

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 17, 1900.

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THE FORTY-FIFTH MEETING

OF THE

SOUTHERN BAPTIST CONVENTION.

The body was called to order by President Northern at 11 o'clock on Friday morning at Hot Springs, Ark. More than 1,200 delegates were present, and there are few more inspiring sights than that solid phalanx of men.

Bro. J. P. Eagle, of Arkansas, nominated Bro. Northern, of Georgia, for reelection as President, and there was no other nomination. President Northern's speech of acceptance was eloquent and appropriate, and would have won him a higher place in the hearts of the Convention had there been such a place. Brethren E. O. Buckner, of Texas, S. H. Ford, of Missouri, Joshua Levering, of Maryland, and J. P. Eagle were chosen Vice-Presidents; Secretaries Lansing Burrows, of Tennessee, and O. F. Gregory, of Maryland, Treasurer G. W. Norton, of Louisville, and Auditor W. P. Harvey were re-elected.

Pastor J. B. Moody, of Hot Springs, welcomed the Convention in a speech which fairly captured the body. He welcomed the Convention as the representative of the long line of Baptists which had always and everywhere been staunch defenders of self-government, both in civil affairs and in religion. The original Baptists gathered at Kenon because there was much water there, and he congratulated them upon following that illustrious example in assembling at Hot Springs, which is a place of many waters, both hot and cold. All believe in immersion in Hot Springs and most of them practice it, and they had prepared for a Baptist Convention by providing for them 500 places where they could take free baths.

Pastor Moody presented the President with a whetstone, saying: "You may need to use it on some of your speakers." Few speeches have ever sparked with more wit than the welcome of Pastor Moody. Bro. Meton, of Georgia, responded to the welcome in a few graceful words.

A magnificent silver vase on a handsome ebony pedestal was brought forward and presented by the Convention to Secretary Tichenor. The speech in behalf of the Baptists of the South was made by Pastor Burrows, of Tennessee, who, in eloquent words, told of the reverence and love of all Southern Baptists for the great man who had served them so long and so faithfully, and to whom, more than to any other living man, the Convention owes its continued existence and its great success. Brother Tichenor replied in a few broken words, and the brethren arose as a man and crowded forward to shake his hands in an effort to show as individuals also their affection and gratitude.

Before the reports of the Boards were presented, Brother Eaton, of Kentucky, moved that ten minutes be given to Bro. S. M. Jureide, of Beyrout, Syria, to call the attention of the Convention to the importance of Syria as a missionary field for Southern Baptists. Bro. Willingham, of Virginia, objected, but the Convention by a standing vote agreed to hear his plea.

FOREIGN MISSION BOARD.

The reports of all the Boards show that this has been a blessed year in mission work, not only in minor matters, but in the one great thing, the salvation of souls.

This has been a most glorious year on some of the foreign fields. In 1890, after over fifty years' work, we had only 3,801 members on the foreign field; now there are 6,587. Of these, 1,341 were baptized last year, much the largest number ever baptized in one year. The total receipts for the year were \$140,102.30, and a net balance in the treasury of \$8,459.78. Southern Baptists have great reason to thank God and take courage.

Bro. A. J. Barton having resigned the position as Assistant Secretary to become Corresponding Secretary of the State Board of Arkansas, Bro. E. E. Bomar, of South Carolina, was appointed. It is the general feeling among the many in Kentucky, South Carolina and Virginia, who know and love him, that the Board was most fortunate in securing his services.

The Board expresses regret that so many of the missionaries are at home in this country, for the cost of transportation is very high. Every effort is made to send out only those who are strong and well, and the Board tries to keep them from coming back for seven years. Those who stay that long need and ought to have a vacation at home. The Board has not yet taken the position that those who are not strong enough physically to remain at least seven years should not be sent back, but give place to others who can stay. Some of those at home now had been on the field more than seven years. Eleven from China alone are now in this country, two from Africa and four from Mexico. During the year Bro. T. C. Joyce and wife resigned from the Brazilian Mission on account of the failure of his health. And Miss Sale, who had been sent to China, married a missionary of another denomination. During the year seven new men and their wives and six single ladies have gone to the fields.

CHINA.

This is the oldest mission which Southern Baptists have, being more than fifty years old. It is the one to which the largest number of missionaries are sent, having to-day 18 out of 41 preachers sent out. This mission is largely devoted to educational work as well as preaching the Gospel. There are 24 day schools run by the missions, and only 11 in all the other fields together. The number of members is much smaller than that on any other field in proportion to the length of time the mission has existed and the number of missionaries sent out.

In North China there are on the field at present five preachers and their wives and five single ladies. There are eight native pastors at work. The veteran, Bro. R. H. Graves, has had good health during his forty-four years of work, but this year has suffered with malarial fever. He has lost but a little time from his work, however, and has stood at his post. He is helping in the work of revising the Chinese Scriptures, and says the New Testament will be ready for circulation this year.

Mrs. Vanderpool, of New York City, has given the Hong Kong church \$10,000

to buy a house of worship. This church has not grown during the year. In the Ying Ping district are two stations supported by the Baptist Chinese in this country, one by those in Boston, and the other by those in California. Chinese Baptists in this country whose families live in San Ning help to support the work there. A young barber from Hok Shan was converted and baptized in San Win, returned home and told the way of salvation to his friends and neighbors. As a result of his zeal 11 have been baptized, and they keep up regular services. At Kaw Chik Leung the native Baptists have a school for boys, which they support themselves. This is a school which all the Baptists in this country can heartily approve, even those who oppose most earnestly the "salvation by education" idea.

The Chinese Association rents a chapel in Sai Nam, about forty miles west of Canton, and pay the preacher and the chapel keeper. All such proofs of a growing self-support are most gratifying. A new church has been formed in the Kwang Si Province, being the second. At Lung Fen there is a native preacher who works at his trade, as Paul did at tent-making, and supports himself while he preaches the Gospel. We wish the report had given his name. This is just what our fathers did in Kentucky, and what converted natives can do on the foreign fields. He has gathered a church, and in the last year 86 were added to it. The mission in North China needs imperatively two young men (italics theirs) to go up and live among the Hakka people.

In the North China Mission there are six preachers and their wives and four single ladies. Two of the preachers are in this country which weakens the force, as there are on the field no ordained native preachers. There were 52 baptisms during the year, making the total membership 452.

In the Central China Mission there are 6 preachers and their wives and 4 single ladies. There were only 12 baptisms last year, small number considering the number of missionaries engaged. However, they have sown the good seed faithfully, and God will give the increase in His own time. They report much encouragement in the country work. The people listen to them gladly.

JAPAN.

In Japan there are four preachers and their wives established in three cities. In only one of these has a church been gathered. During the year there were ten baptisms which brings the membership up to seventy-five. Humanly speaking, the outlook, as faithfully told by Bro. Maynard, does not seem encouraging. But it is encouraging that Brother Maynard tells the whole truth to his constituency in this country and does not show merely the rosy side. And the great encouragement is the promises of God.

In Kokura the membership is small and scattered and there are few regular attendants at preaching. The average of Sunday-school attendance is about ten or twelve. Others come who stand around and scoff at the scholars and ridicule the teacher while the school is going on. In Moji Bro. Maynard feels that progress has been made, though there have been no converts and no new members enrolled. The Sunday-school at Kogisho is better attended, and there is no disturbance of the worship by horns and drums on the outside as there was at first. All open-air meetings have been prohibited at Fukocha, and the doors of the chapel which open on the street are required to be shut during the preaching. One man has been baptized at Kokura

during the year, and proves to be a helpful member. One member of whom the best things were thought has joined the Catholics. Two women have been excluded. The work at Wahamatsu has been at a stand still, or nearly, for a year.

AFRICA.

Five preachers and three wives are at work in this mission. There were 56 baptisms during the year, of which 34 were baptized by Bro. M. L. Stone, native preacher at Lagos. He has unusually large congregations. At Lagos there are 155 members, and at the out station at Hansa Farm, where he preaches, 29. The church at Lagos is buying its house of worship from the Board. They will pay \$500 cash and \$125 a year for sixteen years. This is a great undertaking for the poor church, but they are coming up to the work well. The churches in Ogbo-mohaw are moving towards self-support. Eight were baptized in that city during the year.

ITALY.

It is a pleasure to turn from the pagan fields to the papal ones. It is in the latter that the Lord has most blessed the mission efforts of Southern Baptists. And of the missions in papal lands, that in Italy, where Paul preached and was martyred, is very dear to Southern Baptists.

We have but one missionary from this country at work in Italy. But he is a host in himself, in piety, in discretion, in courage and wisdom no mean successor of Paul. He has associated with him fifteen Italian preachers, who supply the twenty-four churches. The missionaries give themselves to preaching the Gospel, and have no schools nor other agencies for advancing civilization, their work being exclusively to save souls. During the year there were 72 baptisms. The present number of members is 624, but that is far from indicating the success of Bro. Taylor's work. For as the Italians are converted and become industrious and honest, they emigrate to the United States and to Brazil in large numbers. Hence our churches in Italy may well be considered but recruiting stations for churches on this continent.

A feature of the reports of our Apostle in Italy which make them most interesting is that as he and his helpers are engaged in no side issues, but devote themselves entirely to preaching for the salvation of souls, he gives many interesting accounts of conversions. And these stories of conversions touch as nothing else can the hearts of the most godly of God's saints, and make them pray most earnestly for his blessing on Bro. Taylor and the Italian mission. These prayers are answered by more conversions, and Bro. Taylor's yearly story of them causes more to pray for God's blessing on Italy, and so the blessed work goes on in an ever-widening circle.

A gentleman residing in the Basilicata carried his wife to Naples for medical treatment. He had never heard of an evangelical church, but one evening turned in to the Baptist meeting, and his heart was touched by the word preached. He came again and again and searched the Scriptures daily, in spite of the most strenuous efforts of the priests. He was converted and baptized, and is now praying for the conversion of his wife.

A young couple wild with grief for the loss of their only child had resolved on suicide. But as they went by they heard the singing, and curiosity caused them to go in to the meeting. The Holy Spirit used the words of the preacher for their conviction and conversion, and they are

(Continued on fourth page.)

STUDIES IN JOB.

BY PROF. J. C. METCALF.

II

THE SPEECHES OF ELIHU.

In a previous article, an attempt was made to set forth the attitude of Job's three friends, Eliphaz, Bildad and Zophar, towards the general subject of the book—the mystery of suffering. It was shown that the friends' arguments, based on the premise that all suffering is a punishment for sin, led to the conclusion that Job had been a great sinner. It was further shown that, aside from individual peculiarities of style revealing those distinct personalities, the speeches of the friends are essentially similar, giving no evidence of surprise on their part at the apparently contradictory case before them, nor warranting the supposition that they would revise the iron-clad theories in regard to God's dealings with his servants. On the contrary, finding themselves wholly unable to meet Job's objections to their theory, they angrily ignore the facts and assert with glowing imagery, arising from a supposedly righteous indignation, their adherence to the original proposition.

After a few verses of sarcastic reply (20:1-4) to Bildad's last brief speech, Job dismisses the arguments of the friends and bursts forth in two splendid monologues (chapters 27-31) on the fate of the wicked and on the divine origin of wisdom. The friends are silent. Job sits lost in thoughts too deep for tears, dumb in the presence of deepening mystery.

This silence affords an occasion for the introduction of an interested listener who, we may be certain, has for some time been awaiting an opportunity to offer a different explanation of Job's affliction, or, rather, to throw new light upon the mystery. It may be remarked here, by way of parenthesis, that neither Elihu nor any one of the three friends considered Job's trouble as specially inexplicable; to them it was all simple enough.

After a brief introduction by the author of the book, explanatory of the young speaker's ancestral connections, Elihu, whose wrath had been kindled against Job's evident self-righteousness as well as against the insufficient arguments of the friends, begins with youthful impulsiveness, tempered by words of respectful apology, for presuming to speak. This natural diffidence, however, soon disappears as he comes up to his subject, and in four eloquent monologues Elihu sets forth with numerous embellishments his theory as to the mystery of suffering, namely, that all suffering is disciplinary, intended as a warning to repentance.

It is apparent, then, that Elihu does add something to the discussion. He believes with the friends that Job has sinned, but he sees in the affliction something more than mere punishment. Indeed, the friends had also urged confession and repentance, though in Elihu's opinion they had dwelt too emphatically on God's vengeance and had not sufficiently recognized the moral element in suffering—its disciplinary value. Quite naturally a youthful advocate like Elihu, would delight to dwell on subtle distinctions to which more practical men, with large experiences, would pay little heed, losing sight of mere technical discriminations in their eagerness to drive home what seemed to them the main truth. It may be assumed, therefore, that Elihu's "argument" seemed to them either an unimportant corollary or a mere verbal quibble. It is, nevertheless, sufficient to establish a *raison d'être* for the speeches of the youthful champion, who, as Professor Moulton remarks, "has a juvenile confidence in the clearer grasp of truth which his generation possesses."

Elihu's four speeches, extending through chapters 32-37, contain three hundred and thirty-three lines (Revised Version). There is no dialogue. Although Elihu appeals to the friends and to Job, he receives no reply; and so, after a slight pause at the end of each of his first three speeches, he proceeds in a monologue. It may be that the three friends scorned to

notice so youthful a pleader or to believe in his oracular mission. As for Job, one is strongly inclined to suspect that the old patriarch does not even hear the confident young champion of the Wisdom of the Ancients. Job is tired of arguments; he wants to see or at least to hear God. No human dialectics will satisfy him: his soul thirsteth for God, for the living God.

In his first speech Elihu seems for a while to feel his way. The broken metre shows that he is nervous and confused. We see him twisting his hands in embarrassment and awkwardly casting about for the most tactful words. He apologizes, he repeats himself even more than Hebrew parallelism usually warrants, he asserts that he will begin to speak, he defends his boldness in venturing into the debate, and finally he says he must speak, for he can contain himself no longer. Thus, after asserting that he is "full of words" and after a prelude of fifty-two lines, he addresses Job, beseeching him to listen as to a man of like nature with himself, who intends to deal justly yet kindly. Elihu then sums up Job's charges against God and his complaints that God will not answer him, and in reply reminds Job that God does not speak to men: first, in dreams and visions of the night, through which He reveals His will; second, in pain and suffering as means of discipline; and, third, through angels (messengers) as interpreters of His chastisement. Elihu considers that he himself is speaking in behalf of God, and so calls on Job to hear his words. But Job is listening for a diviner voice.

In his second speech Elihu, addressing the by-standers, again sums up Job's charges against God. He refutes these charges as the friends had done, the chief argument being that God, the creator and sustainer of the world, is so infinitely above man as to need neither man's works nor his gifts, and being so wholly independent He can have no motive for injustice. Man, therefore, has no right to murmur against God. Job, then, is to be condemned for his rash utterances; he has not only sinned, but he has added sin here that Elihu did not have black leprosy. It is so easy to explain away our friend's trouble.

Elihu's third speech grows out of his second. God dwells far beyond the sky, and certainly no mortal's sin can affect Him, nor can man's goodness help Him. Man's conduct, therefore, affects only himself. It follows, then, that Job's affliction is the result of his sins and exists primarily to purge the soul and to warn him that worse may come if he heed not this lesson. It will be remembered that the three friends had used this same argument, though it remained for Elihu to give it this special spiritual significance.

The fourth speech is concerned with the enforcement of Elihu's argument or discipline through suffering, the application to Job's case, and an exhortation to the sufferer to accept the explanation and to turn to God. Meanwhile the storm is gathering, and the speaker seizes the occasion to illustrate God's vastness and the unsearchable mystery of His ways in the movements of the lightning and the thunder. The proud shall never win His favor. Oh, teach us what we shall say unto Him! Before the deepening gloom of the rushing storm, Elihu is silent. The catastrophe of the sacred drama is approaching, and in the awful presence of Him who is master even of the tempest Job must stand alone.

The four speeches of Elihu, full of wondrous beauty, abounding in lessons so modern as to be startling to one who does not realize in his heart that to God there are no yesterdays or to-morrows, but one everlasting present, in which a thousand years are but as a watch in the night—these speeches of Elihu reveal to us the enthusiasm of a young, devout and reverential pleader for the traditions of the fathers to which Job through his suffering was to give a new meaning, a veritable transformation of which Elihu and the three friends had as yet not even the faintest conception. Elihu, also, argued in a circle: to Job alone we shall have to look for genuine spiritual development. Georgetown College.

TAKE TIME TO PRAY.

BY REV. S. E. WISHARD.

The push and drive of business to-day is amazing. It wakes the world in early morning, rushes it through the day, scarcely relaxes its aggressive force when the tired world cries out for a few brief hours of rest. The restless energy of secularism has illuminated the night with its electric lights, transformed night into day, so that our cities do not sleep. The hum of machinery is slightly muffled, the street processions are diminished for a little, some of the rumbling carts have retired for the night. Still the pulse of city business beats. The sweatshop toil, the saloon hoppers grind, the way down to death yawns, and honest business gets scarcely more than a half-waking, troubled sleep. And with the dawning light the rush is on again. The marts of trade are crowded, congested again. This push of work overflows into the Lord's Day, and before its close begins to take on its week-day energy.

What can we do who are trying to nourish the spiritual life of the church? How can we rescue un saved souls who are swept down, out and away from God by these tremendous world forces?

We can pray. We can, we must, take time to pray. The people who know the source of power must not be swept from their moorings by the world powers that rush and roar at their feet. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." A praying church is the only hope for a godless world. And with such promises as God has given his people we dare not surrender to the world power that demands everything from us and gives nothing. It was the prayer of one man, the type of our intercessor, that interposed and rescued Israel from utter destruction. With God's deliverance of Israel fresh in mind, the people turned to worship the golden calf. They took the place of intercessor and God had pity for his name's sake.

The worship of the golden calf is the root of the idolatry that turns away from God to-day and says: "These be thy gods, O Israel, that brought thee up out of the land of Egypt." Covetousness, which is idolatry, has invaded the home, our social life, the business, the politics of the people. The crucial question that meets the young man is, "Will it pay?" and on the answer to this question he determines his future life work.

The necessity for earnest, continued, believing prayer in the church and the home grows with the exigencies of the times. "Men ought always to pray," and as perils multiply and threaten the call to prayer becomes more urgent. No engagements of business, no enticements of pleasure, no urgency even of Christian service can release us from the one first and most important privilege of prayer. More quiet waiting upon God and less hurry and flurry in Christian work would put us in possession of that power which alone would make our toil fruitful. He that comes into communion with God and walks with him will have God walking with him. The finest natural gifts cannot take the place of the gifts of grace. Nor are these gracious qualifications for efficient service accidents. They do not come to us regardless of our manner of life. There is law in grace, the law of reception, the law of possession. "Ask and ye shall receive." Prayer comes before possession, and possession before using. God's children cannot use what they do not have, and they cannot have moral and spiritual power without meeting the conditions of possession. "Love not sleep, lest thou come to poverty." Spiritual slumber brings spiritual poverty. "The desire of the slothful killeth him." God's prophet complains of his people's indifference to prayer. There is some that collect upon thy name that stireth up himself to take hold of thee.

The men of God who have saved their nation, who have reformed the world, who have called the people back from their superstitions to godly living, have begun men of prayer—mighty in prayer.

They have understood that they must take time to pray.

Our churches are "this day weak" because we fly to other sources for help. We undertake to win the world to us by social artifices, by dropping our spiritual life down to the plain of worldly living, by the cheap method of substituting our own powers of persuasion for the persuasive powers of the Holy Spirit, given in answer to prayer. No schemes or machinations, or social or persuasive powers can take the place of prayer. No energy of the flesh, no activity of church life can excuse us from the first and constant duty of seeking unto God by prayer and supplication for that divine anointing of the Holy Spirit which alone can qualify us for service and make our work effective. Every promise and providence of God is calling to us to-day to take time to pray.—Herald and Presbyter.

SERMONS FROM THE BACKWOODS.

BY REV. PETER PEULIAR.

With both hands earnestly.—Micah 7:1.

If you will look at my text, beloved hearers, you will see that it has reference to a condition of affairs, not unlike that which prevails to-day. Princes, judges and other great men understood the meaning of backsheesh, and if they did not ask for it with their lips, they could use their hands very suggestively. Since you like a little show of learning in the pulpit, I will say that the revised version has my text thus: "Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the mischief of his soul; thus they weave it together." And a foot-note says: "Or, both hands are put forth for evil to do it." Not much change after all, with due respect to the reverend doctors who gave us our revised versions of the Old and New Testaments. The fact is that if a man can't get his ticket for heaven from the King James, and find therein the chart and compass to the harbor of eternal rest he will never get saved by his study of any revised version in existence.

