

WESTERN RECORDER

Faith, Hope and Love, these three.

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In the battle at Modder River every commissioned officer in the Black Watch was shot down. Then Sergeant McMillan leaped to the front and cried to the men, "Prepare to meet your God! Forward; Charge." He had always said that if he was conscious when brought face to face with death, he would die singing. And he did.

This is queer reading in an evangelical paper: "The Bible is clear in its statement that the one end of divine sovereignty is salvation." That is to make this one little planet the centre of the Universe with a vengeance! If the salvation of man is the one end of divine sovereignty, what has that sovereignty to do with the infinite myriads of worlds God rules?

THESE are strong, true words from a secular paper, the *Brooklyn Eagle*: "The idea of a Creator not omniscient and not omnipotent, is unthinkable. The idea of omnipotence and omniscience without foreknowledge is unthinkable. The idea of foreknowledge without fore order is unthinkable. God can neither be postulated, nor conceived, nor worshipped, nor trusted, nor believed on any other basis."

A LEADING Presbyterian preacher said in the Ecumenical Council: "The Jew did not believe that any one but a Jew could be saved, and that is why God took away their candle and left them in darkness." There is absolutely no foundation in Scriptures for such an assertion, nor yet in the Presbyterian Confession of Faith. And we are confident he has had no especial revelation to disclose God's reason to him.

THERE was a large amount of sentimental gush on the subject of "Christian union" at the Ecumenical Conference. And Bishop Doane's manly words were a distinct and needed rebuke to it. He said: "So far as I represent the Episcopal church, and I am not disposed to misrepresent her, I stand here holding fast to her definite dogmatic position and to her distinctive polity." One respects a man who talks like that.

It was time for Dr. Hillis to leave the Presbyterian church when he was capable of making such a remark in his pulpit as this: "The great difference between this religion and the religions of old was that the old religions were racial." Think what the Bible says of idolatry and idolaters and contrast it with this utterance.

THE SPARKS THAT KINDLE REVIVALS.

BY REV. THEODORE L. OUYLER, D.D.

No wise Christian ever despises the day of small things, especially if he sees the hand of God in them. Spiritual awakenings in church very often have small beginnings; one or two persons who have become thoroughly aroused awaken others. Sometimes the spark of holy fire is in a single godly heart that is inspired with the love of Jesus and a solicitude for the salvation of souls.

The pentecostal work began with a handful of earnest followers of the lately crucified Christ, who met in an obscure upper room in Jerusalem and "continued in prayer and supplication." What cared the great wicked town for the little coterie of "fanatics?" But the fire kindled in that sacred chamber soon burst forth over the civilized world, and it is burning yet. The seed of the Reformation flame was in Martin Luther's big, brave heart. That intensely spiritual preacher, Dr. Thomas H. Skinner, told me that during his pastorate in the Arch-street church, Philadelphia, he felt deeply moved with an insatiable hungering for the immediate outpouring of the Holy Spirit upon his flock. He invited two or three of his elders to meet with him in fervent prayer; they got well kindled and called in others; after several evenings thus spent the flame spread through the whole congregation, and there was a powerful work that yielded a large number of conversions. Would not this be a good precedent for those pastors in New York and numberless other places who are desirous of a genuine revival?

During my own pastorates, which extended through forty-four years, I can testify that nearly all the revivals had very humble beginnings. The first one—and a very remarkable one it was in many respects—began with a faithful talk of a sweet young girl with an impenitent friend in my congregation. That spark kindled the mother of that friend, and as soon as I discovered that the Holy Spirit was at work in that family, I appointed special services, and before a week had passed the little church was in a blessed blaze! What a luxury it was to work then under the baptism of the power from on high! The sermons made themselves, and at the devotional meetings praying came to my people as easy as breathing.

