their flocks and herds had dulled their spirits, Joseph's silent coffin must have pealed in their ears—"This is not your rest; arise and claim your inheritance." In like manner, the pressure of the apparently solid realities of to-day,

the growth of the "scientific" temper of mind which confines knowledge to physical facts, the drift of tendency among religious people to regard Christianity mainly in its aspect of dealing with social questions and bringing present good, powerfully reinforce our natural sluggishness of Hope, and have brought it about that the average Christian of this day has less of his thoughts directed to the future life than his predecessors had, or than it is good for him to have. Among the many truths which almost need to be re-discovered by their professed believers, that of the rest that remains for the people of God is one. For the test of believing a truth is its influence on conduct; and no one can affirm that the conduct of the average Christian of our times bears marks of being deeply influenced by that Future, or by the hope of winning it. Does he live as if he felt that he was an alien among the material things surrounding him? Does it look as if his true affinities were beyond the grave and above the stars? If we did thus feel, not at rare intervals, when "In seasons of calm weather, our souls have sight of that immortal sea," which lies glassy before the throne, and on whose banks the minstrels stand singing the song of Moses and of the Lamb, but habitually and with a vivid realization, which makes the things hoped for more solid than what we touch and handle, our lives would be far other than they are. We should not work less, but more earnestly at our present duties, whatever they may be,

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for they would be seen in new importance as bearing on our place in that world of consequences. The more our goal and prize are seen gleaming through the dust of the race-ground, the more strenuous our effort here. Nothing ennobles the trifles of our lives in time like the streaming in on these of the light of eternity. That vision ever present with us will not sadden. The fact of morality is grim enough, if forced upon us unaccompanied by the other fact that Death opens the gate of our Home. But when the else depressing thought that "here we have no continuing city" is but the obverse and result of the fact that "we seek one to come," it is freed from its sadness and becomes powerful for good and even for joy. We need, even more than Israel in its bondage did, to realize that we are strangers and pilgrims. It concerns the depth of our religion and the reality of our profiting by the discipline, as well as of our securing the enjoyment of the blessings of the fleeting and else trivial present, that we shall keep very clear in view the great future which dignifies and interprets this enigmatical earthly life.

Further, that "coffin in Egypt" was a preacher of patience. As we have seen, three centuries at least, probably a somewhat longer period passed between the time when Joseph's corpse was laid in it, and the night when it was lifted out of it by the departing Israelites. No doubt, hope deferred had made many a heart sick, and the weary question, "Where is the promise of his coming?" had in some cases changed into bitter disbelief that the promise would ever be fulfilled. But, for all these years, the dumb monitor stood there proclaiming, "If the vision tarry, wait for it."

Surely we need the same lesson. It is hard for us to acquiesce in the slow march of the Divine purposes. Life is short, and desire would fain see the ripe harvests reaped before death seals our eyes. Sometimes the very prospect of the great things that shall one day be accomplished in the world, and we not there to see, weighs heavily on us. Reformers, philanthropists, idealists of all sorts are constitutionally impatient, and in their generous haste to get their ideals realized, forget that "raw haste" is "half-sister to delay," and are indignant with man for his sluggishness, and with God for His majestic slowness. Not less do we fret and fume and think the days drag with intolerable slowness, before some eagerly expected good rises like a star on our individual lives. But there is deep truth in God's apparent paradox, that "if we hope for that we see not, then do we with patience wait for it." The more sure the confidence, the more quiet the patient waiting. It is uncertainty which makes earthly hope short of breath, and impatient of delay.

But since a Christian man's hope is consolidated into certainty, and when it is set on God, can not only say, "I trust that it will be" so and so, but "I know that it shall," it may well be content to be patient for the fulfillment, "as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it." "One day is with the Lord as a thousand years," in respect of the magnitude of the changes which may be wrought by the instantaneous operation of His hand when the appointed hour shall strike, and therefore it

should not strain our patience nor stagger our faith that "a thousand years" should be "as one day," in respect of the visible approximation achieved in them, towards the establishment of His purpose. The world was prepared for man through countless millenniums. Man was prepared for the advent of Christ through long centuries. Nineteen hundred years have effected comparatively little in incorporating the issues of Christ's work in the consciousness and characters of mankind. Much of the slowness of that progress of Christianity is due to the faithlessness and sloth of professing Christians. But it still remains true that God lifts His foot slowly, and plants it firmly, in His march through the world. So, both in regard to the progress of truth, and the diffusion of the highest and of the secondary blessings of Christianity through the nations, and in respect to the reception of individual good gifts, we shall do wisely to leave God to settle the "when," since we are sure that He has bound Himself to accomplish the fact.

Finally, that "coffin in Egypt" was a pledge of possession. It lay long among the Israelites to uphold fainting faith, and at last was carried up before their host, and reverently guarded during forty years' wanderings, till it was deposited in the cave at Machpelah, beside the tombs of the Fathers of the nation. Thus it became to the nation, and remains for us, a symbol of the truth that no hope based upon God's bare word is finally disappointed. From all other anticipations grounded on anything less solid, the element of uncertainty is inseparable, and Fear is ever the sister of Hope. With keen insight, Spenser makes these two march side by side, in his wonderful procession of the attendants of earthly love. There is always a lurking sadness in Hope's smiles, and a nameless dread in her eyes. And all expectations busied with, or based upon the contingencies of this poor life, whether they are fulfilled or disappointed, prove less sweet in fruition than in prospect, and often turn to ashes in the eating, instead of the sweet bread which we had thought them to be. One basis alone is sure, and that is the foundation on which Joseph rested and risked everything—the plain promise of God. He who builds on that rock shall never be put to shame.

There is no nobler example of victorious faith, which prolonged confident expectations beyond the insignificant accident of death, than Joseph's dying "commandment concerning his bones." His confidence, indeed, grasped a far lower blessing than ours should reach out to grasp. It was evoked by less clear and full promises and pledges than we have. The magnitude and loftiness of the Christian hope of immortality, and the certitude of the fact on which it reposes, the insurrection of Jesus Christ should result in a corresponding increase in the firmness and clearness of our hope, and in its power in our lives. The average Christian of to-day may as well be sent to school to Joseph on his death-bed. Is our faith as strong as—I will not ask if it is stronger than—that of this man who, in the morning twilight of revelation, and with a hope of an eternal possession of an earthly inheritance, which, one might have thought, would be shattered by death, was able to fling his anchor clear across the gulf when he gave injunction, "Carry my bones up hence?" We have a

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|---------------------------------|---------|---------|--|
| | No. 41. | No. 42. | |
| Lv. Louisville | 7:00am | 8:25pm | |
| Lv. Owenboro | 11:00am | 11:25pm | |
| Lv. Henderson | 1:00pm | 1:25am | |
| Ar. Evansville | 1:15pm | 1:15am | |
| Ar. Mt. Vernon, Ill | 4:15pm | 4:15am | |
| Ar. St. Louis | 7:15pm | 7:25am | |

| ST. LOUIS TO EVANSVILLE & EAST. | | | |
|---------------------------------|---------|---------|--|
| | No. 44. | No. 43. | |
| Lv. St. Louis | 8:00am | 8:25pm | |
| Lv. Mt. Vernon | 11:25am | 11:25pm | |
| Lv. Evansville | 3:30pm | 3:45am | |
| Lv. Henderson | 2:00pm | 2:15am | |
| Lv. Owenboro | 4:00pm | 4:25am | |
| Ar. Louisville | 7:05pm | 7:25am | |

| LOUISVILLE TO EVANSVILLE. | | | |
|---------------------------|---------|---------|--|
| | No. 41. | No. 42. | |
| Lv. Louisville | 7:00am | 8:25pm | |
| Lv. Hawesville | 10:45am | 11:25pm | |
| Lv. Owenboro | 11:00am | 11:25pm | |
| Lv. Henderson | 1:00pm | 1:25pm | |
| Ar. Evansville | 1:15pm | 1:15am | |

| EVANSVILLE TO LOUISVILLE. | | | |
|---------------------------|---------|---------|--|
| | No. 43. | No. 44. | |
| Lv. Evansville | 4:00am | 4:25pm | |
| Lv. Henderson | 7:15am | 7:25pm | |
| Lv. Owenboro | 8:15am | 8:45pm | |
| Lv. Hawesville | 11:25am | 11:25pm | |
| Ar. Louisville | 12:00pm | 7:25am | |

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EDITORIAL.

CONTROVERSY ENDED.

It is a matter for profound thanksgiving to God that the unfortunate "Whitaitt controversy" is at last ended. The hand of the Lord was manifested. The solution which Dr. Whitaitt himself offered was accepted, and he was allowed to retire with the good wishes of the Trustees, expressed in a formal resolution. There were some who wished him retained, in both his positions—President and Professor of Church History and Polemics, and these made an earnest and vigorous effort to secure the rejection of his resignation. Some thought it best that he should retire from the presidency, but retain his position as professor. They proposed this as a compromise. Others felt that the best interests of the Seminary and of the denomination would be promoted by Dr. W.'s retiring from the institution altogether. The matter was fully, freely and earnestly discussed by the Trustees, and three sessions were largely devoted to the discussion. Finally, late on Thursday night (May 11th) the vote was taken, first on accepting Dr. W.'s resignation as President and next as Professor. On the first vote his resignation as President was accepted by a decided majority, though since there was no division, no one knows just how the vote stood. The second vote was close, being 22 to 20, for the acceptance of his resignation as Professor.

WHAT NEXT?

Then the practical question came, "After Whitaitt, who?" Some favored abolishing the office of President and having simply a chairman of the faculty, as was the case up till 1888. Others thought it important that the Seminary have a President. Much time was consumed in discussing the various phases of the matter. There were wide and emphatic differences of opinion, and it seemed that anything like unanimity was impossible. On adjourning late Friday night it was voted that Dr. McDonald lead in a special prayer for divine guidance. All felt the need of the Holy Spirit.

