

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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STATE MINISTERS' MEETING.

This body met in the Baptist church in Mt. Sterling on Thursday morning, June 16, at 10 o'clock.

In the absence of the moderator, Dr. J. S. Coleman called the body to order, and appointed Bro'n. R. T. Bruner, B. F. Swindler and J. G. Parsons a Committee on Enrollment.

The Ministers' Meeting was organized by electing Bro. J. S. Coleman, moderator, and I. P. Trotter, clerk. Bro. I. M. Wise led in prayer.

The first subject under discussion was "The Relation of the Human Will to the Scheme of Redemption." As Dr. Kerfoot, who was to discuss it, was absent, the subject was deferred.

Bro. W. H. Felix led the body in prayer for the Divine blessing on Sister J. N. Hall, who is quite ill.

Bro. E. T. Bruner read an exegesis on John 1:51. He gave several views held by others, and then he explained the passage figuratively, as meaning that through the Son of Man all obstacles are removed and blessings come to earth, angels as well as others.

Bro. J. S. Cheek also read an exegesis on the same text. He thought Nathaniel's faith was encouraged by the promise of seeing greater things, "the angels of God ascending and descending on the Son of Man." He also gave other opinions to which he objected, and thought it referred to Christ's mediatorial work, not while on earth, but afterwards. They were prayers and services of his people ascending, while God's blessings of grace were the descending angels.

The moderator announced the following committees: On programme for next year—J. A. Booth, J. S. Cheek, W. J. Bolin, J. S. Norris. On Obituaries—I. M. Wise, I. W. Bruner, B. F. Swindler, C. H. Nash and W. H. Felix. To discover the oldest and youngest minister in the meeting—B. B. Bailey and W. K. Penrod. Brethren C. H. Nash, W. H. Felix, J. I. Willis, G. L. Morrill, J. A. Campbell, R. B. Neal, W. J. Levi, S. F. Thompson and W. K. Penrod continued the discussion of the exegesis.

The chair appointed the following brethren a Committee on Resolutions: J. G. Bow, S. H. Burgess, G. L. Morrill, J. T. Christian, I. M. Wise and J. B. Crouch. Adjourned with prayer by Bro. C. H. Nash.

Afternoon.

After singing "How firm a foundation," &c., Bro. J. M. Weaver led in prayer. The subject, "Office of Deacons," was called and passed, as the brethren to discuss it were not present.

"The Relation of Orthodoxy to Efficiency" was discussed by Bro. F. D. Hale. He defined orthodoxy to be "just what God says must be done." He illustrated

it by the disobedience of Moses in smiting the rock. Obedience in some things is essential to salvation, while obedience in others is only essential to efficiency. No non-essential commands are given; all are essential to something. In proportion to man's obedience to God's commands will be man's success in his service. To disobey in small commands leads to disobedience in larger commands. Man's reward in the next world will depend on obedience here. Others are also influenced for good or evil by our obedience.

Bro. J. A. Campbell spoke in explanation of what he thought true orthodoxy. Bro. Eberhardt wished to know everything that would lead to efficiency. How can we become more efficient, like Luther, Wesley and others? He thought the worldly standard of efficiency was not God's standard.

Bro. J. M. Weaver thought a man might mistake as to God's teaching. Every one should prayerfully study to know the mind of the Spirit and teach it to men, and he will succeed. Many do not obey God, and yet seem to be efficient. The great question before us is, what is efficiency? The end must reveal what is real efficiency. We do not yet know; God only knows. We should be careful about orthodoxy and leave efficiency with God.

Bro. I. W. Bruner endorsed Bro. Weaver's view of the subject. We should do our best and leave results with God.

Bro. T. W. Beagle thought the preacher must present proper truth to the people to succeed in winning them to Christ. Wesley and Luther were orthodox in vital truth, and hence succeeded. Some have labored and others have gathered the results. We must believe in the power of truth and expect results.

Bro. J. T. Barrow compared the divine and human standard. Men may err, but God is true.

Bro. I. M. Wise thought there were extremes in this subject. He thought loyalty to God was the true line for man to pursue. Some seem to succeed in one line of duty and fail in another.

Bro. W. D. Nowlin spoke of the false idea of efficiency among men. Gathering members may be inefficiency sometimes. Men think more about efficiency than orthodoxy. Let man obey and leave results with God.

Bro. J. G. Bow thought his brethren were not orthodox on this question. The theme is the Relation of Orthodoxy to Efficiency. The relation of right-thinking to efficiency is the subject. Right-thinking is the essential thing. Sincerity in error will not save.

Bro. Granville Dockery thought correctness in teaching the necessary thing in leading others to Christ.

Bro. C. H. Nash felt he was still in the dark. He thought the subject difficult; to define. He thought soundness of view not the only cause for efficiency. Something else was necessary—God's power to give results.

Bro. A. F. Baker dwelt on the term relation. He thought orthodoxy the instrumental cause to efficiency. It is ours to please God and leave results with him.

Bro. W. H. Felix thought the subject had been well defined from different points of view.

Bro. Hale thought Moses one of the greatest failures of the Bible after he disobeyed God. Our commission is to preach the Gospel, and we must learn that from God's Word.

Our colored brother, P. H. Kennedy, addressed the body on the State Mission work among his people. He thanked us for what we were doing among his people—especially institute work. He said there were 73,874 negro Baptists in Kentucky—more than he can manage. He

wished us to continue the institute work among his people and preach to them as we have opportunity.

Bro. G. L. Morrill, by request, read a paper on "The Devotional Life of a Minister." He said the measure of his devotion was the measure of his piety. His devotional life measures the range of his ministry. It also determines the dynamic force of his ministry, and measures our knowledge of the Word of God and our honor of the Holy Spirit. It measures our influence on the church and the world. The world in all its forces hinders our devotions. Spiritual power is increased by devotion. A minister is a man of God, or he is no minister. He must live face to face with his God. For his own holiness the minister must be devotional. With devotion will come ministerial joy and success.

Bro. F. W. Taylor spoke of his overcoming temptation by secret devotion, and what a blessing it had been to him. It made him happy and useful.

Bro. J. N. Prestridge spoke of how Muller's life of faith had helped him.

Bro. S. F. Thompson spoke of prayer as the source of the minister's power.

Bro. J. A. Lee was pleased with the reference to prayer in the life of Paul. He was eminently a man of prayer.

Bro. J. M. Weaver spoke of honesty in prayer before God. The minister must feed on God's Word in connection with prayer. Adjourned with prayer by Bro. J. T. Barrow.

Evening.

Bro. B. B. Bailey preached the annual sermon from Eph. 1:3, 4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

The speaker claimed there were two parts in God's Word, doctrinal and practical. These are often divorced. The practical grows out of the doctrinal. He noticed several leading things: 1. The praise of God. 2. This praise was for blessings bestowed. 3. He traces these blessings till they become showers of blessing. 4. These begin in God's choosing us to be heirs of grace by his sovereign will. 5. We are chosen that we may be holy and conformed to the image of his Son. The history of Christianity shows that those who have made the church illustrious have verified these truths by their lives. This doctrine of salvation by grace tends to make men holy because it humbles them. Great humility is necessary. This doctrine tends to show the sinfulness of sin. A deep sense of sin is necessary to genuine conversion. The doctrine of "sinless perfection in this life" originates in a mistaken view here. Salvation originates in the richness of God's mercy. The great motive was to show forth the riches of grace in the ages to come. This gives us great reverence for God. Those who make this doctrine terminate in fatalism seriously err. It is the one source of encouragement to all. It lends no countenance to the doctrine that it matters not what man may do. The saved man lives to God from love and gratitude. It is the only motive to missionary effort. Paul, the great missionary, believed and preached salvation by grace. Our hope of success and salvation rests on this doctrine. We need the Spirit of God in preaching this doctrine, and should pray for his continual presence. The whole sermon was good, well delivered and well received. Bro. J. A. Kirtley concluded the service with prayer.

Friday Morning.

Met at 9 o'clock, and was led in prayer by Bro. A. F. Baker.

Bro. B. F. Swindler spoke on the subject "Our State Mission Work—Is it neglected in Kentucky?" He thought the work was neglected. It was first in our constitution, but last in consideration among us. He compared the figures for the past eighteen years. In 1884, when we began our present plan, we gave for State Missions and Sunday-school work over \$10,000. In 1898 we gave \$7,396.21 for the same objects. In that time we have had 45,000 increase in our membership, with a decrease in our contributions. Georgia gave nearly twice as much in 1898 for State Missions as we did, and Virginia more than twice as much. No special appeal is now made for State Missions, and few ladies' societies are now working for State Missions. Foreign Missions take the lead with us. We have no one who distinctly represents this work. Our Corresponding Secretary represents all our Mission Boards.

Bro. W. K. Penrod spoke on the subject. He also thought this work was neglected. We have the destitution and should not neglect the work. He gave reasons for the neglect: 1. Our State Board is not representative. The workers at home are complaining of this. Our Board should be representative. One should come, by appointment, from each association. All are entitled to respect. 2. Our state secretary's work is misunderstood. He should come in contact with the churches and be the servant of the Board. 3. There should be a committee on plans of work to report annually to our state meeting. He spoke thus with the kindest feelings for our secretary and all the members of the Board. He thought our state papers neglected to stir the Baptists on this subject. He spoke thus because he was interested in the work of State Missions.

Bro. Amos Stout thought the figures in this case were misleading. What was given by District Boards to Missions was not reported to the State Board. He approved the idea that the District Associations appoint the Board and pay their traveling expenses.

Bro. Granville Dockery opposed the idea of a scattered Board. The brethren will oppose the tax for traveling expenses.

Bro. L. B. Thompson thought all our work neglected. He took an optimistic view, and excused the decline in work on the score of hard times and divisions among us. The decrease can be explained by increase in other directions. He endorsed the present plan and opposed special appeals for money.

Ex-Governor Eagle, of Arkansas, was recognized by the body, and made a brief speech to us.

Bro. M. P. Hunt showed the superior work done in Missouri for State Missions. He said we should give \$40,000 a year for State Missions. He thought it a shame to neglect State Missions as we are doing.

Bro. W. H. Felix was glad of the discussion. In the last few years Foreign Missions have claimed our attention, and this may account for our neglect of State Missions. Our churches and pastors were not in sympathy with our plan of work.

Bro. J. N. Lee thought the pastors asleep on this subject. Our people need information. There is a fault somewhere. Our papers will gladly publish information on this subject if offered to them.

Bro. S. F. Thompson thought we could not measure our work by dollars and cents. When other Missions take the lead, State Missions will fall back for the time.

(Continued on fourth page.)

NORTHERN BAPTIST ANNIVERSARIES.

The great speech of the Publication Society was made Friday night by Dr. Henson. And, by the way, Southern Baptists have reason to feel complimented by the deference which was shown during this meeting of the Anniversaries, and previous ones also, to the few stray Southerners among our brethren. The stars were Henson and Tupper whom Virginia claims, and Lorimer whom Kentucky claims. It is hard to imagine what the meetings would be without Lorimer and Henson. Each one of the three were called on for more than one set address, and they all spoke so eloquently as to justify the prominence which was cheerfully accorded them.

Dr. Henson is a most brilliant platform speaker, wise, witty and eloquent. He took for his subject the American Baptist Publication Society, making each word in the name a head of his speech. The papers are filled with striking sentences from his speech. These are a few:—"Liberty does not enlighten anything. That status in New York is a French view of things. Liberty only frees the limbs of the giant, and a blind giant is not a nice thing to come in contact with." "The Parliament of Religions was the greatest menagerie ever gotten up. There were a lot of orange-robed, turbaned heathen, and they belied us, and we toasted them." "A little learning is a dangerous thing, more learning is worse, unless it be associated with a right mind. Baptists haven't any ecclesiasticism, nor is there any body on earth to lord it over God's heritage. People make heroes and martyrs of men who don't deserve it. We are accustomed when we have a little denominational proud flesh to let it slough off and not leave a scar." "I don't believe in the brotherhood of faith, nor in the Dolly Varden conception of religion. I take no stock in the unity of faith."

"The critics have attempted to cut up and burn the old Book. Pharaoh was after Moses, and they have always been after him. Moses was in a pretty tight place with the mountains on either side and the deep sea in front. But Moses came out on the other side with a song and a shout and the other fellow went down. They have been sawing up Isaiah too. We have two of him now. But this is not the first time an intoxicated man has seen double."

SATURDAY.

Saturday was given to the "Commission of Systematic Benevolence," a sort of Society which was formed three years ago to get the churches to contribute to the other Societies. As the other Societies are continually making direct appeals to the churches, this Commission seemed somewhat in the nature of a fifth wheel to a wagon. It was organized with the understanding and agreement that it was to quit at the end of three years. But whoever knew Presidents and Secretaries, &c., to quit? They resolved at this meeting, which was slimly attended by the visitors and members of the other Societies, to continue themselves for three years. No doubt they have done good work, though it is not manifest to the naked eye. At any rate, no one had the slightest objection to the continuance.

It would be impossible for us to give when George's reports of the adjuncts which have been going on around the great societies and would have space to give a synopsis of their work. We have space to give a synopsis of their work, and to quote a few of the many good things the speakers said. So we will lump them all and say their meetings were good and were well enjoyed by themselves, and all seemed in fine spirits as regards the prospect before them. Last year at Rochester it was decided to have only one anniversary sermon for all the Societies, and Dr. Lorimer was appointed to preach it. He preached to a vast audience which crowded every inch of the vast building. It is a pity he did not preach in a smaller audience room with only those present who know how to believe themselves reverently in the worship of God.

Our Northern brethren have been in the habit of allowing applause in the week-day meetings of their Anniversaries when speakers were making addresses. But applause on Sunday morning was a

sermon was being preached was something entirely new, even among them. Is reverence dead? Has that refinement which shrinks from everything unseemly in worship died with it?

Dr. Lorimer's text was Daniel 2:44 and his sermon was one of the most eloquent which has ever been heard. Dr. Lorimer is an anti-imperialist when he is in Boston, and he is not a man to play the coward and sycophant by sniffling his speeches to the views of his audience. He was as outspoken in San Francisco as in Boston, and, whether his audience agreed with him or not, they honoured his frankness and were electrified by his eloquence.

The following extract will give some idea of the trend of his sermon:

Note the sovereignty of Christianity as a world-power. The expression of her sovereignty must be moral. She is not permitted to appeal to the sword. Christ's servants are not authorized to invoke the weapons of war for the advancement of the cross. They are also precluded from encouraging others, the secular powers, for instance, to invade distant lands, seizing them and occupying them for the sake of Christian evangelization. Secular governments may have reasons of state for such a policy, and it may not be wise for us to discuss them; but for Christians to justify it on the ground that it lends itself to the propagation of the Gospel is for them to adopt a most mischievous error. Such an attitude is not altogether unlike that of the disciples who were ready to consume the Samaritans by invoking fire from heaven. Where this doctrine and practice are maintained the heathen is naturally enough alienated from a faith that boasts of its evangelizing cannon, and must regard with deadly hostility the creed that rejoices in its anticipated success through fire and slaughter. And I have observed, where clergymen are eloquently preaching the subjugation of distant peoples by Maxim guns is a measure necessary to their salvation, their own congregations are strangely perplexed and saddened. The moral power of Christianity exceeds all other weapons in potency.

We are all slow to learn this truth. And yet not an age passes without its being demonstrated anew. A nation rushes into speculations which imperil industry, and encourages business methods which are pernicious, and dazzled by her successes sneers at the conservatives and the moralists. But the day of judgment comes. Some stone—the hard, inexorable law of rectitude asserts itself—falls on the entire mass of chicanery and deceit, and collapse follows. A state, like that of France, may adopt policies and judgments subversive of liberty and happiness. The necessity, the presence of uncontrollable events, may be pleaded in extenuation, and exemption from serious evils may be granted for a time, but the day of reckoning will not fail. Justice, mightier than the general staff, greater than armies, will assert itself, and crush to powder all who set themselves against its sovereignty.