It has never been my usual practice to invite the labors of an evangelist; but twenty-seven years ago Mr. D. L. Moody (who had not yet become famous) said to the superintendent of our new mission chapel: "What a nice place this is to hold some meetings." He was cordially invited and at the end of a week about twenty persons had been mustered together on the sharp winter evenings. "This seems slow work," I said to him. "Very true," replied my sagacious brother, "it is slow; but if you want to kindle a fire, you collect a handful of sticks, light them with a match and keep blowing until they blaze, then heap on the wood. So I am working here with a handful of Christians, endeavoring to warm them up with love for Jesus, and if they get well warmed, a general revival will come and sinners will be converted." He was right; the revival did come, and it spread into the parent church and over 100 converts made their public confession of Christ before our communion table. It was in those little chapel meetings that my beloved Bro. Moody prepared his first "Bible readings," which have since become so celebrated in this country and in Great Britain.

Everything depends on going straight to "headquarters." Reliance upon any man or any method or any methods in themselves, is a fatal mistake. Success depends on watching the leadings of the Holy Spirit, and in prompt co-operation with the Spirit. That Spirit works with the humblest private Christian as truly as with the most eloquent preacher. "He will baptize you with fire." Grasp that precious promise and act on it. If there is a live coal in your heart, or even a glowing spark, carry it where it will kindle somebody else. False fire soon ends in smoke; but a seed of the divine fire is pretty sure to grow and sure to spread.

PERFECT PEACE.

Isaiah predicted a day when this song should be sung in the land of Judah: "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isaiah 26:3). The marginal reading of the new version is, "A steadfast mind thou keepeth in perfect peace because it is stayed on thee." The condition of perfect peace, then, is childlike faith. It is not knowing all about God's plans and comprehending the mysteries of his providence, but leaning upon the assurances of his love, "cradling ourselves in his arms," as some one has said. To be truly converted is to become as a little child; and a little child has no care or anxiety, because it trusts always and for all things in its parents. This childlike trust and the peace it secures are thus presented by Dr. Parkhurst in a recent sermon:

"One of our pleasantest recollections of childhood is that of a time when we were confident of being taken care of. We took no thought for food but to eat it when it was put before us; no thought for raiment but to wear it when it was provided. We went to sleep without anxiety. No distraction came into our dreams. We did not spend our dream hours in carrying impossible burdens up interminable hills. It was a moment from 'Good-night' to 'Good-morning,' and the new day blossomed out in original freshness and sparkle. And that really makes out a good deal of the heavenliness of childhood. And 'heavenliness' is not a word that is used by us in this connection unadvisedly. A good deal of the heaven-idea lies in precisely that sense of being abundantly cared for. We call it peace, comfort, quiet, rest, satisfaction; but with all this variety of names, about all that any of them denotes is just this sense of being taken care of, stayed upon him, with the quietness of mind that flows from it."

I have known a few aged Christians in whom the work of grace was so complete that they had become as little children. It was not dotage, the "second childhood," so-called, of physical helplessness and mental imbecility, but an angelic ripeness that was like the fruitage of the tree of life—a celestial mellowness and sweetness that made us think of heaven. I recall to-day a pale and wrinkled face that was beautiful, even when pain and anguish convulsed it. The light within lit up every feature. The sufferer seemed literally to rejoice in her sufferings. She always felt underneath her "the overlying arms."—The touch and pressure of those arms were to her like the caresses with which a mother soothes her babe. Such Christian experiences are as rare as they are precious. Our average life is too busy, anxious, feverish. We have the faith which impels to action, but not that which gives us patience in waiting and in suffering. The result is a sad want of peace. We long for it now and

then in the intervals of our planning and toiling. But we are not willing to meet its conditions—to simply stay ourselves upon God. I was in a crowded depot not long ago. A dozen trains were on their respective tracks. Hundreds of passengers were jostling each other in their haste to get tickets or baggage checks. Everybody was moving, pushing, hurrying, worrying. But in one corner of the ladies' room sat a little girl looking calmly on that scene of confusion. I said to her, "Why are you so quiet, my child? Have you reached the end of your journey?" "Oh, no," she replied, "we are going away down into Texas, but father told me to sit here while he attended to the tickets and the baggage." If that child had not trusted her father she would have been running to and fro, adding to the confusion and to his anxiety. By her quietness she showed her faith. To sit still and wait was the wisest thing that she could do. And it is so often with us. Our Heavenly Father cares for us. He will attend to the tickets and baggage. He will make all things work together for good to them that love him. And if we love him we must trust him.—Rurrius in Occident.