"With both hands earnestly." That is how sinners make such a success of sin. Look at a man at a drinking bout or a gambling party. He thinks nothing of his flying hours. He is absorbed in his delights, destructive as they are of his better nature. Of some of old it was said: "They weary themselves to commit iniquity." New forms of pleasures, new varieties of nastiness, some new route to perdition, have rare attraction for these sinners. Day after day, day after day, men are taking tickets for perdition with both hands earnestly. Nor do they dream of securing a return ticket. They could not if they would, for sin sells no return tickets.

With both hands earnestly. It must make the devil smile to see with what eagerness men tread the downward road to the world infernal, and the easy gait with which the children of the King pursue the narrow path that leads to realms supernal. When the pleasures of sin are set before the ungodly, the devil says to his arch-fiends: "See the hogs feed." Queen Cleopatra swallowed a pearl at a draught. Men drink down the pearl of health, of happiness, of home, of heaven, as though they were billionaires, with universes at their command, to whom an eternity more or less of bliss was a mere bagatelle. How open-handed men are when self-indulgence is the commodity! He who would begrudge a silver quarter for the support of a society for the housing of aged and infirm ministers, will pay dollars to see a horse race and wager all he has against great odds in the vain hope of getting a few dollars unearned. He who would move as though his heels were lead when he travels the path of service to his fellowmen, will take the lightning express if he be seeking some new indulgence of his evil passions. My brethren, think before you snatch all the tempting wares in the devil's market. They are costly, even though you buy them for nothing.—N. Y. Observer.

SOUTHERN BAPTIST CONVENTION
(Continued from first page.)

to-day earnest Christians and useful members of the church.

A young man who was an atheist read a New Testament which he had been given. It roused his conscience, and he threw it away, hoping thus to be rid of his fear. "But his conscience was indeed aroused and he could not find peace in forgetfulness. His proud heart was humbled, and he went to the preacher inquiring, "What must I do to take this weight from my heart?" Many other instances of the power and goodness of God are in the report. These are the things which interest godly men and women most.

Baptist doctrines have been preached lovingly, but uncompromisingly, and as a consequence Baptist principles are leaving the other bodies. The Evangelical church of Italy has among its preachers now men who not only believe in immersion, but refuse to sprinkle babies. The Waldensian Synod has found it necessary to place among its formulae one to be used in the immersion of those who insist on being immersed. This is showing disrespect to sprinkling as all Italians have been sprinkled by the priests, and either sprinkling is not baptism or the immersion after it is rebaptism. All the Pedobaptist denominations have been in the habit of accepting the Catholic sprinkling as valid baptism.

BRAZIL.

This mission was begun in 1884, yet it has been so blessed of God that already the membership almost equals that of the China missions which were begun in 1845, and which are manned with 18 preachers while the Brazilian missions have only eight. This mission work in Brazil is carried on from five centres.

At San Paulo a church of 18 members was organized last July, and soon after four others were received. Besides the hall where the church meets, preaching is kept up in two other places, one in the house of a Methodist and the other in the quarters of a sort of "Salvation Army." There are good congregations at both places. Bro. J. J. Taylor reports they were very careful to begin right in San Paulo, being very careful in regard to the conversion of those received, and insisting upon the duty of self-support.

The Brazilian government is very strict upon the practice of medicine by foreign physicians, and the laws have recently been made more stringent on this subject. This makes it necessary for the missionaries to confine their work to preaching the Gospel, which they are allowed to do freely by the authorities, though subjected to annoyances in some places from the hostility of the priests.

The church in Rio Janeiro has had a most prosperous year, having baptized a larger number than any other church. The majority baptized are Brazilians, but the cosmopolitan character of the city is shown by the fact that among those baptized were Portuguese, Italians, Spaniards, Swedes, one Russian and one Austrian. The young men in the church have shown great zeal for the salvation of souls, offering themselves freely for preaching in the city and outside. Bro. Z. O. Taylor reports a blessed year in the Bahia mission. One hundred and fifty-six were baptized, two young brethren ordained and one new church established.

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**SMALL DOSES
LARGE RESULTS**

In the Campos church, according to Bro. Ginsburg's report, they have put in acetyline gas "to attract the people," and, he says, "as you can imagine, is a great attraction." Progressive churches have done many things to "attract the masses," but we believe this is the first time that gas has been used as an attraction. Baptisms on the field have been very few, as compared with last year. The "Boos Novas" has been published regularly, all the churches in the Campos district helping with the expenses. The paper has done much good.

MEXICO.

In this field there are only six preachers and their wives and one single lady from this country at work. But the mission is blessed with a large number of Mexican pastors who, after being thoroughly tested, have been ordained. There are more ordained native preachers on this field than on any other. There were 144 baptisms in the North Mexican Mission, and Bro. A. C. Watkins speaks very highly of the piety, energy and activity of the native pastors. Seven were baptized in the five churches in the Toluca mission. A house of worship has been built at Villa Guerrero. From Saltillo, Bro. Cheavens reports some discouraging features, but the outlook on the whole is hopeful. The two fine properties which Southern Baptists bought for schools in this city, Madero Institute and Zaragoza Institute, cannot be properly cared for unless they are occupied, and Bro. Chastain suggests that schools in them be started again. The buildings might be sold and the money invested in houses of worship, but something evidently should be done with them. From Morelia, Bro. Chastain reports that the most hopeful work in that field is among the Indians in Tierra Caliente. There are two organized churches and three ordained preachers, not one of whom receive a cent of salary from the Board.

NOTE MISSION REPORT.

The beloved Tichenor having resigned, the Board chose Bro. F. H. Kerfoot as Secretary and elected Bro Tichenor Secretary *emérito*. The report fittingly begins with a worthy tribute to the work and the character of the Secretary who for so many years has given his great mental ability, his strong heart and his marvelous wisdom to the work of the Board. The man of all others whom the hosts of Southern Baptists love next to Bro. Tichenor and feel is the very one to succeed him was appointed by the Board. While neither was chosen for his eloquence, but for his energy, his executive ability and wisdom in decision, it happens that both are celebrated as eloquent speakers.

And both are remarkable for ubiquity and the amount of work they can accomplish. Since his appointment Secretary Kerfoot has traveled 90,000 miles over his field in the South and in Cuba.

FINANCES.
The report in regard to the finances was most gratifying. The grand total of receipts, including that for co-operative work was \$269,065.88. And the year closed with a cash balance on hand of \$708.62. All the States but one show an increase in cash contributions for the year.

SUMMARY OF WORK.

Missionaries.....	671
Weeks of Labor.....	16,919
Churches and stations.....	2,163
Sermons and addresses.....	64,428
Prayer-meetings.....	9,150
Religious visits.....	89,380
Baptisms.....	6,806
Received by letter.....	6,265
Total additions.....	11,951
Churches constituted.....	186
Sessions of worship built.....	71
Houses of worship improved.....	71
Amount expended on houses of worship.....	68,283
Sunday-schools organized.....	689
Teachers and pupils.....	24,575
Bibles and Testaments distributed.....	18,412
Tracts distributed (pages).....	1,534,740

PUBLICATIONS.
Greatful recognition is made of the courtesy of the denominational papers in publishing communications sent to them by the Secretary of the Board, and also of the kindly mention made by these publications of the new Secretary when he entered upon his work. The Board wishes that some means could be adopted by which the powerful influence of our denominational papers could be secured far more effectively than heretofore for stimulating and guiding the interest and efforts of our Baptist people in the sacred cause of missions. The papers, many of them, have an aversion to what is called syndicate matter. They take the ground, as the *Examiner* expressed it that if their space is worth anything it is worth the trouble of writing an especial article for them. Besides in these days the majority of intelligent Baptists take their state paper and one of the larger widely circulated papers in addition unless that happens also to be their state paper. And they do not like to have both papers filled with the same matter, even when it is on a subject upon which they would gladly read several expressions of opinion by different men.

AT A SEWING SOCIETY.

Lady Gets Funny on a Member's Detach.
"Our Sewing-Society meets every week to sew and we always have lunch. Just as sure as I take a cup of coffee I act so silly and say such absurd things it seems as though I were intoxicated. I feel so ashamed of myself, but cannot help it. My heart will go like a triphammer and I am invariably kept awake half of that night. So I thought I would take my Postum Food Coffee the next time and you should have heard the names they called me, 'old maid,' 'crank,' etc. But before the lunch was through, Postum had more than one convert and those who tried it were delighted. They had heard of it but had no idea it was so good.

"I have given a great deal of Postum away to friends, just to convince them how good it is and they invariably adopt it. There are so many people who cannot drink coffee without it distressing them and Postum Food coffee seems to be exactly the thing. Postum and I have been old friends for years. I began the use of it when it was introduced, four or five years ago. At first I thought I could not use it, for the way I made it, it was so flat and tasteless, but when I found out that it simply required long boiling, the old trouble disappeared and we always have an elegant cup of coffee, when we make Postum right." Send postal card to Postum Cereal Co., Ltd., Battle Creek Mich., for the name and address. Put a small piece of butter the size of two peas in the pot, to prevent it boiling over.

factually than heretofore for stimulating and guiding the interest and efforts of our Baptist people in the sacred cause of missions. The papers, many of them, have an aversion to what is called syndicate matter. They take the ground, as the *Examiner* expressed it that if their space is worth anything it is worth the trouble of writing an especial article for them. Besides in these days the majority of intelligent Baptists take their state paper and one of the larger widely circulated papers in addition unless that happens also to be their state paper. And they do not like to have both papers filled with the same matter, even when it is on a subject upon which they would gladly read several expressions of opinion by different men.

The Board thinks there is a field for their little *Home Field* which cannot be filled by the denominational papers. As it is a monthly and confines itself strictly to the business of the Board, it does not come into competition with the regular denominational papers, and is heartily supported by them. A very great difference would have been made had the advice of some indiscreet friends been taken and the *Home Field* made a weekly and enlarged and general matter have had a place in it.

It goes to those who read it with a directness and with an appeal for support which could not be realized in a paper not made up entirely of Home Mission matter. It goes from the Board with something of the directness of a special letter for the accomplishment of a special purpose. During the past year an average of 18,500 copies have been printed monthly.

FRONTIER WORK.

We have in our bounds frontier territory covering about one thousand miles in length by something like five hundred miles in width. Many of our people do not understand even yet what this Frontier work signifies. Some think it means mainly work among the Indians. As a matter of fact, the smallest part of frontier work is now being done among the Indians. Frontier work now means a vigorous effort to provide churches and preaching for the hundreds of thousands of our own people from the states, and from other lands, who have poured into the Western and Southwestern portions of our country. The rich lands and the opportunities for homes and for quick fortunes have attracted many of the younger of our youth as well as any number of adventurers, and oftentimes these new sections present a condition of society and a need of the Gospel not surpassed by any part of China or other heathen lands. The work to be done has to be done speedily, or the cause is lost for many years to come. At the same time, if done quickly, there is no mission work on earth which promises such speedy and satisfactory returns.

Such towns as Dallas and Fort Worth and Waco, in Texas, were not many years ago frontier settlements. Last year the First church of Dallas alone gave \$1,500, to State Missions and \$1,000 to Foreign Missions. What if no churches had been built in those days of small things? Our frontier border is now far West of these cities. It runs from Kansas on the north, taking in the Indian and Oklahoma Territories and Western and Southwestern Texas, to the Rio Grande and the Gulf of Mexico. It ought to be made God's country as rapidly as it is man's country. During the past year the Board has aided in supporting 60 missionaries in the Indian Territory, 48 in the Oklahoma Territory and 171 in Texas. The grave complications in the Indian and Oklahoma Territories, which had been accentuated, if not really originated, in the effort of the Home Mission Society and the Home Mission Board to carry on mission work in the same territory, have been, we are glad to believe, adjusted in a way that promises great enlargement of the work for these territories. The plan of work agreed upon calls for a considerably larger appropriation from this Board.

CO-OPERATIVE WORK IN THE OTHER STATES.

It is not alone on the frontier of our Southland that there is pressing need for mission work to be done by the Southern Baptist Convention. There are sections of the South where the State Boards feel unable to grapple alone with the situation, and they come to us appealing for help; and asking us to co-operate with them in trying to save their people, and in capturing or re-capturing their states for Christ. The condition of things in the South has been rapidly changing during the last few years. The building of railroads, the opening of mines, the erection of foundries and factories and the new methods of farming have literally made a new South. And these changed conditions, if there had been no destitution before, would present problems of mission work in some of the Southern States which might well make the State Boards exclaim, "Who is sufficient for these things." These State Boards come to our Board appealing to us to help them meet the demands upon them. They tell us that, if we join them now, the situation can likely be met and that in a few years they will have their territory in hand, and the churches planted and the churches strengthened by this sort of co-operation will soon be among the strong contributors to all denominational objects. The past history of the Board in connection with some of the states which are now most independent proves this to be true. Many of the strongest churches in the South are churches that were once dependent upon the help given by this Board. And when we enter into co-operative work with them upon plans which those who have thought most earnestly upon the subject agree upon as promising most, will the brethren be indifferent to these appeals, and say, "the Home Board is only doing what the State Boards would do if there were no Home Board?" Shall we heed the cry of the brethren in foreign lands, and not at the same time, heed the cry of our brethren who are at our side in their desperate struggles? Those who say this forget the very great difference in the number of Baptists in the different States. If all were equal in num-



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bers, the State Boards might do the necessary work. But there are weak places in the line in our Southern Zion; Kentucky and Georgia must help Louisiana and Florida. And this is to be done through the agency of the Home Board.

Fortunately for the South in the past it has had a homogeneous population and no large cities. But that happy day is past. The floods of foreigners with their ideas of the Sabbath, the Bible and the saloon be upon us. And we must gird up our loins and see that as they come they are made over into good old-fashioned, orthodox Southern Baptists. God can do it through his Spirit, and he will bless our work for them in the cities, if we are faithful.

The best way to do this work is to co-operate with the State Boards to establish churches in the parts of the cities in which the foreigners mostly congregate. And for this work larger contributions are necessary. It is to be hoped that many pastors are not like the pastor of a prominent member in one of our churches who wrote to the Secretary: "Our pastor is a far-sighted man. He cannot see any thing nearer to him than China."

In the State of Missouri we have helped in the support of five German missionaries. In St. Louis we have spent during the year \$1,500. In Washington and in all the other cities of the South, and among all the foreigners in our midst, we have done practically nothing, except as our co-operative work with the State Boards may have touched some of these centers. Do you ask us why this sad state of facts? Our answer has to be: It is because the great Baptist denomination of the South does not sufficiently realize the importance of Home Mission work in the South, and so have failed to send us the money to do this work at our doors. A prominent member of one of the largest and best Southern churches, writing to the Corresponding Secretary some time ago, said: "Our pastor is a far-sighted man. He cannot see anything nearer to him than China." Brethren, this ought not to be. "This ought ye to have done, and not to leave the other undone."

WORK AMONG THE NEGROES.

At the close of the war between the States, Southern Baptists were in such a position that they could do little towards helping the Negroes in their midst, no matter how kindly they felt or how much disposed they were to help. They were so impoverished by the war that they seemed utterly unable to build up their own waste places. But worse still, the Negroes who had been so true and loyal and faithful to the whites during the war, as the effect of their recent emancipation, soon had a great gulf fixed between them and their former owners. A desperate battle was brought about for political supremacy, the Negroes, with their political leaders, being invariably on one side and the whites on the other. This condition of things made it impossible that the

whites should do much for the moral and religious help of the negro. The Home Mission Society of our Northern brethren, however, felt a call, under this condition of affairs, to help the Negroes of the South. Gladly were they hailed by the Negroes. And they were welcomed by the white people of the South also, wherever they showed a proper respect for the existing and ineradicable social conditions. The Home Mission Society, however, addressed itself almost entirely to establishing and operating schools in the South. They undertook little, if anything, directly for the religious and spiritual help of the negroes. The result is that the Negroes have been left, in their poverty and helplessness, practically to themselves, so far as moral and religious influences have been concerned. Before the Negroes were free and until the separation between them and the whites was brought about, almost every white pastor in the South felt at least a sort of personal responsibility for the Negroes of his own community as well as for the whites. And a splendid evangelistic work was done among them. It is questionable if all the schools that have existed for them since the war have been a compensation for the loss of religious interest which Southern pastors and Southern Christians took in them before the war. If any one doubts the truth of this statement, let him compare the morals and the religion and the reliability of the average old ante-bellum Negro with the morals of the average new generation. But we are confronted now with the fact that the Home Mission Society is hardly in a position to meet the Negro problem in the South as well even as it could do a few years ago. We simply call attention to a fact when we say that a certain restiveness has sprung up on the part of many of the Christian Negroes of the South under their long continued tutelage, and what some of them regard as their long continued vassalage to their white brethren of the North. A race independence in religion is asserting itself. They have organized a National Baptist Convention, made up of most of their strongest men, and this Convention does not hold itself towards the work of the Home Mission Society in a way which promises to the Negro the best results from the schools which the Society has established for them. Friction has arisen. In some of the States the Negroes have split over the question into two Conventions. It is perhaps providential that, while all this is unhappily true, it is also true that the conditions which made it impossible for Southern Baptists to help the Negroes in the past are now passing away. The Negroes are beginning to realize again that Southern Christians are their friends, and that Southern people, with whom they have lived all their lives, understand them better than any others can. They are now turning to us for help as never before since the war. Neither can we any longer excuse ourselves from helping on

the plea of poverty. Our co-operative work with the Home Mission Society in behalf of the Negroes needs to be supplemented in some way by Southern Baptists.

CUBA.

The work of giving the Gospel to down-trodden Cuba has for years had a strong hold upon the hearts of Southern Baptists.

Early in January the Board directed the Corresponding Secretary to go to Cuba for a personal inspection of the Mission stations on the island. Bro. W. W. Landrum was requested to accompany him, for the special purpose of preaching daily to the English speaking people in Havana who might appreciate such a service. It was desired by the Board to test in this way the need and the prospect for establishing regular services in English. It was also hoped that our countrymen in Havana might be thus drawn into closer and more helpful relations with our Mission work there. It was found that few of the Americans in Havana seem to have any idea of remaining very long in Cuba, and it was deemed best not to attempt, at present, the organization of a separate Baptist church for English-speaking people. Arrangements were made, however, for

TWO NEW YORKERS.

See How The Other is Doing!

Mr. E. C. Hazard, one of the oldest and best-known wholesale grocers in New York, has for many years given his attention to the preparation of fine food delicacies. He has a farm and experiment station down on Staten Island, where the famous Shrewsbury Ketchup, Burnt Onion Sauce, Shrewsbury Mushrooms and other delicacies are prepared in a most skillful manner.

One evening last autumn while on his way home, Mr. H. sat with one of the officials of the N. J. C. railroad, who seemed to be living with one foot in the grave,—stomach so badly disordered that nothing would digest. It seemed only a question of a few weeks, at most, when death would come.

"Mr. Hazard insisted upon taking the gentleman to his home and giving him a package of Grape-Nuts breakfast food which is manufactured by the Postum Cereal Co., at the pure food factories at Battle Creek, Mich., a food which Mr. Hazard has been using at his own table for a long time, greatly to his benefit.

"He told the gentleman that he could get well in a few weeks by the use of perfectly prepared food of this sort, and would never forget the day when he first tried Grape-Nuts. The prediction came true; the official is not only alive to-day, but is in better health than he has experienced for many years, all of which he attributes to the use of Grape-Nuts and from the advice of Mr. Hazard."

There are two reasons for this; in the first place, Grape-Nuts are made from certain selected portions of wheat and barley that contain phosphate of potash and albumen which nature uses in the human system to make up the gray matter in the brain and nerve centers throughout the body. The nervous system directly controls the digestive machinery and the brain controls the working and money making power. Mr. Hazard knows this, from his knowledge of foods and from his own experience with Grape-Nuts. Therefore when he took the railway official in charge, he knew exactly what he was doing, and the result proved the correctness of his knowledge.



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 SEND FOR "BABIES" A BOOK FOR MOTHERS.