But it may be asked, is there to be a final and widespread crisis involving, not isolated nations, but the existing civil order everywhere, both East and West, among civilized and barbarous people alike? The probabilities point in that direction; and the Scriptures seem to be decisively on its side. "Sun and moon are to be darkened, the stars of heaven are to fall before the great and notable day of the Lord." Scenes of conflict and anguish are announced as opening the way to the final Gospel triumph. I am not sure that there is a single passage which predicts the day dawning without darkness, or the enduring calm without the awful preparatory tempest. And there seems to be a growing consciousness that something critical is about to take place, because it ought to take place; and governments and leaders are apprehensive lest they should go down in the crash. They are voting more cannon, new explosives, fresh levies, stronger fortifications, and are encouraging inventors to devise novel means of destruction; but they are not adopting the true defense; "righteousness exalteth a nation;" "God is our refuge, a present help in time of trouble." And yet with all of their expenditures and preparations they

are not at ease. "The hearts of the nations are failing them for fear."

Moreover, in all lands grave solicitude is felt regarding social inequalities. The control of business is rapidly passing through trusts into the hands of relatively a few chieftains in America, and the result is that opportunities for employment are diminishing, not increasing. Our labor market is impaired by combinations of capital; for such combinations reduce the number of people at work, and requiring fewer hands, pay them less. And with the injury wrought on the labor market, our home market for the purchase of goods sympathizes; for with the enforced idleness of the multitudes and their impoverishment, their purchasing power disappears. Hence the endeavor on the part of the trusts to control politics; hence their willingness to increase standing armies, so as to repress popular agitations, and their determination to create foreign markets, for they are rapidly ruining the markets at home. Nor are we alone in movements of an industrial kind that tend to misunderstandings and strife. In Germany socialism is gaining strength; France is torn and rent by contending factions; and even England, with all her prosperity, has her business scandals, in which noble lords figure disreputably, and the problems of her unemployed and discontented population. Any one can see that things cannot continue as they are. The social Vesuvius is already in a turmoil, and its fires and lava cannot be eternally suppressed. A crisis is inevitable. It cannot be avoided.

I know that the taunt will not be lacking that I am preaching pessimism. No, gentlemen, I am an optimist and proclaiming optimism. Were I a pessimist, I should not be declaring that the image seen by Daniel's sovereign never could be destroyed; and that it would go on trampling beneath its feet of iron and clay—a mixture of militarism and materialism—the best hopes of humanity. But I have no such doleful message to deliver. No, sir, the present status of affairs is intolerable; but it is not to lead to a lower depth, but to a higher height. "The stone which the builders rejected," says, "the stone cut out of the mountains," shall finally bring to an end all of these mischievous evils, and shall "fill the whole earth." But not without a scene of conflict and experiences of sharp agony. Let us hope and pray that it may be without anarchical riots, incendiary outbreaks, and bloodshed, and may accomplish itself in one of those wonderful upheavals wrought by the patient determination of free people, who, enlightened by the Gospel, by their principles and convictions expressed at the polls, will bring down the lofty and exalt the lowly. Thus it may be; but however the result shall be accomplished, the spirit that shall compass it, that antagonizes everything wrong at home or abroad, has been engendered by Christ's kingdom, and the ultimate deliverance will furnish the crowning evidence of its victorious sovereignty.

Note the responsibility of Christianity as a world-power. Responsibility is an attribute of sovereignty. Do we, as Christians, realize ours? Often we are told that the officials of governments fail in their duty to subject races, and we, who are disciples of our Lord, are always free enough to criticize them. But how is it with ourselves? As we confront the unconverted multitudes of our own land, as we contemplate the dominancy of vice and intemperance, as we behold our heroic missionaries grappling with heathenism, both native and foreign, have we never blame to lay on ourselves for our hesitating advance, and at times for our disgraceful retreats? Do we whimper that our boards are at fault, that our secretaries are futilities, that our missionaries are blunderers, and that our methods are antiquated and inadequate? Are we continually complaining that society is opposed to religion, and that adventurers and traders by their conduct neutralize the endeavors of evangelists? What we need to-day is a quickened conscience in our churches. An aroused conscience would solve all difficulties; it would pay all debts, provide adequate missionary income, supply the brightest

type of workers, and provoke an activity at home and abroad which would speedily bring to an end the reign of darkness. But as long as we bebelittle Christianity, think of her as being a mere incident in the world's history and not as its chief movement; and so long as we are intent on inventing ephemeristic excuses for our personal indifference, christening our sordidness by all kinds of pious names, and laying the blame on every one but our own guilty selves, we will never rise to the level of the tremendous obligation that rests upon us.

At night there was a mass meeting in the interest of missions. Dr. Mabie, of the Missionary Union, spoke upon the intimate relation between the doctrine of Christ's Resurrection and the prevalence of missionary convictions. His closing words were:

"If a reason be asked why it is so difficult to get more than a fragment of any Christian denomination, in any Christian land, to be vitally concerned in missions to the heathen, it may all be summed up in this statement, that on the part of the many in the church there is no proper view of the Lord Jesus himself; there is an inadequate view of who and what a Christian himself is in God's regard; there is great obscurity concerning the radical and profound change that is to be wrought in the heathen; and there is not sufficient reliance on the only method whereby the heathen can be adequately impressed and divinely transformed. But once let there be a profound experience and realization of the resurrection of Jesus Christ, as the Epistles set it forth from beginning to end, and there will be power and motive for all that is requisite to the discharge of the obligations involved in the Great Commission. In one word, Christianity is the undertaking of the Son of Man, of the One who was dead and is alive again, to dethrone Satan from his usurpation of human nature, and to cause the delivered one to live forever in the power of Christ's own resurrection being. The work of missions is the extension of this undertaking from race to race and from tribe to tribe in all the earth."

Dr. R. G. Seymour, missionary Secretary for the Publication Society, spoke upon "The Personal Element in Missions." He said:

"No man can get a single step outside of his own life's path without becoming a missionary. So in the prayer of Jesus we have conjoined his commission and ours as missionaries—sent ones. The extent and range of faith depends upon the breadth of our vision. That is, however widely the Lord has opened our eyes, it may be only to see our white brother who lives in India, Africa or the Philippines. We believe in our great missionary organizations which are here at the Golden Gate celebrating their anniversaries. We can measure the work which has been accomplished by these societies. They are in the hearts of the people. They are mighty engines for the dissemination of the Gospel and the establishment of Christ's kingdom; the great machinery by which Baptist churches have sent the electrical power of the individual life throbbing with force and light to the ends of the earth. I have wondered whether faith in these organizations has not allowed many to excuse themselves from a personal participation in the work of saving lost men.

Dr. T. J. Morgan spoke as the representative of the Home Mission Society. His subject was "The Nation's Vocation." Dr. Morgan is never more at home than when he is wrapping the Stars and Stripes about him and prophesying all sorts of good and great things for the United States. His cheery optimism makes it a pleasure to hear him, even if one is not convinced by him that the future is all bright and glorious.

MISSIONARY UNION.

The meeting of the Missionary Union began on Monday morning, with the President, Hon. R. O. Fuller, of Massachusetts, in the chair. He made the annual address. He spoke of the success of the work of the Missionary Union, and said it was due to the patient and faith-

STATE MISSIONS MEETING.

(Continued from first page.)

Bro. J. M. Weaver was sorry of the discussion in the absence of the Secretary, who has all the figures. He thought there was no falling back in State Missions. The great question was one of Missions, not one of any particular mission. He compared the present plan with our old expensive plan, and was opposed to continual changing of plans.

Bro. W. D. Nowlin read a paper on "The five books which have helped me most." He mentioned first, "Penderleton's Church Manual." Here he learned Baptist doctrine and polity. He next mentioned "Penderleton's Christian Doctrines," which he prized highly. "Broadus' Preparation and Delivery of Sermons" was also very beneficial. "Shed's History of Christian Doctrine" had been very useful to him in investigating doctrines and how hereby it was to be met. His last choice was by Dean Farrar, a fine writer and ripe scholar.

Bro. J. T. Christian enjoyed the paper. He, in early life, read Bunyan's Pilgrim's Progress with great profit. He recently read with interest Shepherd before an audience.

Bro. W. P. Harvey also enjoyed the paper. When young he received of Rev. Geo. Hunt, Rollins' Ancient History, read it and became fond of reading, fell in love with Bro. Hunt, and was by him led to Christ.

Bro. J. L. Willis had read Dr. Broadus' Sermons and Addresses, and was greatly helped by it.

Bro. S. F. Thompson had read the Life and Sermons of Christmas Evans, which led him to Christ.

Bro. Bailey recommended Walker's Philosophy of the Plan of Salvation and Graves' Great Iron Wheel.

Bro. J. O. Freeman recommended an old book called Looking to Christ.

Bro. J. T. Barrow was blessed by the old DuPuy's Hymn Book as his mother used to read them. Universalism Against Itself, by Hall, was very beneficial to him.

Bro. I. M. Wise recommended Barber's Religious Allegory, Fox's Martyrs, Flavel's Methods of Grace, and March's Night Scenes of the Bible.

Adjourned with prayer by ex-Gov. Eagle, of Arkansas.

Afternoon.

Bro. J. A. Booth led the body in prayer.

Bro. J. G. Bow read an exegesis on Heb. 6:1-9. He said commentators were on all sides of the question, contradicting each other, so he had need to think for himself. Few quote this in proof of apostasy, because it proves too much for them. He does not think it refers to the sin against the Holy Ghost. It is designed to rebuke idle Christians who make no progress. The exhortation is to press on and build a good Christian character. So some preachers ride hobbies and make no progress. The character here described seemed to be a Christian. Of him it is said that, falling away, he cannot be renewed. It is not said that he falls away; but a supposable case is presented to enforce the exhortation to make progress.

Bro. B. H. Dement also read his exegesis. He said it was an earnest exhortation to make progress to a perfect manhood. Leave dead works, baptisms (Jewish and Christian) laying on of hands, etc. Apostasy is foretold by a solemn warning. Being enlightened, having tasted the heavenly gift and made partakers of the Holy Ghost, they

had a divine gift and began a divine life, therefore were they in a saved state. The condition of falling away is implied and not expressed in the Greek. On the implied condition salvation becomes an impossibility, because all means of salvation are rejected. The warning given is the means of avoiding danger. The two papers in substance are agreed in doctrine.

Bro. Weaver thought the passage had reference to the sin against the Holy Ghost.

Bro. F. W. Eberhardt thought it a supposable case, and in keeping with the entire epistle. The exhortation was how to make progress, and not how to be saved.

Bro. I. N. Strother spoke on "The great needs of the ministry of to-day." He mentioned the fact that needs vary. 1. Contentment; 2. Wisdom, and 3. Zeal, were, in his opinion, the greatest needs of the ministry. These virtues should, if possible, be combined. Restlessness he considered a great evil, and contentment a great blessing. The minister needs wisdom to keep him from mistakes and help him to do his part well. God has promised to give wisdom for the asking. Zeal is a good thing in a good cause. We have zeal periodically, but we need it all the time in feeding the flock and seeking to get the church to do her duty. Also in seeking the lost at home and abroad.

Bro. W. D. Nowlin thought the ministry to-day needed men called of God to his work—bold, fearless and true. The ministry needs the gospel as a means to move our churches to work and sinners to seeking salvation.

Bro. R. J. Willingham, our Foreign Mission Secretary, was recognized by the body.

Bro. Geo. C. Cates thought we all needed nearness to God.

Bro. G. W. Perryman thought our great need was common sense in our work.

Bro. W. H. Felix thought we needed a good liver and a good digestive apparatus.

Bro. Willis thought we needed more than common sense. We must make sacrifice, and then we can be contented.

Bro. J. M. Frost sympathized with the brethren. He thought we had what we needed. He wished us to have a care for the children. We must learn to win the children so they will come to church as well as to the Sunday-school.

Bro. F. D. Hale thought our one great need was a willingness to work in the interest of Jesus Christ and please God, and not please ourselves. We work too much to promote our own interest. We must please God and not the people.

Bro. A. F. Baker mentioned two needs. 1. A conviction that the gospel is sufficient to save. 2. A thorough consciousness of the presence of the Holy Spirit.

Bro. B. J. Davis read a paper on "Relation of societies to the churches." He said the relation is mutual. Societies should be organized by churches, and not independent of them. The relation should be co-operative for the good of both. A Sunday-school should be in the church, and the church should be in the Sunday-school. No divorcement of societies from churches is permissible. Let the church have credit for the work done, and let the money be paid through the church. Societies must submit to the churches a subordinate position. The action of the church must be decisive and final.

Bro. J. N. Pretridge also read a paper. He said this is an age

of specialisation. Church life is becoming more complex. Churches must overcome evil and direct that which is good. All work converges in the church, and people must select committees or societies to direct this work. There can be no objection to these societies or committees meeting in larger numbers if occasion suggest it.

Adjourned with prayer by Bro. Frost.

Evening.

After singing, Bro. J. T. Christian led in prayer.

Bro. J. H. Anderson discussed "The Providence of God in missionary work." He spoke of God's providence as displayed in everything. His plans will all be carried out. In missions he foretells what he will do among the heathen. The Saviour claimed all power as he sent his disciples to the conquest of the world and promised to be with them. God will carry out his purposes to save his people. No opposition can withstand him. He has his own time as well as his plan. We need stirring up as God stirred up his people in Jerusalem, till we go forth preaching the gospel. If we would do our duty the world would have the gospel in ten years.

The committee on the oldest and youngest minister reported Bro. Stubblefield as the youngest and Bro. Weaver as the oldest minister who had not related their Christian experience and call to the ministry before the body. These brethren gave, in an interesting manner, their experience of grace and call to the work of the ministry. They received the hand of congratulation and encouragement from their brethren in Christ.

Dismissed with prayer by Bro. J. O. Freeman.

Saturday Morning.

The Ministers' Meeting convened at 9 o'clock. Bro. Willingham led in prayer. The committee on obituaries for next year consists of J. T. Christian, R. W. Morehead, J. W. Waldrop, J. O. Freeman, J. T. Barrow, G. F. Williams and J. A. Kirtley. Bro. J. N. Lee offered a resolution requesting President McKinley to reconsider his action in permitting Catholics to build on public land, and decline to permit churches to be built on our government grounds at West Point. The resolution was adopted.

Bro. T. T. Eaton spoke on the Baptist control of our colleges. He said when an institution is built by a denomination, it should be under the control of that denomination. As to the nature of the control, he thought such control develops the people. Liberty of control is the better way. If a majority of the trustees are Baptist simply, such rule does not always guarantee Baptist control. Large Baptist bodies are more sure to control right than small ones. A self-perpetuating board of trustees may lose sympathy with the denomination. A large body is more readily self-corrective than a small one. Rich Baptists are claiming a guarantee for Baptist control before they give their money; and this spirit is growing.

The committee on programme of themes for next year is as follows:

Thursday Morning.

1. A New Testament Church. (1) What is it?—Wm. R. R. Harrison. (2) What is its Mission?—J. A. Burns.
2. Mormonism. (1) Its origin and fundamental tenets.—J. W. Lovins.

- (2) Best method of meeting it.—H. L. McMurray. Afternoon.

- (3) Corrective Church Discipline.—J. W. Waldrop, J. A. Hensley.

- (4) The two covenants of Gal. 4:24.—J. H. Wright, W. J. Bolin.

- (5) The five-fold justification of the New Testament.—H. C. Risner, W. O. Pierce. Evening.

- (6) Sermon.—F. W. Taylor, W. A. Whittle. Friday Morning.

- (7) The temptation to self-seeking in the ministry.—Granville Dockery, A. O. Dorris.

- (8) The relation of conversion to regeneration.—W. J. McGlothlin, J. C. Hopewell.

- (9) The ministry of angels under the Christian dispensation.—W. M. Stallings, E. W. Argbright. Afternoon.

- (10) The Bible basis of the Sunday-school.—G. C. Cates, W. B. Rutledge.

- (11) The Scriptural administration of Baptism.—H. C. Roberts, Prince E. Burroughs.

- (12) How are the doctrines of God's sovereignty and man's agency to be harmonized?—J. R. Sampey, I. W. Martin. Evening.

- (13) How can a church-member best use his Bible?—Fred D. Hale, J. H. Dew.

The Ministers' Meeting adjourned to the call of the chair.

THE GENERAL ASSOCIATION.

The General Association of Kentucky Baptists was called to order at 10 o'clock by the moderator, and Bro. Edward Stubblefield conducted devotional exercises.

Brothers W. K. Penrod, Otis Hughson and H. H. Hibbs were appointed a committee on enrollment.