In discounting age and putting a premium on youth, the churches are not wise. The rash unwisdom of Rehoboam did not die with him. "He forsook the counsel of the old men, which they gave him and consulted with the young men," etc. In the Old and New Testaments the elders were in honor. Preference was had for the wisdom, experience and discretion of age. Time and experience are indispensable elements in producing the highest qualifications in preacher and pastor.

Some things the preacher does not know by intuition—some things he cannot learn in the college and seminary. There are no theological factories where tact and judgment are manufactured. All else being equal, the preacher with twenty, thirty, forty years of preaching and pastoral work behind him, ought to be better qualified to teach, preach, counsel, plan, comfort the comfortless and enter helpfully into the complex experiences of the people than one younger and with less experience. The old man may not be so fleet of foot, so fertile in expedients and so effervescing in sentiment, but his ripened wisdom, his mature judgment, his patient, prayerful study of God's Word, his deeper piety, developed through the faithful struggle of many years, entitle him not only to the profound consideration, but to the place of honor and responsibility. The old pilot at the wheel gives a sense of safety. It is a large item of value to passengers and cargo that he has many years' acquaintance with the river and the craft.

The tendency under review is of the nature to discount and discard the wiser wisdom, the soberer judgment and safer leadership, which come, for the most part, with mature years. This is the point of unwisdom and danger in the tendency. In making castaways of the old preachers, are not the churches thereby in danger of making castaways of themselves? In making a dead-line for preachers, may they not make one for themselves?—Word and Way.

It is not seeing one's friends, having them within reach, hearing of and from them, which makes them ours. It is the believing in them, the depending on them, assured that they are good and true to the core, and therefore could not but be good and true toward everybody else, ourselves included.—D. M. Craik.

"WHY STAND YE HERE ALL THE DAY IDLES?"

BY REV. J. L. D. MILLVER.

In the RECORDER of Feb. 1st, there is a very strong article on the question of Peter, "What Shall This Man Do?" by Thurston. He points out very clearly the sad condition of want of employment among preachers? It is in fact one of the serious problems which confront our Baptist Zion. Thurston points out the trouble but offers no remedy, and says that none has been suggested.

May I attempt to point a remedy?

In the first place, churches ought to abandon the shallow notion, that only men already engaged are available. The well-nigh universal motto is, "No man out of a job need apply." This rule is in force in our missionary Boards and among our churches. The result is, that deserving men, who are compelled to give up a church before they are called elsewhere, are liable to drop out of employment and become "place hunters." If personal or family affliction keeps a man out of regular work for a few months, he is usually fatally injured.

The remedy is to be found by a return to simple fundamental *right doing*.

Churches have no justification in morals for the prevailing practice of asking some man, who is already a pastor, to quit that church and come and serve this one. It is wrong to entice one's servants to leave. There is nothing in the relation between church and pastor that will take the case out of that role.

Again, it is wrong for a pastor to entertain a call to one field, while he is employed in another. For myself, I am glad to say I have never done so. When I have been approached about moving to a new field, I have always said "No; my work is here." I have doubtless suffered for it, but I am glad of it; I did right.

The proper thing to do is to do as the man of the parable did, "Go into the market place," and employ somebody that wants a job. Don't go to your neighbor's vineyard and entice his hands to leave him. No preacher ought to be open to a call until he has resigned the place he now occupies. If a change must be made, the church that wants the pastor of some other church ought first to ask permission of the other church to approach its pastor on that subject. If churches would follow this law of reciprocity, much evil would be avoided and pastors would stay longer and do more good.