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a preaching service in English and for a Sabbath-school every Sabbath in connection with our Cuban church. An executive committee was appointed to have charge of these services, and Bro. B. W. N. Simms, who was spending the winter in Havana, kindly agreed to preach, or arrange for a pulpit supply, during his stay. Brother P. H. Bristow, of the Calvary Baptist church, Washington, D. C., was appointed to take charge of the Bible class. The reports which have come to us of this work have been very satisfactory. When Bro. Simms left, the last of March, the congregation gave expression to very great appreciation of his services. It is hoped that Bro. Simms may return to the island in the fall. It is believed that the visit of Bro. Landrum did great good to our work in Havana. We are very thankful to him for his disinterested labors, and also to his church for so kindly releasing him from his duties at home that he might render this service to the denomination.

During the past year the Board has appropriated \$9,546.93 for work in Cuba, as follows:

In the Province of Havana	\$3,700 04
In the Province of Matanzas	1,350 00
In the Province of Santa Clara	3,798 89
In the Province of Pinar del Rio	100 00

At Havana, our brother, A. J. Diaz, is laboring with fourteen assistants. The Getsemane church property, in the very center of the city, continues to be the center of this work. We are glad to report that all complications as to this property have now been adjusted, the mortgage upon the property having been entirely relieved in February last. We make special acknowledgment of indebtedness to our brother, Porter King, who gave, without charge, two weeks of his valuable time and legal services to a trip to Havana for the purpose of attending to this business. We are glad to report also that the relations now existing between our Board and all the brethren and sisters in Havana are altogether cordial and satisfactory. The Board believes that the adjustment of the difficulties that existed have afforded new evidence of the Christian character and good sense of the brethren entrusted with this work, and that it has been such as the denomination would approve.

In the city of Matanzas our Brother Ova seems to be doing excellent work. He reports during the year, 41 baptisms. In the early fall Bro. Ova baptized Mr. A. U. Cabrera, who came to us from the Methodists. He is now in charge of our work at Santa Clara. Bro. Ova is a scholarly and able minister of Jesus Christ. He has done valuable service in the translation and circulation of timely tracts and literature.

In the province of Santa Clara our Brother O'Halloran preaches and conducts a busy work at Oienfuegos. Men, women and children literally pack his building. He is an enthusiastic evangelistic preacher. Bro. O'Halloran seems to be specially success-

ful in persuading his people to accept the Saviour. His baptisms are numerous. He reports during the past year 134 baptisms.

ANNUITY FUND AND MRS. STOCKS' REQUEST.

During the past year the Board has received through the efficient agency of the Woman's Missionary Union a gift of \$1,000, on which an annuity of 34 per cent. is to be paid by the Board during the life of the donor, the fund to become at that time the absolute property of the Board. We are not at liberty to mention the name of the generous giver. It is hoped that many others will be induced to follow the example of this noble woman. In these times of low interest, no surer provision can be found for a moderate income, and no way nearly so good for making sure that the Board will receive what one desires to leave it at death. The frequency and the ease with which wills are broken, and the large portion of estates often consumed in fees and other costs, are a strong argument for one to act as his own executor in connection with proposed religious gifts.

At the same time we are glad to report also a bequest which will come to us in the near future, without contest and without other costs than those incident to the ordinary settlement of an estate. Mrs. Fannie A. Stocks, of Greensboro, Ga., who died September 5, 1898, bequeathed to the Home Mission Board her entire estate, amounting in value to about \$31,000, one-half the income of which is to be expended in the support of missionaries of the Board, and the other half towards supplying the needs of indigent Baptist preachers in Georgia. This, too, is a splendid example, set by one of the noblest of women.

With the work calling for enlargement on every hand, as is clearly shown by this report, we feel bound to ask the Convention to give some special consideration to the need of the Board for increased contributions. We do believe that the best hope of the world for the pure Gospel of Jesus Christ, and the best means of multiplying our contributions for all missionary and denominational enterprises, lies largely in working up speedily the home territory of the Southern Baptist Convention.

A brother remarked recently that, "Never since Christ hung on the cross have Baptists had such a base of operations for God as they now have in the South." And he added: "How foolish not to look now after this great God-given base of operations!" Brethren, if there is one place on the face of the earth where Baptists can afford to be lavish in spending money for missions, that place is our own South. And yet there is no appreciation of this fact on the part of our people. Does the Southern Baptist Convention appreciate it? If so, we ask that you will lay a stronger emphasis upon your Home Mission work—such an emphasis as will help the people to see more clearly its imperative importance. If we are to carry on

(Continued on twelfth page.)

THE BIBLE.

"Holy Bible, book divine. Precious treasure, thou art mine; Mine to tell me whence I came, Mine to teach me what I am, "Mine to chide me when I rove, Mine to show a Saviour's love; Mine art thou to guide my feet, Mine to judge, condemn, acquit. "Mine to comfort in distress. If the Holy Spirit bless; Mine to show by living faith, Man can triumph over death. "Mine to tell of joys to come, Light and life before the tomb; Holy Bible, book divine, Precious treasure, thou art mine."

OUR PULPIT.

JESUS SAVIOUR AND KING.

BY J. J. TAYLOR, D.D., NORFOLK, VA.

[Southern Baptist Convention Sermon.] "Whence hath this man this wisdom and these mighty works?—Matthew 12:54.

This is the language of earnest enquiry, indicating admiration, interest, uncertainty. Some thirty years before, Joseph and Mary returning from exile in Egypt, took the young child and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, "He shall be called a Nazarene." There their mysterious son spent most of his earthly life. He walked the narrow streets which terraced the uneven ground; he trod the winding path which led to the great spring at the foot of the Hill, or in leisure hours he climbed the neighboring mountains to enjoy the scenery or to commune with God; and as silently as the harvests grew and ripened in the valleys below, he grew into youth and ripened into manhood, the ideal son, brother, citizen, friend. Yet, beyond a few simple statements concerning his growth in wisdom and stature, his visit to Jerusalem, and his subjection to domestic authority, no record of his youth has been preserved. Curiosity yearns for knowledge, and cynicism takes umbrage at the inspired silence; but neither the one nor the other can lift the veil that hides those early scenes. When the voice of John the Baptist, crying in the wilderness, proclaimed the kingdom at hand, Jesus departed from Nazareth to be baptized of John in Jordan. "Holy and pure," as Geikie says, "before sinking under the waters, he must have risen from them with the light of a higher glory in his face." Dead and buried to the past, he arose to enter a new career and disclose a new character. He left Nazareth a carpenter, a son of a carpenter; he returned the Christ, the Son of the living God. In his changed relations he appeared among his old friends, and in deep perplexity, tinged with resentment, they questioned, "Whence hath this man this wisdom and these mighty works?"

This question of the old Nazarenes, which has come down to us, involves vital issues concerning Jesus, and invites devout study. First, it lays emphasis on his personality—This man. The adroit attempt to make Jesus a mere product of his time, a personified ideal of a fanciful age or a rare result of high religious sentiment, is absurd. Apart from any question of inspiration, New Testament writings being classed with Caesar's Commentaries, or Cicero's Letters, or other ancient literature, the real existence of Jesus on earth is established by invincible evidence, and is no longer ques-

tioned by candid and capable minds. Prophets, who perceived the ruin wrought by sin, foretold a man endowed with power to meet the world's need and bring relief. They saw him as a Child born of a virgin, a Branch from the stock of Jesse, a Man of sorrows acquainted with grief, a Prophet holding the place of Moses, a Priest forever after the order of Melchizedek, a Prince in Israel gathering the people to himself, a King in Zion reigning in righteousness and dispensing pardon and peace. Isaiah spoke specifically: "A man shall be as an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land." John the Baptist said concerning him: "After me cometh a man which is preferred before me." And the simple citizens of Nazareth saw him working at his trade, passing about the city, entering their homes, eating and drinking at their tables. They knew his mother, and his brothers and sisters. His form and face were as familiar as his voice; and they were as sure of his reality as of their own. His foes became his witnesses, and the wrath of man rendered him praise. The lawyers who tempted him with words and tried to entangle him in his talk, the soldiers who felt his awful presence and fell to the ground, the high priest who hired men to swear against him, the governor who found him faultless, the centurion who trembled at the portals of the crucifixion, the guard who swooned before the angel at the tomb, and many more who saw him, heard him, handled him, testified of this man. Rationalists like Strauss, Kennan, Spencer and Gilbert, though denying his divinity or discounting his authority, have yet admired the man and have rendered him a certain sort of homage. The man Christ Jesus, the only mediator, who gave himself a ransom for all, has received ample testimony; and only limp and inane minds, incapable of pursuing an argument and reaching a conclusion, refuse to admit the truth.

This real man possessed personal qualities which gave him power. Great teachers may be great scholars; they must be great characters. Garfield's remark about Mark Hopkins sitting on a log beside a pupil contains true philosophy. Arnold, of Rugby; Park, of Andover; Harrison, of Virginia University; Harris, of Richmond, were not learned above all their colleagues; but they possessed that strange personal power which imparted life and beauty to vague abstractions and fixed concrete facts even in listless minds. John A. Broadus was not more scholarly than some others; but he had the rare personality which drew the hearts of men and sent his voice in fading echoes through many a Southern pulpit that showed few tokens of his ability. In these high personal qualities, so needful in the teacher and leader of men, Jesus stood pre-eminent, challenging the admiration of friend and foe. Apart from anything he said, there was in his presence a subtle charm which made Zaccheus confess and Peter weep, and caused unclean spirits to cry out and shrink away abashed. In perfect equipoise he held all the qualities of true manhood, and under the severest tests he disclosed not the slightest imperfection. Bushnell suggests that he was acute, but not sarcastic; broad, but not obscure; contemplative, but not indifferent; discriminating, but

not hair-splitting; explanatory, but not tedious; faithful, but not officious; grave, but not funereal; humble, but not obsequious; idealistic, but not fanciful; just, but not vindictive; kingly, but not domineering; lowly, but not groveling; meek, but not mellow; original, but not pretensions; prudent, but not timid; quaint, but not affected; resolute, but not reckless; steadfast, but not stolid; watchful, but not suspicious; zealous, but not fanatical! He was the complete realization of Solomon's splendid vision: "My beloved is white and ruddy, the chiefest among ten thousand; his head is as fine gold, and his locks bushy and black as a raven; his eyes are as the eyes of a dove by the rivers of water, and his lips like lilies dropping with myrrh; yes, he is altogether lovely." As the centuries have passed, he has grown in popular esteem until to-day he is considered the supreme personage of all time and the fulfillment of the prophetic assurance, "His name shall be called Wonderful!"

This wonderful man displayed wonderful skill in dealing with the world—This wisdom. The world has been blessed with countless names that have towered above the masses of mankind as the oak above the reeds—heroes in war or peace whose genius to devise and skill to execute have won ardent admiration. Yet the foremost of these popular idols have sometimes lacked wisdom and have fallen into folly or sin. Moses, the man of God, was angered at the waters of strife and spoke unadvisedly with his lips. David, the hero of Elah, coveted Uriah's lamb, and brought shame upon his people. Elijah, the champion of righteousness, fled before the wrath of Jezebel, and requested relief in death. Paul and Barnabas, the one a preacher of peace, and the other a son of consolation, fell into strife, and the contention grew so sharp that they parted asunder. The wisest and best of human beings have not been perfect. But this man was absolutely without fault. Tempted in all points, he never committed a sin or made a mistake. He was confronted by the ablest philosophers, and questioned by the shrewdest casuists; he was opposed by the strictest Pharisees, and assailed by all phases of enmity and all forms of doubt; but if he ever felt the slightest perplexity or surprise, no token thereof has been recorded. Under all conditions he bore himself with serene dignity; and speaking openly to the world, he delivered his message with sublime confidence. As a philosopher he uttered truth in abstract principles, but as a guide of the people he gave practical precepts: "Agree with thine adversary quickly. Beware of false prophets. Cast out the beam from thine own eye. Do ye also to men as ye would they should do unto you. Enter ye in at the strait gate. Forgive, and ye shall be forgiven. Give, and it shall be given unto you. He that humbleth himself shall be exalted. In your patience possess ye your souls. Judge not, that ye be not judged! Know ye that the kingdom of God is come nigh. Lay up for yourselves treasures in heaven. Moreover, when ye fast, be not as the hypocrites are. No man can serve two masters. O ye of little faith! Pray for them that despitefully use and persecute you. Resist not evil. Swear not at all. Take my yoke upon you." With some specific utterance he touched nearly every relationship of life, and

touched it so skillfully that the wisdom of the centuries has suggested no amendment. He showed his wisdom not only in the essence, but also in the aptness of his teaching. He did not begin with theorems, postulates, definitions, brought down from the stores of infinite knowledge and declared in tones of authority. With supernal insight he perceived the adverse influences that bore upon men; he weighed their doubts and difficulties, and varied the substance and manner of his instruction according to their needs, becoming all things to all men that he might win them to ways of peace. He used no text-book; but with

Attention Churches!

ONE WAY of doing good is by disseminating wholesome books. Realizing the value of good books in the community, we have decided to aid the churches desiring to take hold of such work. We now have in mind a church which has a circulating library of Baptist books, and this library has been instrumental in strengthening the members in the faith and in making plain the Baptist position to those not members, and many have thus been brought into the church. We feel that work like this is work that counts, and therefore we make the following liberal offers:

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Western Recorder,

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the intuitions of a master he found themes for practical lessons in the common incidents of life—the drawing of water, the making of bread, the sowing of grain, the death of a friend. He founded his discourses on eternal verities; and he adorned them with lilies from the field, leaves from the fig-tree, branches from the vine. In the presence of penitence sobbing out its guilt his words trembled with tenderness and melted with compassion; but against the transparent shams and shallow pretensions of hypocrisy his denunciation was like the seven thunders of divine wrath. To the humble enquirer devoutly seeking the truth he

was as one that hath a pleasant voice and playeth well on an instrument; but to the gain-saying and disobedient he was as a refiner's fire and as fuller's soap. Unto a master in Israel, who was familiar with the Scriptures, he uttered the deep things of the Spirit; but to the simple woman yearning for the Messiah he said plainly, "I that speak unto thee am he." When the sordid young man, wedded to his wealth, asked the way of eternal life, Jesus said, "Sell that which thou hast and give to the poor, and come and follow me;" but to Zaccheus who used his goods to relieve the wants and redress the wrongs of men he said, "This day salvation is come to this house." His friends, as they were able to hear it, were gradually inducted into the mysteries of the kingdom; but unto those who were without the pale of friendship all things were done in parables, that seeing they might see and not perceive, and hearing they might hear and not understand. The wisdom which astonished the old Nazarenes has astonished the ages; and men comparing him with all other sages have been impelled to exclaim, "Behold, a greater than Solomon is here!"

This man of wisdom was also a man of might—*These mighty works*. Primarily, the phrase refers to the works called miracles, signs, wonders, which were wrought by the finger of God, and were designed to identify the Messiah and establish his authority as the Teacher and Saviour of men. Without such tokens the messenger of God has but little power to control rational beings and bind their moral actions. Appeals to reason through the beauty and utility of the schemes devised or the doctrines urged are ineffective for lack of an accepted standard. Beauty is as much in the eye that beholds as in the object presented, and judgments may differ concerning the utility of any scheme. Moses may stand with unshod feet before the gleaming face of Jehovah, and may hear the voice that shakes the earth and the heavens, but his awful experiences avail nothing for others; and though he goes forth to proclaim liberty, to lead the people out of bondage and to establish them as a nation, he must give assurance that God has sent him. Prophets may come crying, "Thus saith the Lord," but with their message they must bring evidence of their right to speak. Jesus honored the demand for a sign, and met it with ample displays of power. He went about the cities and villages casting out devils and healing all manner of sickness and disease among the people, that it might be fulfilled which was spoken by the prophet—"Himself took our infirmities and bare our sicknesses." He appealed to his works in evidence of his Messiahship, saying to John's disciples, "Go show John the things which ye do see and hear: The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them"—such works as no other had ever done among them. The magicians of Egypt performed strange tricks, and for a long time Simon of Samaria bewitched the people with sorceries; but since the world began was it not heard that any man opened the eyes of one born blind. In awe the disciples whispered, "What manner of man is this, that even the winds and the sea obey him?" The crowds at Capernaum confessed,

"We have seen strange things to-day; it was never so in Israel;" and in the quiet of his own home the ruler of the synagogue was shaken with great astonishment. The multitude on the mountain began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, "Blessed be the King that cometh in the name of the Lord;" and the children in the temple took up the strain, "Hosanna to the Son of David!" The apostle records that God also bore witness both with signs and wonders and divers miracles and gifts of the Holy Ghost according to his will; and Nicodemus voices the conviction of devout hearts, "Rabbi, we know that thou art a Teacher come from God: for no man can do the miracles which thou doest, except God be with him."

This man, however, spoke of yet greater works which he would accomplish through his people: "Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also, and greater works than these." He said to his disciples, "Lo, I am with you always, even unto the end;" and, whether he literally came forth from Joseph's tomb or not, he has impressed himself upon succeeding ages, working as he never worked in the days of his flesh, dispelling discord, kindling hope, inspiring heroism and elevating all the ideals of life. The Herods have hated him, and under pretense of friendly interest they have plotted against him; but they have fallen before the wrath of Almighty God, while in tones of awe and exultation good men have whispered, "They are dead that sought this man's life." Kings of the earth have set themselves in hostile array, and rulers have taken counsel together, saying, "Let us break his bands asunder, and cast his cords from us;" but their fury has been in vain, and his hands have strengthened and his cords of love have been as cart ropes to draw the souls of men. Julian issues his edicts and Voltaire sneers, Hume philosophizes and Ingersoll orates; but the miracle of the Gospel continues, and men trembling with conscious guilt find peace and joy in believing on the Lord Jesus Christ. Armed with weapons of destruction and impelled by hatred, critics have conspired to loose the robber and destroy the Divine Christ; they have challenged the authority of his biographers, disputing their records or breaking the very mold of divine thought; they have arraigned him at the bar of human reason, and vndermining to death the divine Son, they have crucified him, nailing his limbs and piercing his side with the spikes of their own conceit; in mock tenderness they have taken him away and have laid him in the tomb of "a good man," adorning it with flowers of rhetoric, sealing the stone and setting a watch; but the same hour the messengers of God, clothed in the thunder of his power, have flung the flowers aside, have smashed the seal, have rolled back the stone from the door of the sepulchre, and have thwarted the schemes of wicked men.

Sinners of every grade, foaming with fury and trampling with fear, have fiercely fought this man; yet he abides, and to-day he rules such a kingdom on earth as he never had before. Fires of avarice, floods of sensuality, frosts of selfishness and envy have shed their blight upon men; yet his mighty works con-

tinue, and instead of the thorn comes up the fir tree, and instead of the briar comes up the myrtle tree, and it is to the Lord for a name, for an everlasting sign which shall not be cut off.

This man's mighty works appear more wonderful in consideration of the means employed. The legions of Rome vanquished Hannibal with his hereditary hatred. Cataline with his deep conspiracy, Pompey with his patriotic bias. The unspeakable Turk stands before the defenseless Armenian, saying, "Take my yoke upon you, and learn that Allah is God and Mohammed is his prophet, else ye shall have trouble in the flesh." In days past the Pope resorted to all forms of violence and cruelty, tearing the flesh and breaking the bones of men who denied his pretentious claims. But this man used no violence, neither did he strive or cry in the streets; he had no armed hosts to execute his will, and in all his kingdom two swords were enough. Learning has accomplished great things in the earth; and the famous schools at Tarsus and Jerusalem, at Athens and Alexandria, at Oxford and Cambridge, at Berlin and Boston, have sent forth men to mold or modify the thought of the world. But this man was not a scion of the schools, and it was a matter of amazement that he knew letters, having never learned. Literature has wrought mightily among men. The Iliad of Homer inspired the heroism of Achilles in the daily deeds of the people. Virgil's epic of a man who from Troy, an exile by fate, came unto Italy and the Lavinian shores lay at the foundation of that that was best in ancient Rome. But this man wrote no book; his only line was scrawled in the dust as he stooped before the woman's accusers, and that line was not preserved.