The body was organized by electing Bro. F. H. Kerfoot moderator and Bro. J. K. Nunnally for secretary and statistical secretary and Bro. J. G. Bow assistant secretary. Bro. T. T. Eaton and Bro. J. A. Kirtley were elected assistant moderators.

Ex-Governor Eagle was recognized by the body and delivered a brief address. Dr. G. W. Young, the field secretary of the temperance work, was introduced and addressed the body. Dr. Young's address was clear, pointed and earnest and was well received.

Bro. Bolin, the pastor of Mt. Sterling church, delivered an address of welcome and Bro. P. E. Burroughs made the response for the body.

Bro. T. T. Eaton read the report of the committee on schools and colleges. The report was discussed by Bro. Eaton who was agreeably surprised at the good work done by our colleges. Bro. J. W. Loving wished the brethren to catch the spirit of enthusiasm in education which possessed Bro. Eaton. Bro. I. M. Wise was surprised that the body had not employed a visiting committee like this before. He thought no more schools would fall under this arrangement.

Bro. H. H. Hibbs spoke of the Williamsburg Institute where he is pastor. He thought this institute was a great providence of God in educational work. Bro. Harrison of Bethel Female College, spoke of the helpfulness of the visit of our committee. He said the spiritual and educational work go heartily together.

"Spring Unlocks The Flowers"

To Paint the Laughing Soil.

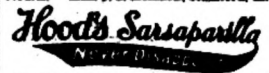
And not even Nature would allow the flowers to grow and blossom to perfection without good soil. Now Nature and people are much alike; the former must have sunshine, latter must have pure blood in order to have perfect health.

Hood's Sarsaparilla cures blood troubles of all sorts. It is to the human system what sunshine is to Nature—the destroyer of disease germs. It never disappoints.

Poor Blood.—The doctor said there were not seven drops of good blood in my body. Hood's Sarsaparilla built me up and made me strong and well." Susie E. Brown, 16 Astor Hill, Lynn, Mass.

Dyspepsia, etc.—A complication of troubles, dyspepsia, chronic catarrh and inflammation of the stomach, rheumatism, etc., made me miserable. Had no appetite until I took Hood's Sarsaparilla, which acted like magic. I am thoroughly cured." W. H. Searcy, 1514 W. 14th St., Denver, Col.

Rheumatism.—"My husband was obliged to give up work on account of rheumatism. No remedy helped until he used Hood's Sarsaparilla, which permanently cured him. I cured my daughter of catarrh. I give it to the children with good results." Miss J. A. McMath, Stamford, Ct.



Small Pills cure liver, bile, and constipation and give comfort in taking with Hood's Sarsaparilla.

Partial education prevails too much. Thoroughness should be sought and schools should be patronized which will give it. Our female colleges need endowment badly. Adjourned with prayer by Bro. S. F. Thompson.

Afternoon.

The association met and was led in prayer by Bro. J. O. Freeman. The discussion on schools and colleges was continued. Bro. Arthur Yeager, of Georgetown College, said he appreciated the visit of our committee highly. He thought it did good. Last year was one of the best years for his college. The aspiration of Georgetown was not to be a university, but a first-class college. It is a Christian college and tries to keep the pupils right and develop character. Next year there would be a course in the Bible for all the pupils, taught by an able minister five days in the week. It is a Baptist college. Baptists should be loyal to it as it is to them. Bro. Burns, an educator in the mountains, spoke of his work. He said he was in a field which required labor and would give results. The mountain people must be educated. He is willing alone in his work. The Baptists must help to make the work succeed.

Bro. Warder read the report of the Executive Board. It shows that \$6,597.96 were received for State Missions last year. For Sunday-school and colportage \$2,426. This is a slight increase over year before last. There were received for Foreign Missions \$12,128.45 There is a small decrease from the previous year. For Home Missions \$10,086.82, an increase of \$1,798.86. For District Missions \$6,180.83. For District Sunday-school and colportage \$1,756.79. Total receipts from Kentucky last year \$83,175.84, an increase over the previous year of \$287.92. Balance in treasury \$104.99.

THE LABORS OF MISSIONARIES AND COLPORTERS.

Sermons 4,787, with an average attendance of 118; prayer-meetings, 1,689; professed conversion,

CANCER

Its Scientific Treatment and Cure.

Dr. C. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him.

Mr. T. E. C. Brink, Louisville, Ky., President of the Brink, Miller & Hardy Co., manufacturer of the famous "Brink's Flow," was cured ten years ago of cancer of the mouth. Had been operated upon three times before going to him.

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

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

A line addressed to Dr. C. Weber, 121 West 5th St., Cincinnati, O., will secure a 62-page treatise free.

1,281; baptized, 696; received by letter, 622; raised on the field for church building, \$3,726.91; for missions, \$1,590.14; organized 37 Sunday-schools; made 17,637 religious visits and sold \$1,426.19 worth of Bibles and books and gave away \$158.26 worth of Bibles. Sixteen county seats in our State have no Baptist churches. Rich Baptists should give liberally to help the building of Baptist church-houses. Many Bible Institutes have been held among our colored brethren with encouraging results. The Woman's Missionary Union for Kentucky report giving last year for Foreign Missions, \$1,256.49; Home Missions, \$531.16; State Missions, \$194.65; Sunday-schools, \$8.46; other items, miscellaneous, etc., amount to \$5,299.26.

The report of the Board of the Ministers' Aid Society was read by Bro. Geo. H. Cox. It shows the following receipts and expenditures: Amount received in the permanent fund during the year, \$1,250.80; amount received in immediate use fund during the year, \$1,828.11; total receipts, \$3,078.91. Paid to beneficiaries, \$1,804.10; paid in expenses, \$360.55; total expenditures, \$1,743.55. Total amount on hand for investment, \$2,090.16; amount invested, \$25,161.67; amount on hand for immediate use, \$135.87. The assets are, permanent fund, \$27,241.83; bonds on hand, \$8,549.52; bequest of Matthew Layne, \$1,000. Laurel county farm, \$400; total, \$37,191.85.

Bro. Weaver read the report on the Orphans' Homes. There are 72 children in the Home—20 in the nursery. Over 1,000 children have been cared for in this Home and educated, and many have been placed in good families. It is sustained wholly by charity, and Baptists should give liberally and habitually for its support. A collection was taken for the Home amounting to \$18.48.

Bro. Joseph Eaton presented the case of the German Baptist church in Louisville, transferring that property to this body conditionally. The recommendation was adopted.

The report of the Committee on Foreign Missions was read by Bro. Penrod.

Bro. R. J. Willingham, our Foreign Mission Secretary, J. M. Frost, Secretary of our Sunday-school Board, and others were recognized by this body.

Bro. Willingham spoke of the Foreign Mission work. He said this work is given us by our Lord. It is God's purpose that we carry on this work, and we shall work with God and succeed. The devil's plan is to hinder our churches in this work. God intended these churches to be a life-saving power in the world. Men and women are perishing, and God is calling on us to save them. Will

we do it? The devil keeps some churches in debt so they can have an excuse for not giving. We must have information to be able to teach others. The Bible is a Foreign Mission Book. Missions are in all our worship. Foreign Missions are not a failure. The Hawaiian Islands have been largely saved, Japan has been greatly blessed, China is being saved from sin and sorrow; other countries attest the value of missions, and missions cannot fail. The two strongest nations of earth are behind the missionary. Missionaries are liberated and protected by these great nations, as Diaz was in Cuba. Romanism in this country is met by the free schools, newspapers and an open Bible. Romanism is not growing among us and is declining elsewhere. Protestantism is advancing, and Baptists especially are increasing rapidly. God blesses and revives those who honor him in his work. The Convention told us to advance; let us try to do it. What we need is zeal for God. Let us pray God to use us in his work. The report was adopted.

Adjourned till 8 o'clock with prayer by Bro. J. T. Barrow.

Evening.

The association sermon was preached by Bro. W. D. Nowlin from Matt. 28:19, 20. The subject is "The Threefold Purpose of a Church." He said the Master spoke this commission to his disciples in their organic capacity. This commission was to be perpetuated to the end of the world, and so was the church. The Bible tells us what churches are to be and to do. The body to whom the commission was given was complete. The church was complete before Pentecost. The commission is limited to those to whom it was given, namely, a complete church. This church was a visible organization. This body had not only the authority of Christ behind it, but it had divine wisdom in it. The mission is 1. To disciple the nations; 2. To baptize disciples, and 3. Teaching the disciples. The most important point is the first one. The church is missionary; the work is world-wide and requires effort; the Gospel invitation is world-wide. All are commanded to repent, and all will be judged by Jesus Christ. God's election has nothing to do with our duty to preach the Gospel. A disciple of Jesus is one who will forsake all for Jesus. One who loves Jesus, believes in him, is justified, born again. Disciples are made by preaching the Gospel and co-operation of the Holy Spirit. The Spirit never blesses error. * * * They must be baptized. The specification of one thing forbids all others. Acceptable worship is an act of obedience. God is just as well as merciful, and obedience is better than sacrifice. Man must worship as God commands, and not according to the dictates of his own conscience. Here the subjects of baptism must be disciples and none others. The Bible teaches this doctrine by both precept and example. * * * Teach them to observe all things commanded. One thing to be observed is the Lord's Supper. This Supper is for baptized disciples only. Church development depends on being taught. Man who is developed is happy here and will be blessed forever. There will be degrees of enjoyment in the world to come, dependent on development here. Jesus gave the promise of his continual presence with us, and we need not fear.

Bro. Z. T. Ody read the re-

port on Sunday-schools and Colportage.

Dr. J. M. Frost, Secretary of our Sunday-school Board, spoke on the report. He felt thankful for the report. He thought the people should study and know what his Board was doing. He asked the brethren to give money for the Bible fund. He also asked the churches to take the literature of the Board, and thus help the good work which the Board is doing. The Sunday-school Board sends Bibles to Baltimore to be given to foreigners as they land on our shores, and to Cuba to be used by our missionaries in their work.

Adjourned with prayer by Bro. Dockery.

Sunday Afternoon.

Sunday afternoon at 2 o'clock a memorial service, commemorating the worth of our twelve ministerial brethren who died during the past year, was held in the Baptist church, Bro. J. H. Anderson presiding. Bro. T. W. Beagle led in prayer for the divine blessing on their widows and orphans. Addresses were made by Brethren J. S. Coleman, S. F. Thompson, G. W. Perryman, T. W. Beagle, I. W. Bruner, J. W. Waldrop, J. A. Hensley, Granville Dockery, W. J. Levi, J. A. Kirtley, J. R. Howard, Z. T. Ody, T. T. Eaton, J. W. Loving, B. F. Swindler, J. T. Barrow and J. G. Parsons. These brethren said many good things of our deceased brethren which were greatly enjoyed. The services closed with singing "Children of the Heavenly King."

The missionary mass meeting followed this service immediately. The meeting was conducted by Brethren R. J. Willingham and J. M. Frost, the secretaries of our Foreign and Sunday-school Boards. Bro. C. H. Nash led in prayer. Bro. Frost spoke of God-made preachers, saying God saves men through men. God makes missionaries. We are trying to lodge the idea of missions in the minds of the young. Bro. B. E. Bailey spoke of the cost of missions. He found it not with men, but at Calvary—Jesus met the cost. All should take stock in missions. All should have a ruling purpose in life. Paul had this purpose; he learned it of God. The church's ruling purpose is missions. He spoke of the good work of the Sunday-school Board among our people. He compared Dr. Frost to Peter chained in prison till God liberated him. The work after that was progressive—so of the Sunday-school Board. Let us not contract, but enlarge the work of this Board. Bro. J. C. Massey spoke on the pastor and missions. He said every pastor has a two-fold duty—to bring men to Christ, and train them for Christ. He must preach the doctrine of deliverance and the doctrine of teaching, of receiving and giving, of coming and going. He must increase the flock, protect the flock, and bring fruits from the flock. The Gospel can never become a hobby with a pastor. The missionary pastor can never be circumscribed, however obscure his position. He must respect and obey the divine commission of the Master. The missionary pastor must be courageous and consecrated to God's work. Consecration brings success; God cannot fail. As an incentive to faithfulness, let us remember that we must give an account of our stewardship to God at last. After singing "Stand up for Jesus," Bro. Z. T. Ody led in prayer for God's blessing on the pastors. Bro. P. E. Burroughs spoke of women

and missions. He said we are giving women a greater part of mission work to do. It seems more natural to them thus to work. The woman of Samaria was one of Christ's first messengers. Mary anointed Jesus before Nicodemus buried him. Women were first at the tomb and discovered that Jesus had risen. A soul saver is a missionary. There are three things women can do: (1) Disseminate intelligence; (2) Give their boys to God for mission work; (3) Cultivate in their hearts the spirit of missions. Bro. J. W. Loving said we must remember the missionaries are our missionaries. We sent them and they look to us for support. We should try to know about them, love them, pray for them and help support them. We shall meet them at last in glory and then be glad for all we have done. Bro. Willingham led the meeting in prayer for the divine blessing on our people, our Boards and our missionaries.

Monday Morning.

The Ministers' Meeting met and was led in prayer by Bro. W. D. Nowlin. Bro. Trotter, the secretary, was instructed to forward to President McKinley a copy of the resolutions, relative to building churches on the nation's property at West Point. Bro. I. W. Wise read the report on obituaries of 16 preachers who died last year. The report was adopted. Adjourned to the call of the chair.

The General Association met and was led in prayer by Bro. A. F. Baker. Dr. I. T. Tichenor, secretary of our Home Mission Board and Bro. McGarvey of Lexington, and Bro. F. Huhn of Rochester, were invited to seats with us. Bro. I. P. Trotter gave notice that he would offer a resolution next year looking to a change of the place of the meeting of our Boards. The report on Sunday-schools and colportage was adopted. Bro. I. P. Trotter read the report on Home Missions, showing encouraging progress made in the work. The donations from Kentucky to this work last year show an increase of nearly \$2,000. Bro. Trotter spoke, urging our people to give \$5,000 to build church houses in each of the 16 counties having no Baptist church.

Bro. McMurry thought it a mistake to give the \$5,000; because the people are able to build their own houses. He thought the Home Board had lost his identity in this work.

Bro. Tichenor spoke on the report. He thought it wise to help those who help themselves. The Baptists of Kentucky are more numerous to the square mile than any place on earth, and they are rich; but are not doing more than half what they ought to do. Georgia, Virginia, Missouri and North Carolina are all ahead of Kentucky in mission work. We should bring our members and talents to the Association and enlist them in our work. The Home Board needs them. The mountain country in Kentucky is the grandest country on earth. This is the opinion of shrewd business men. The people who live there are our people. We owe to them and ourselves to see that their children remain Baptist as their fathers were. They will help us in our work. The Anglo-Saxon race converted becomes a power for good. We find them in all our Western States and Territories. When mission churches are built up, they become strong assistants in our work. God has put our Baptist people in a peculiar relation to the Negro and Spanish races.

WHO IS TO BLAME. Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp Root, the great kidney remedy, promptly cures it. At drug stores in fifty-cent and dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it and the wonderful cures. Ad. Dress, Dr. Kilmer & Co., Binghamton, N. Y.

We have elevated the negro to our civilization and given him our language in return for the "gibberish" of Africa. But one thing can save that race and that is the Gospel. No race has ever made such progress as the negro has since he was set free. Every negro church in the South has the white man's money in it. Duty to ourselves and to our children requires us to help the negro race among us. In Cuba we have a great opportunity. The platform of a leading party there is "A free church in a free State." They point to the Baptist church in Havana in proof that such a thing is possible and desirable. That church has a wonderful influence in all Cuba. He wants \$100,000 to spend in Cuba and Kentucky must give \$12,000 of that amount. The report was adopted with the \$5,000 clause stricken out.

Bro. Preston Blake read the report on State Missions. The report recommends that the work be greatly enlarged. Also, since Dr. J. W. Warder gave notice of resigning his post of secretary at the end of the next year, that the Board look for a suitable man to fill the place. Dr. Warder spoke on the report, expressing great interest in the work to which he had given nineteen years of his life. He is now seventy-five years old. He thanked God for the love and confidence of his brethren. He often questioned whether he should break down in the work or abandon it to disaster. He often felt almost crushed by the weight of all the Boards. Still, under the combination plan, about \$16,500 was annually raised for fifteen years for missions in Kentucky.