If this rule prevailed, the churches would seek out from among the unemployed the best gifts. Those who are essentially unworthy would be left out for good reasons, while others, who are worthy, would be kept at work.

Again, churches which have preachers in their membership ought to feel it to be a duty and a privilege to help those who are unemployed to find work. As often as possible, they should be employed by the church in extra work and paid for that work. They would thus be given opportunities to demonstrate their powers, while they would be enjoying the expressed confidence of their brethren, and enjoying also the reasonable compensation for their labor.

This process would tend to send the young men to the front, to the churches that must needs be built up. They would have to do pioneer work as some of us did thirty years ago.

Again, our Boards ought to quit employing pastors to do extra work for the Boards. They ought to have in mind the general denominational interest in employing all the forces that are available. Every system on earth that employs labor except Baptist institutions, employ supernumeraries. But Baptists pass by the supernumeraries and put all the extra work on the busiest pastors and teachers that can be found. A great economic blunder and a positive wrong is thus committed.

But, again, pastors ought not, on account of their popularity, to have a monopoly of the opportunity to serve the denomination at large. It is a dangerous thing for a man whose own church idolizes him, to be given frequent opportunities to receive the adulation of other people. It is unwise for another reason.

When men are thus singled out for repeated honors, they are injured thereby personally. They are prone to become "puffed up." And people get to thinking that the "big pastor" of the "big church" is about the only man these Baptists have who is worth mentioning or considering, while bigger and better men are unemployed.

Now the remedy for all this is, that churches, Boards and deacons should seek as far as possible to keep every preacher at work and, in seeking for some one to work, preference should always be given to those who are unemployed.

In a very important sense, every Baptist preacher is a servant of the entire denomination for the Lord's sake. Every act and energy of his life is prompted by his loyalty to the Master, as He is present in the denomination. He declines secular employment, because it would take him out of the Lord's work. He can do more work and better work in the ministry than anywhere else. He should be regarded as always ready for extra calls, and should be employed in them until he is settled over a church. That would keep some of our metropolitan pastors at home and prevent them from becoming quite so prominent, but we would develop a much larger number of men who would be deservedly prominent.

Atlanta, Ga.

THE APPEAL TO DUTY.

BY LILY RICE FOXCROFT.

There is an obvious tendency with parents of the present day to attempt to make everything which children have to do easy and attractive for them. It is a reaction, of course, from the old-fashioned idea that children were to do what they were told because they were told, whether they liked it or not. There is a good deal to be said in its favor and a good many people have been saying it for a good many years now. But are we not pretty nearly ready for the counter-reaction?

The old habit of submission to authority was not in itself, perhaps, so bad as one as some have seemed to think. Said a woman who had come back to health after years of wearisome sickness, "They called me a good patient at the hospital, because I did just what they told me." And she added, reflectively, "I learned to mind when I was a child, and sometimes I think it was the best thing I ever did learn."

Certainly a surprising number of the relations even of mature life call for the exercise of this faculty of subordination. Every man who works for any other man must have it, in less or greater degree. Employees along the lines of women's work need it equally. Perhaps the mother of a family—an American family—can dispense with it better than almost any one else, and that may be the secret of her failure to appreciate its value for her children. But let us not linger over this contested point. Everybody seems to be agreed, nowadays, as to the importance of developing individuality, independent judgment and will power in children. But some of the very best opportunities for such development are missed if all tasks are to be easy, all lessons attractive.

More than all this, we are untrue to the facts of life, we older people, if we try to make them so. Pills are not sugar-coated, even if they could be always sugar-coated. There is no royal road to learning, and the brightest child, with the most charming teacher, will find it out before he leaves the primary grade. Being good is being happy, perhaps, if one uses "happy" in a carefully-defined sense; but being happy is very far from equivalent to being good.