Wealth has built cities, bridged chasms, navigated seas, established institutions, facilitated commerce, or it has forged chains, oppressed weakness, thwarted justice and subverted government, as it has been used well or ill. But this man was poorer than the foxes of the forest, or the birds of the air; he lived at the hand of beneficence, and when weary with the work of helpfulness he had not where to lay his head. He consorted with men in the humbler walks of life, and was the friend of publicans and sinners. When falsely accused before the high priest, he had no influential friends to plead his cause; and when mocked in Pilate's judgment hall, he heard no voice of protest. Nevertheless, his power has been felt in every age, and he said, "The Father that dwelleth in me, he doeth the work." There in the synagogue at Nazareth he took the book which was delivered unto him, and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive and recovering of sight to the blind, to proclaim the acceptable year of the Lord;" and in all he gets the victory neither by might nor by power, but the Spirit that anointed him Priest and King.

The conclusion is inevitable: This man of wisdom and might, this man exalted a Prince and Saviour to grant repentance unto Israel and forgiveness of sins, is worthy to reign over all hearts in all lands. "The gods that have not made the heavens and the earth shall perish from the

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earth and from under the heavens; but the Lord is the true God and an everlasting King, at his wrath the earth shall tremble and the nations shall not be able to abide his indignation." "How great are his signs and how mighty his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation. For the kingdom is the Lord's, and he is the governor among the nations!" In visions of rapture John foresaw his glory as he rode forth conquering and to conquer. "His eyes were as a flame of fire, and on his head were many crowns; he was clothed in a vesture dipped in blood, and his name was called The Word of God, and he had on his vesture and on his thigh written, 'King of Kings and Lord of Lords.'" "And there was given unto him dominion and glory, and a kingdom, that all people and nations and languages should serve him." Heaven and earth shall pass away, but his Word shall not pass away. Though a thousand millions of the race sit in darkness and the shadow of death, groaning out their woe; though the Mosque of Omar

stands on the Mount of God, and the followers of the false prophet butcher the saints of the Most High, none forbidding; though the seed of Abraham, scattered among the nations and rejecting their own Messiah, know nothing of that circumcision which is of the heart in the spirit and not in the letter; though the Papal apostasy sways its millions, and works its secret or open abominations as zealously as when Wycliffe protested or Luther hurled defiance at the whole corrupt system, the Lord is not slack concerning his promises, as some men count slackness; yet a little while and he that cometh will come and will not tarry. The Lord's house shall be established on the top of the mountains, and the nations shall flow into it. Through the fidelity of his people, as his providence unfolds before their eyes and his Spirit impels to obedience, this perfect man shall expel the demons of discord from the whole world; he shall speak peace to the heathen, and his dominion shall be from sea to sea, and from the river to the ends of the earth! Amen.

EDITORIAL.

Our (Northern Assembly) Presbyterian friends are again becoming agitated in regard to revising their confession of faith, and various changes are proposed.

The conservatives seem to feel, however, that although they would be willing to have these two changes made, yet if once they commit themselves to revision, there is no telling how far the matter will go.

We have before us a copy of the articles of faith of the Presbyterians in England. The article on "Election and Regeneration" is as follows:

We humbly own and believe that God the Father, before the foundation of the world, was pleased of His sovereign grace to choose unto Himself in Christ a people whom he gave to the Son and to whom the Holy Spirit imparts spiritual life by a secret and wonderful operation of His power, using as his ordinary means, where years of understanding have been reached, the truths of His Word in ways agreeable to the nature of man: so that, being born from above, they are the children of God, created in Christ Jesus unto good works.

This is a very good statement of the doctrine, so far as it goes; and yet it does not get rid of the idea that God passed by those whom He did not choose. There can be no "elect" without there being also "non-elect."

We know of none who hold that any man is punished because he is non-elect. All agree that men are punished only for their sins.

We note that these English Presbyterian articles of faith, say nothing about infants, not even when baptism is mentioned.

This makes infants members of the church by virtue of the faith of their parents, and it also makes grown persons church-members when their parents be-

come Christians. Here is a large and an ungodly family. The father and mother, when past seventy, are converted, and, according to this article, all the ungodly sons and daughters become church-members the minute the parents are converted; since the church is claimed as "consisting of those who profess faith in Jesus Christ and obedience to him, together with their children," and certainly these ungodly sons and daughters are "children" of those "who profess faith in Jesus Christ and obedience to him."

In the article on "the sacraments," nothing is said about baptizing infants, nor is sprinkling or pouring named. It is said: "Baptism with water into the name of the Father and of the Son and of the Holy Ghost, being the sacrament of admission into the visible church, in which are set forth our union to Christ and regeneration by the Spirit, the remission of our sins, and our engagement to be the Lord's." This really teaches believer's baptism, unless it teaches baptismal regeneration.

We are glad to report progress with the Presbyterians, and we will not object if the Northern Assembly shall adopt these articles of faith of the English Presbyterians.

There were many features of interest in the recent session of the Southern Baptist Convention in Hot Springs. Each one of our Boards had fine reports. The Foreign Mission Board reported \$30,000 more received than last year, and more converts; the Home Board reported an advance of 25 per cent. in contributions and in work, and the Sunday School Board reported the greatest work of its history, both in its benevolent and in its business departments.

The attendance at Hot Springs was larger than we expected. Gov. Eagle was very happy in nominating Gov. Northern for reelection, and he was equally happy in accepting the honor.

The presentation of the Tichenor vase, was a very interesting and impressive incident. Here is the inscription on the vase: "In testimony of the efficient and blameless service through eighteen years of Isaac Taylor Tichenor as corresponding secretary of the Home Mission Board of the Southern Baptist Convention, from friends who have felt the inspiration of the genius and rejoiced in the triumphs of his leadership." This sterling silver vase was presented in a most appropriate and tender speech by Dr. Lansing Burrows at the Convention at Hot Springs, and responded to most appreciatively by Dr. I. T. Tichenor. Then the whole Convention went forward and grasped the veteran leader by the hand. It was a touching and an impressive occasion.

The address of welcome by Dr. J. B. Moody was a wonderful speech in many ways. It showed remarkable brightness and versatility. It produced a great im-

pression. We will publish it in our columns. The Convention sermon [which we publish], by Dr. J. J. Taylor, was a masterly discourse, clearly and powerfully presenting the character of Christ. We congratulate our readers on giving them this great discourse. We will make further comments next week.

A SPECIAL pamphlet, containing 81 selected hymns, was published and distributed for use in the recent Ecumenical Conference of Foreign Missions in New York. Looking over them, we note that 84 of these hymns were written before the year 1800; 85, between 1800 and 1850; 10, between 1850 and 1880, and only 2 since 1880.

Of course, the dates of composition had nothing to do with the selection. The committee chose the hymns they thought the best, and those best suited for use at a great missionary gathering; and it is significant that 69 of the entire 81 were written more than fifty years ago. Just how old a hymn has to be before we can fairly call it an old hymn, we do not know; but certainly one that has been used for over half a century, may rightly be called old. Hence, drawing the line at fifty years of use, we have in this special collection 69 old and 12 new hymns, selected solely on their merits.

If we draw the line at twenty years—and many will think a hymn in use that long is an old one—then we have only two new hymns counted worthy to go into this collection, as against 79 old ones.

It cannot be said that new hymns are scarce, for never in a whole century have so many hymns been written as within the past twenty years. Hymn books have been issued as never before, and hymns have been written galore. It would seem that nearly every evangelist feels called on to have a special hymn book and to write hymns, and many who are not evangelists write hymns also. And yet there stands the fact, that the committee (who certainly knew what they were about) carefully choosing 81 hymns suitable for the great missionary gathering, chose 69 written more than fifty years ago, 79 written over twenty years ago, and only two written in the last twenty years, the fin de siècle period.

The Religious Herald recently said that "from a well-informed and reliable source" it got information of the spontaneous generation of a Baptist church in Louisiana, where "one baptized another, and then the second the first, and they baptized the rest." The Herald also says: "Out of this church and ministry grew other churches and ministry and ultimately the first Baptist association in the state." The Baptist Chronicle (Alexandria, La.) denies the truth of this story of spontaneous generation, and calls on the Herald to name the "well-informed and reliable source." Of course, the Herald will comply with this request. We would be glad to know the exact facts in the case. Why, after "one baptized another," should he have stopped till that other had baptized him? Why did he not go right on and baptize them all, and after that let one of them baptize him? Manifestly, according to the story, they wanted to have as little baptism from an unbaptized administrator, as possible; and in this, we suppose the Herald will not blame them.

Editorial Varieties

The new Spurgeon's Tabernacle in London is to be dedicated September 19th, 1900, and the next \$2,000 is to be raised to finish paying for it by that time.

A high church preacher recently wrote to a prominent citizen in Edinburgh, dating his letter "All-salute Day." The reply came dated "Washing Day." An apt rebuke.

The Hon. Charles McConaghey has given a building site in Monticello, Ky., for an institution of learning. An effort is to be made at once to secure the needed funds.

Envy is a mark of inferiority. It is the weak man who envies the strong—never the reverse. Remember, good friend, that when you exhibit any envy toward anyone, you thereby confess your inferiority.

Thirty-five million dollars is what is to be paid for the construction of the underground railroad in New York. This is said to be the largest amount ever contracted to one party. If they required security, where is the company that could give it?

An honored brother from Virginia asks us if we endorse all the sentiments published in the RECORDER to which we do not enter dissent. We know of no paper that when you exhibit any envy toward anyone, you thereby confess your inferiority.

The Rev. B. C. Swallow, of Harrisburg, Pa., has been nominated for President of the United States by the "United Christian Party," whatever that may be. Nominations are still in order, but the only ones the people generally take an interest in are those to be made at Kansas City and at Philadelphia.

By some means our article in last week's issue on the coming eclipse, spoke of the transit of Venus and of Mars. It should have read, "of Venus and of Mercury." Yet the point is not changed, except in space, since observers outside the orbit of Mars see the transit of that planet, just as observers on earth see the transits of Venus and of Mercury.

Pastor Lloyd T. Wilson, of Humboldt, Tenn., formerly of Paducah, is being greatly blessed in his work. His church has grown to 200 members, and they have raised for missions since last October \$200. This is no mean achievement for a membership during the period. We congratulate both church and pastor.

We recently told of the only sure cure for rheumatism in a man, within our knowledge. We now mention a cure that has prevailed in some cases with women. The mother of Lamartine was a great sufferer from rheumatism, and medical aid could not relieve her. When her son was rejected by the French Academy, she was so angry that she "rose up in her wrath" and the rheumatism left her.

It has been supposed that steam and electricity have made the world so much smaller and its remote parts so much more accessible, that serious famines would be impossible. Yet there is now in India the greatest famine ever known, affecting nearly ninety millions of people and hundreds on hundreds are literally starving to death every day. Only 5,000,000, or about one-eighth of the whole, are being fed by outside benevolence. The horrors of this famine beggar description. It is a pity that no special attention was given to the Philippines could not be used to save life in India.

We would acknowledge our special indebtedness to Dr. J. T. Jelks, of Hot Springs, for kindness and hospitality. Dr. Jelks "began in Georgia," some of the Georgia members of the Convention took a pride in telling us, but he has been at Hot Springs for many years, and here he has risen to the head of his profession. His Oak Park Sanitarium is a model of its kind. In addition to all the comforts and conveniences one might expect to find in such an institution, special attention is given to preparing just the food, the patients want. The great hotels have fine fare in great variety, and it suits the varied tastes of well people. At Oak Park Sanitarium the special food needs of every patient are studied and provided for. Therein is one reason Dr. Jelks has been so successful in his practice, and has made such a reputation.

Dr. George B. Eager, of Montgomery, Ala., was prominently invited to deliver in the Seminary, and assigned to the chair of Biblical Introduction and Practical Theology. We have long wanted a chair of Practical Theology, so that the students would be sent out, not simply experts, but trained to be pastors. Dr. Eager has spent his life as a successful pastor, and his experience gives him special qualifications for such service. It is confidently believed he will accept. He has our best wishes for his highest success. Besides this, President Mullins was made Professor of Systematic Theology, Church History being assigned to Prof. McGohtin, Prof. Carter was made Associate Professor of Systematic Theology, and Dr. Mullins and Comparative Religion. The Convention Journal claimed the election of Dr. Eager as a victory for Dr. Whitsett, and President Mullins severely condemned this Court-Journal statement before the Board of Trustees. There are some persons who seem convinced that the Whitsett controversy should not end, but Dr. Mullins is not one of them.

ANNUNCIARY NOTES.

Bro. William Lunsford, who was in the Seminary last year and is now pastor in Bowling Green, Ky., begins a meeting with McFerran Memorial church this week.

Bro. Cooper reports the meeting in which Bro. W. J. Ray is helping him, held at East Head, is under good headway. Fourteen additions to the church have already been made.

Bro. Ransom, of Kentucky, led our mid-week prayer-meeting.

Bro. Johnathan Bell addressed the missionary meeting on the Zambesi country in Africa.

The students' wives are to take an outing one day soon in Cherokee Park. The notice on the bulletin board invites also the better halves of the faculty to accompany them.

Bro. E. D. Solomon is getting quite a "rep" on the strength of his lecture on "The Land of the Sunrise." Again he has delivered it. This time to the children of Logan-street Baptist church.

Our new professor, if he accepts, will be Dr. George B. Eager. Dr. Eager was here with us some time ago and we all have the pleasure of knowing him.

Sunday supplies: F. F. Gibson, Twenty-sixth and Market, morning service; W. T. Ams, Twenty-sixth and Market, evening service; J. B. Snider, Parkland; W. W. Horner, Simpsonville; J. R. Magill, Christiansburg; D. N. Crawford, East church; R. N. Lynob, Third-avenue; B. H. Dement, Broadway church, morning service, and L. W. Doolan at night. HAL. F. BUCKNER.

SHELBYVILLE COLLEGE COMMENCEMENT.

The commencement exercises of Shelbyville College will occur May 27-29, with the following programme: Sunday, 10:30 A. M.—Baccalaureate session—Rev. Henry McDonald, D. D.

Monday, 8 P. M.—Lecture—"The Last Days of the Confederacy"—Gen. John B. Gordon.

Tuesday, 10:30 A. M.—Address—Rivals or Helpers, which?—Rev. W. P. Harvey, D. D.

Graduating exercises and conferring of diplomas.

Tuesday 8 P. M.—Annual recital by the members of the departments of music and elocution.

There will be three graduates—Miss Mary W. Parrish, Glasgow, Ky.; Miss Rachel Gatton, of Eminence, and Miss Saline Hamlet Nunn, of Shelbyville. Shelbyville College has enjoyed an unusually pleasant and prosperous year, and the approaching commencement season promises to be the most interesting in the history of the institution.

EDITOR WESTERN RECORDER:

In a recent number of the RECORDER I read of the baptism of Professor Richard Smith at Cary's Hill, Ala. Into the following Baptist church at that place. Professor Smith comes to us from the chair of New Testament Greek in Randolph Macon College and from the M. E. Church. As a subscriber to your excellent paper, I write to ask if you will not send me a Professor to give to the RECORDER readers the reason or reasons that led him to adopt Baptist principles. It would make interesting reading for us, and we might be able to use those reasons to a good end.

Yours truly, M. C. JAMES, King William, Va., May 11, 1900.

The death of Mrs. Martha Flynn takes our hearts to heaven one of the noblest women whose lives have ever blossomed in our State. It takes from the RECORDER one of that grand Old Guard whose prayers are our greatest mainstay. But Sister Flynn has trained children who not only rise up and call her blessed, but are walking in her footsteps.

HOW'S THIS?

We offer One Hundred Dollars toward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY, UO. Props. Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WERT & TRACY, Wholesale Druggists, Toledo, O. WALTERS, KIRMAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting locally in all business transactions and financially able to carry out any obligations made by their firm. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best. W. J. MAHONEY has gone to Middleboro, Ky., to assist Dr. Weaver in a meeting with Rev. G. W. Parryman.

THE ACME SMELTING and REFINING CO.

Offers to Investors for a Short Time Unequaled Advantages.

It is a Well-known Fact

That a custom smelter, properly equipped and operated, is the most certain source of revenue in the mining business.

Its Success

Is not contingent upon the output of any one mine or group of mines, but draws its support from a large number of mines in the district where it is located.

A Custom Smelter

Bears the same relation to mining that a grist mill does to an agricultural district, with the profit accruing in favor of a custom smelter. The usual net profit of a custom smelter are about \$100 a ton.

We Have Given Years

Of careful study to our plans, and know that we are warranted in our undertaking—the erection of a custom smelting plant. Risks which exist in all ordinary mining operations have been carefully eliminated from our plans.

A Custom Smelter has these Advantages over All Kinds of Commercial Business:

- 1. The product of a smelter is invariably sale for cash.
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IS A GUARANTEE OF SAFETY to all investors. It is composed of HON. G. C. COLE, Late Chief Justice of Iowa. HON. W. B. WHEAT, Chief Justice of Florida.

Among Our Stockholders

Are U. S. Senators and Members of Congress, ex-Governors, High Naval Officers, College Presidents.

You Assume No Risk

When investing in the stock of the Acme Smelting and Refining Company: 1. All the conditions are favorable for the erection and operation of a custom smelter. 2. The members of our Board of Directors are all men of high moral and business standing.

THE ACME SMELTING and REFINING COMPANY, PHOENIX, ARIZONA.

A NEW BOOK Published by the Sunday School Board of the Southern Baptist Convention.

Baptist Why and Why Not 12 MO. CLOTH, PP. 430, POSTPAID, \$1.25.

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The Distinctive Baptist Why
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Why Baptist and Not Episcopalians
Why Baptist and Not Methodists
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Why the Baptism of Believers and Not of Infants
Why Baptism as Symbol and Not Saving Ordinance
Why Open Communion and Not Closed Communion
Why a Separated Church Membership
Why Sunday Schools in Baptist Churches
Why Missionary Societies in Baptist Churches
Why Local Churches and Not State Church
Why the Deacons in Baptist Churches
Why the Deacons in Baptist Churches
Why the Bible in Baptist Schools
Why the Deacons in Baptist Churches
Why the Bible in Baptist Schools
Why the Deacons in Baptist Churches

BAPTIST SUNDAY SCHOOL BOARD, 617 North Cherry Street, NASHVILLE, TENNESSEE.

MISSOURI BAPTIST Sanitarium 919 N. Taylor Avenue. ST. LOUIS, MISSOURI. This institution is a homelike sanitarium and hospital for the care of mild nervous cases, surgical and all non-contagious medical cases.

200 Sermon Outlines 50C By Rev. H. M. Richardson. Order from Baptist Book Concern.

SOUTHERN BAPTIST CONVENTION

(Continued from thirteenth page.)

Voluntarily the great congregation sang "All hail the power of Jesus' name."

Adjourned. Prayer by Bro. Geo. E. Truett, of Texas.

SUNDAY.

The various pulpits in the city were occupied by brethren attending the Convention. In the Auditorium, where the Convention meets, instead of sermons, there were addresses upon various subjects connected with our churches.

Bro. B. H. Carroll, of Texas, spoke upon "The Baptists a Century Ago." At that time there were 500 churches in this country with 80,000 members. They were not many, but they were a great host in themselves, made so by their unflinching faith and earnest conviction.

The addresses which followed were all of them on a high plane, worthy of the closing days of a great century. Two of the best were delivered by Kentucky pastors. Pastor McDonald spoke upon "A Century of Home and State Missions," and Pastor W. H. Felix upon "A Century of Foreign Missions."

MONDAY.

Monday is the business day of the Convention when the committee appointed to examine into the work of the year make their reports and the chairmen make their speeches. It is a pity that these committees invariably find everything perfect; a little criticism from the committees occasionally would be refreshing and would prove that their work in examination is not perfunctory.

The Convention opened with Vice-President Levering in the chair. Bro. Lofton, of Tennessee, asked for a committee of one from each state to consider certain resolutions to be in force, the committee to report next year. The report of the committee on the Sunday School Board was read and was a glowing praise of the Board and its work.

The special committee on the request of the Colored Baptists of Arkansas for co-operation, reported referring them to the State Convention of Arkansas. Bro. Crandall, of Texas, offers a resolution to appoint a committee of one from each state to consider the importance of the denominational weekly papers.

The time for the consideration of the Southern Baptist Theological Seminary having arrived, Bro. Mullins took the floor in its behalf. He wishes to raise an additional \$300,000 for the endowment. But while that is being raised he earnestly desires the brethren shall contribute \$25,000 for immediate use.

Two committees upon the work of the Foreign Board reported. Bro. R. P. Johnson, of Missouri, reported upon the work on the papal fields. His speech was pre-eminently good. While it was clear in statement and placed the hopeful situation before the people, it was entirely free from rash and unwise enthusiasm.

ing, and the resolution was unanimously adopted.