During this time he had the sympathy and co-operation of the secretaries of all the Boards. He reviewed the work of the past fifteen years and recommended the continuation of the combination plan. There had been 21,000 baptisms under this plan in the past fifteen years. In that time 1,500 fifth-Sunday meetings have been held in the interest of this work, besides the appeals of all the secretaries; and still some have criticised. He requested them not to burden the incoming secretary unduly. He promised to do all he could for the work during the coming year, if the report is adopted. Bro. Blake expressed the kindest feelings of his committee for Dr. Warder. Bro. W. K. Penrod thought our General Association not a popular body, because not a representative body. He urged that more information on missions be given to the people in the future. We need to have all the Baptists in Kentucky in the harness to succeed. Bro. I. M. Wise said he had been closely connected with our mission work for ten years, and he found it difficult to explain the work to the people.

Bro. A. S. Petree spoke on the mission work in the mountains. He thought all missions one, but he felt interested in his field. The need of the Gospel in the mountains was exceeding great. The extent of the field from the Bluegrasses to the Cumberland mountains contains 160,000 inhabitants. These people make the Macedonian cry to Kentucky Baptists, "Come over and help us." The report was adopted.

Bro. F. H. Kerfoot presented the

(Continued on ninth page.)

NORTHERN BAPTIST ANNIVERSARIES.

(Continued from second page.)

ful service of the Union. If they had not been hampered by lack of funds they could have accomplished much more. He gave as an illustration of the value of missions the fact that the United States had now possession of the Sandwich Islands, and this was due to the missionaries. It is to be hoped that his speech will not be read in the lands where the Baptist missionaries are working. For the people of those lands would be justifiable in excluding the missionaries if such is to be the result of receiving them. Secretary Duncan presented the annual report and read extracts from it.

The report says: It is a matter of more than common interest that, after a period of more than eighty-four years since the Missionary Union came into existence, it finds itself for the first time holding its anniversary on the Pacific coast. When this society was organized in 1814, George Stephenson had just built his first locomotive in England; there was no steamship line on any sea until 1819. At that time it took the delegates from Massachusetts, by horse and carriage, as long to reach Philadelphia as it has taken us, from the Atlantic seaboard, to come to the Golden Gate. Then, from our position upon the Atlantic coast, we peered out towards the Asiatic world as unto a land seemingly as far distant as another planet would now appear. Now we find a denomination west of the Mississippi more than twice as strong in numbers, wealth and power as the whole denomination was in that early time. We find Japan, Korea and China, nations long sealed against the gospel, now almost our next-door neighbors, reaching out after our civilization and Christianity with increasingly intimate relations of every sort; while the Hawaiian Islands, since Judson's work began in Burma, have been Christianized and even incorporated into our national life. To-day there are more Christians in China, Japan and the Pacific Islands than there were Baptists in the entire United States at the time this society was formed.

The report pays tender tribute to Dr. Duncan, "a mission-inspired man," and states that from September 1 to March 1 the duties of both foreign and home departments were performed as far as possible by the Home Secretary. Then a temporary arrangement was made for assistance in the secretarial work, and Dr. T. S. Barbour has efficiently rendered this service. The committee has determined to reduce the districts from ten to eight. New York and part of New Jersey become one district, with Rev. C. L. Rhoades secretary; and Michigan is combined with Ohio and West Virginia, with Rev. T. G. Field secretary. As a result of the Spanish war the Union finds the Philippines "a legitimate field for foreign mission work," and the committee expresses its conviction that a beginning of work should promptly be made in Manila, and invites special offerings for this work—not less than \$10,000 for the coming year. In view of the work of the American Board in the Hawaiian Islands, it is deemed inexpedient to initiate Baptist mission work there. About \$4,000 of \$10,000 desired has been raised, chiefly among the young people, towards an industrial school in Ongole. Raising up artisans among these non-

caste peoples would increase power of self-support.

Under the rigid economy which the committee has felt bound to practice of late, only thirteen persons, among whom were only four families, have been commissioned the last year, and the total number of missionaries now in our service is less by twenty than four years ago. Public sentiment has seemed to demand this. This lack of new missionaries leaves the most critical situations on the fields sadly exposed. In many a station there ought to be a new man learning the language and getting initiated in service, so that when perhaps a year or two later the senior worker is compelled to take his furlough the work may be left in competent hands; whereas in the lack of such provision, it may occur that a station may be suddenly deprived of any proper supervision, and the result of skilful toil may be left to partial collapse. We are seriously threatened with results of this kind in several important stations in Burma, Assam and the Telugu field the coming spring. A healthful policy for the Missionary Union on its present scale of work ought to afford us no less than ten well-equipped new missionary families to go out each autumn; but a liberal element in policy like this will require a liberality in giving of corresponding measure.

The financial outcome has again proved disappointing, although in no previous period have more strenuous efforts been put forth to increase our income. When the books closed March 31 they showed a deficit of \$54,388.80. These figures do not indicate that less money was received than in 1897-98. The income received, including the fund received from Mrs. Gray, paid for the year's work of the Union and decreased the debt of 1897-98 by \$14,000. This amount of income, however, cannot be regarded as a satisfactory basis for the proper maintenance of the work on the scale now existing. Our missions are suffering at every point; for six years they have been held back from any normal advance; how much longer this shall be permitted is a matter for the most serious reflection and prayer on the part of all friends of the cause.

The Treasurer has received from all sources the sum of \$629,884.85, as follows: Donations, \$265,920.06; legacies, \$40,281.59; Woman's Society, East, \$75,404.10; Woman's Society of the West, \$27,169.82; Woman's Society of California, \$315; Woman's Society of Oregon, \$500; Conference of German churches, \$3,014.12; Bible Day collection, \$1,296.28; income of funds and bond accounts, \$37,414.50; other sources, \$12,180.04; additions to permanent funds and bond accounts, \$63,850.84; a total of \$629,884.85. The expenditures were: Appropriations for the year 1898-99, \$549,757.46; added to permanent funds and bond accounts, \$63,850.84; debt April 1, 1898, \$68,120.85; total, \$681,228.65.

Of the \$665,920 donated, New England gave \$64,214, \$42,417 from Massachusetts; New York gave \$99,067; Pennsylvania \$25,536; Illinois \$12,311; New Jersey \$18,020; Ohio \$22,832; California \$64,946. The New England donations were \$7,705 less than a year ago. Added together the church donations, Sunday-school, young people's societies, legacies and woman's societies, the New England total is \$128,447, as against \$139,147 last year. But the legacies were \$28,997 this

year, against \$17,642 last year.

The statistics show that in nominally Christian lands the Union has 1,568 preachers, 671 churches, 106,117 church members and 81,826 Sunday-school scholars. There were 8,230 baptisms last year, and the contributions amounted to \$406,107. In health-en lands there are 1,274 preachers, 844 churches, 100,189 members and 84,633 in Sunday-schools. The baptisms numbered 4,873, and contributions came to \$41,688.

In 1814 the Baptists of this continent numbered about 200,000 members. Now we number 4,141,995. To-day there are more Christians in China, Japan and the Pacific Islands than there were Baptists in the entire United States at the time this society was formed. More and more San Francisco will become the Antioch whence the church will send forth her apostles to the Gentiles. What the next century may witness as to its possibilities in the speed of the gospel and the achievements of every sort which follow in its train, baffles our power to conceive. Much has been said in the councils of this Union concerning the need and importance of giving larger attention to industrial work among the poorer classes of people in our mission fields. In the Telugu field particularly the demand for some advanced work of this kind has been more and more apparent. About \$4,000 has been collected for this purpose. It is highly desirable that the balance be raised at once, and a new man be commissioned to go out this autumn to superintend the erection of the needed buildings and to begin work. Not less than ten new missionary families are needed to go out each autumn.

The churches contributed in the past year \$18,000 more than in the previous year, but there was a falling off in legacies of \$4,000. The Union needs annually from \$50,000 to \$75,000 more than it now receives in order to sustain the work already undertaken.

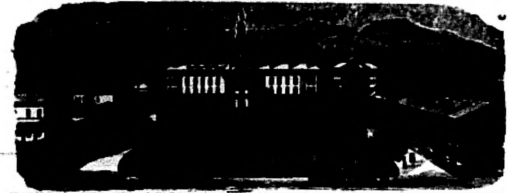
The report went on to give the following interesting particulars in regard to the field:

ASSAM.

Most notable among the results of the year is the restoration to our mission of a region of not a little strategic importance, originally occupied by the pioneer workers in Assam, but which they were soon compelled to abandon. Early in 1898 Mr. Paul, being forced to seek a change of climate, opened a work in Dibrugarh. A promising interest has already developed in the station; and in the surrounding district, among the tea-garden workers, a field is opened of almost unlimited possibilities. The song of the reaper followed swiftly upon the work of the sower. A nucleus of four churches has been gathered, with a membership of upwards of one hundred. The Triennial Conference, for Assam, which met here in February last, bore strong testimony to the rich promise of the work, and rejoiced greatly in this new fulfillment of the divine promise: "My word... shall not return unto me void." By the subdividing of the Sibsagar field a station is now occupied at Golaghat. The gracious outpouring on all this region of the emigrant Kol peoples still continues. The signs noted a year ago of the dawning of a new day in the Naga work are multiplying; the two churches have become six, and the increase in membership is correspondingly large.

The work in the mission as a whole has moved forward pro-

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porously, the increase in membership being attended by the development of higher ideals in the life of the people. Extension of self-support is indicated on every side.

At Tura serious cases of illness, compelling retirement from the country, have sadly reduced our force of workers. A speedy reinforcement in this great field is an immediate necessity.

CHINA.

The chapter in China's history which is just now being written is even of intenser interest than that which preceded it. The year opened most auspiciously. The advanced character of the imperial edicts was not more wonderful than the welcome widely accorded them. The undere detronement of the Emperor and the reversal of his decrees were a keen disappointment. But signs multiply that the task undertaken by the Emperor Dowager is quite beyond

her strength. It is one thing to turn back the hands of the clock, another thing to alter the hour of the day. China awakening will not again be forced back into sleep. Western ideas have won a place in the confidence and hopes of strong leaders in the nation from which they cannot be dislodged. This eager desire for the best from the world's life is a force from which any nation attempting to repress free inquiry in China will find itself compelled to reckon. It is interesting, too, to note in this connection that in the reported division of China between Great Britain and Russia, the entire territory identified with our mission work would fall under the "influence" of England.

Accessions to the churches have been many. Eager curiosity and respectful attention are everywhere found. Congregations have formed of their own impulse and sought the missionary's help. The old-time oppo-

dition is almost unknown. Only in Western China is an exception found to this prevailing condition. There, particularly in Sui-chau-fu, our laborers have been in real peril; but the troubles are now quieting, and in the judgment of the missionaries they were due not to genuine zeal for the old faiths or the old customs, but to desire for plunder.

Christian converts in China, in all religious connections, now number about one hundred thousand. On all sides it is recognized that Christianity has come to remain. Great victories are assured the church if it is responsive to the divine call. If we rightly interpret this call in its significance for us, it is a call to a prompt reinforcement and an early enlargement of our general work, to strong co-operation with other Christian bodies in the circulation of the awakening literature so eagerly welcomed by the more influential classes, and to some immediate action in laying a foundation for a broader educational work which shall meet the present needs of Christian youth and shall remain for all time a center of light and spiritual blessing to the land.

INDIA.

The year entered upon with painful forebodings has revealed more than ordinary occasion for thanksgiving to God. The scourge of famine was not finally broken until the fall rains; but so signally has the blessing of God honored the benevolent offerings from the home churches and wise leadership upon the field, that no instance of death from hunger, or from disease resulting from hunger, is reported from any family connected with our mission. The story of this deliverance will be found of absorbing interest. As in a former experience, the problem was successfully solved of affording relief without promoting dependence or furnishing temptation to ungenueine Christian profession. The wise beneficence and practical business energy shown in this work have won profound respect from all classes of the people. The emphasis which the peril of the year lends to the movement to give more lasting relief to the poverty of our Telugu people by the promotion of industrial training, can hardly be strengthened by any word of ours.

The progress of our work under depressing conditions has been remarkable, some advance being reported even in the development of self-support. The more western stations, less affected by the famine, record the year as one of the most notable in their history. In the eastern fields postponement of confession in baptism has purposely been encouraged, but reports of large conversions are now at hand.

JAPAN.

The restoration of Doshisha University to Christian control, while related primarily to the work of a sister missionary organization, gives profound gratification to all friends of Christian missions. Accomplished without litigation, by free native action, the change is a significant one. It illustrates the new spirit slowly forming in the nation. More and more, signs are appearing that the force of the reaction against foreign influence, which for a time threatened defeat to all Christian enterprises, is moderating. The new conditions, indeed, are quite unlike those presented in the first opening of Japan to West-

ern influence. No one will now be tempted to suppose that Japan is to become Christian in a day. But the new conditions are really more healthful than the old. A new spiritual earnestness is manifested by the inquirer and by the Christian disciple; and outside the churches a larger number of thoughtful men are recognizing the deep moral and spiritual need of the nation and the impotence of the old religious faiths.

On the 1st of July the new treaties with Western nations will come into operation. Some apprehension has been felt as to the effect of these treaties upon the work of Christian schools; but the latest reports are quite reassuring. To our work in general, these treaties, permitting travel and residence in all parts of the empire, will bring greatly enlarged opportunity. The call from Japan is an urgent call; and it is a call for our very best, for men strong, manly, of intellectual resources, and of deep and earnest spiritual life.

Reports from our mission fields, while noting difficulties, are prevalently hopeful. The proposed inland-sea work of Captain Bickel is particularly interesting.

Tokyo Academy, henceforth to be known as Duncan Academy, in memory of the beloved leader who bore its interests upon his heart, is soon to be welcomed to a home worthy of its enlarging work, the first of the needed buildings upon the new grounds having been provided through the liberality of Mrs. Robert Harris, a sister of Dr. Duncan.

This year we are not attempting to chronicle the names and subjects of all the speakers, but to give full extracts from the reports of the Secretaries, and a few paragraphs from the best speeches. There were two most notable addresses during the meetings of the Missionary Union which in themselves would have made any occasion great.

The first was the address of Dr. H. M. King. He took the place of an absent speaker, and took it on short notice. But it would be impossible to find King unprepared on any subject, and least of all on that of missions. He is pastor of the First church of Providence, Rhode Island.

Dr. King brought the greetings of the old mother church. Although 260 years old, it is clothed with the beauty of perpetual youth. He brought also the greetings from his own little state. Into some of these great empire states you could pour twenty Rhode Islands. But we measure greatness by principles, not by acres. Roger Williams is not a mummy, but is a living force, and his spirit "goes marching on." He brought the greetings of the Oradle of Liberty and Bunker Hill. Bunker Hill is higher than the Sierras and Pike's Peak, and has already cast its shadow across the continent to the Pacific.

Three facts are fundamental: God is a God of providences; it is God's purpose that the kingdoms of this world shall become the kingdoms of our Lord and his Christ; and this purpose is to be carried out by the prayers, consecration and efforts of his people. In the great movements of the day may be seen the state-ly steps of our God who is carrying on his purposes for the race. In China, in Africa, in Spain, God's hand may be seen. The heart thrills at the significance of the peace conferences at The Hague. In the wonderful progress in missions, in the consecration of young men to mis-

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- \$1.25 For Satin Striped Grenadine, 44 inches wide.
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missionary service, God is calling us to make response to his call. We need to have a larger and truer conception of Christian stewardship, of manhood and womanhood, of consecration, as we go through the golden gate of the twentieth century.

The other great speech was made by Dr. Lorimer on Monday night upon the subject of Economics of Missions. He began by saying:

"When I intimated to a friend that I should speak at these meetings on the economics of missions, he admonished me not to do so. And yet, with all respect to him, I cannot escape the conviction that the needs of the hour call for straightforward dealing with this very subject. Churches bewail their annual deficits: debts are painfully paid by missionary societies and again unavoidably incurred, appeals are made, lamentations moaned and tribulations experienced that money may be obtained for aggressive measures, and yet there is a fretful indispotion manifested when it is proposed to discuss the science of economics in the kingdom of Jesus Christ. No other government acts so impa-

tiently or unwisely. Leaders in congress and parliament realize that all the interests of the state depend on its finances. When the budget is to be discussed these representative bodies evince the keenest concern, and the entire nation sympathizes with them. Mercantile houses, corporations and trusts, do not hesitate to plunge into their books and to be guided by them in determining financial methods. Surely the interest of the church in this vital theme should be equally intense." He treated his subject under three heads, the last of which is of greater interest than the others.