No, the children must be re-enforced, as we are, by the sense of obligation. We do them a wrong, a far-reaching wrong, it may be, if we delay too long to awaken it. They will respond earlier, than perhaps we have thought to the appeal to duty. They have a right to hear it, and to hear it often.

This is especially true in reference to religious matters, and with reason, since the appeal to the lower motive is there most incongruous. We try to make the

Bible "attractive" to our children, and none of us try too hard. But there will be days when, in spite of illustrated Bibles, sacred photographs and all the rest, the child would rather hear something else. Then the remedy is not to be found in more strenuous parental exertion, fresh pictures, more elaborate forms of story-telling. The difficulty is to be faced honestly and candidly, and the child told that these books which teach us about God help us to be good more than other books in the world, and that we think it pleases God to have us take some time regularly to read in them, even if they do not always seem to us so interesting as *St. Nicholas* or *Little Lord Fauntleroy*.

The thought that duty and inclination are so often at variance is a significant and a sad one to us all. We shrink from admitting, as we think of the little children we love, that they have reached a point where the antagonism begins, where the struggle must be taken up.—Congregationalist.

PLANTED IN THE HOUSE.

BY OMADIAH OLDSMOOL.

I can remember very little of my maternal grandmother. She died when I was quite young. But whenever I think of her it is in connection with a lemon tree which was one of the wonders of the northern village in which she lived, and the pride and joy of her heart. That lemon tree was planted in a box on wheels. In the summer it was trundled out into the garden, but as soon as the frost came, or was expected, the precious exotic was brought into the house and placed in a bay window, that it might get as much sunshine as possible; a fire was kept up all night, and when the weather was coldest the lemon tree was wheeled near to the stove. The result of all this labor and care was a feeble growth, a few blossoms and now and then a diminutive lemon.

My mother inherited my grandmother's fondness for exotics. She had quite a conservatory in her sitting room. Her especial favorite was a passion vine, which was planted like the lemon tree in a box on wheels. In the summer it was trained over the dining-room portico, and in winter over the inside of the dining-room windows. When the passion vine bloomed, what pleasure my good mother took in showing her little ones how it illustrated the crucifixion of our Lord; she pointed out in it the cross, the hammers used by the soldiers and the cruel spikes that were driven into the Saviour's hands and feet.

Since I have lived in a semi-tropical country and have seen lemon trees in all their glory, towering to the eaves of the houses and covered with thousands of blossoms and boxes of fruit, I have often thought of my sainted grandmother's tree in a box—her darling house plant—and said to myself, how she would have enjoyed the citrus groves of California. But she has been for years amid grander trees than any of which we can boast, even the trees of life that grow on either side of the river of the water of life.

But visions of those house plants of the olden time came up before my mind to-day, when I was reading the 92nd Psalm. The psalmist says: "Those that be planted in the house of the Lord shall flourish in the courts of our God." Those that be planted are, of course, the godly, we now call them Christians. The church is the house of God. In its organization and its ordinances it is adapted to the protection and the growth of men and women who are *creatures* in Christ Jesus. They are like exotics in this evil world. If left out in the wintry atmosphere, uncared for, they would be chilled and frozen. They must be housed. But, I asked, can the good Lord mean that we shall be such house plants as those I have described? And I was compelled to answer "no," for those barely lived, while we are told in the psalm that these "flourish." Nay, more, it is said that they flourish "like the palm tree and grow like a cedar in Lebanon." (see verse 12). The palm and the cedar are among the tallest trees of the land where

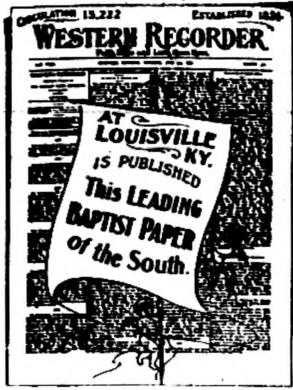
this psalm was written. They could not attain their full development in the bay windows of our houses. We learn, therefore, that the house of the Lord—the church of Jesus Christ, is a grand conservatory. It is like a palace of glass, warmed by the fires of celestial love, broad enough and lofty enough for a forest of the trees of righteousness to grow in.