Next morning the moral atmosphere seemed cleared. Trustees who had retired with heavy hearts, felt cheered. Soon after the meeting assembled the following communication was read:

To the Board of Trustees of the Southern Baptist Theological Seminary. Dear Brethren: I feel that the time has come when all personal feelings ought to be swallowed up in the desire to glorify God and serve our fellow men. For three years our great denomination has been torn by internal dissensions and strife, and our noble Theological Seminary, for which Dr. Boyce and Broadus and Mealy and Williams gave their lives, and for which the denomination has made such sacrifices, is in peril.

I have tried earnestly to do my duty during these three awful years. God only knows what I have suffered. My position has been exceedingly difficult and trying one. Dr. Whitaitt himself has hardly suffered more in all this conflict than I have. And yet I have suffered, as I feel, without fault of mine. I have been in some of you know the victims of circumstances which I did not make, and over which I had no control. I have tried to do my duty to my President. At the same time I have tried to do my duty to the Seminary and to the denomination. I have tried to speak for the Seminary and our denomination to the Seminary which I felt would be hopeless, I was a partisan fighter. I warned brethren three years ago as to what must be the inevitable result of such fighting,

both to the President and to the Seminary. Some brethren have misunderstood me and since then have I been "wounded in the house of my friends." And, I fear, I have been by some "hated without a cause." It has been a matter of gratification to me that so many of the friends of the Seminary have been desirous of seeing me elected President of the institution, but I learn that there are many who insist that my election cannot bring peace to the denomination. I am unwilling to allow the Board of Trustees to be embarrassed by this question. I am unwilling to give the denomination any occasion or opportunity to be divided over me. Most of all I am unwilling to do anything that may embarrass or in anywise hinder the prosperity of the Seminary for which I began to work 28 years ago, and into which the best of my life has been put. It is said of a soldier of England that as the surgeon probed over his heart for a bullet he said to the surgeon, "Cut a half inch deeper and you will find the Queen." I feel that the depths of my heart could be probed by you and the Southern Baptist Theological Seminary. Brethren, I insist that neither the Trustees nor the denomination shall divide over me. I, therefore, request that my name shall not be placed in nomination either for the presidency or for chairman of the faculty of the Seminary.

My earnest prayer is that the Spirit of God may guide the Board and that this meeting may bring peace to our divided and disturbed people in nomination either for the presidency or for chairman of the faculty of the Seminary. I will continue to be, as Dr. Boyce declared it to be, "the common heritage of the whole denomination of the South," and that it may always have that place in the confidence and affection of the masses of our people which Dr. Boyce and Broadus and Mealy saw it even before they were taken from us.

Respectfully and affectionately, F. H. KERFOOT.

UNANIMITY REACHED.

The name of Dr. J. P. Greene was then put in nomination for President and Professor of Church History and Polemics. It was heartily seconded by several trustees. The editor of the Western Recorder declared that he had no candidate, that having favored the acceptance of Dr. W.'s resignation, he was willing to accept any good man who might be agreeable to those who had opposed that acceptance. There were many expressions of hearty readiness to support Dr. Greene, and his election was unanimous and by a rising vote. Perfect unanimity had at last been reached, over which there was much rejoicing. Some of the trustees said it was almost a miracle in answer to prayer. Dr. Hatcher declared that "Whitaitt men" and "Anti-Whitaitt men" were now "ancient history," and all rejoiced in the ending of the long and ugly controversy.

FREEDOM AFFIRMED.

The trustees unanimously passed resolutions expressing their high appreciation of the spirit Dr. Kerfoot had manifested, and of the services Dr. Whitaitt had rendered during his connection with the Seminary. Along with the latter they affirmed that they did "not, by accepting his resignation, purpose or desire to neutralize in the least the influence of those immortal principles of freedom of research and freedom of speech, for which Baptists have so long and so constantly stood."

This was timely, since it will serve to prevent the action of the trustees from being misunderstood as in any sense an attack on freedom of research or of speech.

TRIBUTE TO DR. KERFOOT.

President Levering congratulated the trustees and the denomination on the happy result, and while the thanksgiving of course must be to God, yet the human agent through whom the blessing came should be fully appreciated. Last night, said he, the clouds

were dark and heavy, but all was bright and clear this morning. The Seminary, which was in danger of being wrecked on the rocks now faced the broad sea under bright skies. It was a laudable ambition for any one to desire to be President of the Seminary. The speaker told of Dr. Kerfoot's long and valuable service to the Seminary, of the many who were anxious to have him President, and said that probably on a test vote he would have been elected. The high opinion entertained of him by Drs. Boyce and Broadus, their frequent calls upon him in behalf of the Seminary; Dr. Broadus' repeated refusal to consent to Dr. K.'s leaving the institution; the desire to have him as Foreign Mission Secretary; all these were mentioned. Soon after becoming Financial Agent he added \$100,000 to the funds of the Seminary. Dr. Broadus endorsed his ability as a teacher of systematic theology, and declared that he would not know where to look for a better man to fill his place.

Dr. Kerfoot's noble and magnanimous act was in keeping with his past life. In his successful pastorate at Entaw Place church, Baltimore, the same noble qualities were manifested. He had several times been offered the presidency of Baptist colleges, and was once offered a professorship in Crozer Seminary. Recently he has been chosen to stand with Drs. Strong, Weston, Harper and Clarke, and to take part in the Jubilee of Dr. Hovey at Newton. At any time he could leave the Seminary and command positions which would pay him better and afford more comforts to his family. He loves the Seminary above himself, and is ever ready to sacrifice himself for its good. He will give a loyal and a royal support to Dr. Greene.

DR. GREENE.

Dr. Greene has not yet accepted, but the trustees are confident that he will do so. In a rare degree he has the gifts and graces peculiarly needed just now for the position. The faculty and the alumni have pledged their hearty support. It does seem that the voice of God is in this call.

We all rejoice in the happy issue of this most unfortunate controversy, and we hope it will long be the last among Southern Baptists. Not that we suppose for a moment that all differences of view among our brethren will immediately vanish. There will still be such variations among Baptists as are inevitable with a free and a widely-scattered people. Nor do we expect any of the brethren to surrender one jot of their freedom of thought or of speech; but we suggest that now is a good time for all the brethren to exercise a wise discretion in giving utterance to anything to which others are likely to object.

Dr. LYMAN ABBOTT, in a recent sermon at Harvard University, gave expression to the view of those who "refuse to make the Bible a fetish," and who will not be "fettered by tradition." He said, for example:

We must do our own thinking and guide our own ship by our own wisdom. Did the apostolic church not have bishops? That is no reason why we should not have them. The methods of administering the church in a province of the ancient Roman Empire may not be the best methods of administering the church in this 19th century in this great republic. We are to find the best methods of church administration that we can find. Did the apostolic church baptize men by immersion? I rather

think so; but it does not follow that in a country of blizzards we must always baptize people by immersion. The method of administering a rite that was good for a tropical country, and with garments easily laid aside, may not be the best in our time.

This is exactly the point. All this "liberalism" amounts to a denial of the authority of the Bible. The same principle on which Dr. Abbott would set aside what he admits to be the Bible teaching on the ministry and on baptism, would equally set aside anything else in the Bible. It is every whit as well to say: "Did the apostolic church teach that men should believe in Christ? I rather think so; but it does not follow that in a country of Unitarianism, Theosophy, Spiritualism, Christian Science, &c., we must always insist on people's believing in Christ. The method that was best for an ignorant country with various superstitions, may not be best in our time."

The real issue before us to-day is the authority of the Bible. The "higher criticism," the "new theology," "liberalism," "advanced views" et id omne genus, are arrayed against that authority. With fine phrases they praise the Bible as "containing important truth," as having "much that is of permanent value," &c., &c., &c., but they attack its authority. All they say in favor of the Bible they can say with equal propriety in favor of the writings of Confucius, Shakespeare and others. Our only safety is to cling to the Bible as the infallible, the only and the all-sufficient rule of faith and practice. Whatever in religion is not over 1800 years old is wrong.

The Southern Baptist Convention has had a fine meeting in Louisville. It was feared that the session would be a stormy one, but happily that was avoided. The Boards all made fine reports and told of a successful year's work, as well as of brightening prospects. Gov. Northen showed himself a "master of assemblies," and everything went smoothly. There was a general feeling that since the Seminary Trustees had settled the matter that had for three years and more disturbed the peace of the denomination, there was a special call for the exercise of brotherly fellowship.

The movement for a general advance for the close of the century was heartily approved, and it is to be hoped, it will be with equal heartiness pushed forward. Many of the speeches were up to high-water mark, and the preaching on Sunday gave great and general satisfaction.

This year, being the last of the century, should be marked by general co-operation, general good will and general progress. Why may not Southern Baptists now show to the world what they can do for Christ? The General Association of Kentucky is the first state body to meet, and we bespeak for that meeting a large, representative and enthusiastic attendance and a happy outcome.

Tax May Musical Festival in this city was particularly brilliant, and it drew many visitors to the city. Of the many musicians that took part none surpassed, or, in our opinion, equalled the wonderful performance on the piano by Miss Zudie Harris, daughter of Theodore Harris, Esq., of this city. She is to play in the cities of Europe this summer.

Editorial Varieties

Theclerical said, "To love and win is the best thing; to love and lose is the next best thing," and not to love is the worst thing.

We were glad to welcome the throngs of visiting brethren and sisters who visited the Executive quarters during the Convention. The Book Concern and the Bookmans have been most kindly treated by very many of the brethren from all the states.