TAXATION IN MISSIONS.

Taxes should be equal and not unequal; direct and not indirect; simple and not complex; certain and not precarious. But the difficulty is that there are two classes who are not always moved by the law of equality: the very rich and the moderately poor. As in the state, the burden of taxation rests upon the middle class in religion. Christians of enormous incomes do not give in proportion to their wealth, while those in humble circumstances

excuse themselves on account of their poverty from giving at all. If clergymen and their helpers will only plan and strive to have all their people lay by in store, as the Lord hath prospered them regularly, we shall not longer need to complain of meager offerings for missions.

This principle leads naturally to another. Taxation ought to be direct, not indirect. In earthly governments this rule is frequently reversed, and it is generally held by the masters of economics that indirect taxation lends itself to wastefulness and corruption on the part of officials. Though for different reasons, this form of taxation is equally obnoxious when applied to the finances of Christ's kingdom. What the people give for religious progress ought to be given right out, directly, intelligently, and conscientiously. But there has been a growing tendency to secure funds through the medium of entertainments of various kinds, instead of through the sacrifices of the people, thus robbing Christian benevolence of its dignity and blessing. This

(Continued on twelfth page.)

EDITORIAL.

The General Association had a very gratifying meeting at Mt. Sterling. The attendance was better than we expected. The facts that the meeting was held near the border of the constituency of the body, that the Southern Baptist Convention had just had its meeting in Louisville and that there was no burning question to be considered, these facts tended to diminish the attendance, yet there were 150 delegates present beside a number of visitors.

The hospitality of the good people of Mt. Sterling was abundant, and was of the highest order. The city has grown beyond what we supposed, having now about 7,000 inhabitants. Our church there is strong in all the elements of strength, and Pastor Bolin has shown himself exactly the man for them.

The report offered by Dr. Warder showed most gratifying results. There was an increase in money contributed for the state work of \$627.74 and the Board reported no debt. There was also an increase in the amount raised for Home Missions of \$1,796.86, but the figures for Foreign Missions showed a decrease of \$1,386.01. This was partly because of the special effort made last year to pay the debt of the Foreign Mission Board. There was on the whole, however, an increase in the mission contributions by our churches in the state.

The election of Dr. Kerfoot as Moderator was unanimous and hearty, and his presiding abundantly justified his election. He is indeed a "master of assemblies." Throughout the meeting there was a beautiful spirit of unity and harmony. Secretaries Tichenor, Willingham and Frost respectively presented the work and urged the claims of their Boards. The presence of Gov. J. P. Eagle was a benediction. Dr. G. W. Young, the representative of the interdenominational temperance, made a stirring address which was well received.

Dr. Warder gave notice that at the close of the next year he would retire from the secretaryship. This will complete a score of years of faithful and signal service. In his report he summed up the work for the past 15 years, the period during which the present system has been fully at work, and the results are worth careful study.

Received for the work of the State Board \$ 138,302.04
Received for the work of the District Board 180,548.21
Received for the work of Foreign Missions 180,860.45
Received for the work of Home Missions 119,308.05

Baptisms by missionaries in the state, 21,197; additions by letter etc., under labors of missionaries, 17,788. This makes a total of 38,985 additions to the churches under the labors of the missionaries of our State Board in the 15 years or an average of 2,598 a year. This is equivalent to adding a strong district association every year, under the work of our State Board. Dr. Warder has held the position of corresponding secretary a good deal longer than any one else has ever done and his work can never be forgotten. We hope this his last year will be his best year.

The Twentieth Century movement was duly endorsed and urged. What results will be reached depends on how the impulses thus far given, are followed up. We hope those who have the movement immediately in

hand will push it to the utmost, and we bespeak for them the hearty co-operation of our brethren everywhere.

A SOCIETY has been organized among the Episcopalians to protect their denomination from the reception and ordination of such preachers as Dr. Briggs and others equally objectionable. We wish the society abundant success. Let these "new theology" men and "higher critics" go off and organize a denomination of their own. Let them establish universities and theological seminaries where their views will be taught. No one will object to this. But no; they demand the right to be supported by orthodox people while they are laboring to undermine and destroy the orthodox faith.

Some of these men seem to think it is a horrible violation of their "freedom" if any one objects to their views. The "heretic" is to have full liberty to teach as he pleases, but no one is to have liberty to make any objection. To make any objection is to "show the spirit of the Inquisition," these "heretics" and their apologists think. The funny thing about this business is that these gentlemen can see the "persecuting spirit of the Inquisition" in everybody who makes any objection to their teaching. But these same men can see only "sweetness and light" in the fierce and furious denunciations they fling at those who refuse to accept their *ipse dixit*, and who dare to object to their deliriums. The bitter-nosed orthodox people feel toward "heretics" is nothing to compare with the bitterness of these "heretics" toward those who object to their vagaries.

Dr. HILLIS, the new pastor at Plymouth church (Congregational), Brooklyn, is preaching a series of sermons about "Great Characters in the World's Literature." Instead of taking a text he takes up a character and talks about it, drawing such lessons as seem to him appropriate. Several of the religious papers have criticized him for doing this, and have insisted that a preacher of the Gospel should take a text and expound and enforce the teaching of Scripture.

The Outlook defends Dr. H. on the ground that "our Lord himself, instead of taking texts from the Old Testament, found the subject of which he spoke in the life and work of the people among whom he was living." The Outlook forgets that our Lord was making texts all that time, from which His ministers were to preach through all the centuries. He did not need to quote Scripture, since what He said was of the same authority as Scripture, and the accounts of what He said would be Scripture so soon as they were written. Moreover, our Lord did quote and expound Scripture. It is written of Him on the road to Emmaus that "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27).

While it is proper for preachers to draw illustrations from current or past events or from the "great characters in the world's literature," yet the subject matter of their preaching must be the Bible. "Preach the word" is the solemn injunction laid upon all preachers by the Holy Spirit. The Word, then, must ever be the staple of all right preaching.

If any doubt remains in anybody's mind as to whether the year 1900 belongs to the 19th century, let them be told that the Pope has declared that the year 1900, as the last year of this century, shall be a "jubilee and a holy year." Some brethren still think that the year 1900 closes this century, as if 90 were 100. Recently we allowed a correspondent to say so in our columns (so strongly do we believe in freedom of speech), and our Nashville contemporary laid the view at our door, not distinguishing between the opinion of a paper and the opinion of a correspondent. A prominent divine on the floor of the Southern Baptist Convention said that the year 1899 closed this century. A year '90 can never end a century, for the simple reason that it takes 100 years to make a century and 1900 must belong to the 19th century.

We have been having all these years the glories of the "19th century" dinned into our ears, that we have grown weary of it, and we feel some comfort in the reflection that this thing can last only another year after this. Indeed the "orators" are already talking about the "20th century," and we are glad of the change. We hope the 20th century orators will be considerate of their hearers, at least until some really great things have been done in the 20th century. That will give a weary world a little needed rest.

We are asked what ought to be done with a member of a Baptist church who signs a petition for the opening of a saloon. We do not see how the same man can be in favor of saloons and at the same time in favor of Baptist churches. It is certainly very reprehensible in a church-member to sign a petition for opening a saloon. It may be in this case the brother was under some constraint. Possibly he feared he would make enemies by refusing the excuse, his conduct is not to be defended.

Just what ought to be done with him depends on the character of the brother. He ought to be shown the error of his way, and exhorted to repent of this his sin. He should be prayed with. Suitable passages of Scripture should be read to him. Brethren should pray for him. If he be a truly converted man, such dealing in a Christian spirit will, by God's blessing, recover him from his backsliding. But if he be an unconverted man, he should be out of the church, and then should repent, believe and be baptized, like any other sinner.

At the annual meeting of the Alumni of the Seminary, it was decided to appoint a committee to co-operate in making the Seminary Magazine "a scholarly journal to meet the needs of our Southern Baptist pulpit." The writer, years ago, urged upon Dr. Broadus the importance of turning the Seminary Magazine into a Baptist Quarterly Review, edited by the professors. A monthly cannot serve as a vehicle for news, and a large and scholarly monthly would probably be too expensive to be made to pay for itself. A quarterly, however, could be made to pay, and it could be made so valuable that all our preachers would want it. A monthly, issued only eight months during the year, can never amount to very much, though it may contain valuable articles.

THE REV. JOHN A. SYKES, the general agent of the American Society in China, in a recent report to that Society, made a most remarkable statement, to the effect that the Emperor of China became a convert to Christianity, and that was the reason why he was deposed by the dowager empress. It is claimed that the reforms the young emperor inaugurated were prompted by his conversion. It is claimed also that he was about to order the publication and wide circulation of documents which would have informed the people about Christianity, and these were to be followed up with the entire imperial power in behalf of the religion of the Gospel.

This is indeed wonderful, if true. We would be glad to learn the facts on which Mr. Sykes rests his opinion. He is in as good a position to know as any other American, but we fear he has drawn too large an inference from his facts. If it be true that the young emperor has become a Christian, it is the most significant event in Chinese history. Had he been allowed to make the publications mentioned, they would certainly have produced a most widespread and profound impression. For the Chinese regard their emperor as the "Son of Heaven," and he is the earthly, visible head of their religion. Documents coming from him, therefore, must have been read with most reverent attention, and they would have commanded wide assent. We can imagine no single event that would go so far to break down Chinese prejudice against the missionaries and against Christianity as the conversion of the emperor. No wonder the dowager empress (his mother) and his court were alarmed and that they proceeded to depose him. But his deposition does not dispose of the case.

A deep and lasting impression has been made. If the emperor be alive, which is doubtful, he may yet come to the throne, and when he does so, he will be sure to be heard from all the more vigorously for his deposition. And if the Gospel has mounted the throne of the Chinese emperor, even though he be deposed, the chief worldly obstacle to Christianity has been overcome. We hope the statement of Mr. Sykes will be confirmed.

In a recent address to the convention of the diocese of New Jersey, Bishop Scarborough said of divorce: "The evil has grown to such enormous proportions that the very foundations of society are being weakened. I am happy in the belief that an ever-increasing number of the clergy and the laity of our church are determined to close the door against the remarriage of divorced persons under any and all circumstances. The public conscience needs to be instructed as to the sanctity of the marriage vow, and our church should proclaim from the housetops that no human statute can repeal or amend the law of God."

THE ROMAN Catholic Bishop Healy, of Maine, is quoted as saying: "The Protestants no longer pretend, even in their pulpits, to believe in the Bible or in the ordinances of the Lord." This, of course, is a gross exaggeration, but it must be conceded that some prominent pulpits in the North and East have diminished ground for such an affirmation.

I should not expect to find what is above nature anywhere if there were not something above nature everywhere.—Edward Caird.

Editorial Varieties

Of the churches organized by the missionaries of the American Baptist Missionary Union, 88 are wholly self-sustaining.

Mark Twain is writing a book about people he has known, and the book is not to be published till 190 years after Mark Twain's death. If the publication is delayed that long, we doubt whether it will ever be made at all.

We are asked how the degree of Th.D. compares in rank with that of D.D. We move that the question be discussed by representatives of the two degrees. Let the severest D.D. and the newest Th.D. champion their respective sides.

The age of great things done carefully is followed by the age of small things done carelessly. So says Mr. W. A. Welsh. The difference is that the great things done carelessly are done by great men, while the small things done carefully are done by experts. There is a wide difference between a great man and an expert.

It turns out that the Rev. James A. Spurgeon, D.D., L.L.D., whose death we recently announced, was a rich man. His estate is valued at about \$500,000. He was a D.D., he was a L.L.D., and he was a rich man, and yet his chief title to fame is that he was a brother of Spurgeon, with no D.D., no L.L.D. and no fortune.

The Female College of Forsyth, Ga., was presented a year ago to the Georgia Baptist Convention, and now Dr. A. A. Marshall, of Atlanta, becomes President. The Convention controls Mercer University, electing all the trustees every three years. In Georgia they believe in denominational control of denominational institutions, and it works well.

Dr. Shields, who quit the Presbyterians and joined the Episcopalians, has been ordained a "priest" in the Episcopal church. The reason he quit the Presbyterians was because they objected to his signing a petition for license to open a certain drinking saloon in Princeton, N. J. He takes it that this is no bar to entrance into the Episcopal ministry.

Some of the Baptist preachers at the Mt. Sterling meeting estimated that there are twenty-five angels to guard every Christian. Mr. D. L. Moody is reported as estimating the number at 150 for each saint. We conclude that it takes 150 angels to keep one Presbyterian straight. (Mr. Moody being of that faith), while 15 will suffice for a Baptist.

Commenting on what Dr. Newman wrote in our column, the Religious Herald says: "Dr. Newman is a full-fledged heretic." It seems that the Herald is now a full-fledged "heresy-hunter." Although, as usual, it finds the heresy in the columns of the Western Recorder, which seems to keep one heretic after another. We are glad to furnish our esteemed contemporary with the field for its freedom of research.

A pastor in another state writes us: "I am thoroughly in accord with Paul on the woman question." That tells the story very well. On reading that statement, we all know where he stands. Since Paul wrote by the inspiration of the Holy Spirit, it is clear, straight, and the best quality possible. After all, he tells us that any preacher should not be in accord with him, not only on "the woman question," but on all questions?

The Louisiana Baptist Convention last year appointed a committee of three leading laymen—A. K. Sargo, W. L. Goldsmith and C. M. Sherrouse—to address a circular letter to all the churches in the state in order to rally them to the work of the Convention. It is a good idea, and such committees would do good in all the states. We have received a copy of the Louisiana circular letter, by the courtesy of Chairman Sargo, and it is a stirring document.

Benjamin D'Israeli's opinion of Henry Clay and of America is seen in his writing to England, when in this country, having studied Mr. Clay: "To govern men you must either excel them in their accomplishments or surpass them. Clay does one, I do the other, and we are both equally popular. After all, he tells us better than wit." Yes, and affection tells also in England better than wit. Mr. D'Israeli was nothing like so personally popular in England as Henry Clay was in this country. His party valued D'Israeli's abilities and were glad to use him, but they could not tell for the most part that Henry Clay was loved in America. It is forever true—"the greatest of them is love."

Who is responsible for Dr. Briggs' ordination is a live question among the Episcopalians. Bishop Potter puts the responsibility on the Diocesan Committee, who presented him for ordination, and which gave the Bishop no discretion but to ordain. The committee reply that they presented Dr. Briggs because he favored a certificate of disunity. Bishop Potter says that he is not a disunity man, but he would not present the candidate for ordination. The Living Church contends that even if the committee did present Dr. Briggs for ordination, Bishop Potter still could ordain or not at his discretion. Now we must be more liberal in favoring the Episcopalians. The certificate of disunity has been transferred from the Presbyterians to the Episcopalians.

THE GENERAL ASSOCIATION.

claims of the Southern Baptist Theological Seminary. The students' fund was presented. The endowment is not to help the students to live. Help for this purpose must come from contributions by the churches. A student's fund is a necessity. The use of the fund was explained and a contribution given in pledges amounting to \$200, and others promised collections.

After singing "Am I a Soldier of the Cross" Bro. Henaley led in prayer. Bro. T. T. Eaton read the report on nominations as follows:

EXECUTIVE BOARD.

W. P. Harvey, C. H. Jones, W. H. Felix, C. H. Nash, E. A. Dawes, M. B. Adams, H. C. Roberts, J. T. O'Neal, G. W. Perryman, H. G. Garrett, J. B. Gatton, J. W. Headen, J. T. Christian, J. A. Middleton, J. T. Barrow, G. W. Norton, A. C. Graves, Thomas Hall, R. W. Taylor, J. H. Eager, C. G. Jones, H. A. Vaughn, T. T. Eaton, E. N. Dicken, T. Cody, A. V. Blomere, B. B. Bailey, J. S. Coleman, S. H. Hayscraft, B. J. Davis, C. M. Thompson, M. P. Hunt, J. F. Williams and J. M. Weaver.

STANDING EDUCATIONAL COMMITTEE

One Year—E. N. Dicken, J. W. Loving and I. M. Wise. Two Years—T. T. Eaton, C. G. Jones and H. C. Roberts. Three Years—W. D. Nowlin, G. W. Perryman and H. C. Roberts.