"The house of the Lord"—our Saviour told his disciples that in it are many mansions. And Paul wrote to the Ephesians about "the whole family in heaven and earth." Then is not that part of the family which is still here below living in one of the mansions of the house? Is not the visible church an outer court of the abode of the glorified which John saw in his Sunday vision on Patmos? If so, the soil, the shelter, the light, the warmth and the culture in the conservatory of the plants of righteousness is celestial, divine. We are "rooted and grounded in love." God himself is our light and our salvation. He is a covert from the storm. He pours out his Spirit upon us in floods, upon the dry ground. All his angels are ministering spirits to the heirs of salvation. Surely, then, we ought to flourish like the palm and grow like the cedar. We ought to adorn the doctrine of God our Saviour by the rich foliage of our Christian graces, and by bearing much fruit. But, alas, too many of us are like my grandmother's lemon tree, we live, but we do not flourish. We have enough of the new growth to show what we are, but not enough to illustrate the excellence of the provision which God has made for our spiritual development. "The house of the Lord." The visible church is everywhere to-day. But how few palms and cedars in it. With God there is no respect of persons, the lowliest might become the loftiest if he would improve his opportunities. The soil is deep and mellow enough, the irrigation is ample, the walls of glass that shelter from the wintry blasts of earth, while they admit the light divine, are as broad as the world and as high as heaven. There is no excuse for spiritual dwarfishness.

One reason that we do not flourish as we should is that we do not realize the full force and meaning of the word "planted." Our interest in the church and its ordinances is too superficial. We do not root ourselves in it, and in the great truths to which it testifies, as we should. We take ourselves to God's house as if we were orchids—gir plants; and when the services are over we take ourselves away, and try to grow in an atmosphere of worldliness until the next Sabbath Day. No wonder, then, that palms and cedars are rare! When we are ready to plant ourselves, to make our religion the great interest and business of our lives, we will flourish in the courts of our God.—Interior.

AS THERE are mysteries in the ways of God and His providences, so there are also in the ways of religion and godliness. As God is a hidden God, so His people are a hidden people—not only for safety, but for secrecy. They are alive, and yet dead; they have nothing, and yet possess all things; they love themselves, and yet loath and deny themselves; they are not satisfied with the whole world, and yet are content with little; they abound in works of righteousness, and yet abhor all righteousnesses of work.—Philip Henry.

FAITH knows Christ; confidence leans upon him. When we believe Christ to be the Son of God we have faith; but when we rest upon him for salvation we have confidence. The little words *in* or *on* used in John's Gospel are the words of confidence. Personal knowledge of Christ is the source of confidence in him. Paul writes to Timothy after a life experience, "I know whom I have trusted." Confidence can only live in personal relations. It grows by use. Little knowledge of him, little trust in and to him, but growing acquaintance with Jesus gives deepening confidence in him.



Forum. But even in this respect how infinitely do democratic institutions fall below the Bible, every student of history who lifts the glittering veil which conceals the lives of the ancient nations knows full well.

We all know the force which a quotation, fact and yet not true, has in influencing the emotion and in giving power over his hearers. Assemblies have been thus roused to enthusiasm when the same sentiment expressed in finer but unfamiliar language would fall to produce much effect. Thus a common knowledge of Scripture is a powerful aid and it is used with great effect by secular orators. They can rely upon the familiarity of their hearers with the words quoted, and the reverence felt for the Word of God prevents triteness in Bible phrases. So powerful is this influence of well-known words that even unbelievers are constrained to use Scripture quotations when they desire to move the hearts of the people. In this view, also, of its intellectual influence, no other books could take the place of the Bible; because without divine authority the masses could not be roused to a deep interest in any volume, and without reverence for the utterance, oft-repeated phrases would become trite and lose their power by repetition.