Dr. Briggs has been having trouble getting himself ordained to the Episcopal ministry. Strong objections have been made, though they did not prevent his being ordained. He is still professor in an alleged Presbyterian theological seminary.

Dr. Dargan made an appeal to the Convention for the Students' Fund, receiving in cash and pledges \$1,174, which is three times the amount raised last year at Norfolk. This is a practical sign of the improved conditions from the settlement of the "late unpleasantness."

We do not recall ever hearing a noble speech than that of Governor Neale in defining the nomination for President of the Convention, in favor of Governor Northen. President Northen is a fine presiding officer, a worthy successor to Johnson, Howell, Fuller, Meil, Boyce and Harrison.

We would greatly prefer our ministers should be first-rate preachers and second-rate scholars, rather than to be second-rate preachers and first-rate scholars. (Of course it is better still to be, like Dr. Broadus, a first-rate preacher and a first-rate scholar, too. The world needs preachers more than it needs scholars.)

The Interior parades the fact that in proportion to numbers the Baptists have more students in theological seminaries than have the Methodists. The reason for that is that the Methodists will not let a man enter their ministry unless he goes through a seminary. Their whole ministry are seminarians.

Now that the Convention is over, the brethren in the state should turn their attention to the General Association to meet at Mt. Sterling June 17th. We hope the attendance will be large and representative from all parts of the state. The Ministers' Meeting will begin its session June 18th and an interesting program has been arranged. Let the meeting be the best in the history of the body.

For the second time the Southern Baptist Convention tries the "pay plan." Next year the body will meet in a very large hall in Hot Springs, Ark., and will be entertained at half price in those great hotels there. There are 100,000 people in the city large enough to accommodate the entire Convention. The body has never met in the state of Arkansas, and it is well to hold there the closing meeting of the century.

It was the writer's pleasure to hear Dr. J. W. Carter, of Raleigh, N. C., preach a most impressive sermon at Walnut-street Monday morning, "Full of grace and truth;" and at the same place to hear at night Dr. B. H. Carroll preach on man's need of revelation. There was a great jam at night and all listened with profound attention to the great preacher. The sermon was in the highest sense eloquent, and it was the quintessence of orthodoxy.

The Trustees of the Seminary elected J. Ad. Middleton, Jr., of Shelbyville, and Dr. J. B. Marvin, of Louisville, to fill the two vacancies on the Board from Kentucky. All the vacancies from all the states were filled. The Board now is full. Capt. Dillard, of Memphis, was added to the Tennessee list and the Hon. J. O. Bush was added from Alabama. Dr. W. R. L. Smith from Virginia; W. J. H. Corville, from West Virginia; John M. White from North Carolina; T. P. Covington from South Carolina and J. F. Kemper from Missouri.

Dr. J. H. Kilpatrick has made a discovery which he has been of great help to him, and he does not object to our telling it that it may help the brethren. He has often been embarrassed by not remembering the names of friends he meets, but he is embarrassed no more on that account. He happily doubts the institution. Instead, for example, of shaking hands simply and saying, "How do you do, sir?" he seizes with both hands his unknown friend's hand and says "How do you do, sir? I'm glad to see you looking so well." Dr. K. says this always proves satisfactory. It is a valuable discovery.

We are all coming together. The Religious Herald says that its "senior editor, junior editor, the clerks and printers in the Herald office, and ninety-nine out of one hundred of the Herald's constituents stand by" this statement—"Baptists from the days of John the Baptist have given the most emphatic testimony of their conception of the value of the denominational 'tenets.'" This is just what we mean by "Baptist succession." We prefer the term "continuity" or "perpetuity" to "succession" because the latter has become associated in Roman and Anglican hands, with the notions of meretriciousness and mercenaryness. We heartily affirm the denominational continuity of one hundred of its constituents on the platform that there have been Baptists (by whatever name called) in the world, from the days of John the Baptist until now. We are coming together.

WASHING DISHES

A mountain of dishes confronts the average housewife after all the family have dined. They are greasy, soiled, and hard to get clean with soap and water. The best, easiest, quickest and cheapest way to wash dishes is to use a little



GOLD DUST WASHING POWDER

In the dish water, it acts like magic, cuts the grease and makes the dishes perfectly clean. In fact all cleaning is made easier by this great cleanser, and at half the cost of soap.

For greatest economy, our large package THE N. K. FAIRBANK COMPANY Chicago St. Louis New York Boston

SUNDAY SCHOOL BOARD, SOUTHERN BAPTIST CONVENTION.

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For samples and supplies, send to Address, BAPTIST SUNDAY SCHOOL BOARD, 157 S. Cherry St., Nashville, Tenn.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. J. W. Carter preached in the morning and Bro. B. H. Carroll at night. At night hundreds were turned away, and Bro. F. C. McConnell preached to an overflow meeting in the lecture-room. One was baptized. Bro'n. Kilpatrick, Inman, Balines, Eagle, Northern and J. J. Taylor took part. Bro'n. Powell, J. G. Harris, Kilpatrick, Dunaway (T. S.) Burton and Jenkins spoke in the Sunday-school.

Broadway.—Bro. J. B. Hawthorne preached at 11 A. M., and Bro. C. A. Stakely at 8 P. M.

Chestnut-street.—Bro. I. T. Tichenor preached at 11 A. M. and Bro. C. S. Blackwell at night.

East.—Bro. B. H. Carroll preached in the morning and Bro. M. D. Jeffries at night.

McFerran Memorial.—Bro. W. E. Hatcher preached at 11 A. M. and Bro. J. L. White at 8 P. M.

Twenty-second and Walnut.—Bro. F. C. McConnell preached at 11 A. M. and Bro. A. J. Harris at 8 P. M. At 8 P. M. there was an enthusiastic missionary mass meeting, conducted by Bro. R. J. Willingham. Bro. E. N. Walne, missionary to Japan made the principal address. Bro. T. N. Compton called special attention to Cuban work.

East Mead.—Bro. W. Y. Quisenberry preached at 11 A. M. and Bro. C. F. Kincannon at 7:30 P. M.

Franklin-street.—Bro. J. D. Jordan preached in the morning and Bro. A. M. Vardeman at night.

German.—Bro. G. A. Schulte preached at 11 A. M. and Bro. J. Heinrichs at 7:30 P. M.

Highlands.—Bro. P. T. Hale preached in the morning and H. A. Bagby at night.

Logan-street.—Bro. S. E. Ewing preached at 11 A. M. and Bro. I. M. Mercer at 8 P. M.

Parkland.—Bro. W. F. Yarbrough preached at 11 A. M. and Bro. W. C. Golden at 8 P. M.

Portland Avenue.—Bro. W. S. Splan preached at 11 A. M. and Bro. H. C. Rosemond at 8 P. M.

Third-av.—Bro. R. C. Buckner preached in the morning and Bro. Geo. R. Calms, who begins a meeting this week, at night.

Twenty-sixth and Market.—Bro.

J. B. Moody preached at 11 A. M. and Bro. Jeff D. Hay at 8 P. M.

Twenty-sixth and Bismark.—Bro. A. B. Ingram preached at 7:30 P. M.

Oakdale.—Bro. R. M. Inlow preached at 11 A. M. and Bro. R. N. Barrett at 8 P. M.

Preston-st.—Bro. Forest Smith preached in the morning and Bro. J. D. Anderson at night.

Highland Park.—Bro. H. R. Schramm preached.

SEMINARY NOTES.

Bro. Geo. F. Hamblenton was ordained last week at McFerran Memorial church.

Bro. A. Finch supplied at Mt. Washington. He reports a good time.

Dr. Fillippo, the author of "Ice in the pulpit, and who put it there," visited our hall and made us an address.

Bro. Carroll, of Johns Hopkins, addressed the students Saturday evening on "Paul's visit to Athens."

Bro. Davidson, of Missouri, took tea with us, and gave us a delightful talk on "winning." Pre-eminently this is first.

Bro. E. E. Chivers, Secretary R. Y. P. U. A., gave us some very helpful words, and spoke in highest praise of the work of the various Boards.

Dr. Dargan, students, alumni and friends of the Seminary were made glad when Dr. Dargan announced that the collection for the Students' Fund at the Convention was over \$1,100. It was only \$400 last year.

Rev. G. W. Truett, of Texas, captivated the Convention with his eloquent Gospel sermon on last Friday evening. Bro. Truett also made an address on Missions at Twenty-second and Walnut-street church, which our boys report to be the best ever delivered.

A great many of our students were delighted to listen to Dr. B. H. Carroll, of Texas, Sunday morning at the historic East church, and again Sunday evening at Walnut-street church. Dr. Carroll is one of our ablest preachers, and it is quite a treat to hear him expound God's Word.

Notwithstanding the fact that many of the students have examinations coming immediately after the Convention, all books have been laid aside, and we have enjoyed the sessions of the Convention, which is a privilege which is not permitted to all of us each year. Many blessings have come to us because of these privileges.

Your reporter is aware of quite a strange, far-away, lonely feeling on the part of the boys as this goes to press. It is due to the reaction from

the presence of fathers, mothers and friends, who have all gone home, leaving a void which nothing can fill. But, though we are lonely today, we are glad that it was the privilege of our loved ones and friends to visit the best possession of the Baptists, the time-honored Seminary. We are always glad to have those who are interested in us come to see us. J. L. Wink.

THE STATE.

Bro. J. H. Anderson writes: "Our church at Owenston was recently assisted in a meeting by Bro. J. H. Dew, who preached the gospel with great power and acceptance. He preached a pure gospel, showing great familiarity with the Scriptures. His methods are eminently safe and the best results may be seen in the spiritual uplift of the church. In all there were 110 additions. Any church that has Bro. Dew to assist in a meeting will be sure to want him again."