TRUSTEES MINISTERS' AID SOCIETY.

One Year—Geo. H. Cox, Eliza Edwards, C. L. Nall and G. W. Mullen. Two Years—J. A. Bennett, T. J. Ratcliffe, J. S. H. Kigel and Frank Jirk. Three Years—I. N. Parrish, S. W. Anderson, J. D. Hays and James Kennedy.

Advisory members—B. F. Swindler, B. E. Bailey, J. W. Siler, A. C. Graves and R. W. Moreshead.

It recommended that the next session of this body be held with the church at London, Ky.; that Bro. J. S. Coleman preach the annual sermon and Bro. W. K. Penrod be his alternate.

By motion, London was stricken out and Greenville inserted, and Bro. W. B. McGarvey was made a substitute for Bro. Coleman, who was excused at his request. Bro. J. J. Rucker read the report on Temperance. The report gave assurance that progress is being made. Railroads and business corporations are protecting the saloons against drink, but government and political rings patronize and protect saloons. Dr. G. W. Young of Richmond, Ky., is employed as an agent to work for the anti-saloon interest by the Interdenominational Committee of Kentucky. Many good resolutions were recommended by the report. Bro. Rucker said we have passed beyond the stage of simply asking men to quit drinking. Liquor men have gone into politics, and we must go there to meet them. We must send temperance men to the Legislature to make a local option law in which the county shall be the unit to control by vote all the people in the county. We must take religion into our politics—not politics into religion. We wish the religious press to take up and advocate the cause of temperance. A temperance editor has been engaged to edit a column weekly in the RECORDER. The same will be tried with other religious papers.

Bro. McGarvey, by request, spoke on the report. He said he would like to vote for the law. It is difficult to get a convention on this subject. There has been an immense growth of interest on this subject. When Christians take hold of this subject it will be settled.

Bro. Fred Hale said God has said we shall not see liquor. The liquor man says we shall. The majority people are affected by the sale of liquor out of the county. We ask for a law by which this privilege shall be granted to the people. Let the preacher in the thing. Let all men keep their eyes on God. If elected Governor he will veto a temperance bill.

Bro. Kerfoot gave emphasis to two points. We must do more than pass resolutions to make politicians responsible. You must get the politicians in the last Legislature re-elected. The Legislature did not represent the people. The people must look after their legislators the next time if they want a local option law to pass them. If people would put religion and temperance above politics we could get what we want any time. He would be a Democrat

while he could decently, but no longer. The general association passed a resolution that they will vote for no man who will give assurance that he will vote for a local option bill such as we wish. You can't trust a politician after he is elected. You can't before. A man who will give assurance that he will vote for a local option bill will not stand by our committees as a hypocrit when claiming to be a temperance man. To carry on this work as we should requires money. Our Interdenominational Committee have employed a brilliant man to represent us in the field, and he must be paid.

A collection in pledges and cash was taken for this purpose amounting to \$128.50.

Bro. M. P. Hunt read the report on Young People's Work. It suggested that all could not agree on methods, surely all can agree that young people need training. Bro. Hunt argued in favor of training young people in our churches, and solicited co-operation of churches in the great work. The report was adopted.

Bro. C. H. Nash read the report on the celebration of the year 1900. It recommends that 1900 be observed as a memorial year; that one day be set apart at the next session of this body for this observance, and that efforts be made to develop our work through a series of committees in our churches. The report was adopted in connection with the Southern Baptist Convention.

Bro. Kerfoot said the whole people must be reached and co-operation secured that the greatest good may result.

Bro. J. G. Bow read the report on the Ministers' Aid Society. It suggests that the increase of the permanent fund is exceeding slow because of lack of prayerful attention on the part of our people. We need at least \$100,000 in six months instead of \$30,000 in eleven years. He felt ashamed of it. Let us do the work or abandon it. Bro. Bow recommends the Board to push this work to success. There are difficulties, and one of them is that it is set aside by our associations for other things. The secretary asks for the prayers and co-operation of his brethren. The report was adopted.

Bro. Bow read the report on Church History. He recommended that all historical documents be preserved in the library of our Seminary, and that old men write biographical sketches and deposit them in the same place, and that such documents be printed when practicable. Report was adopted.

Bro. Penrod gave notice that next year he would move to amend the constitution relative to the appointment of our executive board.

It was agreed that the association should print the proceedings of our Ministers' Meeting.

Bro. Murray offered a resolution, asking that the board of missions be permitted to assist educational work in the mountains. This resolution was referred to the State Board and Educational Committee, to report next year. It was agreed to print 3,500 copies of the minutes and send a copy to each preacher, each moderator of the association and clerks of our churches.

A resolution of thanks was offered for hospitality and reduced railroad fare.

It was agreed that a mass meeting be held to-night on state missions from 8 to 9 o'clock.

It was agreed that Bro. J. T. Christian be chairman of the committee on Kentucky Baptist history.

It was agreed that a committee to arrange a programme and speakers for the 1900 celebration of next year be appointed. Adjourned with prayer by Bro. W. H. Felix.

The State Ministers' Meeting was called to order and the secretary was instructed to fill vacancies for next year, if any occur. The body adjourned till our next annual meeting. Bro. Coakley led in prayer.

Evening.

The mass meeting on State Missions met, and was led in prayer by H. C. Blaser.

Bro. Parsons spoke of the mountain work. He said great progress had been made among the churches. Many towns now have Sunday schools. There was great destitution still. Sixteen county towns had no churches, and funds were a common thing. These people need and want the Gospel. The Mormons are trying to take the country. Tell the people the truth, and we need not fear the Mormons.

Bro. E. N. Dicken spoke for Western Kentucky. He said he would like to speak to Baptists on this work and to non-Baptists. At their Disunion meeting you would only see the truth while. Many of them leave and go home. They are

good people in good circumstances. Let us need development. They have built many churches, but many preachers do but little good. The non-Baptists, or Catholics, are buying property and building costly churches and schools. Catholics are the shrewdest proselyters in the world. Many good families have been lost to us by them.

Bro. Eaton spoke on City Missions. He said cities are dark spots on our body politic. There is also a prejudice against the cities. Cities need the Gospel. There are greater varieties of people and race prejudice. There is great poverty and great vice. Society is corrupt on top and in the bottom. The churches in Louisville will not hold one-third of the population. There are greater demands on the preachers. The work must be systematized. Each class from class must be guarded. Each can only associate with his class. Hand to hand work is what is needed.

Bro. Burns spoke on Mountain Education. He said, the same good schools work in the mountains. Mountain people have very few educational advantages. The common schools are very inferior. Some aspire to education, but few can get it. Very few who are educated return to teach where they were raised. But few schools on the border of the mountain region teach higher branches, and those who go to them are lost to the Baptists. There is need of Baptist schools. Note the advantages of Baptist schools. They educate our girls and boys, and they save our churches. We can influence the mountain teachers. We can, by school work, send boys and girls to do our work for us. This is the Lord's plan for reaching the people. In this manner churches may be developed.

Bro. M. P. Hunt spoke on State Missions. He enjoyed this meeting, and expected better things to come. He loved all who love the Lord. He hopes we will look eye to eye and live heart to heart and work for the redemption of the people. We ought to give \$50,000 annually for State Missions. We are the vine, other missions are the branches. We should plant Baptist churches everywhere. He baptized many Catholics, and we should plant churches in Catholic countries and give them the Gospel. Let us go home and sound the note of peace and make every church a mission church.

Chairmen of committees to report next year:

- 1. State Missions—H. H. Hibbs and E. N. Dicken.
 - 2. Ministers' Aid Society—J. T. Barrow and F. W. Taylor.
 - 3. Temperance—M. B. Adams and C. G. Jones.
 - 4. Foreign Missions—Jno. H. Eager and E. S. Alderman.
 - 5. Home Missions—J. S. Coleman and W. K. Penrod.
 - 6. Sunday Schools and Colportage—G. W. Perryman and B. E. Dement.
 - 7. Kentucky Baptist History—J. T. Christian and J. A. Booth.
 - 8. Orphan's Home—B. F. Swindler and B. E. Bailey.
 - 9. Young People's Work—Arthur Yeager and B. H. Daniel.
- Committee on Celebration of the year 1900—C. H. Nash, H. H. Hibbs, C. G. Jones, Preston Blake and J. F. Williams.

Adjourned after reading the minutes and singing "Blest be the tie that binds" and giving the offering hand, to meet next year with the church at Greenville.

Bro. E. N. Dicken led in prayer.

ARKANSAS NOTES.

In company with Frank W. Harvey and W. E. Mitchell I spent three weeks most pleasantly at Hot Springs. Hot Springs has a population of 15,700 and an average of from 3,500 to 8,000 visitors, and is called "Nature's greatest sanitarium and all-year-round pleasure resort," and also the "Carlsbad of America." The hot spring waters gush from seventy-one springs, the temperature of which varies from 96 to 150 degrees Fahrenheit. The springs are owned and controlled by the United States Government. In 1888 the Army and Navy Hospital was established, and, according to official reports for sixteen years, 90 per cent. of cases treated have been discharged cured.

The meeting of the Southern Baptist Convention in May, 1900, is already attracting attention, and the Baptists and citizens are

determined to nobly do their part. The meetings will be held in the dining-room of the Eastman Hotel that has a seating capacity of about 2,500. There are over 100 licensed hotels, and over 500 boarding-houses.

We found the Chestnut Cottage, No. 12 Hickory street, a first-class boarding place, and unhesitatingly commend it to our friends. There is no better place, and the fare is good and the price is reasonable.

THEY BAPTISTS.

Rev. Dr. A. J. Faucet is the zealous and much loved pastor of the First church. He has had larger fields. He was instrumental in building up our cause in Pine Bluff, and served the church at Tyler, Texas, for ten years, and during his ministry they built and paid for a house of worship that cost \$35,000. I preached for him two Sunday mornings, and Rev. W. E. Mitchell preached two Sunday evenings. We greatly appreciated his constant kindness and enjoyed his frequent calls at our boarding-house and our visits to his home and meeting his cultivated family. There is a mission chapel in South Hot Springs, but it is at present without a pastor.

BAPTIST DOCTORS.

There are over one hundred physicians in the city, and among the recognized leaders are prominent members of our church—Drs. Ross and Ellis. Of the latter we heard it said that he closed his office any time to attend a Baptist meeting. Dr. A. W. Williams enjoys a lucrative practice and lives in an elegant house. We are especially thankful to him for placing at our service his fine horse and buggy and bringing or sending to our room almost every morning magnolias.

Dr. Thompson is known as an able practitioner and a staunch Baptist. We shared his bountiful hospitality, and will long remember our pleasant visit to his home.

Dr. James T. Jelks, whose name is connected with many medical publications and has held professorships in leading medical colleges, took us out riding and kindly showed us through his new Ozark Sanitarium. We have not seen anything of the kind more complete and better adapted to care for the comfort and treatment of the sick.

PERSONAL MENTION.

We feel much indebted to Rev. J. W. McDonald for his untiring attentions during our stay. He selected our boarding-house, met us on our arrival and gave us a most hearty welcome, and, in divers ways, contributed to our enjoyment. He and Deacon Hugh Hale, brother of Rev. Fred D. Hale, took us fishing, and if we did not catch a wagon load of fish it was not their fault. The day was one of joy, and will long be cherished by us.

We were taken out riding by Mr. Henderson, the leading real estate man of the city, and by Mr. Graham, the leading furniture dealer. For courtesies extended by Rev. Mr. Proctor, proprietor of the Superior Bath House, we are grateful. During our sojourn the Arkansas Press Association held their annual session in Hot Springs. We attended some of the sessions and greatly enjoyed the exercises.

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Allen's Foot-Paste: It keeps the feet cool, healthy, and free from itching, nervous feet and ingrowing nails, and instantly takes the sting out of corns and bunions. It is the greatest comfort discovery of the century. Allen's Foot-Paste makes light of any shoe that may fit it. It is a certain cure for itching, calluses and hot, tired, aching feet. Try it today. Sold everywhere. Write for circular and sample for 2c. In stamps. Trial package FREE. Address: Allen S. Olmsted, Le Roy, N. Y.

A Simple Cure for Sleeplessness.

It is claimed that sleeplessness can be cured by medication. To be more explicit: The famous French physician, Brown-Sequard, discovered that such nervous disorders as rheumatism, sleeplessness, sciatica, neuralgia arose from a too great flow of electricity from the body to the earth. Hence, sleeping on a bed fitted with glass casters should bring relief, such is the theory, and in practice this simple treatment has brought wonderful relief to severe cases.

Any readers of this paper who care to make a free trial of this novel treatment are invited to address the Mayton Electric Switch Caster Co., at 25 Halford St., Tecumseh, Michigan. It is sent for postage enclosed, a full set of the casters will be sent, on condition that if they give benefit, the regular price, \$2.00, be paid at the end of ten days. If no help is found, casters are to be returned by mail within seven days. In writing mention should be made who the casters are for wood, iron or brass bed.

LITTLE ROCK.

On our way home we stopped over and spent Sunday in Little Rock. We enjoyed the hospitality of Rev. Ben Cox, pastor of the First church, for whom I preached Sunday morning. I am greatly pleased with Bro. Cox's success as pastor. I expected much of him, but the work impressed me beyond my expectation. I witnessed evidences of consecration and holy zeal on the part of his people. I am not surprised that he has reduced the old debt from \$4,500 to \$1,700, with the last \$500 pledged when the rest is raised. In nine months he has received into the fellowship of the church seventy members. Last Sunday there were four additions—one lady who had been a Methodist for fifteen years, and another lady who had been a Presbyterian for thirty years and a Congregational preacher and his wife. At night he baptized them. He supports two mission stations. He is a man of not only ability to preach, but of great tact as a worker among the masses.

Mrs. Col. Adkinson, the daughter of Deacon Theo. Powers, of blessed memory, of Augusta, Ky., came for me and I went home with her to dinner.

I spent the afternoon at the home of Rev. Dr. W. A. Clark, the able editor of the Arkansas Baptist. It was a social treat to meet his cultivated wife and daughters.

At night I preached at Emanuel church. The pastor, Rev. Dr. A. B. Miller, a native of old Kentucky, was absent at Fayetteville, preaching the commencement sermon of the State University. He has a fine church and a great field of usefulness. The Arkansas Baptists are anxious for Dr. J. K. Pace to accept the call to Arkadelphia.

We heard good reports from Pastor C. W. Daniel, of Pine Bluff. He is moving towards building a \$15,000 house of worship.

Rev. O. L. Haily is pushing to completion the house of worship at Fort Smith. It will cost over \$15,000.

We met Pastor Al. Pettie, of Jonesboro. He has a fine field, and why not? He is one of the foremost preachers of the South.

MEMPHIS, TENN.

While waiting for the train for Louisville we had the pleasure of meeting Pastor Boone, of the First church. Under his leadership the church is in a prosperous condition.

We also met Bro. W. C. Graves, a worthy eqn of Dr. J. R. Graves. Also Bro. Pergam, superintendent of the First church Sunday school.

During our sojourn we found many fast friends of the Western Recorder, and we had the pleasure of enrolling many new names. W. P. HARVEY.

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Returning, arrive in Louisville.	8:00am

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Leave Louisville.	8:00am
Arrive Washington.	8:00am
Arrive Baltimore.	8:00am
Arrive Philadelphia.	8:00am
Arrive New York.	8:00am
Arrive Providence.	8:00am
Arrive Boston.	8:00am
Arrive Old Point Comfort.	8:00am
Arrive Norfolk.	8:00am
Returning, arrive in Louisville.	8:00am

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Arrive Lexington.	8:00am
Arrive Frankfort.	8:00am
Arrive Lexington.	8:00am
Arrive Frankfort.	8:00am
Arrive Lexington.	8:00am
Arrive Frankfort.	8:00am

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Louisville, Ky.

anxiety, then burst out with what
strength he could:

"Oh, Lord! I've wandered far
away and no mistake, but there's
no one calling for me, I'm past all
that."

"Oh, but you don't know, girl," he
muttered. "I've wandered far away
from everybody—my everything—
home, friends, and as to the Saviour,
you speak of, how far I've wandered
off from all knowledge of him! Why,
there's no reckoning the distance."