Only the highest intellects can be roused to earnest effort by knowledge which does not personally concern themselves. If a proposition is discussed of which men are entirely without either the affirmative or the negative should be true, you can rarely find one whose mind is sufficiently awake to follow closely the arguments which establish the one or the other. On the other hand, the constant consideration of the narrow road of their own personal concerns, contracts men's minds and swarms their growth. That which will never become cultured whose mind is ever revolving around his family, his business, his crop, and who cares for nothing else. The Bible by its infinite interests of its truths to each human soul, presents topics as immediately personal as the interests of a woman's children, and thus secures attention and thought upon the subjects of which it treats are the deepest and the grandest known to man. Thus it rouses and educates the intellect. It combines at once all the wide culture of abstract truth, with all the close interest of personal concerns. So it reaches and elevates all whom it touches. The mind thus roused and trained by Scripture truth, thus taught that there is something high and noble in all truth, far beyond the sordid interests which have hitherto absorbed it, goes forth into all the realms of knowledge conquering and to conquer. The vital interest felt by the intellects and the full strength, while the greatness of the themes enlarges and deepens the intellectual grasp. The very differences of opinion that have obtained in reference to the teachings of Scripture have aided in strengthening the mind. The best men, in his cell does not come strong like the athlete who struggles with his fellow, whether in a physical or intellectual arena.

Man is an imitative animal. Place ever before him things which are high and noble and true—things which kindle enthusiasm and stimulate study, and he will rise above the low and base in thought as well as above the low and base in action. The Book of Truth contains no truer saying than "Evil communications corrupt good manners," and it is true both mentally and morally. More than we think does our intellectual calibre as well as our moral character depend upon our companions. If the books we read, the men we meet, the things which are not fed on strongly, and the noble ideas. To make grand men, you must train them grandly, from youth up, and nothing can be compared, in its strengthening power over men's minds, with the Scriptures of our God. Other books are feeble in comparison. From the gripping scene at the birth of creation, when heaven and earth were sceptre to law and light sprang full-armed from the lips of God—on to its close, grander still in its visions of glory, there is in all the Bible not a feeble chapter or paragraph. Strong beyond all human strength, in its complexity and in its grandeur, it is such a book, were its moral tendency evil, could wreck the world and destroy the race.

How all human laws show themselves feeble platitudes beside the stern simplicity of that grand old decalogue with its heart of fire! Take any author you please, and how low his theme compared with Bible subjects. Tyndale's prayer for light is all the laws he can discover comparable in grandeur with its utterance, "Let there be light!" or with that yet grander declaration of the Master, "I am the light of the world?" Owen and Huxley, Agassiz and Darwin, Kelvin and Dawson tell us, and tell us wisely, perhaps, many things about the world we live in—about the basis of the earth, the arrangement of its strata and the anatomy of our frames—but what are all such things compared with the great themes of death, judgment, eternity, destiny, God's majesty and sovereignty? Ruskin tells us in beautiful language of the beauty of the Bible the best thing in literature is Shakespeare and that we have been wrong in Shakespeare is Hamlet. Tell me, is not the sorrow of a dreaming boy for his foully-murdered father—for that is Hamlet—trivial compared with the grand drama of Job, where God and the angels are spectators, and Satan warring with faith in the torn heart of the patient? In other words, the things we think and experience, interesting, suggestive and helpful, perhaps, but here in the

Bible the great thoughts of God burn and glow with all the eloquence of Heaven. Here we learn to be "wise unto salvation." Here we learn how God can be just and the justifier of him that believeth in Jesus. Here we learn of Him who was meek and lowly in heart, and who went about doing good, of Him of whom the apostle said, "He made Himself of no reputation; who of Him who "gave Himself the just for the unjust that he might bring us to God;" of Him who "died for our sins according to the Scriptures, was buried and rose again from the dead according to the Scriptures;" of Him who has entered into the Holy of Holies, where there "ever" is to make intercession for us," and yet He is with us always even unto the end, till we go to be with Him forever more. Here we learn the things of God, things into which the angels desire to look, over which the morning stars sang together and all the sons of God shouted for joy.