Bro. W. M. Kaykendall has resigned the Park of Dixie Baptist church, to take effect the first Sunday in July.

OTHER STATES.

Bro. J. B. Moody writes from Jackson, Tenn.: "Pastor Oscar Hayward and the First church are rejoicing over the ingathering of nearly 200 souls. Pastor Hayward has preached much about hell, total depravity and the evils of the upper classes to densely packed audiences since Christmas. And we have just closed a two weeks meeting, conducted by the pastor, which was earnest and skilled workman of God, George Robert Carnes."

The Laverne church, Alabama, has set apart Bro. R. H. Polmar to the full work of the gospel ministry.

A four-weeks' meeting in the Carterville church, Missouri, closed with 22 professions of religion and 10 additions to the fellowship of the church.

A church has been organized at San Diego, Tex. The first Baptist sermon for twelve years was preached in that town eight months ago by Eld. W. H. Rowland.

A two weeks' meeting in the Upper Seneca church, Md., closed with 16 additions to the fellowship of the church and others to follow.

A meeting in the Hollywood church, Va., closed with 10 professions of religion, 30 baptisms, and others received for baptism.

A meeting in the Allon church, Texas, closed with 10 additions to the fellowship of the church, all by experience and baptism.

A meeting in the Beulah church, Newton county, Texas, closed with 31 additions to the fellowship of the church.

BAPTIST EDITORS' EXCURSION.

Western Recorder Publishers Take Them All to the Cave.

A party in charge of Mr. W. P. Harvey, publisher of the Baptist Book Concern, and Dr. T. T. Eaton, editor of the WESTERN RECORDER, will leave at 10 o'clock Tuesday morning over the L. & N. from Union Station, Tenth and Broadway, the cost of the round trip being \$10. The editors of the Western Baptist publications will be taken free. They are as follows:

Dr. G. W. Gardner, South Carolina Baptist; J. R. Star, Chicago Baptist Standard; B. H. Ford, Christian Repository, St. Louis; W. A. Clark, Arkansas Baptist; G. W. Ferrman, Baptist Evangelist; J. N. Hall, American Baptist Flag; Thos. O. Conant, The Examiner, New York; Hon. John W. Harris, Alabama Baptist; I. C. Armstrong, Central Baptist, St. Louis; W. P. Thompson, Baptist News; Y. M. Frost, Sunday-school Teacher; G. W. Tauber, Journal and Messenger; E. E. Chivers, Young People's Union, Chicago; W. M. Chaille, The Outlook, Indianapolis; W. Balley, Baptist Recorder, St. Louis; J. E. Sargent, Mississippi Baptist, Jackson, Miss.; J. B. Cranfill, Texas Baptist Standard, Dallas, Texas; I. T. Tichenor, Home Field, Atlanta, Ga.; E. E. Falk, Baptist and Reflector, Nashville; B. V. Merrill, Green River Baptist, W. N. Kaykendall, Baptist Signal; J. C. Porter, Florida Baptist Witness; Lucien Robertson, Baptist Beacon, I. T.; R. M. Boone, Baptist Chronicle; L. M. Lewis, Holland, Texas Baptist; T. T. Eaton, Western Recorder; J. E. Sargent, Mississippi Baptist; Dr. Hort, The Watchman Boston; B. M. Brown, Word and Way, Kansas City; Ryland Knight, Seminary Magazine; Gilbert Dobbs, Zion's Herald, Detroit, Mich.; Louisville Commercial.

BABIES THRIVE ON IT

GAIL BORDEN EAGLE BRAND CONDENSED MILK.

OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD BE IN EVERY HOUSEHOLD. SEND ON APPLICATION.

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THE RECORDER BANQUET.

The banquet given by the WESTERN RECORDER to the visiting Baptist editors at the Louisville Hotel Saturday night, was a most delightful occasion. Over 40 covers were laid. Dr. S. H. Ford asked the blessing. After the banquet report provided by Dr. Harvey, as President of the Baptist Book Concern, the following sentiments were proposed and responded to:

"The Editor and the Leading Editorial" by Dr. Geo. E. Hort, of the Watchman. He thought controversies must promote the welfare of papers in this region. He emphasized the work of the denominational editor as second to none in the advancement of God's cause.

"The Editor and the Paragraph," by Dr. G. W. Leavelle, of the Journal and Messenger. He thought we might be so peaceable as to be uninteresting. He was just North of the Ohio river, and could observe the liveliness of the brethren on the other side. The paragraph is most important factor. Many writers do not know how to make or to recognize a paragraph.

"The Editor and Personal Mention," by Dr. J. B. Slater, of The Standard. Personal mention causes the editor embarrassment, particularly when the mention desired is furnished by the brother who is involved. This matter needs careful consideration. Often good men who are modest are overlooked, while others less worthy are pushed unduly.

"The Editor and Obituaries," by Dr. T. O. Conant, of The Examiner. He made a fit reference to his great and honored father. On this cheerful subject he often thought it well to adopt the motto of the mortician, leaving off the latter part of the old saying, Cremation for the dead has been observed, but he thought cremation a good thing for obituaries. The editor must do the best he can.

"The Editor and Spring Poetry," by Dr. S. H. Ford, of the Presbyterian Literary. He indulged in pleasant reminiscences, and quoted some sample spring poetry. The brief address from this Nestor of the gathering was greatly enjoyed.

"The Editor and Moving Pastors," by Dr. S. H. Ford, of the Presbyterian Literary. He was a moving pastor himself, and moved to a newspaper office. Editors should not take part in moving pastors. Many had written him that the climate, the health of their wives, etc., made a removal desirable. The editor needed wisdom.

"The Editor and Contributors," by Dr. W. A. Clark, of the Arkansas Baptist. He told of a colored editor in Little Rock who published a scale of prices to be paid by contributors for the publication of their articles. So much if the name be left off, more if the name be put at the close, more still if the name head the article and more still if the title "D.D." or any title be added. There are contributors and contributors.

"The Editor and Place Hunters," by Dr. E. E. Chivers, of the Baptist Union. All men need grace, especially the editor, when place hunters are after him. Many good men are out of place, and to help them is the editor's work. Pulpit committees have trouble in this line as well as editors.

"The Editor and Offended Readers," by the Rev. H. M. Brown of the Word and Way. People get offended not only by their sins, and they're the way they are said. Editors should consider this.

"The Editor and the Sisters," by the Rev. E. C. Gambrell, of the Baptist Standard. He had been touched by every speech. Women are not abstract, but concrete, and they require wise and careful treatment. They are great helpers to all good causes.

"The Editor and his Temper," by Dr. G. F. Gregory, Secretary of the Convention. Once a delinquent comes to the San Antonio meeting Monday, "if alive," and since he did not pay then, he was supposed to be dead, and Dr. G. inserted a notice of his death. The effect on the man's temper was startling. Editors should take care of their tempers.

"The Editor and Typographical Errors," by Dr. E. E. Folk, of the Baptist and Reflector. The gaudiest run by an editorial between the editor and the reader was described. Several amusing instances of such errors were cited, and the announcements they caused graphically set forth.

"The Editor and Apologies," by Dr. R. M. Boone, of the Baptist Chronicle. Editors are not expected to apologize, and there are various ways of apologizing. A skillful apologist is a rare man.

Before closing the banquet the editor of the RECORDER explained to those present the situation in regard to the Seminary, and the manifest answer to prayer in bringing unity and harmony among the trustees.

The meeting was dismissed by prayer, led by Rev. J. C. Porter, of the Baptist Witness.

ALUMNI OF GEORGETOWN COLLEGE.

According to arrangement the Alumni of Georgetown College met at the Galt House Saturday, May 13, at 3 P. M., for a banquet.

About 115 of the sons of Georgetown College were present. The menu was all that could be desired. The meeting was an enjoyable re-union of old students, friends and brethren.

Dr. J. S. Felix, Shreveport, La., was toastmaster. Speeches were made by Mr. Clark Smith, Dr. W. H. Felix, Dr. A. Yeager, Milton Riggs and others. After an enjoyable feast both for body and mind, adjourned at midnight.

DEAR RECORDER:

Forty-eight years ago my good wife first invited you to visit our home. Those visits have been continued ever since, and to her and your influence do I chiefly owe my conversion. Eighteen months ago she was called to her reward, leaving me to travel "life's journey alone," now at eighty-one. I cannot now dispense with my weekly visits, as they so tenderly remind me of the happy hours we spent in reading its columns. I not only love it for that, but I love it for its noble Christian spirit manifested in the "Whisker matter," and for the defense of the truth in Baptist history. I could not dispute the "1641 theory," neither could I believe it. I thank Dr. Christian for his able vindication of the truth and you for publishing it.

So long as I live I shall forward my subscription; but when I fail to do so, you may know that I, too, have gone to my reward. Enclosed find \$2.00 from May 9, 1899.

D. T. M. NRIIL.
Osceola, Iowa, May 6, 1899.

MINISTERS OF THE GOSPEL ENDORSE

Electro-poise

We could fill the paper with similar reports, but think these testimonials are sufficient to show its great sending for such on the subject of health.

VALUABLE BOOK FREE.

DuBois & Webb,

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE MOYLESS TOWN.

BY ROBERT CLARENCE TONGER.

A cross old woman of long ago, Declared that she hated noise; "The town would be no pleasant, you know, if only there were no boys."

The dogs were sleeping the livelong day— Why should they bark and howl to play, And so they could only sleep. The pony neighed from his lonely stall, And longed for saddle and rein;

The cherries rotted and went to waste— There was no one to climb the trees; And nobody had a single taste, Save only the birds and bees.

There was little, I mean, of frolic and noise; There was less of cheer and mirth; The old town, since it lacked its boys, Was the dreariest place on earth.

CHRISTMAS IN ARCADIA.