Poor Jinny! the man's distress and
despair almost frightened her. She
wondered what she could say, and
soon she began in her softest tones:

"I wish you only knew how good
God is; why, a few weeks ago I was
almost dying, poor, helpless and
alone in the world, but for my poor
little brother, but I trusted the dear
Lord and he sent a good, kind man
to pity and relieve me. I want to
tell everybody I can of the mercy of
God, and he can save your soul just
as easily as he is saving my poor life;
won't you trust him?"

"I don't know how; and I don't
know him."

"Neither did I know my kind
friend when he bid me come here,
but it was my only chance, and the
Saviour is your only chance; do try
to believe in him."

"I've never done the first thing for
the Lord."

"Neither had I for Mr. Walpole?"

"What Mr. Walpole?"

"Why, the good Christian gentle-
man who befriended me and my little
brother."

"He has a family?"

"He has a wife, but I have never
seen her."

"Then she never comes here?"

"Oh, no; they've told me since I
came she seldom goes anywhere, but
is very sad most of the time. But
I've been able to see with her beau-
tiful home and such a husband I can
hardly imagine, for she must be a
Christian. But I must go now; you
will get tired, and I am getting
hoarse."

"Can't you sing about the Prodigal
Sinner?"

Jinny would have tried, but the
man said she had talked
too long already.

The next morning, as soon as she
was dressed, Jinny was told that the
sick man had not slept an hour of the
night, and was impatient to see her
again. When she reached his bed-
room his request surprised and slight-
ly tried her.

"I want you to send for your good
friend; I want to see him."

How should she send for Mr. Wal-
pole? It was a delicate matter for
her to do so, but it would be almost
cruel to refuse to gratify so sick a
man, and the gentleman was so kind
she decided to send a message and
explain afterwards why she did so.

When the request reached Mr. Wal-
pole he did not hesitate, but went
promptly to the hospital. Jinny met
him and briefly related why she had
sent for him, but why his face grew
so painfully flushed she could not un-
derstand.

At the end of a long, sad, yet blessed
conference, John Walpole said to his
father:

"Oh, father! to think that you
should have brought that young an-
gel here to me! I drifted back to
my old home a total stranger, and
should have died and made no sign
but for her. My papers would have
given my true name after I was gone,
but somehow I wanted to die near
you and mother."

But John Walpole did not die.
People soon knew of his having re-
turned an invalid to his father's
house. But the wonder grew apace
when it became known that he had
become a Christian, and, stranger of
all, had determined to devote his life
to missionary labors in his own city,
where he soon became a power for
good with his earnest Christian life.

Virginia Witter is first assistant to
Mrs. Walpole's family, and a trusted
friend as well. Lou makes an excel-
lent office boy.

Mr. Wendell Walpole never goes
to the prayer-meeting now without
first kneeling down in his room and
making sure that whatever he may
say in the meeting he means with all
his heart. Then he dwells strangu-
ly on the fact that real charity
consists in personal disbursement of
the Lord's bounties. True Thank-
sgiving consists in a practical render-
ing back to the Lord some portion of
his plentiful benefits. And he has
been heard to remark more than once
in the vestry that no Christian should
ever be surprised at being confronted
with immediate answer to his prayers.

The answer may be sudden, but
should never be unexpected. Then he
likes to add: "And remember,
members, inasmuch as you benefit
sons of Christ's little ones, the great
Master recognizes and rewards the
good as if done to himself."—Watch-
man.

"MY HOME SHALL BE MY CLUB HOUSE."

This was the language of a travel-
ing man, acting as agent for a
firm, as he still a young man and un-
married. He had been visiting one
of his former friends, who was mar-
ried, and lived in a pleasant home.
Almost the first words the latter
spoke as his visitor seated himself in
the parlor was: "I want you to go
over with me and see our nice new
club rooms."

"But I did not come to see them,"
was the reply. "I came to see you
and your family."

"That you can do anyhow," was
the response, "so please get ready
and we will go over and spend the
evening there with a nice lot of
friends."

Further protest seemed ungracious,
so the visitor yielded. Hour after
hour passed by, and it was unthought
before the first could induce his
host, who was beginning to feel the
effects of a night's drinking and re-
velry, to accompany him to his home.

In the morning the host, who evi-
dently felt that nothing had trans-
pired at the club-rooms that should
be objected to, asked his friend:

"Well, what is your opinion of our
club-room accommodations?"

"The rooms are very nicely fur-
nished," was the rather evasive re-
ply.

"But what I want to know is, how
do you enjoy yourself in them?"

As further evasion was useless, the
guest said: "You are asking me a
plain question and I will answer it
frankly. I am a single man, and ex-
pect soon to get married. If I con-
tinue to prosper I intend to settle
down in a comfortable home and
spend my evenings with my wife and
my children. As for your club-rooms,
if I wanted to neglect my family and
my business, and perhaps go to ruin,
I think I could soon bring about that
result by spending my evenings in
your club-rooms; and I am more re-
solved than ever that when I am
once married my home shall be my
club-house."

These are in substance the facts,
and the language as given by a man
who had every opportunity of seeing
the snare and its fatal consequences
with club life. One of the great
dangers that threaten to rob the
home life of its pillars is the club-
room; and the age at which to warn
against its pernicious effects is that
of boyhood. There are many sin-
gers threatening home life and set-
tlement and feeling; but the greatest of
these is the club-room craze.—The
Lutheran.

WHEN THE SENSES GROW KEEN.

I made bold to say to Dr. Nansen
that thousands upon thousands of
men who were not specially interest-
ed in Arctic work had read his book
with delight, says a writer in the
Chicago Times-Herald, and that to me
the marvel was not that he could do
what he did in the field, but that he
could write such a book about his ex-
periences. "The best thing in it, to my
notion," I said, "is your description
of your dramatic meeting with Jack-
son on Franz Josef Land, and the best
part of that was your reference to the
manner in which the wild man's
sharpened senses discovered the frag-
ment of the soap which the civilized
European had used in his morning
ablutions."

"It is really true," replied Dr. Nan-
sen, "that I could smell that soap as
plainly as if it had been a strong per-
fume. Johansen noted the same
thing when he came up. In fact, for
several days our sense of smell was
most wonderfully acute. As I ap-
proached Jackson's hut I thought I
could smell everything it contained
and give a sort of inventory of its
stores without seeing them. In a
day or two this senseless wore off,
and we became normal again, just as
well as in other respects. But I wonder,
if a man were to live wild for a
few years, if his sense of smell would
not become as keen as that of an animal."

"I see by the dictionary," said
the foreigner who was struggling
with the English language, "that
'unbend' means to 'relax' and 'un-
bending' means 'unyielding.'"

"Don't blame me!" replied his
American friend, cheerfully. "I
didn't write the dictionary."

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NORTHERN BAPTIST ANNIVERSARY.

(Continued from seventh page.)

method is damaging beyond computation to the economics of religion. Gradually it miseducates and impairs the spirit of liberality, and when entertainments cease to supply the missionary treasury no other means seem available to secure an adequate income.

It is also regarded as imperative by leading economists that taxes should be both simple and certain, and it should be the aim of church economists to make them so. We have now too many claimants on our benefactions. Their number is so great and their appeals so persistent that they even now seriously interfere with the principal business of the ministry, the salvation of souls. A reform is imperatively demanded, and it may be facilitated by the churches adopting a wise method of securing the free-will offerings of the people. After years of investigation I have reached the conclusion that the ills of which many of us are conscious can only be cured by churches setting aside a reasonable and sufficient amount from their current income for missionary purposes. When they realize that the extension of the kingdom beyond their immediate boundaries at home and abroad is as much a matter of obligation as the maintenance of their own local prosperity, then missionary organizations will know what they can depend on. But this reform must be accomplished by the clergy, if at all.

I can readily imagine some one saying that the analogy involved throughout this study in economics is defective in one important respect: the State can coerce the citizen in the matter of taxes, while the church cannot. This is true. The new dispensation is the dispensation of love, and it proceeds on the assumption that love for the person of Christ will beget more devotion and result in higher and nobler sacrifices than could be affected through the authority of imperious commandments. Given an adequately deep love for Christ, and the gold will not be lacking when the incense and myrrh are offered. I measure the love of the church for Christ by the extent of her generosity on behalf of that which is nearest to his heart and for which he died.

HOME MISSION SOCIETY.

This was the last of the societies, and as unflagging interest was shown in the meetings by the delegates and visitors as if they had attended no meetings in the preceding days. In the absence of the President, Mr. Stephen Green, Mr. O. M. Thresher, of Ohio, presided. Dr. Morgan read the report.

The society began the fiscal year, April 1, 1898, with a debt of about \$14,000. This has been paid; the usual current expenses of the year have been met, and we are able to report a surplus in the treasury amounting to \$40,890.29, of which \$26,000 has been set aside as an emergency fund. This favorable financial showing is due to the continued liberality of the churches and individuals, but more especially to the exceptionally large sums—amounting to more than \$100,000, liberated from the Annuity Fund by the decease of Mrs. M. M. Gray, of Oakland, Cal., and Deacon Martin E. Gray, of Willoughby, O. We hope to be able to carry on the varied missionary and educational work of the Society for the year to come on a scale certainly no less than that of last year. The Spanish War has unex-

pectedly opened new fields for missionary work in Porto Rico and Eastern Cuba, and we hope to be able to spend not less than \$12,000 a year in the two fields. If this work is to be done successfully there is imperative necessity for spending considerable sums of money, probably \$50,000, in the purchase of property and the erection of suitable meeting-houses.

As the schools under the charge of the Society grow in years and develop in character, they demand better equipment and larger facilities. Your Board believes that the financial history of the Society during the sixty-seven years, the nature of the work it is now doing, its methods of administration of the funds entrusted to it, and the unceasing calls for the enlargement of its work in many directions, is a sufficient warrant for asking from churches and individuals a larger annual income.

The total receipts this year including annuity, conditional and permanent trust funds, and profit on stock received by legacy in former years have been \$461,801.77. Contributions have come from 48 States and Territories, also from Alaska, Burma, China and Mexico. Receipts may be classified as follows:

1. From contributions of churches, Sunday-schools, and individuals—including \$61,278.03 annuity and trust funds—\$302,209.90.
2. From legacies \$90,228.74.
3. From invested funds and loans to churches \$50,261.4.
4. Miscellaneous receipts \$4,101.35.

Total expenditures for the year were \$415,254.00; missionaries' salaries, \$187,447.37; expense of institutions, \$110,827.90; general superintendents, \$10,814.18; district secretaries, \$23,857.14; gifts to churches, \$18,315.04; annuities, \$21,290.88; expense of administration at the rooms, \$14,594.03; general expense and publication account, \$17,586.56; miscellaneous, \$10,513.40.

Concerning missionary operations on the Western field, the improved financial situation is noted. Utah calls for increased vigor in all missionary activities. The Mormons are showing unusual zeal in missionary work and are aggressive at every point, seeking not only to retain their supremacy in Utah, but to grasp the balance of power in Idaho, Wyoming, and other States and Territories. It is regretted that lack of funds forbids large additions to the aggressive missionary workers in that important field. In the Italian work there has been a steady and hopeful progress. The work in Porto Rico and Cuba is outlined as given in these columns already by Dr. Morgan. The conferences on relations with the Publication Society, Missionary Union, and Southern Board are reported, with the conclusions reached.

The summary of missionary work is as follows: The whole number of laborers, missionaries and teachers supported wholly or in part by the Society has been 1,092. These have been distributed as follows: New England States 43; Middle and Central States, 84; Southern States, 201; Western States and Territories 722; Canadian Dominion, 17; Mexico, 19; Alaska, 2; Cuba, 2; Porto Rico, 2. French missionaries have wrought in 6 states; Scandinavian missionaries, in 24 States and Manitoba; German missionaries, in 20 States, and Canada; colored missionaries, in 19 States and Territories. Among the foreign population there have been 300 missionaries and 12 teachers; among the

colored people, 55 and 190; the Indians, 22 and 27; the Mexicans, 18 and 8, respectively among the Mormons, 3 teachers, and among Americans, 804 missionaries. The Society aids in the maintenance of 81 schools established for the colored people, Indians and Mexicans.

The statistics show: Number of laborers, 1,092; weeks of labor, 87,405; churches and out-stations supplied, 1,907; sermons preached, 86,744; prayer-meetings attended, 43,825; religious visits made, 244,513; Bibles and Testaments distributed, 8,874; pages of tracts distributed, 2,380,074; received by baptism, 8,325; received by letter and experience, 4,090; total church membership, 62,755; churches organized, 57; Sunday-schools under care of missionaries, 1,151; attendance at Sunday-schools, 72,968; benevolent contributions reported, \$87,781.90. In the sixty-seven years there have been issued commissions to missionaries and teachers, 23,068; weeks of service reported, 818,406; persons baptized 153,919; churches organized, 5,311.

The Church Edifice Department asks a large addition to the Gift Fund, with special view to the demand in Cuba and Porto Rico. During the last year 80 churches were aided, 55 of them by gift. The total number of grants from the Loan Fund was 25. From the beginning of the work 1,920 churches have been aided, 1,583 of them in 18 years past. The Gift Fund receipts were \$14,616, and \$3,817 from contributions. The gifts amounted to \$13,815. The work of the Educational Department is reported as very satisfactory. The chief building work has been done in connection with the new University at Richmond. The site is admirable. The report says: By a fortunate circumstance native Virginia granite quarried nearby has been found available as material, and will give to the buildings impressiveness and durability. The principal part of cost of ground and buildings will be met by the sale of school property at Washington and Richmond. One of the buildings is to be a memorial to the late Deacon Martin E. Gray and known as "Martin E. Gray Hall." Another will bear the name of "Coburn Hall" in memory of the late Governor, Abner Coburn, of Maine, whose great legacy of \$250,000 was the largest ever received by the Society. A third will bear the name of "Kingsley Hall," in honor of an ex-president of the Society, who, in addition to liberal annual gifts has lately paid into the treasury \$25,000. A fourth will bear the name of "Pickford Hall," in honor of the services of a former member of the Board of Trustees of the Richmond Theological Seminary, and of the liberal gifts from his widow. Special recognition is due to the interest and sympathy of Mr. Byron E. Huntley whose liberal benefaction for the development of the University have been most heartily welcome. In order to fully complete the group of buildings, such as the school will inevitably require in the immediate future, an additional sum of \$40,000 or \$50,000 will be very helpful, and it is hoped that some large-minded liberal givers may be found who will appreciate the greatness and significance of this educational work sufficiently to furnish this money.

It is in the Home Mission Society usually that the politics and spread-eagleism and hits at Southern Baptists come in. Beyond an uncalled-for attack on slavery in Dr. Lorimer's sermons of Sunday morning, there had been so far nothing said to which any exception could be taken. But Southern Baptists would not have liked the way in which their Home Board was spoken of in the report. It would be impossible for Dr. Tichenor to do anything that is not fair, honorable and gentlemanly. His request that the Home Mission Society leave Indian Territory, New Mexico and Arizona to the Southern Baptists was perfectly reasonable. But the Home Mission Society with so many states in which Southern Baptists have refrained from intruding, as brethren ought to refrain, has always coveted the Southern Naboth's little vineyard. And this in the face of the fact that in proportion to area and population the Southern vineyard is much the most productive of Baptists.

A resolution was passed against allowing B. H. Roberts, the polygamist to take his seat in Congress. Dr. A. S. Hobart, heartily hating Mormonism and polygamy, protested against the resolution. He took the ground which Senator Edmunds has taken, that Congress has no constitutional right to pass on the character of members who have been legally elected. The wrong was in making Utah a state. Constitutional lawyers plead against that action at the time, giving due warning that if Utah were a state there would be no legal means of preventing polygamists from entering Congress.

The great speech of the Home Mission Society was that of Dr. Eri B. Hulbert on Wednesday night. The *Watchman* gives his speech in full as it did Dr. Lorimer's sermon and we are indebted to that enterprising paper for the extracts we give from the speech as we are for those previously given from the sermon.