There was a strong temperance report brought in. It spoke in strong terms against the action of the military authorities in allowing saloons in Manila and in all places under military law. In such places the President's authority is supreme and absolute, as he is commander-in-chief of the army, and without any law from Congress he could legally stop the saloons.

EVENING.

The evening session was largely given to reports of committees, and speeches from returned missionaries. Bro. O. F. Filippo, representative from the Northern Baptists, was given time to speak in the interest of the American Baptist Publication Society, and made a fine speech, as he always does.

Several reports on different phases of the work of the Home Board were submitted, some of which were briefly discussed. Bro. I. J. VanNess read the report on the work among the colored people. The report urged that negroes be encouraged to learn trades, and that white pastors feel their responsibility to counsel their colored brethren. Bro. W. M. Vines, of North Carolina, read the report upon frontier work; T. S. Potts, of Tennessee, upon the work in cities; J. E. White, of North Carolina, the mountain region; M. J. Breaker, of Missouri, on Cuba; J. P. Eagle, of Arkansas, on Woman's Work, and A. J. Holt, of Tennessee, upon the enlargement of the work of the Home Board.

Several returned missionaries spoke of their respective fields. Bro. L. W. Pierce, from China, spoke of the work in the Central China Mission, and Bro. W. H. Sears spoke of North China. Bro. Z. T. Simmons was heard with great interest when he told of his thirty years' work in China. He told an interesting story of the conversion and baptism of a young man who has in his turn baptized 200 of his countrymen.

Bro. A. C. Watkins, from Mexico, gave a most encouraging account of the present state of affairs in that field. Bro. C. E. Smith spoke of his work in Africa. He had with him some of the African idols which were images of the god of increase, the god of lightning, the twin god and the devil.

Bro. C. S. Morris, a colored missionary in Africa, spoke. His speech was a plea to the Convention to endeavor to interest colored Baptists of the South in the mission to their countrymen in Africa. He took the resolution from the table. After having taken it up, after a brief space, the whole subject was put off till another session.

The committee recommended that the next session of the Convention be held at Asheville, N. C. But the Convention decided to go to New Orleans. Bro. Mullins, of Kentucky, was appointed to preach the sermon, with Bro. J. S. Felix, of Louisiana, as alternate.

Some fears had been expressed that the attendance of the delegates would not be as large as would have been the case had the meeting been held east of the Mississippi. But the attendance of the delegates was perfect, and the visitors were there by the thousand.

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmor's Swamp-Root, the great kidney, liver and bladder remedy.



It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmor, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmor's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble.

PASTOR G. W. ARGABRITE has just closed another profitable year at Clover Bottom Baptist church, Woodford county, Ky. In the past year a new church house has been built, on a good site, with a seating capacity of about 160, and all paid for. On Sunday evening last, Bro. Argabrite baptized (immersed) eight and one came under the watchcare of the church. He preached twelve sermons and has done a great work at Clover Bottom. We can say to our next associating that we are self-sustaining. We feel proud of our pastor and would not exchange him for any other preacher in the state.

Troy, Ky., May 1900.

COMMENCEMENT AT KENTUCKY COLLEGE, PUEBLO VALLEY, KENTUCKY.

CALENDAR.

Saturday, May 26, 8:00 P. M.—Recital by graduates in music and elocution.

Sunday, 11:00 A. M.—Sermon by Rev. H. C. Speller, of Sarnia, Canada.

Monday, 8:00 P. M.—Annual concert.

Tuesday, 8:00 P. M.—Graduation exercises. Address: "Heirs of the Ages," by Rev. H. C. Speller.

Presentation of diplomas to class of five graduates. All are invited.

T. S. McCALL.

The Ray Phonograph Company

Extends a most hearty and cordial invitation to all visitors who attend the Confederate Reunion in this city to make our phonograph parlors headquarters during the stay. We will entertain them free with sweet old Southern melodies and patriotic Southern songs rendered by the wonderful concert phonograph. The ladies are especially asked to come and sit with us and hear the music of the phonograph. The proprietor is the son of an ex-Confederate officer and will be glad to meet any of his old friends from the South.

RAY PHONOGRAPH CO., Dealers in Edison Phonographs, Records and Supplies, 635 Fourth Ave., Louisville, Ky.

God will not call you to account for the four or five talents you have as receiver, and then not account for that one which he has entrusted to you, and which is your special grace.

The fear of the Lord is a fountain of life.—The Bible.

DEAR RECORDER: The Cripple Creek (Col.) church recently had Bro. Jeff D. Ray, of Caldwell, Texas, with us in a series of meetings for three weeks. The severe snow storms during the entire three weeks seriously interfered with the attendance, and the meeting was not so ingathering, that we had hoped for and expected, but the church was greatly blessed. His sermons were filled with Bible truths, and the most helpful series I ever heard. T. T. MARTIN.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE OPTIMIST.

Mighty cold in February,
An' a fellow's nose is blue, mighty blue;
An' we draw a little aligh,
To the coarin' warm'n' fire,
While the cold hill's moon's higher,
An' though the mornin' ain't, too.

Mighty cold in February,
An' a fellow feels th' chills, bitter chills;
An' it's sweet 't sit an' ponder
On th' days a comin' yonder
When again we'll gayly wander
'Pickin' flowers among th' hills.

Mighty cold in February,
An' th' wind comes with a swish, sudden
swish;
But we know the passin' hours
Bring us nearer to th' flowers
E'en a blossomin' soon be there—
An' th' time for catchin' fish.

Mighty cold in February,
An' th' winds do naught but blow, chillin'
blow;
But the lands with winds serene 'em
Soon will bring forth bud and blossom,
An' th' balmy winds will toas 'em
In th' Maytime's golden glow.
—Omaha World-Herald.

WHAT JACK "DEMONSTRATED."

BY BERTHA OGBERNAUX WOODS.

"No, nothing whatever. We're simply overrun with applications, so it's no use to talk about it."

The speaker's feet were elevated on the big desk before him, and his eyes were lowered to a heap of mail to gaze into the freckled little face before him, were anything but encouraging.

Jack Herrick turned away, the lump of discouragement getting bigger and bigger in his throat. What would mother do? Her face had brightened so that morning when he kissed her good-bye, and told her to cheer up, for he would find something to do before night or know the reason why. He counted them up now, all the fruitless affairs, the short runs, the actual rebuffs. One exception stood out in his memory. The gentleman (Jack thought this word with emphasis) had answered so kindly, "I am sorry, my boy. I wish I had something for you, but it's simply out of the question. It didn't seem much longer to say that than for the others to make their surly replies, thought the boy, and how differently it made him. Why couldn't more people form the habit of being kind? He would try just one more place this morning, and he turned in at a little stationery store on the corner. He presented himself at the desk—a pleasant, alert little face it was. The faded clothes were neatly mended, and the collar was white and clean, but his frayed, faded, and a red, smarting rim around his neck.

"I want a place, sir," he began. "I'd like to take anything." He presented his credentials eagerly—the letters from the minister and the Sunday-school superintendent.

The man read them, then stared at him in silence. He had a thoughtful sort of a face, and his gray eyes a quick, restless movement. His wavering mouth was half hidden by a scraggly beard. Jack took courage from the fact that a short, bearded, though he felt unimpressive, from the peculiar shifting gaze of those gray eyes.

"I don't know but I might give you a trial," said the man at last, and Jack's heart gave a bound. "I've been looking for a boy to show a device of my own, a new inhaler, thoroughly tested and approved, prevents the entrance of noxious germs to the nasal passages, kills any that may have already found an entrance there, and faithfully followed according to directions will prolong existence." He recited this glibly, not looking at Jack but at the ceiling, as if his voice raised, as if addressing a large and appreciative audience. "Other inhalers are on the market," he continued, "all claiming to be the finest in use, but for the best results none are so complete as my Flannigan's Life-Prolonging Inhaler."

He finished by an uncertain look at the little freckled face, passing his hand across his own forehead as if puzzled for a moment to remember what he meant to say next.

"What I want of you, boy," he said finally, "is to show my inhaler for the rest of this week. Not in this show window—I don't believe in that sort of thing, but here in the store,

You can mind shop at the same time when I happen to be out. I have to spend considerable time upstairs in my laboratory. You can just sit in this comfortable chair behind the counter, and inhale away. I'll pay you twenty-five cents an afternoon, and I shall want you just from two to six, the mornings I can attend to myself."

"Yes, sir," said Jack with a strange mixture of feeling. It was different work, but what he had expected, but a vision of his mother's face came before him, such a pale, worn face it was, with heavy shadows under the eyes. "All right, sir," he said, "shall I come at two o'clock did you say?"

"Yes," said Mr. Flannigan, "come back at two."

"All right, sir," and Jack turned rapidly homeward. He had tramped so steadily that long morning, his feet ached, and he was far from home, but he could never afford to take the car.

His mother met him at the door with the cheery smile that she never let be eclipsed by the day's cares, and he smiled, too, bravely, as he kissed her and told her that he'd found something to do.

They sat down together to luncheon. There was very little on the table, just some bits of toasted bread, weak tea, and warmed up potatoes. Not a very satisfying diet for a boy who was to demonstrate the Life-Prolonging Inhaler for four hours. There was some loving deception on both sides—each pretending not to be hungry and urging the other to eat more. In discussing his new employment Jack waived details as much as possible—he would not mother and a harder for mother as necessary, so Mrs. Herrick's consent was given though the tears came to her eyes.

"There are so many things I want to do for you, dear, instead of letting you battle for me," she said, and then he laughed and stood as straight and tall as possible that she might see what a big, strong son she had.

"All I care about," he said, "is that you have things so hard, all that sewing and everything else. Oh, if grandpa could only do something for me, I don't see how he can be so—so hard."

"Don't, dear. I can't bear to have you feel that way. If you had only known him—he was so tender and good when I was a girl, and he could understand how I felt as a mother. Perhaps some day he will forgive it all, and then you will see what a dear, loving side he has. If he could only see you, dear," and then mother love and sore, aching pain made it hard to say more. She kissed Jack and understood how it was that the gate whistling. Mother should have the comfort of thinking he carried a light heart to his new work.

Mrs. Herrick, left alone, took out a short, much-read letter written in faded hand. A strange letter it was for a package to have written to his child:

"HENRIETTA:—Your letter received, and I have only to repeat what I have said many times before. You have chosen your own lot, and must be content to stick to it. If it is a hard one, I am sorry, but you have only yourself to blame. You must remember when you took the course you did, it was a choice between the two of us—and you chose against me. You know I am one to always keep my word, and I shall certainly not break it now. I have long since concluded myself to think of you as dead to me. JONATHAN FIREB."

Two o'clock found Jack Herrick behind Mr. Flannigan's counter, with a little red added to the usual tan of his cheeks. "Step inside and see the Life-Prolonging Inhaler," read a big card in the window.

"What an elegant," said his employer, "you needn't inhale all the time, you know. Just show how it works when the people begin to drop in. You'll be a public benefactor at the same time that you are earning a neat little sum for yourself."

Jack sat up very straight and recalcitrant in his chair, inhaling as if he had a very bad cold indeed. Mr. Flannigan congratulated himself upon the success of his card in the window, for people began to respond to the invitation, singly or in groups. Some of them, to be sure, came merely from idle curiosity, and smiled at Jack's round face puffing industriously at the inhaler. Some bought nothing more lucrative than a few postage stamps, but occasionally a heavier purchase was made, and now and then Mr. Flannigan's face grew radiant as one of his inhalers changed owners.

"Jack, my boy," he said, late in the afternoon, "I've got an idea—a new one. We've got to go my way, and you'll have to work it out. Can you mind shop while I'm gone and keep on with your demonstrating too?"

"Yes, sir," said Jack.

"I guess I've explained things pretty well before, but if you're in doubt about anything you can call me."

Everything went well for a while, till a knot of boys passed their way late in the afternoon. "Hello, Jacky," said their leader, "we've just dropped in to see you a minute, while the old man's out—thought you'd be lonesome. I heard you was in here, and so I thought I'd get a little surprise party for you. It's a meetin' of old friends, ain't it?"

Jack looked at him over the top of the inhaler, in withering silence. He and Bobby occupied neighboring desks at school in the winter. Jack had measured seas with him only a few months before when Bobby had been tormenting a boy several sizes smaller than himself—something Jack's manliness could not endure. He was not a pugacious boy, but he lost no time in subduing Bobby, who had come to him grudging and dejected.

"He's got the bronchitis," said Bobby compassionately, "and his mamma's fixed it so he can come down here and blow away on that there inhaler till he gets well again, poor little fellow. Mr. Flannigan lets him do for nothing, as long as it drives him and his Great, World-renowned, Quackified Inhaler."

The young demonstrator clutched the inhaler tightly, and did some quick hard thinking; of the brave little mother at home, and then of that rare which she had more than once noted to her high-spirited son, about the man, who, riling his spirit, is stronger than he that taketh a city. If he once got his hands on Bobby, it would mean, on such satisfaction to himself, and hard lines for Bobby, but how much more and more it would mean. A lost place as well as temper, and fewer cups of tea and more weariness for the little mother. So he pretended a dignified unconcern of his enemy's presence, which cut that youth deeply, but only angared him to further efforts. The other boys listened delightedly and ventured on a joke or two of their own, though they bore no grudge against Jack, and secretly admired his grit.

A shining quarter Jack had that afternoon when Bobby and rather depressed, he took his way home. He had a battle with himself too, as he walked. Could he ever bear it through the week? Bobby would be sure to keep the mocking promise he had made when he was last in the bargain and bring some more of the boys. What teasing he would hear from them for long months afterward. He doubled his fists as he thought it all over, but manliness and tenderness for the little mother conquered. He met her with a smile and proudly displayed the money. They had a little piece of broiled steak that evening, and under its cheering influence, Jack's spirits really rose.

The following days were more or less repetitions of the first. Some-

HEART DISEASE.

Some Facts Regarding the Rapid Increase of Heart Troubles.

Heart trouble, at least among the Americans, is certainly increasing and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Bad organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the sympathetic and the pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness, the chest is sore, the bowels of the distended stomach, on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use of the regular, reliable, pleasant and effective digestive preparation, like Stewart's Dyspepsia Tablets, which may be found at drug stores, and which contain valuable, harmless digestive elements in a pleasant, palatable form.

It is safe to say that the regular, persistent use of Stewart's Dyspepsia Tablets at meal times will cure any form of stomach trouble except cancer of the stomach.

times it was the look of amusement on an older face that Jack found it hard to bear. Bobby "dropped in" whenever opportunity offered.

On the last afternoon of the week, when Mr. Flannigan was upstairs with a cold, Bobby "dropped in" came with a party of idle youths. They took up their station in front of Jack, and Bobby was making an elaborate feat of treating a cold with an imaginary inhaler, when an old gentleman with sharp, dark eyes and an obtuse nose, and thin, entered the store and stopped from idle curiosity behind the boys. He followed their gaze behind the counter, and what he saw there was a twelve-year-old boy with honest, manly face, and a chin which, if not obstinate, had in it plenty of determined firmness. Bobby's mimicry seemed to be affording exquisite entertainment to his friends. The old gentleman was on the point of interfering, but decided to say nothing, and he said a thing which, if not obstinate, had in it plenty of determined firmness. Bobby's mimicry seemed to be affording exquisite entertainment to his friends. The old gentleman was on the point of interfering, but decided to say nothing, and he said a thing which, if not obstinate, had in it plenty of determined firmness. Bobby's mimicry seemed to be affording exquisite entertainment to his friends. The old gentleman was on the point of interfering, but decided to say nothing, and he said a thing which, if not obstinate, had in it plenty of determined firmness.

"Can I wait on you, sir?" he said. The old gentleman shook his head and drew back a little. For a moment a slight constraint seemed to fall upon the boys, but it soon wore off, and Bobby was doing his usual thing. Once Jack's eyes flashed fire, and the old gentleman half thought he was on the point of sending the inhaler at his tormentor's head, but he controlled himself and went on quietly with his "demonstrations." "Lots of credit for a little fellow," said the old gentleman, to himself.

Suddenly a new voice spoke. It was a girl who had just joined the group. "That's just like you, Bobby Matthews, if Jack were this side of the way about it, I guess that's the way about it, fast as possible."

It is surprising how contagious merited contempt can be, especially when started by a pretty girl. Some of Bobby's apparently staunchest admirers murmured an assent, and of them added, "I guess that's about the size of it, Bob. You'd never tackle Jack in the open field. You'd come out the little end of the horn as you did before."

"You're pretty ones to talk," reported Bobby. "I guess you were glad enough to come in with me," but he was quite ignored.

"Before I'd be such a coward," said the girl with flashing eyes. "It's just because Jack Herrick whipped him for tormenting that little bit of a boy, that he's so helpful now."

The gentleman in the meantime, intent, a quick, surprising flush creeping up to his forehead. But he stood still, and drew back a little, listening intently, till the group of children had scattered, Bobby sinking off by himself, and the girl, the gentleman went out, and paced restlessly up and down in front of the shop.

Soon Mr. Flannigan came in, rubbing his hands complacently together. Evidently his pursuit of the "idea" had been satisfactory, for in the excess of his good humor, he called up behind Jack's desk and patted his shoulder. "Well, Jack, my boy, how have things gone? You've been as faithful and steady a boy as I care to see—and—" The rest trailed off into silence, as Mr. Flannigan, stepping nearer to the girl, caught a glimpse of the gentleman walking nervously out and staring vacantly at the placard in the window. He hurried to the door.

"Won't you come in, sir? Perhaps you'd be interested in my inhaler—the greatest invention of the age for destroying noxious germs, and—"

But the old gentleman cut him short by striding into the store.

"Jack, my boy," said Mr. Flannigan, "your time's about up, but suppose you show this gentleman once more how it works, perhaps he'd like to purchase one."

The old gentleman hastily produced a fat pocketbook and brought a shine to Flannigan's eyes by purchasing two on the spot. "I've already seen it very thoroughly," he said, and he was not at all interested.

He was lingering outside when Jack came out, and what should he do but follow in the boy's footsteps all the way home. It was a long walk, and as he was a rather stout old gentleman he found some difficulty in keeping up with Jack's swift feet. Now and then he murmured to himself and mopped his forehead savagely with his handkerchief. Once he described Bobby crossing the street a little way ahead of him, and he chuckled with enjoyment when at sight of Jack, the boy quickened his steps into a run.

At last Jack turned into a poor little street and then into one of its very humblest houses. A little woman with a pale, thin face met him at the door, and he found some difficulty in keeping up with Jack's swift feet. Now and then he murmured to himself and mopped his forehead savagely with his handkerchief. Once he described Bobby crossing the street a little way ahead of him, and he chuckled with enjoyment when at sight of Jack, the boy quickened his steps into a run.

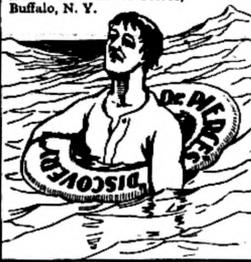
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THERE'S SAFETY FOR THE SHIPWRECKED IN HEALTH

Who trust to Dr. Pierce's Golden Medical Discovery. It cures ninety-eight per cent. of all who use it. Old forms of disease, obstinate cough, weak lungs, spitting of blood, weakness and emaciation are perfectly and permanently cured by this powerful remedy.

"My wife had hemorrhage of the lungs," writes W. A. Sanders, Esq., of Hersh, Mason Co., W. Va. "She had ten hemorrhages, and the people all around here said she would never be well again. But she began to take Dr. Pierce's Golden Medical Discovery and she soon began to gain strength and flesh. After taking ten bottles she was entirely well. If any one doubts this, they may enclose self-addressed envelope with stamp, and I will answer."

Sick persons are invited to consult Dr. Pierce by letter free of charge. All correspondence strictly private. Address Dr. R. V. Pierce, Buffalo, N. Y.



Have You These?

The Little Baptist

Contains 200 pages, best cloth bound. To dealers he sold hundreds and thousands of copies at a time. Dr. W. C. Luther, while superintendent of orphanage work in Texas, says he sold from 17,000 to 20,000 copies. It has convinced more Baptists in the faith and influenced more to become Baptists than any book except the Bible. We mail it to any address, postage free. 75 cents it ought to be in every family and Sunday-school library, as it is adapted alike to young and old.