BY SARA H. HENTON.

It did seem as if the Arcadia church bells rang out louder and clearer and were heard farther on Christmas-eve (so the valley people thought) than any other, and some argued they were the best ever heard and sang out "Peace on earth and good will to men."

So it was with Mr. Nelson as he sat around the flickering fire with his good wife and little ones. He could not enter into the joy of the Christmas.

"I cannot believe that blessings are wisely distributed," said Mr. Nelson, gloomily.

"Nay, nay, Robert, can't you trust Him—He who was once as poor as we?"

"To think, wife, I'm sick and helpless—has not been able to work these six weeks, and it's Christmas; the time the children want to be happy. What is to keep us from freezing and starving?"

And for the first time—in her remembrance Mrs. Nelson saw her husband give way to tears.

"Oh, mother," said little Grace, in a whisper, "father is crying."

It touched the wife's heart to see so strong a man weep, but she knew how much he loved his family and that he blamed himself for their poverty.

This act seemed to sober Mr. Nelson up and bring him to his senses, and he went to work and had made a good support for his family ever since, but he was taken down with muscular rheumatism and had not been able to make a cent for two months.

Mrs. Nelson felt that she must put her pride aside and ask for help from her neighbors for really there was not a handful of flour or a piece of meat in the house and they owed the kind groceryman already.

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by his bed and, prayed earnestly for help. "Other refuge have I none," she cried, feeling calmer and looked out on the night. A blinding drift of snow compelled her to close the door again, but her mind was made up.

She hunted up an old yarn hood and a shawl, and her head, as snow slipped out the back way. She would not be proud when those she loved would be the sufferers.

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boy's night's rest. She had always kept his bed turned down ready for him, and of late she had had an extra plate at the table, as if she was expecting him at any time.

Some one knocked at the door and stamped the snow off, making quite a noise.

"I weakened Mr. Nelson, asleep in his big arm-chair. He said: "Come in, come in. It's not a night for a dog to be out," he said, aside.

"The stranger advanced—lifted his cap. Mr. Nelson says: "Come in stranger. I was covered with snow but have a roof that shall shelter you. Come to the fire, sir."

"I would be thankful just to sit by the fire." "The room was not light and he had on a heavy overcoat and fur mufflers, which was covered with snow but have a roof that shall shelter you. Come to the fire, sir."

"It's such a dreadful night out; have you come far?" said Mr. Nelson. "Wife, here's a stranger, cold and tired, wants to rest awhile."

"Richard threw his cap aside, took off his great coat and went up to his father and said: "Father forgive me, as I do you."

After loving greetings that are beyond words, Richard busied himself getting ready for a happy Christmas morning. He persuaded a porter at the grocery to bring some things over that night.

When Grace and Frank awoke the next morning they found their stockings full—new shoes, pretty toys, plenty candies, oranges, fruit, etc.

Richard had his boxes brought home and he opened them and displayed his treasures. He had fallen into the hands of a wealthy Australian whose health was very bad.

Richard proved to be a good business man and did good with his money, and his mother said his hobby was to make people happy at Christmas.

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SERAPHINA'S SPRING FEVER.

BY REV. TERTIUS TODD.

The first symptom of spring fever in our well-ordered home appears when Seraphina suddenly dons a neat but ancient apron and attacks the closet in the upper hall.

She hunted up an old yarn hood and a shawl, and her head, as snow slipped out the back way. She would not be proud when those she loved would be the sufferers.

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OLD-FASHIONED WOMEN.

Have a very natural prejudice against anything that offends their fine sense of delicacy. And for that reason numbers of such women have suffered in secret and in silence the pang and pain of constipation.

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SUCH THINGS DO HAPPEN.

A sad suicide has recently occurred at Biarritz. The story would scarcely be believed had it not been witnessed by a number of people who were walking on the beach.

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of Conneaut, moderator, and Rev. J. Sanford, of Jefferson, clerk.

The candidate was then introduced to the council by Bro. C. W. Searis, of Madison, after which he stated his Christian experience, call to the ministry and views of Bible doctrine.

After careful deliberation in secret session, the council voted heartily and unanimously in favor of ordination. The ordination service of the evening was as follows:

Prayer service—Bro. Delos Bates, Madison.

Scripture and Prayer—Rev. G. W. Hatch, Cherry Valley.

Sermon—Rev. E. O. Smith, Superior-street Baptist church, Cleveland.

Ordaining prayer and laying on of hands—Rev. T. C. Wright, Richmond.

Charge to candidate—Rev. J. W. Ely, Conneaut.

Charge to church—Rev. J. Sanford, Jefferson.

Welcome to ministry—Rev. Hurlbutt, Geneva.

Welcome to community—Rev. W. T. S. Culp, M. E. church, Madison.

Benediction—Rev. C. M. Kesler, J. Sanford, Clerk.

We have in our church at Panther Creek one of the greatest Christian characters that I have ever met—Sister Martha S. Miller.

The first time I ever met her was shortly after becoming her pastor, I visited her house. She met me at the door with such a welcome greeting as none but these dear old Christians can extend. By the side of her low chair in the corner was her dearest companion next to the Bible, the Western Recorder.

Sister Miller was born October 12, 1819, was baptized June 15, 1834, by Rev. David Kelly. She was married to Reuben Miller February 18, 1836.

She says she cannot remember how long she has been reading the Recorder. Since long before the civil war. Her son, who is forty-eight years of age, said the Recorder had been in their house ever since he could remember. Her husband died years ago, and the raising of a large family was left to her care, and for her careful Christian training she now has the reward of seeing her sons and daughters noble Christian men and women. The youngest, the Hon. Reuben Miller, is one of the ablest lawyers at the Owensboro bar.

It seemed liked an inspiration to be with her for a short time. She remarked to the writer that she could not understand why she was spared and younger persons taken away. It seems, to the writer at least, that one great good that such characters accomplish is standing as monuments of the wonderful power of God's love through these many years of service.

After paying her a visit and listening to her words of love for Christianity we feel more determined to do what little we can for the cause of our Master. May God spare many of these noble Christian characters to encourage us younger and weaker ones in the great conflict against sin.

Her Pastor, J. DEWEAN HOOKER, Fallville, Ky., May 2, 1890.

The refinement of suffering is to see our loved ones suffer while impotent to take their place or help. Ah, love! 'tis well that thou dost give us sweetest joys, for thou hast for us also deepest pain.—Rev. W. S. Casmore.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 28.

THE LORD BEFORE PILATE.

John 18:28-40.

MOTTO TEXT—"I find no fault in him."—John 19:4.

"Then led they Jesus from Caiaphas unto the hall of judgment."—The hall of the Roman governor Pilate, which was probably connected with the castle of Antonia where the Roman garrison was stationed. This castle was hard by the temple and overlooked its courts. "And it was early. The fourth watch, between 3 and 6 A. M. "And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." From the other Gospels it would seem that the passover had been eaten. All the evangelists are infallibly true, and there is some way of reconciling their statements, which is the true one. Several explanations have been given, whether either of them is the true one, no one can tell. One thing is evident—the Holy Spirit did not intend that the days on which these things happened should be exactly known. He has taken away all pretext and excuse for the keeping of such days as Good Friday and Easter, &c., and left those who are desirous of obeying Him to keep His Sabbaths as they have been commanded. According to their rabbinical laws going into the house of a Gentile from which the leaven had not been removed would make the Jews ceremonially unclean.

"Pilate then went out unto them."—The Lord was in his judgment hall, and Pilate went back and forth. He asked the proper question, "What accusation bring ye against this man?"—The Jewish rulers were shrewd men, well posted in all the affairs which concerned their nation. They knew the sullen, suspicious disposition of the master of Pilate, the gloomy tyrant, Tiberius. They knew his determination that the province should be kept quiet, with no trouble to him. Pilate had once been accused to Tiberius; another accusation would cost the governor his place if not his life. Pilate knew the perilous position in which he stood, and hence his indecision and cowardice.

"If he were not a malefactor we would not have delivered him up unto thee."—They take haughty grounds. They would insist on their right as judges and besides they had no charge they were willing to bring to which a Roman would listen. "Take ye him and judge him according to your law."—His answer is courteous and shrewd. Since they undertake to be judges, let them be judges under the limitation which the Romans had put upon them. The Sanhedrim was allowed to communicate and even to scourge but not to kill as the Jews, hastily surrendering their haughty independence, acknowledge. "It is no lawful for us to put any man to death." This was an open confession of their malignity; they were seeking the death of this prisoner.