I look upon the size of certain American cities, and especially upon the nature of their population, as a real danger which threatens the security of the democratic republics of the New World. This was said by De Toqueville early in the century, when our urban population was relatively less than a third as large and heterogeneous as it is to-day. Later, Professor Bryce said: "The one conspicuous failure of American institutions is the government of her great cities." Later still, Professor Giddings said: "We are witnessing to-day, beyond question, the decay—perhaps not permanent, but at any rate the decay—of republican institutions. No man in his right mind can deny it." At the close of the century our wisest political scientists have not yielded to despair, but they are sane enough to see that in the near future cities are to control the nation, and that, consequently, the fate of the republic hangs, as Burke phrases it, "in a dancing and hesitating balance." Decreasing civic intelligence and integrity yielding increasing national power can but end disastrously. Arrest and reverse the movement or suffer the fatal consequence.

Now as to the religious conditions. With the phenomenal growth of American cities, have the Protestant churches maintained a corresponding growth? In the century, the total population increased 13 fold; the church membership 29 fold; the urban population 86 fold,—church membership multiplying three times as fast as the population of the entire nation, but not half as

fast as the population of its cities. In four Atlantic cities combined, in 1840, there was a Protestant church for every 1,886 souls; fifty years later, in 1890, there was a Protestant church for every 2,800 souls. Statistics for the larger central and western cities yield essentially the same results. In sections of the largest cities a state of things exists well-nigh incredible. In certain areas there are 44,000 people and 7 Protestant churches; 50,000 people and 1 Protestant church; 60,000 people and 1 Protestant church; 800,000 people and 81 Protestant churches; in the four areas 514,000 people and 40 Protestant churches,—one church for 12,851 people; whereas the average for the country at large is one for every 500. What is the condition and what are the prospects of Protestant Christianity in American cities, so far as mere numbers make the disclosure? Grant that the status is twice or thrice as favorable as the figures indicate—still how fares it with our religion in the big and growing towns?

2. Inquiry along industrial lines will yield instructive returns. For the purposes of this discussion the dwellers in cities may be divided into two classes: those who earn their living by their hands, and those who earn it by their wits—the workers for wages and the workers for profits, fees and salaries. The common designation for the former class is workmen.

Now to both parties it becomes a question of portentous concern, What relation subsists between the evangelical Protestant churches and this wage-earning class? If the relation is strained and is to continue so, no mortal can forecast the consequences. That reciprocal friendly and helpful relations do not subsist is matter of common knowledge.

On the one hand, the churches know little of the working people, and take little pains to acquaint themselves with their hard lot and their struggles to better their condition. The sentiment of sympathy and helpfulness not allowed to flow out and bless, dries and hardens into a temper of indifference and distrust. Their lack of money, intelligence and refinement, and their complaining spirit, not accepting gracefully their station in life, make them rather undesirable and even embarrassing material for membership, and so in many churches their presence, and especially in large numbers, is not welcomed, if the tendency is to drive away their betters.

On the other hand, the wage earners, with notable exceptions, have no dealings with the churches. They seldom cross their thresholds. In hundreds of the largest and wealthiest churches not a name belonging to this class appears on the register. A grievance, partly fancied, partly real, has generated a spirit of indifference and alienation, growing in many quarters, into open and avowed hostility. The working people regard the economic and industrial system everywhere prevailing in modern times as a diabolical scheme devised of set purpose to rob and degrade them. They look upon the churches as upholders of this scheme, and in league with its inventors to oppress and destroy them.

Their alienation from the church is an awful fact which ought to appall every Protestant Christian. Is there a chasm between the upper and lower classes which neither will cross—the lower through awe and hatred, the upper through hardness and pride, and which Protestant Christian-

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disposition has been shown to deny or conceal the threatening aspects of the urban situation. But pessimism has not held the hand that drew the outline. No follower of the risen and reigning Christ can ever doubt the final issue. It need not be denied, however, that one set purpose has been to weaken the grip of optimism, the greatest peril, next after pessimism, into which the Christian church can fall. To be a smooth-tongued prophet, calming apprehension, affirming present and perfect readiness to cope successfully with present and rising ills, promising ease and speedy victory—foes less real than fancied, mostly spectral—no occasion for alarm, no urgent call for action—to be this oily fool or falsifier is almost worse than to be an open prophet of evil, maximizing difficulties and perils, mourning a defeated church and bemoaning a ruined cause.

One fact is that the cities are in a bad condition—in a big, mixed, seething, social, industrial, moral turmoil, boding ill to political and religious institutions. Sane minds ought to see it with both eyes.

Dr. Hulbert closed by urging that the Home Mission Society take charge of all the city mission work. If the Home Mission Society will cease all its efforts in the little vineyard of our own Home Board, it will have more funds to do this great and most needed of all work—the saving of the cities.

The societies decided to hold their next annual meetings in Detroit. The election of Dr. T. S. Barbour to succeed the lamented Duncan as Secretary of the Missionary Union gave universal satisfaction. The attendance was very large, considering the distance to be traversed, and all the delegates were charmed with their trip, with San Francisco, with everything.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 2.

GRACIOUS INVITATIONS.

Hosea 14:1-9.

MOTTO TEXT—"Come and let us return unto the Lord."—Hosea 6:1.

Hosea lived in a time of great material prosperity. Jeroboam II had recovered about all of the kingdom which had been ruled by David and Solomon. Egypt was rent into small kingdoms. Assyria had been weakened by internal rebellions, and no enemy had disturbed Israel. There had been great prosperity, even exceeding, some writers say, that in the golden days of Solomon.

And Jeshurun had waxed fat and kicked. In their prosperity the people forgot God. They gave themselves up to luxury, and vice followed, as it always does. Corruption was general. It is a terrible picture which Hosea draws. The prophet, Amos, had brought stern warning to the people, but his words had fallen on deaf ears. Hosea was contemporaneous with Amos, and added his warnings. The previous chapters have given the rebukes for their sins and the threats of the punishment which would come upon them if they did not repent. In this last chapter Hosea exhorts them to

repentance and promises them the mercy of God if they will return unto him.

"O Israel, return unto the Lord thy God." They had forgotten him in their worldliness. The evil heart of man bids him get as far from God as possible. Even God's people backslide, and need the exhortation to return unto him. "For thou hast fallen by thine iniquity."—As yet they did not seem to themselves to have fallen, for their outward prosperity, their wealth and trade was not lessened. But they had fallen very low in vice and crime and corruption. And the wiser ones could see that corruption had wrought its work in political weakness, and their fall before the recovered strength of Assyria could not long be delayed.

"Take with you words, and turn to the Lord."—Acknowledgment of sin and penitent prayers for forgiveness. Their penitence must be open, as their sin had been. God would hear and forgive, though they brought no costly sacrifices, and only the words which came from broken and contrite hearts. So only would the words be sincere, and only sincere words deserved the name. Insincere ones are but empty wind.

"Say unto him, Take away all iniquity, and receive us graciously."—The first of all prayers should be to have our sin removed. And only God can do that. He does it by laying our guilt upon the Sin-bearer who made atonement for us. We cannot remove one jot or tittle of our sin, and God does it by his free grace. For we are utterly undeserving of mercy. It is all his grace, yet he receives graciously from us what he gave us.

"So will we render the calves of our lips."—Calves were used as sacrifices, and the expression here means "the sacrifices of praise, thanksgiving and gratitude, and the hearty obedience which our lips have often promised."—Clarke.

"Asshur shall not save us"—Assyria. They had turned to Assyria for help more than once, but hereafter they will trust to their God for safety. "We will not ride upon horses."—Horses were brought from Egypt. Moses had forbidden this, but Israel had disobeyed. This is a promise that they would not look to Egypt for help. God had promised them protection if they would obey him. They engage to take him at his word.

"Neither will we say any more to the work of our hands, Ye are our gods."—They would renounce idolatry. "For in thee the fatherless find mercy."—They mean here not only orphans, but those who have no defense and protection. They renounced their dependence upon human help and upon their idols. They were utterly without a defender except God. And those who trust him entirely always find mercy.

The prophet tells them next what God will answer if they thus turn unto him. "I will heal their backsliding."—The injury which they had received by their fall. "I will love them freely."—So thoroughly does he put their sins away from them that he loves with an absolute, entire love—the same love in quality as he gives his Son, in whose righteousness they stand clothed. "For mine anger is turned away from him."—Speaking now of Israel as of one man. God is angry with the wicked every day. They might well shrink from approaching him, because they knew they deserved that anger. But he tells them the anger is turned



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away, and therefore he loves them freely.

"I will be as the dew unto Israel."—In that climate the dew was the greatest of blessings, and not only refreshed but preserved vegetation. The blessing to Jacob was, "God give thee the dew of heaven." "He shall grow as the lily, and cast forth his roots as Lebanon." The lily of Palestine was most beautiful. It was also most productive, the bulbs multiplying with great rapidity. But the lilies faded, therefore God adds the figure of greatest stability—the rock-ribbed mountain. No enemies could shake the strength of the everlasting hills. It may be the reference is to the mighty cedars of Lebanon which thrust their roots as far down as their heads towered above ground. In either case the reference to strength and steadfastness is the same. The next verse indicates that it is to the cedars which the reference is made.

"His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."—Branches here means shoots. New shoots shall spring up. This is when converts are brought into the church. The olive tree was ever green and most fruitful. Ruskin says it adds the chief beauty to an Eastern landscape. The fragrance of the wild flowers and of the cedar trees of Lebanon was well known. No one illustration could express all the beauty, grace, strength and helpfulness of Israel when the people returned to their God.

"They that dwell under his shadow shall return."—The tribes of surrounding people whom Israel ruled. "God's promises pertain to those, and those only, that dwell under the church's shadow, that attend on God's worship and adhere to his people; not those that flee to the shadow only for shelter in a hot gleam."

—Henry. They shall revive as the corn, and grow as the vine. The corn leaves seem to die when first the stalk shoots up. The vine which has seemed dead in winter clothes itself in beautiful leaves in the spring. "The scent thereof shall be as the wine of Lebanon."—Which was celebrated for its aroma. Such are God's glorious promises to penitent Israel.

"Ephraim shall say, What have I to do any more with idols?"—The ten tribes were called Ephraim, as that was the leading tribe. Ephraim again renounces idols, asking a question it would be difficult to answer. God answers, "I have heard him, and observed him."—He had granted Israel's penitent prayer for pardon and was watching over them to guard them.

Israel answers, "I am like a green fir tree."—The grace of God made him a large and flourishing evergreen. The Lord God reminds him whence his fruit came. And the lesson closes with a question and an exhortation to the wise.

EVERY LADY SHOULD READ THIS. I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment. A complete remedy, never fails. Write for valuable advice. Mrs. L. HUBBET, South Bend, Ind.

THE MARKETS.

LIVE STOCK.

Report for week ending June 17.

Table with columns for livestock types (Extra good export steers, Light shipping, etc.) and prices. Includes sub-sections for CATTLE, HOGS, and SHEEP.

LEAF TOBACCO.

Report for week ending June 17.

Table with columns for tobacco types (Total sales of new crop, Sales new crop to date, etc.) and prices for various grades.

REJECTIONS.

Table showing rejection statistics for 1900, 1899, and 1897, including percentages and total sales.

RECEIPTS.

Table showing receipt statistics for 1899, 1898, and 1897, including receipts for Jan 1 to date.

HUBBLEY—1898 CROP.

Table showing Hubbley crop statistics for 1898, 1899, and 1897, including green or mixed, Trash, and other grades.

DARK—1898 CROP.

Table showing Dark crop statistics for 1898, 1899, and 1897, including green or mixed, Trash, and other grades.

KITES rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Hardship is the native soil of manhood and self-reliance. —J. Neal.

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PROPAGATION OF MALARIA.

One of the most recent contributions to the discussion of the origin and propagation of malaria that is being carried on in the various medical journals is that of Dr. Amico Bignami, Lecturer in the Institute of Pathological Anatomy of the Royal University, at Rome, which is contained in a recent number of "The Lancet." He makes the following interesting statement at the conclusion of his article: "To sum up, malaria is a disease which is contracted by inoculation—a fact of which we have now obtained the first experimental proof, since we have seen that an individual who has never had malarial fever, by sleeping in a healthy place, where no one had ever previously taken fever, may sicken with malaria of a grave type if bitten by certain species of the mosquito brought in the adult state from some distant locality of highly malarious character. Further, everything points to the conclusion that inoculation is the only mode by which infection is acquired, since air and water, as carriers of infection, may be excluded, and because arguments based on analogy all tend in the same direction. This much, at any rate, we can assert, namely, that inoculation is the only mechanism of infection which has been demonstrated experimentally."

TO MAKE POULTICES.

For the benefit of the inexperienced we give a few formulas for making simple poultices:
Bread and Water.—Remove crust from slices of cured bread, pour on boiling water, set by the fire a few moments, drain off the water, press the bread as dry as possible with the hand, loosen it up, put into a cheese cloth, or other thin bag, and apply hot.
Flaxseed.—Put boiling water into a heated bowl, sprinkle in the flaxseed, stirring vigorously until the whole is a smooth paste. Put in a cheese-cloth bag and apply as hot as can be borne. If used to hasten suppuration, as it is most commonly, this poultice should be applied fresh as fast as one cools. If this irritates the skin, first grease the latter with vaseline, then apply poultice.
Bread and milk.—Stir bread crumbs into boiling milk until the mixture is like mush. Apply same as above.
Bran.—Put a pint of bran on the stove in a pan. Pour on enough hot water to make it simply moist. Half fill a heated bag, tie it up and apply as hot as can be borne. Renew often. It is convenient when large poultices are needed.
Indian Meal.—Spread common Indian meal much on a cloth and apply at once.
Turnip or Carrot.—Boil the vegetable until it is soft, mash, loosen up and follow directions for making flaxseed poultice.
Charcoal.—Sprinkle on the surface of a bread poultice a thin layer of finely powdered charcoal. Excellent for foul-smelling sores.
Slippery Elm.—Pour boiling water on powdered slippery elm bark until the consistency of mush is secured. Put in thin bag and apply.
Egg and Alum.—Mix well the whites of two eggs and a teaspoonful of pulverized alum, spread on a piece of cloth and apply to the part affected.
Mustard.—Add boiling water to ground mustard and wheat

four until a thick paste is formed. Let the proportion be one part of mustard to three of flour. Spread on a stout cloth and baste securely over it a layer of cheese cloth. Apply warm. A slow, gentle but prolonged burning usually produces most good results.

Yeast.—For gangrenous sores apply a poultice made of a pound of flour and pint of yeast.

More and more are compresses and fomentations coming to take the place of poultices. By these we mean a cloth folded several times, dipped into water, wrung lightly and applied to the affected part.

To reduce inflammation use the cold compress—if you can stand it. Change every five minutes or oftener.

A hot compress will also oftentimes allay inflammation, relieve tightness in chest and throat, assist where the kidneys are implicated and allay pain in general. It is the safer of the two. The "hot compress" is more commonly called a "fomentation."

When it is removed, cover the part with dry, hot flannel or cotton batting.

A speedy way to bring about the same results is to wrap a hot brick first in a wet cloth, then in many layers of dry cloth, and apply to the seat of pain.—Practical Farmer.

AMMONIA IN PLANT CULTURE.

While the ordinary kerosene emulsion and solution of copper have proved an immense boon to the cultivator of fruits and trees in the open air, they are usually objectionable to the small amateur flower grower, to whom something clean and easily applied to small plants is a greater advantage. For these, the various insecticides and fungicides for sale by the florists offer some good recommendation.

Where these are not to be had, it is said that a wash of ammonia is effective. As the ammonia bottle is now one of the supplies of every well-ordered household, it may be put into use readily. All these articles, however, require some little care in their first application. One should always try a little at first on some plants that are of no considerable value before risking them in a wholesale way. For instance, the scale on orange leaves and the leaves of some similar plant affected with any kind of insect, can be tried first. If no injury follows, then it may be applied on a somewhat more extensive scale. With a few plants and a brush to paint with, a considerable quantity can be gone over in a short time.—Mechanics' Monthly.

KEEPING THE WRISTS COOL.

Very few people know the importance of keeping the wrists quite cool in warm weather. Actors and actresses tell you that if one of their number faints they pour cold water on his wrists. Athletes engaged in the performance of feats of endurance know that in the winter the wrists must be kept warm and in summer cool; but the general public still continue to wear tight gloves and heavy cuffs in the dog days, and then wonder why it is hot. Taking off one's gloves (especially in church) often makes quite an amazing difference in temperature. Tight sleeves will, above all things, make the wearer hot in oppressive weather. Delicate girls have been known to faint from this cause alone.—Northwestern Christian Advocate.

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