THE MODEL Church Roll and Record

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. Elegantly bound, convenient in arrangement. Size: 6 1/2 x 11 inches. The best paper. Contains alphabetical index, Articles of Faith, Church Government and Rules of Order, names for all members and 124 pages for church meeting minutes. This book will last for years. Price, postpaid, \$1.50. Liberal discount to dealers and agents.

Baptist Book Concern

Louisville, Ky.

Daily Double Train Service to Portland.

Commencing April 21, the Union Pacific Railroad Company will run two daily trains from Chicago, Omaha and Kansas City to Portland, Ore. These trains will be equipped with Buffet, Smoking, Library and Dining Cars; Standard Sleepers, Ordinary Sleepers or Tourist Cars. Time from Chicago to Portland, via Omaha, 24 hours from Chicago 26 hours; from Omaha 8 hours; from Kansas City 9 hours. For particulars, contact G. E. A. S. P. A. G. or J. F. Agler, General Agent, Century Building, St. Louis, Mo.

CANCER OF LIP CURED.

Regarding the Remarkable Case of Mr. John Johnson, Collins, Ind.



Dear Dr. Rye: Mr. John Johnson's lip is healing up all right since the operation... It was greatly discouraged for three or four weeks, and had it not been for me he would have abandoned the treatment...

W. M. T. CRAWFORD, Pension Attorney and Real Estate Agent, 271 Broadway, N. Y. City, Ind.

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LICKINGWATER SUMMER RESORT. Licking Water Park, Licking Springs, Licking Camp, Licking Hotel, Licking House, Licking Inn, Licking Tavern, Licking Store, Licking Saloon, Licking Barber, Licking Tailor, Licking Shoemaker, Licking Blacksmith, Licking Saddler, Licking Harness Maker, Licking Undertaker, Licking Photographer, Licking Musician, Licking Painter, Licking Carpenter, Licking Joiner, Licking Cabinet Maker, Licking Wheelwright, Licking Blacksmith, Licking Saddler, Licking Harness Maker, Licking Undertaker, Licking Photographer, Licking Musician, Licking Painter, Licking Carpenter, Licking Joiner, Licking Cabinet Maker, Licking Wheelwright.

white. Another moment and she was in the old gentleman's arms and Jack stood staring in a dazed way.

That evening three happy faces gathered around the dinner-table. Jack felt in a blissful dream. He could mother and grandfather sitting on either side of him. The old gentleman's hand stole softly to the boy's brown head.

DADDY WARREN'S POPPIES.

"I wish I had a few of those poppies, Daddy Warren," sounded in the little voice from the region of the front gate. Daddy Warren responded frosily. Perhaps it was the broiling hot August afternoon that made him feel queer.

"No," replied Bert's cheerful little voice. "I'm waiting for you to change your mind. Aunt Jane sometimes changes hers when her head aches and she speaks quick. Does your head ache?"

"Always sell 'em," always sell returned Daddy Warren firmly. "But what be you so crazy about poppies for?"

"There's a fellow I know who worked in the livery, and a horse stepped on his foot and hurt it, and he lives way back where it's so hot and dusty. Yesterday I took him a big bunch of water lilies, and to-day I thought I'd give him—"

"Bert felt himself rebuked, and his gasp fell. Suddently he lifted his little flushed face.

"Daddy Warren," he said, "his little 'I know' be so good to me, and he loves flowers so. I have a little puppy all my own, though Aunt Jane says he's a nuisance. Could I could I pay him for poppies? He's a nice puppy, and I love him!"

"Yes, you bring me your puppy and you can have a whoppin' bunch of poppies. A trade's a trade, though. Poppies 'll die, but the puppy is mine."

Bert never hesitated, but ran off to Aunt Jane's stable. In twenty minutes he was back, and laid the little black and tan Dachshund in Daddy's lap.

"Aunt Jane said, 'Thank goodness, sell him,' when I asked her," he declared breathlessly.

"See here, little chap, I was only a tryin' on," he said. "You can go and pick every poppy a blowin' if you want so, and old 'I know' like you, he'll be as each company for anybody old man—I can't I-bee him of you? He's a good bred, and worth more'n my poppies." Daddy's changed tone reached Bert's heart instantly.

"I'll tell you!" he cried, clapping his hands. "You give some poppies, and I'll give you my dog. I'd love to give him to you, and I can come to see him, and all three of us be friends! Won't that be nice?"

love to give him to you, and I can come to see him, and all three of us be friends! Won't that be nice?"

MONKEYS AT CHURCH.

That monkeys, and wild ones at that, should be able to set an example of decorous conduct at a religious service seems an extraordinary thing, but that they once did so is attested by the Rev. Jacob Chamberlain in his book, "In the Tiger Jungle."

"The missionary was holding a service in the street of the Telugu country. The preachers stood on a little raised platform on one side of the street against the house walls. On the opposite side of the narrow street was a long row of trees, the branches of which stretched out over the flat roofs into the street."

"One of our native assistants," says the missionary, "read a portion from the Gospels, and another preached, while I watched the audience of natives, to study the countenances of the people among whom I was to work for many years."

"Chancing to raise my eyes, I noticed many branches of the trees beginning to bend downward toward the roofs, and saw the faces of some old jack-monkeys peering out through the foliage. Soon some of them jumped down and came forward to see what their 'big brothers' in the street were about."

"Springing upon the parapet of the low roofs of the houses opposite, they seated themselves, with their blind feet hanging over the edge, and gazing fixedly at the preacher, as they saw the people in the street doing."

"Other monkeys followed, until there was a long row of them on the parapet. The late comers I could see walking along behind the preacher, looking over his shoulder at the monkeys already seated; they would put up their hands, and pushing another monkey sidewise, would seem to say, 'Sit along, please, and give a fellow a chance,' until the 'bench' was crowded."

"I had noticed that many mother-monkeys had brought their babies to church with them. The baby monkey would sit upon the thigh of the mother, whose arm was twined around it in a very human fashion."

"But the sermon was evidently too high for the little folks' comprehension. I saw one of these little monkeys cautiously reach his hand around, and, seizing another young monkey's tail, give it a pull. The other struck back; whereupon the mother monkey, a evidently disapproving cast of levin in church, each gave her child a box on the ear, as much as to say:—

"'Sit still! Don't you know you must behave in church!'"

"The little monkeys, thus reprimanded, turned the most solemn faces toward the preacher, and seemed to be listening intently to what he was saying."

"With the exception of now and then a monkey's pursuit of a flea that was biting him in a tender place, they all thus demurely until the preacher finished his sermon and until he had distributed Gospels and tracts among the audience and had started for our tents. Not until then did the monkeys walk back and spring up into the trees."

"There are no 'monkey capers' as they went; they were as serious as any congregation leaving a church; and they sat awhile on the branches as though thinking over what the preacher had said."—Youth's Companion.

FREE BLOOD CURE.

An ever proving faith to Sufferers.

Is your Blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin or body break out in pimples, eruptions, itching humors or Bock? Eczema? Old sores? Scaly Scrofula? Rheumatism? Foot Break? You are a Blood Purifier! If so surely your blood is once with R. B. B. (Bolsano Blood Balm). It makes the Blood Pure and Rich, makes every pore and give a clear, smooth, healthy skin. It cures the skin diseases, pimples, itching sores, Painful Swellings, Blood Poison are quickly cured by R. B. B., made especially for obstinate skin troubles. R. B. B. is different from other remedies because R. B. B. drains the Poison out of the Blood, and the entire system so the symptoms cannot return. Give it a trial. It cures when all else fails. It is highly tested for its purity. Write for it. Address BOLD BLOOD BALM CO., 211 E. Perry St., St. Louis, Mo. Write to-day. Describe trouble and free medical advice given.

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EMPLOY a practical painter. There's no economy in buying ready-mixed paint and employing a tramp to slather it on. The experienced painter will tell you that if you want paint which lasts you must use Pure White Lead. To be sure that it is pure, see that the packages bear one of the brands named in margin. FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application. National Lead Co., 100 William Street, New York.

FORTHCOMING BOOK. The Baptist Book Concern will soon bring out a remarkable book, entitled, "Pillars of Orthodoxy" Or: DEFENDERS OF THE FAITH. prepared and written by Elder Ben. M. Bogard. This great book, which will soon be on the press, will contain a brief biography of seventeen Baptists such as Richard Fuller, J. R. Graves, J. M. Pendleton, J. B. Jeter, A. P. Williams, A. C. Dayton, Jas. F. Boyce, John A. Broadus, W. E. Penn, Wm. Vanhagen, who have passed over; and such living men as J. B. Moody, J. N. Hall, T. T. Eaton, J. S. Coleman, S. H. Ford, W. P. Harvey, J. T. Christian. In connection with each biography will be a picture of the "Pillar of Orthodoxy," and a specimen sermon, essay or address. The book will contain 476 pages and will be put up in good style with substantial binding and will sell at \$3.00 a volume. It will be an album, a history and a book of the choicest sermons and addresses from some of the brightest men in the denomination, living or dead. To those who will order and pay for the book in advance, we will offer it for the low price of \$1.00 with 15c added for postage, total \$1.15 per copy. The book will soon be out and this offer will close. Order now with the money. Send to Baptist Book Concern, Louisville, Ky., or, Ben. M. Bogard, Searcy, Ark. Remember the price is only \$1.15 to advance subscribers.

Meals at Reasonable Prices En Route to Texas. In going to Texas, via Memphis and the Cotton Belt, you can ride all day in a Parlor Cafe Car for only 50 cents extra (25 cents for a half day). You can have your meals at any hour you want them, order anything you want, from a spring chicken or a porterhouse steak to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order. The Cotton Belt offers you the quickest and shortest route to Texas, without change of cars or ferry transfer. Each day and night trains equipped with comfortable Coaches and free reclining Chair Cars, also Parlor Cafe Cars by day and Pullman Sleepers at night. Write and tell us where you are going and when you will leave and we will tell you what your ticket will cost and what train to take to make the best time and connections. We will also send you an interesting little booklet, "A Trip to Texas." F. E. WATTS, P. A., Memphis, Tenn. W. C. PELLER, P. A., Memphis, Tenn. F. G. AMES, P. A., Nashville, Tenn. F. E. WATTS, P. A., Chattanooga, Tenn. E. W. LABARENE, G. P. and T. A., St. Louis, Mo.

VERY LOW RATES VIA THE SOUTHERN RAILWAY MAY 29, 30. During the Confederate Re-union at Louisville, the Southern Railway will make rate of 1 cent per mile traveled in each direction; making rates to Louisville and return as follows: Lexington \$1.75; Harrodsburg \$1.50; Georgetown \$1.25; Versailles \$1.00; Harrodsburg \$1.75; Bowling Green \$1.50; Nashville \$1.25. Tickets will be sold May 25, 29 and 30, good to return until June 6th. Also reduced rates from stations on Louisville & Atlantic R. R., Queen & Crescent Route and all points South in connection therewith, and from other stations on the Southern Railway not named above at similar reduced rate of 1 cent per mile traveled, 1 cent per mile round-trip. Convenient Train Service and the Best Accommodations. Passengers for Louisville via the Southern Railway arrive at Seventh Street Union Depot, within 15 minutes of the Convention-Exposition Amphitheater. For tickets and other information, apply to nearest Agent of Southern Railway or contacting lines. George W. Taylor, General Passenger Agent, Louisville, Ky.

SOUTHERN BAPTIST CONVENTION
(Continued from 8th page.)

our work in anything like the way in which it ought to be done, especially if we carry out the proposed enlargement upon the frontier, and in the mountains, and among the negroes, and in the building of houses of worship, we should have twice as much money as we have ever had before. It will take something more than appeals from the Board to bring the people up to this large increase.

We ask the Convention also that it will emphasize the need for actual cash in carrying on this work. It will be noticed that over \$27,000 of our receipts during the past year has been in boxes of merchandise. It ought to be borne in mind that, no matter how valuable these boxes may be, we are not allowed to pay the missionaries with these boxes, neither are we allowed representation in the Convention for them. Yet, brethren, in the States, in apportioning the amount to be raised for Home Missions, insist on counting these boxes as cash receipts, and in scaling down the cash to be collected for Home Missions by the amount of the box contributions. We respectfully call the attention of the Convention to this matter also, and ask that some position be taken with reference to this matter of boxes that will relieve us from this disadvantage under which we labor in our appeals for money. Otherwise the boxes, which ought to be our strength, will become our weakness.

The Board would again call the attention of the Convention to the fact that the greatest and most urgent of all needs in connection with mission work of all kinds is the need for some effective plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the Gospel.

SUNDAY SCHOOL BOARD.

The ninth report of the Sunday School Board was submitted by Bro. J. M. Frost. It greatly gratified the Convention because it showed the most successful year which the Board has known. Every year, if we remember rightly, has been a distinct advance on the previous year. Bro. Frost has shown himself a general of rare strategic ability.

The death of Dr. Boykin was mentioned with words of high appreciation of his long work, and the great good he accomplished. For thirty years he was the editor of *Kind Words*, and his labours had greatly endeared him to the hearts of Southern Baptists. The Board filled the great vacancy occasioned by the death of this veteran by choosing Bro. I. J. VanNess for Editorial Secretary. He entered upon the duties of his office January 1. He had been a member of the Board while pastor in Nashville, and was thoroughly acquainted with its affairs. He is earnestly devoted to his work, is well qualified, specially adapted in many ways for the responsible position, and will render the denomination great service.

FINANCIAL EXHIBIT.

The Lord has given a prosperous year in our finances. The gross receipts have gone to \$71,802.42, going beyond the largest we have ever had, and surpassing last year by nearly five thousand dollars.

The Reserve Fund, maintained and increased by order of the Convention for the future protection and enlargement of the

work, has been advanced this year from \$19,000 to \$30,000, and is kept loaned out under safe securities. There are no outstanding liabilities of any kind, and the Treasurer's report shows a cash balance of \$1,630.68, sufficient for current business purposes.

The volume of business has steadily increased, and all the affairs of the Board are in a healthy and prosperous condition, with the outlook full of encouragement.

ONE THOUSAND DOLLAR ANNUITY GIFT.

A generous Christian woman who wishes her name withheld from the public, gave the Board \$1,000 for its "uses and purposes." She receives annuity on this sum during her life, of 3 1/2 per cent., payable semi-annually, "provided she calls for it." She has set a noble example in this, and we are hoping that others will follow, adopting this method of investment for enlarged and enduring usefulness. Her noble gift, and the Book Endowment of \$500 given last year by H. E. Garvey, of Kentucky, are the beginning of a permanent fund which the Board will hold with jealous care to subserve the highest and largest purposes. This Annuity Gift came through the Woman's Missionary Union.

Our appropriations have been larger than last year, and for the most part have been made through the regular channels of the organized work. In this way the Sunday School Board has been a helper in almost every department of denominational life.

The appropriations aggregate, all told, \$19,478.57. We specify the gift of \$200 in cash to the Chinese Baptist Publication Society at Canton, China, and \$100 worth of books to the Seminary for the missionary department of its library, and the large quantity of Bibles and tracts sent to the missionaries of the Home Board working in Cuba, and among the foreign population in our country.

As in former reports, we submit herewith a summary of what has been done since the Board was appointed nine years ago, so far as can be shown in figures. These receipts are obtained by adding the appropriations of this year to the appropriations of former years, and are as follows:

Gifts in Bibles, books, tracts, and periodicals	\$ 34,719 61
Boxes for Sunday-school missionaries (3 years)	8,468 63
Cash to Home and Foreign Boards (Missionary Day)	21,891 30
Cash to Sunday School Missions (through State Boards)	20,269 65
Expended for other denominational interests	6,183 91
Purchase of house (all paid for)	10,221 50
Invested Reserve Fund	30,600 00
Cash balance on hand	1,630 68
Other assets	10,649 97

Total for nine years..... \$144,824 54

As may be seen from these figures, the Board has become a denominational power, and without detracting from any is a helper to all. It has made itself felt by its appropriations in the fields of every State Board, and in the fields of the Home Board, and in the fields of the Foreign Board. It asks no higher privilege than the privilege of serving others and making itself felt for the larger good.

PERIODICAL LITERATURE.

In seeking to promote the interests of its Sunday-schools the Convention undertakes their equipment with its own periodical literature, as published by its Board at Nashville. These periodicals are as follows:

PRICE LIST PER QUARTER.

The Teacher	\$0 12
Advanced Quarterly	03
Intermediary Quarterly	03
Primary Quarterly	03
The Lesson Leaf	01
The Primary Leaf	01
Kind Words (weekly)	13
Kind Words (semi-monthly)	08
Kind Words (monthly)	04
Child's Lesson	04
Bible Lesson Pictures	75
Picture Lesson Cards	03 1/2

The use of these periodicals takes the work of the Convention into the school, and brings the school into the Convention. They are the connecting link between the Convention and the school. We wish very much that the time may speedily come when these periodicals shall be used in every Sunday-school in the South. It is our purpose to add other improvements during the coming year to these periodicals.

BOOKS AND TRACTS.

Thousands of these have been published and thousands more have been distributed during the year. While some money has been contributed for this purpose, yet this department has been conducted almost entirely as a benevolence supported by the Board, and as a business making its own revenue.

Besides a large issue of tracts for our own people, the Board is publishing a series of tracts in Spanish for use by missionaries of the Home Board working in Cuba. These will be suitable also for use by the missionaries of the Foreign Board in Mexico and other Spanish-speaking countries.

The Story of Yates is in growing demand, requiring the issue of other editions. The Students' Volunteer Movement, with headquarters in New York, has given this book a place in its missionary library, which is selected with great care, and from the very cream of missionary literature. The arrangement will require at once two thousand copies.

"Parliamentary Law," by F. H. Kerfoot, D.D., was issued in September, and has already been adopted by six State Conventions, and made the text-book in several institutions of learning, and will probably become the common standard, at least in Baptist assemblies.

"Baptists Why and Why Not," though announced in the report of last year, has been only just issued. It is a book of 490 pages, neatly bound in cloth, and sells at the low price of \$1.25 post-paid. Some changes were made in subjects and writers as announced previously, and the table of contents, as published, is very strong and inviting.

And we send it out as the first book issued under the Eva Garvey Publishing Fund. Its success is already guaranteed, nearly 1,200 copies having been sold before it came from the press. It is sure to be very popular, and a great educational power.

The Board is prosecuting the work of book-making with care, and shall aim to place its imprint upon nothing except books of highest merit—will aim, indeed, to make its imprint a guarantee of merit, and to issue only such books as are in every way worthy of the Southern Baptist Convention. The Board recognizes the fact and will endeavor to hold itself to the high ideal, that the Convention, in undertaking the publication of books, assumes grave responsibility, but, at the same time, opens for itself vast opportunities, and commands a force that is a very engine for usefulness. As a publisher, the Convention, in its periodical literature, and in its books and

....Summer....
DRESS GOODS.



The largest variety of Wash Dress Goods ever shown in this Department.

- 7 1/2c Per yard for beautiful Jaconat Dimity and Batiste, newest Colorings, figures and stripes, worth 10 cents per yard.
- 10c Per yard buys stylish Lawns and Dimities, large or small figures, also Solid Color Organdies and Lawns, best colorings, 12 1/2-cent value.
- 12c and 12 1/2c per yard for latest patterns, Corded Madras, Dimities and Batiste, come in Dots, Figures, Stripes and Plaids, newest fast colorings, 100 styles to select from, worth 15 cents per yard.
- 15c Per yard for fine quality Dimities, Batiste and Nicotie, in the new dotted stripes, Fleur de lis, and etc., dressy styles, printed on white or tinted grounds, 20-cent value.
- 25c Per yard for stylish, Striped Organdies and Tissues, in the newest colorings.
- 30c Per yard for Silk Pongee, Stripes and Checks, beautiful coloring, for Waists and Children's Dresses.
- 40c Per yard for newest stripes Embroidered English Madras, for Ladies' Suits and Waists, latest Imported Novelty.

Stylish Pulley Belts 49c.

This is the latest fad of the season, made of black or colored Satin Ribbon, finished with fancy buckle.

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tracts, will project itself into future years and future ages, and lay its hand upon generations to come in eliciting, combining and directing. Here it commands the power of the printing press, lays under tribute the power of the printed page, and brings all into line with its first original purpose—the propagation of the Gospel among the nations of the earth.

The work of Bible distribution should need no commendation with the Baptists of the South. The Baptists have ever stood in the forefront in giving the Bible to the world. The Baptists of the North have wrought nobly in this thing, first in the American Bible Society, then in the American and Foreign Bible Society, then in the American Bible Union, and finally in the American Baptist Publication Society.