"That the saying of Jesus might be fulfilled which he spake, signifying what death he should die."—The Jewish mode of killing was stoning. They did not crucify as did the Romans. To get a connected view of the trial it is necessary to read what the other evangelists say. The Jews did not bring the accusation of blasphemy which would have excited Pilate's derision and made him insist the punishment which the Sanhedrim could legally inflict was more than sufficient. They brought an accusation which Pilate knew would be a most dangerous one if presented to the suspicious Tiberius—that the prisoner wished to make himself king of the Jews. Such an accusation coming from those who had always been fiercely patriotic and made against one of their own countrymen would rouse Pilate's contempt for them and show him they had delivered their prisoner from envy. But in their desire to compass the Lord's death they were indifferent to the ugly light which they threw on their own characters. Going back into the judgment hall, Pilate asks the Lord abruptly, "Art thou the king of the Jews?" He might well wonder if this poor prisoner, without a follower or a weapon would make such a ridiculous claim as this. "Sayest thou this thing of thyself, or did others tell it thee of me?"—If Pilate asked the question from the standpoint of a Roman governor, our Lord could answer in the negative, for his kingdom involved no disloyalty to Roman away. But in the sense of the kingdom of the Messiah, involved in the Jewish idea, he was a king. "Pilate answered, 'Am I a Jew?'" He cared nothing for Jewish hopes and prophecies. "What hast thou done?" He had evidently done something to rouse his own people against him to that point they would accuse a countryman to the hated Romans. "My kingdom is not of this world."—Therefore not one which would interfere in the least with Tiberius and the Romans. "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." He had servants and devoted ones, although he stood here friendless, before the judge with blood-thirsty enemies pursuing him. Among those servants who would have fought for him at a word were twelve legions of angels. "But now is my kingdom not from hence." Reaffirming the fact that the kingdom was not of this world and that therefore he was no rebel against Tiberius, the only point for which Pilate cared. "Art thou a king, then?"—We can well believe the haughty Roman asked his poor prisoner this question with a derisive smile. Where were the insignia of his royalty, if he was a king? "Thou sayest that I am a king." An assent to his question. "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Thus he asserts his pre-existence. Pilate seems to have paid little heed to this assertion at the time it was made, but no doubt it added to his fear when the Jews told him of the Lord's claim that he was the Son of God. "Every one that is of the truth heareth my voice."—Hearing his voice means heeds and obeys his words. Everyone included Pilate. Alas for him that he did not avail himself of his opportunity! But with light skepticism, having made up his mind that his prisoner, whether dreamer of philosopher, was not in the least

dangerous to Roman supremacy, Pilate asks, "What is truth?" and goes out without waiting for an answer. "I find in him no fault at all."—The chief priests had been waiting outside for the result of the trial. There is little doubt they knew what Pilate would say and had arranged their plans for what should follow. Had Pilate been a brave, upright judge, or even being what he was, had Marcus Aurelius been emperor of Rome, Pilate would have released the prisoner. As it was he tried to free him without openly defying the Sanhedrim. He sent our Lord to Herod, only to have him returned to him. While he was gone the people began clamoring for the release of the prisoner. On the return Pilate hoped to secure his release on this plea. He calls the Lord the "king of the Jews" to appeal to the fierce nationality for which they were famous. But the chief priests and scribes persuaded the people to choose Barabbas a murder and robber rather than the Lord Jesus Christ. How often these days do men make the Barabbas choice!

Or the point of genealogy and heredity, Thomas Fuller quaintly says: "Lord, I find the genealogy of my Saviour strangely checked with four remarkable changes in four immediate generations. Rehobam begat Abijah; that is, a bad father begat a bad son. Abijah begat Asa; that is, a bad father a good son. Asa begat Jehoshaphat; that is, a good father a good son. Jehoshaphat begat Jehoram; that is, a good father a bad son. I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I feel, also, that actual impiety is not always hereditary; that is good news for my son."

A WELL-GOVERNED mind learns in time to find pleasure in nothing but the true and the just.—Amiel.

Women and the Wheel.

The Danger of Excessive Riding Becomes Apparent. One Girl Illustrates the Experience of Many.

From the Gazette, Delaware, Ohio.

The healthfulness of bicycle riding for women is still a disputed question between eminent physicians and health reformers. That the wheel has created a revolution in the lives and manners of modern women cannot be doubted. Used in moderation it surely creates for women a means of out-door exercise, the benefit of which all physicians would be glad to exclaim, like any other pastime, its effect is likely to be dangerous to a high degree.

No better illustration of this can be offered than the case of Miss Bertha Reed, the seventeen-year-old daughter of Mr. and Mrs. J. R. Reed, 335 Lake Street, Delaware, Ohio. In describing her daughter's experience, Mrs. Reed says: "In the fall of 1893 my daughter's health began to fall in an alarming manner. It was evident that she was over-exercising herself by riding her wheel. We put it away for a time to see if health would return with rest and quiet; but, to our discouragement and disappointment, she became worse and grew steadily paler and thinner until we concluded she must have consumption, and we sent her to a physician for consultation. He told her that her lungs were in a sound condition.

"However, he found that her pulse ranged one hundred and four beats per minute, and it actually remained at that number for two weeks. "The doctor said that her condition was due to an almost bloodless condition of the body, so that the heart had to beat so much rapidly to supply the wants of the body. My daughter had lost her appetite, and could not take sufficient food to nourish the system. "The doctor prescribed some medicine, which was procured and a dose given. By this time she had become so weak that we almost gave her up. "Meanwhile I procured some of Dr. Williams' Pink Pills for Pale People, as they

had been recommended to me by Mrs. Washburn, who lives in Galena, and who had been wonderfully cured by them, and I began to administer the pills in place of the doctor's prescription. I was greatly relieved to notice that she began to improve at once, and by the time she had taken two boxes was completely restored.

"I because I feel so grateful for the restoration of my daughter's health that I hope, by recommending them, I may be able to help some one else to improve and health by causing them to try the same restorative. MRS. J. R. REED."

Sworn to and subscribed in my presence this 2d day of August, 1897. H. W. PATRICK, Notary Public.

Miss Reed's affliction was caused by the loss of vital force aggravated by over-irritation of her strength. To restore her system to a normal condition it was necessary to infuse the blood with new life; to make it rich, red and abundant. With this accomplished by Dr. Williams' Pink Pills for Pale People nature asserted herself again and good health returned with all its joys.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are an invaluable specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of grippe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50, if they are never sold in bulk or by the 100 by addressing Dr. Williams' Medicine Company, Salem, N. Y.

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More sales and abundant satisfaction make a truly good criterion of success in manufacturing and the year just past shows such a record for the O. A. Ball Co., of Fallville, O., in the manufacture of Model Alloy Balls. This old-established house takes the lead in the manufacture of these balls in the beginning has been more than maintained, notwithstanding the fact that the material of which they are made has nearly doubled in price, the makers will continue the production of one-half of the price while the present stock lasts.

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Best wool is quoted at eighteen cents in Danville.

Corn sold at \$2.10 at a sale in Anderson county.

Loughbridge bought 20,000 lbs. of hemp in Fayette county at \$5.15.

T. C. Guley bought of Mr. Burton, of Pulaski county, 20 yearling steers at \$21.

The Olimax says that cattle sold at Richmond court day at 4 to 6c; heifers 3 1/2 to 4c.

E. R. Sparks, of Nicholasville, bought a crop of hemp last week at \$5.00.

Sam M. Owens sold to D. W. Moore, of Boyle county, his famous old walking gelding for \$150.

A cargo of yearlings worth \$90,000 was sent this week from Lexington to England.

Grape vines were badly injured by the heavy freezes; in fact many were killed outright.

J. T. Orenshaw, of Lexington, purchased at Bowling Green a dark chestnut mare for \$700.

Dr. Steele Bailey sold to John Sallee, of Somerset, a Jersey cow and heifer calf for \$65.

The Mt. Sterling Advocate notes the sales of 123 hogs at \$3.40; another lot at \$3.25; a suckling calf for \$18.

The prospects for the apple, cherry, strawberry and blackberry crops were perhaps never better—Somerset Paragon.

The Adair News notes the sale of hogs at 3 to 2 1/2c, butcher stuff at 2 1/2 to 2 1/4c, yearling steers at \$30 to \$36, and a Shorthorn bull at \$60.

W. J. Loughridge, of Lexington, bought last week 20,000 lbs. of hemp from F. K. Hurst at \$5.15 per hundred pounds.

Henry Smith sold Riker Vansardall 200 bushels of wheat at 68 cents. . . . W. H. Lamsing sold Chas. Sallee 100 barrels of corn at \$1.75 a barrel.—Harrodsburg Democrat.

Holloway & Reece, of Jessamine, sold in this city last week 12 hogheads of new burley at an average of \$10.80. One went at \$18.50.

Out worms are playing havoc with the young corn in some of the Southwestern counties. Some fields have been almost destroyed by the pests.

John T. Hughes, of Lexington, sold last week to P. C. Knox, of Pittsburg, a handsome team of coach horses, mahogany bays, sixteen hands high, for \$3,000.

B. G. Fox sold to F. M. Stewart, of Atlanta, a four-year-old Gambetta Wilkes mare for \$900, and a harness gelding for \$140. He also sold to Wm. Agnew a five-year-old harness gelding for \$900.—Advocate.

Mrs. J. P. Ohinn is about the most successful poultry breeder in Mercer county. She already has 1,000 spring chickens and 60 more hens will be taken from the nests soon.—Harrodsburg Democrat.

G. A. Swinebroad bought of E. H. Sharp, of Powell's Valley, a load of cattle at 4 1/2c; sold to J. E. Hulse 80 stock cattle at 4 1/2c, and bought at Harrodsburg 54 cattle, calves to 2-year olds, at \$18 to \$25.—Danville Advocate.

OIL IN ROAD-BUILDING.

The use of crude petroleum in laying dust on railroads has already been of service. Now it appears that it may be still more useful on ordinary country roads, especially, where expense prevents macadamizing, as it not only does away with dust, but also with mud. In a letter to "The Scientific American" (December 24), Mr. M. Meigs, an engineer in the United States Government employ, writing from Keokuk, Iowa, says:

"On a certain clay road in Pennsylvania, which lay deep in dust in summer and deep in mud in winter and spring there was an oil pipe-line by the side of the road, which on a certain occasion sprung a leak and spouted a considerable quantity of oil on the road. An observer noted that for a space of several rods, to which the oil was transported by horses' feet and wagon-wheels, this road showed a marked improvement. The dust in summer did not rise, the mud in spring and winter did not exist. The explanation would seem to be that the oil formed a water-tight covering to the road, and the earth beneath being dry no ruts or mud could form and the road became good."

This led to experiments by Mr. Meigs, which are thus described:

On November 20, the writer coated a newly-graded piece of dirt road with oil, distributed by means of an improvised sprinkler, over a strip about 12 feet wide by 200 feet long.

"A second part of the roadway was sprinkled more lightly about 300 feet farther, making 500 or 600 feet in all, and eight barrels of oil were used in the experiment. The day after the sprinkling was done and before the oil had time to become absorbed, for it soaked in very slowly, a heavy rain fell. The road was examined during the rain, and quite a marked difference was seen between the oiled and un-oiled portions. Where oiled it was evident that the dirt beneath the surface was still dry and retained its supporting power, while on each side of the oiled portion it was muddy and rutty. A heavy freeze, with the temperature at zero, followed the rain, and on the 25th the road was again examined. The oiled part was still more different from the neighboring stretches; the unoiled road was cut up with ruts one to two inches deep, and frozen rough and hard; the oiled portion was perfectly smooth, and the wheels made on it a muffled sound that showed the dirt beneath the surface was un-frozen and dry."

The author's conclusions as to the conditions that should regulate the use of oil on roads are given by him as follows:

- "1. The road should be smoothly graded and rounded well, so as to shed water.
- "2. Apply the oil to the road-bed while dry. If the soil is filled with water, the oil will penetrate with difficulty, and much of it will be carried off on the wheels of passing wagons.
- "3. It would be well to roll the ground after the oil is put on. It has a tendency to collect in ruts and small hollows, and the roller would force it into the soil and distribute it evenly.
- "4. Crude oil costs from 60 to 80 cents per barrel at the wells. Its odor is disagreeable, and oil from which the naphtha and kerosene have been extracted would be preferable to apply in warm weather. When cold the heavy oil becomes too stiff to be

applied without heating. This could be overcome by some form of spraying apparatus, using a jet of steam.—Literary Digest.

THE SOY BEAN.

A comparatively new and promising leguminous crop is the soy bean. This plant has been successfully grown in different parts of Indiana, and at several points farther north in the United States. It thrives in good corn soil, and will grow wherever corn can be successfully produced.

Being a quick-maturing annual, it will prove especially helpful to those who cannot grow clover. A crop of soy beans can be produced between the spring and autumn frosts anywhere in the State. The soy bean may be grown for pasture, green forage (soiling), for hay or ensilage, or for seed. It will yield 9 to 12 tons of greenfodder, 1 1/2 to 2 1/2 tons of hay, and 10 to 40 bushels of seed, according to variety, condition of soil, etc.

The soil may be prepared as for corn. If impoverished by previous cropping, the soil should be well supplied with lime, potash and phosphoric acid.

The seed may be sown broadcast with the wheat drill, in rows 18 to 24 inches apart, or with the corn drill, to be cultivated as corn. The earlier varieties of soy bean may follow a crop of rye or barley, or be sown in the standing corn at the time of the last cultivation, if the weather is seasonable. If sown in corn, put in two rows of soy beans between each two rows of corn. Sow about two

pegs to the acre, in rows like corn, and cultivate, if the seed is desired. For pasture, soiling or hay, sow four or five pegs to the acre.

Soy bean hay compares favorably with clover hay in chemical composition. The seed is very rich in protein, and can therefore be fed advantageously with corn. The seed should be ground before feeding. The seed is readily eaten. Live-stock as a rule, do not relish the stems and leaves at first, but soon take kindly to this forage.

Soy beans and sorghum supplement each other as soiling crops. Corn and soy beans, together, are said to make good ensilage.

Begin cutting at the time of early bloom, for soiling. Cut for hay when in full bloom, and as soon as the pods have formed, for ensilage.

Seedmen offer soy bean seed at \$2.50 to \$5 per bushel. This makes the cost far too great to justify growing soy beans as a general crop. Farmers are advised to try soy beans in a small way as a special crop, and then grow their own seed if the crop gives promise of being valuable.—W. C. LATTA, Purdue University Exp't Station.

RECIPES.

Apple Pudding.—Fill a deep flat tin half full of tart apples, peeled, quartered and cored, and the quarters cut once in two length wise. Over them grate a little nutmeg and scatter half a cupful of white sugar and cover the apples with biscuit dough, rolled twice as thick as pie crust. Bake in a moderate oven half an hour, serve with sweet cream or pudding sauce.

Delicious Apple Dessert.—Peel a dozen Rhode Island Greenings. Take out the cores carefully. Fill the cavity with white sugar. Set them on a bright tin in a moderate hot oven, and bake slowly to keep the shape perfect. When soft, remove carefully to a large plate.

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On May 20-21, 1906, the "Air Line" Louisville, Evansville & St. Louis Consolidated railroad will offer reduced rates to San Francisco, Cal., on account of the National Baptist Anniversary. For particulars call on or address J. B. Campbell, G. A. L. E. & St. L. G. Railroad, Third and Main street Louisville, Ky.

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W. E. HAYES, Chattanooga, Tenn.

W. E. HAYES, Asst. Gen. Pass. Agt., Louisville, Ky.

DEATHS.

For social subscribers we insert an obituary notice of no more than 100 words. We reserve the right to omit any word for all over 100 words. Invariably in advance. Omit the words "and you know as once when the news is not." Unless the money accompanies the notice, it will be brought down to 100 words.

RYLAND.

At a meeting of the First Baptist church, Lexington, the following resolutions on the death of Dr. Robert Ryland were adopted: Our venerable brother, Dr. Robert Ryland, went to his rest on the morning of the 2nd of April last. He was in the 97th year of his age and had devoted more than seventy years to the preaching of the Gospel and to the teaching of the young of both sexes. His life was one of great activity and energy, and of singular devotion to the cause of his Master and the good of his fellow-men. The earlier and more active years of his life were spent in another state. His noble work there and the great good accomplished have given him a name loved and honored throughout the land.

He was for a long time President of Richmond College, in Virginia, and while occupying that distinguished station was the pastor of a large colored congregation, thus giving an illustration of our religion often referred to in the Scriptures: "The poor have the Gospel preached unto them." He thoroughly believed the truth of the Gospel and he loved to proclaim it to all who would hear. His work in these stations as college president and preacher was one of marked usefulness and blessing.

After filling many important stations in his native state of Virginia, he moved to this state and, after spending a few years in Shelbyville, removed to this city, taking charge of the Baptist Female College, and has for the most part of his life been a member of this congregation. The same zeal and earnestness that had marked his previous life was still manifest here. He was always intensely earnest in his work as preacher and teacher, and was unremittingly in his efforts to do good to his fellow-men as he was in his efforts to glorify his life in this community made a deep impression, as one of devoted piety, intense zeal and marked usefulness.

His zeal to do something in the name of his Divine Master did not remit in his last years. Though heavily burdened by the infirmities of age, he still made it his opportunity to attend on the services of God's house, having attended church every Sunday, except during the last year of his life, until his last illness, and was always ready to lift his voice in praise and thanksgiving to God and exhortation to others.

This church feels itself greatly honored in his death. A life like his is a benediction to any community or congregation in which it is spent. God grant that like an inspiration to us all to live a higher and better life and to be more like him as he was like the Savior.

J. H. HEYER,
J. H. HOWARD,
CHAS. KEAR,
Committee.

ALLEN.

Mrs. Allen was the daughter of Henry and Catherine Myers, among the early settlers of Christian county. Mrs. Allen was born April 18, 1837, and was a resident of Christian county all her life. She was married to Newton Allen Jan. 1, 1858. From this union were born six daughters—Mrs. Margaret Lucy, Mrs. M. A. Royalty, Mrs. Jane Mitchell, Mrs. S. K. Meacham, Mrs. S. H. Underwood and Mrs. A. H. Tichenor, four of whom still survive her.

Mrs. Allen was baptized by Rev. James McPurin in the fellowship of Concord Baptist church, of which church she remained a faithful and consistent member until God said it was enough. "Come up higher; thou hast been faithful over a few things; I will make thee ruler over many things." Grandma Allen assisted greatly in rearing two generations besides her own family. She had a picture made in which five generations were represented. Mrs. Allen was a tireless worker, kind, generous and sympathetic, ever ready to aid and assist the sick and needy. She was a tireless Christian worker and a faithful member to aid her pastor in his church work. She was the mother of six daughters, twenty-three grandchildren, forty-two great-grandchildren and two great great grandchildren. Mrs. Allen lived to a ripe old age, being ninety-one years, nine months and twenty-four days old.

On Sunday morning, Feb. 18, 1896, while the church bells were ringing, and people were winding their way to church, the spirit of Grandma Allen was borne upon angels' pinions to that celestial city whose builder and maker is God. At two o'clock, Feb. 18th, at Hopewell, Kentucky, her relatives and friends gathered to listen to a funeral discourse by her pastor, Rev. James H. Coleman, assisted by Bro. C. H. Neash, pastor of the Hopkinsville church. While the pall-bearers were placing the body in its last resting place, the congregation sang her favorite hymn, "Lead me, O Lord, I pray, to Jesus, blessed Jesus." "Lead me, O Lord, I pray, to Jesus, blessed Jesus."

From which some ever wake to weep."

To sorrowing friends we would say, Weep not for her, but prepare to meet her in the sweet by-and-by, for she stands at the beautiful gate waiting your coming. God bless Dr. Eaton and the dear old Record; hope that Grandma Allen's wish may come

true that every Baptist family in Kentucky would take the WESTERN RECORDER.

W. M. C. DAVIS.

Hopkinsville, Ky.

DUNCAN.

Miss Elizabeth Duncan died April 10, 1896, at the home of her son-in-law, Miss Duncan, near Franklin Cross Roads. She was eighty-three years of age; was converted in early life; joined the Baptists and lived with them until the Master called her higher. She leaves two children to mourn for her, Mrs. Miss Duncan, of Franklin Cross Roads, and Mrs. Browning of Louisville.