The Baptists of the South number a million and a half in their church-membership, and are confronted with great and growing responsibilities, and must have it as their business in the fear of the Lord to give his Book to the people.

We rejoice in what others have done, and bid them good cheer in what they are doing, but this in nowise meets the obligation that is upon us as a people. We must do this thing for ourselves, and cannot commit to others the things with which we ourselves have been intrusted.

This has been recognized by the Convention, and has been its unbroken policy from the first until now, as being necessary to preserve the unity of our work and efficiency of our agencies; and God, in his wonderful providence, has opened to us marvelous advantages for its prosecution, while the demand for it gets a fresh and powerful emphasis in the new conditions coming among the people of the South.

We wish to make grateful mention of the generous support given the Board in conducting the large interests with which it has been entrusted.

The Convention, when inaugurating this work nine years ago, realized its difficulty and vast importance, and while recognizing differences of opinion among its constituency and the right of all in the choice of periodicals, "urged all brethren to give this Board fair consideration, and in no case to obstruct it in the great work assigned it."

Practically, there has been no obstruction from any of the constituency of the Convention, but rather large and generous support, until, to-day, eighty per cent. of all the Sunday-schools reported in the South, are on our list, and there is, on every hand, delight and enthusiasm at the wonderful attainment to which the affairs of the Board have come.

This growth in public favor is remarkable, and too much cannot be said in praise of the way in which our people responded to the Convention's call, and of the support given to these great interests by pastors and churches and Sunday-schools and denominational papers and individual workers. We are profoundly grateful to one and all, and gladly accord to them our recognition of the invaluable service which they have rendered, and which has made the undertaking such a glorious success.

Standing on this high eminence, may not the Convention expect the support of the remaining twenty per cent. of the schools who get their periodicals elsewhere? It will increase the efficiency of the Board, will

widen the sphere of the Convention itself and augment its power for usefulness; will be an immense gain to the schools themselves, establishing connection between them and the work of the Convention, while in every way unifying our people and harmonizing our work, and so opening up a more glorious future.

This would be a noble achievement for the coming year, when the Board itself will complete its first decade of service, and when the Convention, with all the world, will mark the point where two centuries meet and part, and when God himself, through all his wonderful providence, is calling for forward movement, and when the ever-increasing opportunities of the present are already gilded with the glory of the coming years.

After the reports of the Boards had been submitted, a communication from the Colored Baptists of Arkansas, asking for co-operation, was received and a committee with Secretary Kerfoot of the Home Board was appointed to confer with their committee. The report of Treasurer Norton having been duly audited by Bro. Harvey, was adopted.

At night Pastor J. J. Taylor, of Virginia, preached one of the finest sermons ever preached before the Convention. It is published in full in another part of this paper.

SATURDAY MORNING.

The Convention was called to order at 9:00 A. M. by President Northern. Bro. W. B. Crumpton, of Alabama, conducted the devotional exercises.

Secretary Gregory read the names of the usual committees having been appointed by the chair. Strong and clear-cut resolutions were offered by Bro. Cranfill, of Texas, on the subject of temperance, favoring prohibition for the state, total abstinence for the individual; protesting against the army canteen, and government license in territory covered by local option and prohibitory law.

Bro. I. P. Trotter, of Kentucky, made report of the special committee appointed one year ago to examine the condition of the work of the Sunday-school Board. The report gave unstinted praise to the Board and the condition of affairs satisfactory, and the outlook very hopeful. The affairs have been wisely managed by our Corresponding Secretary, Bro. J. M. Frost. The report was adopted and the recommendations were referred to the committee on Sunday School Board.

Bro. Burrows offered a verbal amendment to Article 12 of the constitution, regarding the change of time or place of meeting of the Convention. The motion was adopted and the amendment made.

Dr. Kerfoot then read the report of the committee on centennial work. He called special attention to the specific work to be undertaken in this movement, also an outline of the work accomplished by the committee.

Bro. W. W. Landrum offered a report of the committee on centennial day. The report recommended that Sunday be given to addresses on the centennial work. Bro. Kerfoot then made a ringing speech on the centennial work, especially on the object of the Convention as to its work and organization, namely:

"Eliciting, combining and directing the energies of the whole denomination in one sacred effort to propagate the Gospel." O, that all of our church-members could hear these speeches, get these facts and catch some of the

burning zeal of those upon whose hearts God has laid this great work.

Special order for 11:30 was the interests of the Southern Baptist Theological Seminary. Bro. Mullins said there had been 258 students matriculated during the year. He said the Seminary stands for the ideals which its founders had in its formation. It stands for spiritual life. It stands for the divine call to the ministry. It stands for the missionary idea. It stands for pastoral efficiency. It stands for the study of the Bible. Every study in the Seminary is vitally connected with the Bible. He said the trustees had endorsed and authorized the effort to raise \$200,000. It takes time to raise \$200,000 and we need and now ask for \$25,000 as a guarantee fund until this can be raised. He asked for pledges to be paid annually for five years, the first payment to be made next November. Brethren Barton, Potts, Holt, Ware, Rowe, Buckner, McConnell, Thomas, Crumpton, Meadors and O'Kelley all spoke endorsing the movement. But no pledges were asked at the time.

Brethren Frank Dixon, of Hartford, Conn., and Dickerson, of Chicago, were introduced to the Convention.

AFTERNOON.

The Convention was called to order at 3 P. M. by President Northern. After prayer and singing the Centennial work was taken up.

Bro. J. B. Gambrell, of Texas, spoke in his characteristic manner. He said we are not an army, not even a gang, we are just a great people, waiting simply for the time to go away. We have not even strong convictions on the subject of missions. He said waste is a great sin. God abhors waste. Religious waste is a great wrong. A man wrong on money is not right with God. The waste of money is not the greatest loss. We need those non-contributing churches in our church life.

He was followed by Bro. W. E. Hatcher, of Virginia. He said, I have tried my best to believe that this work would meet the case and give us what we want and what we need. I am in doubt about it. The expense, the organization of our work belongs rather to our churches and State organizations.

He was followed by Bro. Joshua Levering, of Maryland. He said this plan or work does not interfere with any one's independence or present work. Get away with these little things and let us stand for what we stand for.

Bro. S. H. Ford said the Baptists have only given 15 per cent. of the contributions to missions, but their converts have been 25 per cent. He disapproved of the plan proposed. We may organize ourselves to death. Don't load us down.

Bro. S. Y. Jameson spoke next, advocating the postponement of the vote on this question till Monday.

The recommendation in the report is that the three Boards appoint three members from each Board to compose a committee to look after the work.

Bro. Kerfoot said, If you vote down this report you simply kick and sweep away the whole Centennial work from the Southern Baptist Convention.

Bro. Hatcher again spoke. He said it would be expensive and complicated, and that we did not need this committee.

Bro. T. P. Ball, of Georgia, spoke against the recommendations of the committee in the re-

port. He claimed the secretaries of the State Boards were doing the very work contemplated by this report.

Bro. McConnell explained that all who asked questions were not opposed to the report.

Bro. John E. White called for the previous question. Call sustained and report adopted.

After announcements the Convention adjourned till 8 P. M. Prayer by Bro. Farish.

NIGHT.

Convention called to order by the President. Prayer by Bro. R. A. Venable, of Mississippi.

On motion the special order (Home Missions) was displaced to allow Bro. Frost a half hour to speak on the work of the Sunday-school Board.

Bro. C. H. Nash, of Kentucky, read the report of the committee on the subject. The report endorsed the appointment of Bro. I. J. Van Ness as to the special work assigned him. Commended the wisdom displayed in the management of the Board's affairs, and the grace of God seen in the blessings attending the work was gratefully acknowledged.

Bro. Nash preferred to make his speech by proxy, and asked Bro. Frost to occupy his time.

Bro. I. P. Trotter, of Kentucky, made a statement connected with his report submitted to the Convention this morning. Called attention to the book fund and the large profits accruing to us as a denomination both spiritually and financially.

Bro. Frost said it is not what the Board has done, but what you, the Baptists of the South, have done first for the Board and then through the Board. We are still singing the old song, "This year is the best in the history of the Board." I want, said he, to keep singing that song every year. We have now \$30,000 in the reserve fund. Nothing gladdens my heart more than the reference in the report to the growth of the Board in favor of the Baptists of the South. We have now 80 per cent. of the Sunday-schools of the South on our list at Nashville. Brethren, we want the other 20 per cent.

Bro. Henry McDonald, of Kentucky, was then called upon to speak to the work of the Home Mission Board. For 18 years a member of this Board at Atlanta; he said in part, I will speak of some dangers which may threaten the Board. Once we thought the dangers to national safety lay in the possibility of the Pope of Rome coming over to make his home in America. Again in the influx of the foreign element into our land. Again, materialism. Distinguished ministers speak of the Gospel of steel, the Gospel of artillery, etc. I believe no more in the Gospel of steel when it is spelled steel than when it is spelled steal. I do not believe in the Gospel of domination. All our material prosperity needs a great spiritual prosperity to save us from ruin. We need enlarged consecration to the work of the Home Mission Board. What may we not accomplish when all our people are trained for this work? He illustrated by the crawling babe how God's children are crawling along, but by and by they will walk and leap and run. We need special and increased grace. O what shall we Baptist people do with these gracious opportunities? Let us make this goodly land, as far as may be, Immanuel's land.

Bro. Kerfoot said the arrangement was for Bro. Tichenor to speak to-night, but he had insisted on being excused that Bro.

The Salvation Army.

THE LIFE OF THESE SELF-SACRIFICING WORKERS OFFEN ONE OF HARDSHIP.

While on Duty Capt. Ben. Bryan Was Stricken with a Dangerous Disease and Forced to Relinquish the Work—He has Now Recovered His Health.

From the News, Alexandria, Ont.
The life of a Salvation Army worker is very far from being a sinecure. The duties are not only arduous but the workers are called upon by the regulations of the army to conduct out-of-door meetings at all seasons and in all kinds of weather. This being the case, it is little wonder that the health of these self-sacrificing workers frequently gives way.

Capt. Ben. Bryan, of Maxville, Ont., was attacked by a so-called incurable disease, but he restored his health through the use of Dr. Williams' Pink Pills for Pale People.



Capt. Bryan and wife.
The story of his illness and subsequent cure reads like a miracle, and is given in his own words as follows:

"While stationed at Deseronto, in July, 1897, I was attacked with the disease called 'Chronic Spinal Meningitis.' The symptoms were somewhat similar to those preceding a pleuritic attack, but were accompanied by spasms which, when the pain became too severe, rendered me unconscious. The length of these unconscious spells increased as the disease advanced.

"After spending four months in the Kingston General Hospital, and at the Salvation Army farm, Toronto, I regained some of my former strength, and returned to my home. The second attack occurred when I was stationed at Schenectady, N. Y., in October, 1898, and was more severe than the first and I was compelled to resign my position and to return to my home at Maxville. While there a friend advised me to try Dr. Williams' Pink Pills, and I began using them in March, 1899. I have used only six boxes and am once more enjoying perfect health. I feel that I am perfectly well and can cheerfully say that I attribute my present state of health to the effects produced by Dr. Williams' Pink Pills.

"Mrs. Bryan has also used the pills and has been benefited very much therefor. Dr. Williams' Pink Pills for Pale People are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had on receipt of the name or direct from Dr. Williams Medicine Company, Schenectady, N. Y.

J. E. White might speak upon the mountain work of the Home Board.

Bro. White said he had looked forward to this Convention with one thought, that we would no longer talk mountain, but would move mountains for the glory of God. In this country known as the mountain region there are more than 2,000,000 people. A territory 750 miles long and 250 miles wide. Average pastor's salary ranging from \$2.50 to \$30 per year. We have enough churches. These people are Baptists. Are we responsible? Are we able? These are the questions he pressed. If the Home Board can have the throbbing heart of sympathy behind their effort they will enter and occupy this field. Our soul is stirred as we hear of the condition and possibility of these mountain people, and know from experience these things are true.

Bro. B. H. Carroll came to the stand after 10 o'clock, and yet the vast throng waited and hung upon his eloquent words. He referred to the opening of the Nicaraguan canal and the enlargement of opportunity and responsibility. This Board must not only live, but it must be the incarnation of life.

I am sorry all our people did not hear the speech. Sorry I did not copy more of it for you, but I could not, for I had to stop writing to listen.

As he closed Bro. Carroll, with a feeling and eloquence unrecorded, took by the hand Bro. Tichenor and Kerfoot and invoked God's blessings upon them.

(Continued on sixth page.)

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THE FARM
KENTUCKY TRADE ITEMS.

THE FARM

KENTUCKY TRADE ITEMS.

W. F. Lillard, of Anderson, sold a Berkshire boar for \$65.
Jack Cunningham and Tom Current sold their hemp last week at \$5 per cwt.—Paris Kentuckian.

Saunders, Fox & Spalding sold to Chicago parties 800 1,200-lb. cattle at 44c.—Lebanon Enterprise.

Anderson & Spilman, of Danville, have bought about 2,500 acres of growing wheat at 60c.

A sale of 40 picked long yearling cattle, 715 pounds average, at 8c, is noted in the Winchester Democrat.

Tom Davis bought a nice gelding last week from Beazley Bros., at Stanford, for \$115.

A. M. Hall, of Shelby county, has engaged 4,000 lambs for June and July delivery at 5 to 5 1/2c.

Local dealers are offering 60c for growing wheat in Boyle county, but have very few takers.

Lutes & Co. sold to Wilkinson & Allen 50 fat hogs at 4 1/2c. They also sold to J. C. Lynn, of Danville, some fat butcher cows at 4c.

Cumberland river farmers in Pulaski are holding their corn at \$1 per bushel, and corn is being shipped there at \$8 per barrel.

The Times says that owing to the high price of broom corn, farmers in the vicinity of Spout Spring will put in a large acreage.

In Columbia, Tenn., a car-load of fine mules were sold at auction. The first pair were sold for \$847.50, and many were sold at \$150.

Mr. F. D. Spotswood sold to Mr. Oscar Murray a fine coach team for \$1,350, and a speedy single driver at \$450.—Harrodsburg Democrat.

Lambs are selling in the Danville neighborhood at 5 1/2c for June, at 5c for July and August delivery.—Harrodsburg Sayings.

Fox, Saunders & Co. sold to William Kidd 850 1,200-lb. cattle at 4 1/2c, and to Scarce & Irvine, of Lebanon, 44 butcher cattle at 4 1/2c.—Danville Advocate.

F. P. Bishop sold to Bruner & Brooks, of Jessamine, 20 yearling steers at 4 1/2c, and bought of them 68 ewes and lambs at \$5. He engaged to J. O. Johnson lambs from 250 ewes at 5 1/2c, and 5 1/2c for June and July delivery.

Matt. S. Cohen has returned from New York, where he has been with a stable of fine horses. He disposed of a portion of these at high prices, ranging from \$500 to \$1,400.—Richmond Register.

Col. A. W. Hamilton bought 63 yearling cattle in Woodford county, weighing 700 pounds, at 5c. This is probably the fanciest lot of yearlings that have been seen in Montgomery county in ten years.—Democrat.

Adolph Myers, of Lexington, has engaged so far about 3,700 lambs in this county—320 of them at 5 1/2c, and the remainder at 5c, June and July delivery.—Woodford Sun.

There were 500 cattle in the stock pens at Richmond last week, says the Register. Twenty-five head of 700-lb. steers brought \$25 per head; 40 yearlings, 650-lb., \$38; cows and calves, \$25 to \$30; hifers sold at 4 to 4 1/2c. The market may be called medium.

ROOT APHIDES OR LICE.

These insects feed on the roots of plants instead of on the foliage, and are exceedingly hard to combat, as they are out of sight and their work is not discovered until a great deal of damage has been done. Often the life of the plant is sapped before their presence is discovered, and there is then no remedy.

There are many species of this insect, some attacking the grape, others the apple and peach, while another is found on the roots of house plants; the latter usually confines its work to the roots of partially woody plants, such as geraniums and chrysanthemums.

A sure remedy for all varieties of this insect is hard to find, but there are several, each of which will answer for some particular kind.

Lye made from wood ashes has been recommended for use on the ground around affected plants, a member of the Missouri Horticultural Society depending on it entirely for all hardy plants, vines, trees and shrubs.

Another remedy suitable for hardy plants is strong salt water, poured plentifully on the ground around the roots. Those which are more tender may have strong soap suds applied. This is especially useful for chrysanthemums, as the soap suds is beneficial for them anyway, whether they are infested with the root aphides or not.

Bi-sulphide of carbon is also recommended, though it would prove too expensive for use on a large scale. It is applied in this way: one or more holes eight or ten inches deep are made near the roots of vines or trees, and an ounce or more of the bi-sulphide poured in. The opening should be covered at once, and the fumes of the drug being heavier than air, will sink and permeate the soil for quite a distance. Care must be exercised in handling it, as it is very explosive if near a fire, and the fumes deadly if inhaled too long.

It has been ascertained that the insects do not like a rough soil to work in, and experiments have been made by mixing sharp sand with the soil around the roots of susceptible plants and trees.

The European varieties of grapes are very susceptible to these pests, so much so that in some sections grape culture has been given up entirely. In France, some three years ago, the government offered a reward of 800,000 francs for a practical remedy for the pest, but so far as I know the reward has never been called for. It was at this time that it was discovered that sandy soil was not agreeable to them, and so a vast area of sandy land on the coast of the Mediterranean, which had been heretofore unused, was fitted up for grape culture, and a vineyard of luxurious vines grew by the aid of fertilizers where grass could hardly be coaxed to grow before.

This pest does not affect our American grape vines to any great extent, as they belong to a different race. Those raised on the Pacific coast are European varieties, and they often suffer from the pest; a few years ago many vineyards being entirely destroyed by it. There is, however, one sure way out of the difficulty, which has already been a great help to growers of European grapes. They found that the American grapes were comparatively free from the insects, so they procured many of the vines, and grafted them with their own varieties. This gave

them a strong, vigorous root, on which they could raise large crops.

These insects first puncture the rootlets, taking the sap, after which the roots swell, then rot. They then go to others on the same plant, keeping up the work until all the smaller roots are destroyed. Then they congregate in large numbers on the large roots, until after a short time the whole root system is destroyed, and the plant dies. The insects usually are of the color of the roots on which they feed, some being white, while others take on a gray or brown shade. Some of them go from plant to plant under ground, while a small proportion of them develop wings and fly to other places. They cannot go any great distance, however, so they spread slowly, except when sent to different places on the roots of plants.—MARIAN MEADE, in Vick's Magazine.

HORSE TALK.

If your horse has been standing in the stable for some time, be very careful when you take him out, as a hard drive under these circumstances is very apt to bring on spinal meningitis, or some other serious trouble.

Regular exercise is one of the most important things in keeping a horse in good condition.

Do not overtax your horse during the first week of work in the spring. You will gain time by making short days at first.

Add some wheat middlings to the grain ration during the shedding season, also a handful of oil-meal at each feeding. It will aid digestion, and make the coat glossy.

It is a waste to stuff horses with hay, and an economy to feed less hay and a grain ration.

Don't feed hay in the middle of the day. Give the heaviest feed at night. Some horses require more hay than others. Study your horse, and never give him so much hay that he looks stuffed.

Give water frequently and in small quantities.

If the horses get soiled badly nights, plank over the stalls, and leave the planks an inch apart. Less bedding will be needed, and time will be saved in cleaning.—Selected.

NEATNESS.

I do not expect to say anything startling in a homily on neatness about the farmer's home, but something should be said continually until more farmers appreciate the value of neatness. There is usually a good reason for not having a palatial farm home, but the grounds about the home may be kept neat at small expense, and the money so invested adds to the pleasure of the family and all others that admire neatness, and it adds to the value of the farm. The first thing is to burn up all the rubbish, then seed to grass after grading, if necessary, and then keep the grass clipped with a lawn-mower. An acre, more or less, of well-clipped grass, a few trees, a few shrubs and flowers—these cost very little. Burn or cast away the rubbish—all of it—it breeds more rubbish, and surrounds the home with sod. Why not? Then paint the house, for economy's sake—and appearance's sake. Every farmer should contribute his share toward giving a farming community a reputation for neatness. It has a cash value.—National Stockman and Farmer.

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7:00 a. m., 9:00 p. m. and 6:00 p. m., 4 p. m.
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Items of Interest.

NEWS THE WORLD OVER.