The writer preached her funeral from John 11. MRACKER W. WHITMAN, East View, Ky.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter a Burghard Stone Co. Write for prices and designs. Warehouses, 41 West Jefferson St. Works: 11th to 14th on Maple St., Louisville, Ky.

Diamond Anniversary of the American Sunday-School Union to be held in Philadelphia in May.

Much interest is being developed in this great National Society as the occasion of its 75th Anniversary approaches.

Meetings will be held in the Academy of Music on May 24th and 25th, at which addresses will be made by the following eminent speakers, representing the varied interests which are served by the work of this Society:—

D. L. Moody, the well-known evangelist, Rev. Dr. A. F. Schaeffer, of New York, Rev. J. M. Crowell, D.D., of Philadelphia, the Rev. Newell Dwight Hillis, D.D., successor of Henry Ward Beecher in Plymouth Parsonage, Rev. E. W. Rice, D.D., of Philadelphia, Rev. Russell H. Conwell, D.D., of Philadelphia, Rev. Dr. E. K. Bell, of Mansfield, O., Rev. Addison P. Foster, D.D., of Boston, Rev. Henry Clay Trumbull, D.D. editor Sunday-School Times, E. P. Bancroft, of New York, W. E. Dodge, of New York, W. A. Hillis, of Ohio, Rear Admiral J. W. Philip, U. S. N., F. G. Ensign, of Chicago, Gen. Joseph Wheeler, U. S. A., Morris K. Jesup, of New York the President of the Society, Rev. J. H. McCullagh, of Kentucky, W. L. DeGroff, of Kansas, Rev. W. R. King, of St. Louis, Mo., Rufus M. Jones, editor American Friend, Philadelphia, Rev. Theodore L. Cuyler, D.D., of Brooklyn and others.

The work of the Society for 75 years in part, is as follows:—100,928 Sunday-schools organized, containing 578,680 teachers and 4,070,348 scholars; 224,844 cases of aid to schools, having 19,333,908 members. Nearly four schools a day organized for every day of the last 75 years. Value of publications distributed by sales and gifts, over \$9,000,000.

DEAR RECORDER:—The article in the April 13 number, "Walking on the Water," has been a great blessing to me in my bereavement. I have read and reread it many times, and wondered if God inspired Bro. Wm. M. Taylor to write it expressly for my strengthening. How precious are the words to a traveler in this world of woe in deep distress. On the fourth of this month I read in the Marshalltown paper of the death of my babe, 5 years old, by fire that occurred on March 31st. It was a terrible blow to me, and I a traveling man not knowing where to be found. It seemed so hard. I could never have borne it had I not trusted God for grace. Then I saw in the next RECORDER Bro. Taylor's words of comfort, and am resigned to my Master's will. Yours in Christ,

A. L. SMITH.

Belle Plaine, Ia., April 18.

\$2.45 buys a **NEW** Baby Carriage. Write for particulars. **WESTERN RECORDER**, Louisville, Ky.

Items of Interest.

NEWS THE WORLD OVER.

Baroness de Hirsch carried on the great benevolence of her husband who did so much for his people, the Jews, in all parts of the world. When she died, not long ago, she left an estate of \$134,000,000. According to her will, \$10,000,000 of this is to be given to the various charities she and her husband have founded. The Jewish foundation in New York receives \$1,200,000.

The converts to Protestantism in Austria are well known to be political, but they free men from the sway of the Catholic church and are therefore to be rejoiced in. They have roused the Catholic bishops who have decided to ask from the government power to punish all teachers under control of the Institute of Education who show any sympathy with the Protestant movement. It is tonight in the day for them to accomplish anything by such tyranny.

The Northern Presbyterians have had a debt on their Home Mission Board for eight years. They have now wiped it all out and are rejoicing greatly. The Board has learned a good lesson and has promised that it will not again go into debt, but will cut its coat according to its cloth.

For twenty years the Judges of St. Clair county, Mo., have spent their terms of office in jail because they refused to obey the orders of the federal court to levy a tax they and the people of the county consider unjust. The new judges held court in the woods near Osceola and made the tax levy without including the obnoxious tax. United States deputy marshals were watching the court house. The judges are hiding.

Wycliffe's English Bible, known as the Bramhall Manuscript, which has been among the Ashburnham manuscripts, was sold at auction in London on Monday. It brought \$750.

The rush of Italian immigrants to this country has been unusually great. The official say in fact that for years has there been no more of them entering the country. During three days, 4,992 Italians landed in New York City.

Mrs. Stevenson, widow of Robert Louis Stevenson, lives in Samoa. She has written to England a letter of most indignant protest against the shooting of the Samoans at villages. She says the villages were inhabited by non-combatants and describes "the exodus of the panic-stricken people, shells bursting everywhere, the cries of bride and helpless wounded people burning alive in their blazing houses, mangled children craving on the sand." Does England think God is dead?

The insurgents in Cuba have not laid down their arms, but divided into many bands, are scouring the island outside of the lines of the United States soldiers, terrorizing the people and demanding tribute. As consequence the United States has a year will be smaller even than it was last year. The remedy proposed is that the United States send an army there large enough to occupy the entire island.

England and Russia have at last come to terms in regard to China. It is needless to say that Russia has not given up her claims for the rights of China. The agreement was that Russia should have the north of China, and the British should not press concessions, railway or other. Russia agrees not to interfere with England in any way in the Yangtze Kiang valley.

The King of the Belgians has sent a petition to Queen Victoria to demand for them equal citizenship with the Boers. They are only adventurers who rushed in when gold was discovered, and they have no right to demand citizenship in the Transvaal while maintaining their citizenship in England. But they have the British idea that no weak people have any rights they are bound to respect.

Among the many unveilings of monuments which are going on over the world, is that of one at Pasteur. This monument is at Lille. Many leading scientists took part in its unveiling, among them Prince Oldenburg of the Netherlands. The statue represents a woman holding up her child, which had just been bitten by a mad dog, to Pasteur that he may inoculate and save it.

Rev. Charles F. Dole, a prominent preacher of Jamaica Plain, Mass., sent to the paper a letter during the massacre. He vouches for the integrity of the soldier who wrote it: "Even the Spanish are shocked. Of course I do not expect to have war without death and destruction, but I do expect that when an enemy gets down on his knees and begs for his life that he won't be killed. It is a fact that I have seen and I have been enough to almost make me ashamed to call myself an American." We are glad to hear that Secretary Alger is aroused and intends to investigate and stop this infamy.

Russia welcomed the Armenians who fled from Turkey during the massacre. But Russia is tired of them. Complaints made that the majority of them are either paupers or brigands or agitators. Russia is sending them back to Turkey, in spite of that country's protest that they are not welcome.

Remodeling a Gown

becomes a pleasing occupation, provided it was stitched on a *Singer Automatic*. The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other "automatic" sewing machines, the *Singer* has many points of preference that can easily be demonstrated by comparison. Of *faultless construction and finish*, it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treader better promotes the health and comfort of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

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To those who expect to visit our city during the month of May we extend the usual warm Kentucky welcome. One call will convince you that we are dispensers of genuine Kentucky hospitality. We are prepared to supply your wants pertaining to everything in Dry Goods. We are leaders in our line. Come, make our large establishment your headquarters.

Special Offering in Dress Goods.

- Dress Goods in a profusion of styles, colors and prices that is seldom seen even here
- 20c 100 yards of All-wool Two-toned Mixture in a light-weight material; make beautiful summer skirts and dresses. This is not second-class stuff, but very desirable.
 - 40c 25 pieces of various patterns, several pretty textures in spring shades. This line is made up of pieces from 10 to 25 yards each, and you can purchase any quantity, not being confined to a certain length.
 - 95c Several pieces of Imported Net, or Gingham, that is unusually fine and well worth twice the price we are now offering them. Three shades—tan, brown and heliotrope.

New Wash Fabrics.

- Here is something that will surprise everybody.
- 20c 100 Yard Washable Figured India M. H. No. 2000, worth \$1.00.
 - 40c 100 Yard new line fine Printed Lawns.
 - 25c 100 Yard new line of Imported Madras and Gingham, for shirt waists and dresses.
 - 12c 100 Yard new line of yard-wide M. H. No. 2000, worth \$1.00.
 - 15c 100 Yard new line of Irish Dimities.

Ladies' Underwear.

- Fit, finish and wear are three things that we give special attention, and consequently our underwear stock is of near perfection as can be.
- 10c Ladies' Cotton Vests, low neck and no sleeves, tape neck and arms.
 - 19c Ladies' Lace Thread Vests, silk tape neck and arm.
 - 25c Ladies' extra quality Lace Thread Vests, fancy lace trimmed, silk tape neck and arms.
 - 35c Ladies' Lace Thread Pants, French band, in white or ecru.

Corsets.

- 39c For Mummer Corsets, large sizes, worth 75c.
- 50c For Thompson's Glove-fitting Corsets, large sizes, worth 75c each.
- 98c For Thompson's Glove-fitting Corsets, 6-inch, worth \$1.50 each.
- 75c For Kabo Corsets, extra long waist, worth \$1.50.
- \$1.00 For Royal W. C. C. Corsets, medium length, worth \$1.50.
- 12c Ladies' Fancy Richellee Ribbed Hose, high split heel and double sole.
- 25c Hose, Novelties, in polka dots of blue, red and tan.
- 25c Ladies' Fast Black Plain Lace Hose, high-split heel and double sole.
- 19c Ladies' Boot-pattern and Plain Fast Black Hose.

Gloves.

- 69c We are still having special sale of 8-button, Moustaire gloves, nothing so cool as these for summer wear; former price, \$1.25, sale price 69c.
- \$1.25 7-clasp Glove, white and all colors.
 - \$1.35 7-clasp Glove, white and street shades.
 - \$1.00 7-clasp Misses' White Glove.

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