Gen. Miles has been interviewed and has said if his party wishes him to run for President he is willing, but he will do so only on the nomination. He is a Democrat and also a Baptist of 25 years' standing, being a direct descendant of the famous old Welsh Baptist, John Miles. As the Baptists and Democrats are both strongest in the same states, and the Baptists have never had a President, he may receive the nomination. Since the war, Grant, Hayes and McKinley were Methodists, Harrison and Cleveland Presbyterians, Garfield a Campbellite and Arthur an Episcopalian. We wish that both the large parties would nominate Baptists.

The Baptist Times and Freeman, of London, says: "It seems strange that England should subscribe a war debt of \$100,000,000 some ten times over, and give no more than a miserable \$700,000 to its starving subjects in India." When England spends as much per week to save the lives of 40,000,000 loyal subjects as she does to kill 50,000,000 Hoers, then we hope the United States government will vote half as much to help India.

Mrs. Dewey was raised a Presbyterian, afterwards joined the Episcopalian and then went on to the Catholics. She has now returned to the Episcopalian, of which body Admiral Dewey is a member. Her previous changes of faith make it probable that she has no religious convictions worth mentioning and joined the church to be with her husband, but many will uncharitably suspect that a desire to help his Presidential aspirations had much to do with her change of faith.

The New York Evangelist was the Presbyterian paper which supported Briggs and which is now championing Mettiff and urging Presbyterians to be "liberal." The Herald and Preceptor discloses the true intentions of all this by publishing the fact that the editor of the Evangelist is an Episcopalian!

St. Louis is to have a World's Fair in 1904. Among the things of interest which are projected is a mammoth watch, which will lie on its back, with a polished metal case like an ordinary watch. It is to be six feet in diameter and more than 10 feet high, and will be wound up by a regular hour every day. There are to be staircases running around everywhere in it, and the wheels will be properly protected so that no one can be hurt or have his clothes soiled as he walks around in the great and intricate machinery.

Efforts have been made to keep the question as to whether Cortes or the Constitution is supreme from before the courts. But in a case which came before Judge Lochren of the United States Circuit Court, he decided that when the treaty of peace was ratified, Porto Rico became an integral part of the United States and the federal constitution immediately extended over the island.

When Governor Allen was inaugurated Governor of Porto Rico with due ceremony, the Porto Ricans themselves were conspicuous by their absence. This was due to a letter from Dr. Julio Hanna, their representative in New York City, who urged them to protest against the bill which was passed by Congress for a tariff between Porto Rico and the United States.

It was reported that the czar was intending to issue a manifesto to England that she must leave the Dutch Republics alone or fight Russia. It was a silly report and it is strange the czar paid it the attention of denying it. He is the last man on earth to try to stop a war which is doing so much for Russia's interests in Asia. Russia is gaining far more by the war than the gold mines in the Transvaal are worth.

The citizens of Boston are making a vigorous movement towards restoring trees to the streets of Boston. Thousands of trees will be given to those who apply for them and promise to plant them, and a competent man has been employed to superintend the planting. If Boston will only prevent the electric men from killing the trees, the city will be greatly benefited.

Canada has a Mormon problem on her hands. Colonies of Mormons have gone to Manitoba till there are now twenty of them in various parts of the country. Polygamy is practiced in all of them. Canada has dealt with the Indians in such a wise and noble way, she will beyond question solve this problem in the best of ways.

Mark Twain has been a witness before a committee of the English House of Lords in the course of his testimony he said: "The state should never lower the standard of morality, except after deep and prayerful consideration of the possible results, and the full persuasion that the money gained would be worth more than morals."

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DEATHS.

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RILEY.

Mrs. Hallie V. Riley died at her home, Owen county, Ky., April 11, 1900. She was born March 27, 1824, and was married to Mr. H. Riley Sept. 18, 1844; moved to Missouri in 1856 and united with Crooked River Baptist church in 1859; was baptized by Elder James L. Black; returned to Kentucky in 1888 and became a member with Poplar Grove Baptist church in which she remained until death. She was a woman of most excellent Christian character, and leaves a host of friends to mourn their loss. Her husband and two sons and two daughters feel their bereavement more than all others and have our deepest sympathy. She has gone to a better world. L. JOHNSON, Walton, Ky., May 7, 1900.

WOOLDRIDGE.

On March 23, 1900, Mrs. M. J. Woodriddle, wife of Simon Woodriddle, left us, just four years and ten days after father's departure, to join him and her Redeemer. He died in his 76th year, she in her 77th. Both were members of the Baptist church for over 50 years and died in the fellowship of South Bethon church. Consistent Christians, kind neighbors, loving and instructive parents is the best epitaph, as a legacy, we wish to offer; for evidently this means "they now rest from their labors and their works do follow them." April 10th we consigned her to the "city of the dead" by father at Burchem's "old church yard," Hardin county, Ky. Seven children remain to mourn their loss to us, but we look forward to that great resurrection dawn and say, "We'll meet again. The sunlight of joy has passed away down the horizon of our life and I murmur, Mother, home and heaven!" W. C. WOOLDRIDGE.

Tate, Ky. OVERALL.

Dr. John Overall was born Jan. 18, 1821, Nelson county, Ky. He was married to M. Husky Jan. 6, 1851, who lived only two years. On Feb. 7, 1854, he married Miss Lav. Bland, of Glendale, Hardin county, Ky., and they resided in that county until 1877, when he, with his family, moved to "E", locating in Ellis county, making it his home until he died. John Overall and Lav. A. had born to them six girls and six boys, all of whom survive their parents except one, Dr. W. E. Overall, who died Jan. 22, 1900, at Allentown, Ky. Deacon John Overall was converted when about 15 years old and united with the New Salem Baptist church, of Kentucky, and baptized by Elder Mammie. This noble man of God fell asleep in Jesus April 25th at Toga, Texas, where he had lately gone in search of health. Truly, this was a life well spent. He rests from his labors; he has begun to reap his grand reward. S. H. HAUGHTON.

HANCOCK.

Sister Eliza Ann Hancock entered into rest April 22, 1900, and the Cedar Grove Baptist church has lost one of its most faithful members. Sister Hancock was born March 23, 1824, age of years and 76 days. She was the wife of Deacon Beaman Hancock of Cedar Grove church, and unto them were born twelve children, nine of whom survive her. During the sixty-seven years of Sister Hancock's stay here below, she showed by her daily walk and conversation her love for the Master and her church and it can be truly said she was disconnected. When she saw the hour was drawing near, she expressed her readiness to go. Truly our loss is great, but for her to die is gain. Funeral at the home April 28, conducted by her pastor. H. H. PASTOR.

SMITH.

Died, at Rose Lawn, Ind., April 28, 1900, Her. A. L. Smith, in the 62d year of his age, of La Grippe and pneumonia. He was for many years pastor of various Baptist churches in northern Iowa. His main profession in life was that of teacher in the public schools. He was born in Tompkins county, New York, Nov. 12, 1837, was five years old when he made his removal to the State of Illinois and settled on Fox River, near where the city of Bellevue now stands. He was a very exemplary youth and man; united with the M. E. Church at the age of twenty years, but at the first opportunity joined the Baptist; was ordained a preacher in the Baptist; was ordained a preacher in the Baptist church in 1874. His whole life was an expone of the principles of the holy religion he professed. He was for many years a subscriber and close reader of the WESTERN RECORDER. He surely has gone up through great tribulation, having been his robes and made them white in the blood of the Lamb.

THURMAN.

Miss Laura Ann Thurman left with us this Nov. 4, 1899. For many years she had been a consistent member of the Methodist Washington Baptist church. Although she had suffered much for several years, she did not complain, but bore her sufferings patiently. Her greatest pleasure was in at-

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Leading church and reading her Bible. She often spoke of the blessed promise contained therein. Dear sister, it will not be long until we will meet again on the heavenly shore, where there is no more sorrow, pain or death, but all is joy and happiness. A. E. G.

MENTION THE RECORDER in writing to advertisers.

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Items of Interest.

NEWS THE WORLD OVER.

Port field and Djeddah have been officially declared infected with the plague. All vessels leaving them will be subjected to a thorough quarantine. The death rate has run up with appalling rapidity in Calcutta, says the British Medical Journal, and the Chinese are leaving the city so rapidly that the "markets are dead." Five thousand a week are dying in India. The Journal of the American Medical Association says there was recently another death from plague in San Francisco which the Board of Health succeeded in keeping out of the newspapers. How many more there have been of which the Journal has not heard, there is no telling.

The same mail brought two papers, one of which insists on using Christian Science on the Philippine war and the other gives the news. The former says its usual tone that the war is over. The other told of an attack made by the insurgents upon the American garrison at Marikina. The American commander sent four men to slip through the beleaguers and bring reinforcements, but one was killed and three wounded. A friendly native, however, brought help and the Philippine were driven off.

One wonders if the paw of the great Northern Bear is not in this latest fighting. A dispatch from London says that 2,000 Chinese attacked the British force at Wei-Hsi-Wu, China. The attack was easily repelled. Meanwhile the situation in Ashanti grows more serious, and the governor urges more reinforcements. Sixty thousand Ashantis are attacking Kumasi.

The "Powers" are again sending repeated notes to the Sultan through their ambassadors. Turkey raised her tariff 5% and they say this ought not to have been done without their permission. Turkey replies the money was needed owing to the state of her finances, and refused to submit to their dictation. Evidently Turkey is right. They have no more business with her tariff rates than they have with those of the United States.

A dispatch from Bombay says the cholera is raging in the great city at Godra where thousands of human sufferers are gathered for relief. One hundred and fifty corpses were removed on Wednesday and at least one hundred were left because of lack of bearers. Four Indians are suffering fearfully from the disease and the plague and now the cholera adds its horrors.

James O. Ryan is a member of Parliament from Cork county, Ireland. He was summoned to another meeting at Newmarket, Ireland, but when he started into the town he was stopped by 200 police and arrested. He was not allowed his drooping mustache or vestal. It seems strange that such an irritating thing should have been done by the government so soon after the Queen's visit.

Judge Thomas O'neil of the Iowa Supreme Court made a four months' trip to Lunan.

He brings back a gloomy report. He says it will require 50,000 men ten years to put an end to the war and the end would not be permanent. He adds: "They have no faith in us Americans and consider us worse than the Spaniards." That is probably owing to the losses established by Americans. If these are appreciated, as they could easily be by the General, the Philippines may reverse their opinion.

Michel de Munkacz, the Hungarian painter, he died at Bonn, Prussia, aged 84. He was one of 13 children of a poor couple named Lab, but assumed the name by which he is known, quite early in life. In 1841 the Emperor, Francis Joseph, conferred the name and made him a baron. This was when he married the widow of Baron de Marbach. His most famous picture is "Christ before Pilate." He died in the insane asylum, where he has been for three years.

The American ship, Sea Witch, has entered a complaint to the State Department in which in several places she was stopped and her mail, British consular, was boarded and his mailboxes examined against his will. Secretary Hay sent a mild communication to Salisbury which "does not amount to a protest," according to a telegram from London, which, no doubt, does him injustice.

Gen. Fols Carey laid waste the part of the Orange Free State through which he moved. He seized the cattle and the horses, confiscated the food and forage and burned houses and all which contained forage he could not carry away. This tale is not told by the Boers, but in dispatches from the British army. But God sees those Boer women and children, and God is just, and, in his own time, requites.

Columbia is having a larger revolution than the usual chronic one. The latest reports represent the revolutionists as very successful. They now hold Colon, Barranquilla and Cartagena. This makes the fall of the capital probable, and the overthrow of the government.

The New York Evening Post prophesies that the political parties "will compete with each other in expressions of hostility to England." The Republicans have to keep an eye on the German vote, and the Democrats on the Irish one. This is interesting as a prophecy, but it is not likely either party, as a party, will say anything directly about England, although sympathy with the Boers is very strong among the members of both parties. The strongest Pro-Boer speeches in Congress have so far been made by Republicans.

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If you trust in God and yourself, you can surmount any obstacle. Do not yield to restless anxiety. One must not always be asking what may happen to one in life, but he must advance fearlessly and bravely.—Prince Bismarck.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 27.
PARABLES OF THE KINGDOM.
Matt. 13:24-33.

Morro Tarr—"The field is the world.—Matt. 13:38.

"Another parable set he before them."—He put it before them as men set food before others. He that had ears would hear and profit. "The kingdom of heaven is like unto a man which sowed good seed in his field."—The verb is in the past tense. The Messiah's kingdom includes all the elect from Abel to the end of the world. The field belonged to the man who sowed the seed; he was not trespassing upon his enemy's territory.

"But while men slept."—That is, at night. There is no reflection upon the men for sleeping, the enemy did his work secretly, choosing the time when he could work unseen. "His enemy came and sowed tares among the wheat."—The tares here are the darnel, a weed which resembles wheat very closely in its early growth, and which it is impossible to distinguish till the heads are formed. The seed is black, and when ground up with the wheat the bread makes men dizzy, showing its poisonous nature. "And went his way."—Evil things do not need cultivating, the weeds will grow if let alone.

"But when the blade was sprung up and brought forth fruit."—When the ears were formed, not when the wheat was ripe. God's servant and Satan's are very much alike in many outward aspects. Nay sometimes the unconverted seem more lovable than the saints, as the beggar's child is sometimes handsomer than the king's. But the difference is heaven high. There are but two classes known to God, the wheat and the tares, the regenerate and the unregenerate.

The servant knew nothing of the work of the enemy. The seed of the darnel is small and black, and not at all like the grains of wheat. Hence their surprise. For the owner could have easily recognized the difference when he sowed the field. Surely he sowed good seed, he would sow no other. Whence then these tares?

"An enemy hath done this."—It is said that to this day, in the East, men sow darnel in the wheat fields of those with whom they are angry. The master had sowed good seed. "Will thou then that we go and gather them up."—The faithful servants were eager to undo the work of the enemy as soon as they could. It grieves the faithful that their Lord's cause is injured.

"Nay, lest while ye gather up the tares, ye root up also the wheat with them."—The roots of the darnel are closely entwined with those of the wheat. The master is considering wisely what is good for the wheat. "Let both grow together until the harvest."—Which indicates there will be wicked men in the world till the end come and time is no longer.

When the harvest came the wheat, being ready for the garner, would not be injured by gathering the tares, and then, too, the difference would be so plain the reapers could easily distinguish. Then the tares and



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THE MARKETS.

LIVE STOCK.

Report for week ending May 12.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 75@5 00
Light shipping, 1,200 to 1,500 lbs.	\$4 50@4 75
Best butchers	\$4 25@4 50
Fair to good butchers	\$4 00@4 25
Common to medium butchers	\$3 75@4 00
Thin, rough steers, poor cows and cowboys	\$3 50@3 75
Good to extra cows	\$3 25@3 50
Common to medium cows	\$3 00@3 25
Stockers	\$2 75@3 00
Hulls	\$2 50@2 75
Veal calves	\$4 50@5 00
Milch cows—Chucks	\$2 50@3 00
Fair to good	\$2 00@2 50

HOGS.

Choice packing and butchers, 200 to 250 lbs.	\$6 00@6 50
Fair to good packing, 200 to 250 lbs. Good to extra light, 150 to 200 lbs.	\$5 50@6 00
Fat hogs, 150 to 200 lbs.	\$5 25@5 50
Fat hogs, 100 to 150 lbs.	\$5 00@5 25
Pigs, 50 to 100 lbs.	\$4 50@5 00
Wrights, 100 to 150 lbs.	\$4 25@4 50

SHEEP AND LAMBS.

Good to extra shipping sheep	\$5 75@6 00
Fair to good	\$5 50@5 75
Common to medium	\$5 25@5 50
Wethers	\$5 00@5 25
Stags and cowboys, per head	\$4 50@5 00
Best butcher lambs	\$7 00@7 50
Fair to good butcher lambs	\$6 50@7 00
Wool—mats	\$6 00@6 50

LEAF TOBACCO.

Report for week ending May 12.

SALES WITH COMPARISSONS.

Following were the sales for the week and year to May 12, with comparisons:

Year	Week.	Year.
Year 1906	2,417	65,000
Year 1905	2,264	73,000
Year 1904	1,702	54,000
Year 1903	1,520	51,000

SALES.

Total sales of new crop to date	1906.	1905.	1904.
To date	7,119	7,776	65,320
Balance new crop to date, original intention	24,420	21,100	20,200

REJECTIONS.

Rejections this week	1906.	1905.	1904.
To date	50	41	61
Percentages of rejections to amount sales	5	10	10
Rejections Jan 1 to date	14,226	12,222	11,220

RECEIPTS.

Receipts this week	1906.	1905.	1904.
To date	59	2,207	727
Receipts Jan. 1 to date	6,222	54,700	20,200

WHEAT—1906 CROP.

	Red.	Color.
Track green or mixed 100 lbs	\$4 00@4 50	\$3 50@4 00
Track, sound	\$4 50@5 00	\$4 00@4 50
Common hogs	\$4 00@4 50	\$3 50@4 00
Good hogs	\$3 50@4 00	\$3 00@3 50
Common leaf, short	\$2 50@3 00	\$2 00@2 50
Common leaf	\$3 00@3 50	\$2 50@3 00
Medium leaf	\$3 50@4 00	\$3 00@3 50
Good leaf	\$4 00@4 50	\$3 50@4 00
Fine and selections	\$4 50@5 00	\$4 00@4 50

WHEAT—1905 CROP.

	Red.	Color.
Track, green mixed	\$3 50@4 00	\$3 00@3 50
Track, sound	\$4 00@4 50	\$3 50@4 00
Common hogs	\$3 50@4 00	\$3 00@3 50
Good hogs	\$3 00@3 50	\$2 50@3 00
Common leaf, short	\$2 50@3 00	\$2 00@2 50
Common leaf	\$3 00@3 50	\$2 50@3 00
Medium leaf	\$3 50@4 00	\$3 00@3 50
Good leaf	\$4 00@4 50	\$3 50@4 00
Fine and selections	\$4 50@5 00	\$4 00@4 50

the wheat could be separated and not one ear of wheat be in the bunches to be burned, and not one seed of the tares go into the barn.

When the Lord had dismissed the multitude and gone into the house, his disciples asked him to explain this parable which they called as it has ever since been called, not the parable of the wheat, but of the tares. Our Lord's own explanation has not been heeded by many. He makes the field the world, while men have too often made it the churches, and used the parable to excuse a lack of discipline in the churches. In his explanation the Lord taught strongly against the doctrine of the universal fatherhood of God in the sense in which the phrase is used in these days. He drew a broad line between the two classes into which the race is divided. The good seed are the children of the kingdom; while the tares are the children of the wicked one. This parable, with our Lord's explanation of it, is one of the most important parts of the Scriptures, and teaches very clearly many great doctrines.

"The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field."—The parables of the sower and of the tares drew a rather discouraging picture of the result of the preaching of the Gospel. The disciples needed the lesson not only to disabuse their minds of their Jewish ideas about the Messiah's kingdom, but also to strengthen their hearts when the dark days should come, by remembering that the Lord had foretold of them. This parable and the following are comforting ones. Despite the smallness and obscurity of the beginning of the kingdom, so different from the reign of the Messiah to which in common with other Jews they had looked forward, the time would come when the earth should be filled with the knowledge of the glory of the Lord.

"Which indeed is the least of all seeds."—That is the smallest of all the seed men sow in their fields. "But when grown, it is the greatest among herbs, and becometh a tree."—The mustard in the hot countries of the East grows to be a shrub eight or ten feet high. Thompson saw one twelve feet high. None of the other herbs they planted attained such tree-like proportions. "So that the birds of the air come and lodge in the branches thereof."—A graphic touch which shows the size to which the mustard attained. Christianity had a small beginning, the disciples could rejoice in the fact that no other seed sown in the field of the world should have such a growth.

Verse 28—Another parable emphasizes the same lesson. The leaven was very small in proportion to the meal, and was hidden in it. But it was working, and in time the whole mass was leavened.

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This book, which has created such widespread interest, "Pillars of Orthodoxy; or, Defenders of the Faith," by Ben M. Segard, has been delayed and will not be ready for delivery before the first of June. This is one of the greatest, if not the very greatest, books that have been brought out during the century. Every sermon and every line of the book that has been produced by the subject English (excepting those connected with the Brethren) that have lived since Paul. The Brethren are not to be forgotten, but only in as far as to advance order. Order of the English Book Concern, Louisville, Ky.