The great purpose of Bible study, however, is not that we may be wise or great or good. These are incidentals. The great purpose is that we may benefit others and so glorify our Father in Heaven. We cannot be anything worthy being unless we strive to make others better. The more we know in its application. Whatever we desire to be, we must strive to make others the same, or we cannot be so to any extent. If we would be happy, we must seek to make others happy. The man who seeks his own happiness will be miserable all the rest of his life. There is no other way to happiness ever discovered but the unselfish way. If we strive to brighten the lives of others, our own hearts will be filled with joy. If we would be wise, we cannot become so by shutting ourselves up in libraries where we can study the greatest thoughts of the greatest minds. The only way to wisdom is to get into the world, to hermitage or monastery, where in solitude we may commune with our own souls and with God. We can become morbid thus, but never holy. The fruits of righteousness do not ripen in solitude. To be holy we must devote our lives to making others holy by following the Master in going about doing good, can we become like Him. It is better to lift others than to rise ourselves, and only by lifting others can we rise in the kingdom of Heaven, wherein he is the greatest who is the servant of all. The wise man is the one that will be his own teacher, and not the one who has whose one purpose is to use its truths to win, to comfort and to strengthen souls.

It is gratifying that the Bible is being more studied to-day than ever before, and even though much of it may be through strife and vainglory, yet we rejoice that the Bible is studied and therein we will rejoice. But our great grief is that the Bible is not being studied for the right motives, and not for the knowledge that much of the Bible study, from wrong motives, and so is of little worth. Many who pose prominently as Bible students are studying the dates, authorship, style, etc., of the sacred writers. The boast is made that they study the Bible as literature, and not that they study it for the purpose of glorifying God. Had these critics lived in the time of Moses, their study of the law would have consisted in carefully examining the tables of stone. They would have noted especially whether the two tables of stone were of the same sort, and they would have noted any differences they could have detected. They would have explained why this table was the shorter, while that was the broader or the thicker. They would have examined the composition of the stone to determine from what strata it was taken, and to define its relations to the various sorts of stone found in the neighborhood of Sinai. They would have carefully noted the size of the letters, with their number and the depth of the incision of each. They would have compared the style of composition with that of the Tel-El Amarna tablets, and having thus studied the tablets, they would have compared the style of the law, and would have looked with contempt upon the ignorant and narrow souls around them who cared nothing for the chemistry, geology, mechanics and literature of the Ten Commandments, but saw in them expressions of God's will to be obeyed, rather than material for exploiting the "scientific, historic method."

To study the Bible as literature is like studying the composition of hydro-carbon by weighing, as the world saw him, consisted of so many pounds of oxygen, carbon, hydrogen and a few salts. And so our critics would note the exact proportion of these, as well as the exact quantity and volume of each. They would accurately measure the body, carefully studying the muscles, the bones, the nerves, etc., and marking their action. They would determine how much food and of what sort the father of his country consumed; and would have compared him with other contemporaneous hydro-carbons like Franklin, Jefferson and Lafayette, as well as the hydro-carbon which lived before and after our nation's birth. By these means they would correct received dates of events in his life, and show that current views concerning him must be materially modified. Having thus measured the hydro-carbon, which was the instrument used in serving his country and the world, they would pose as Washingtonian scholars and specialists, though they would know practically nothing of the real Washington. Such a method of study renders any real understanding of the subject impossible. Fitting microscopes over one's eyes would be no use to us. Even a man cannot be seen through a microscope, so that it is thus with much of the current study of

the Bible. Ruskin says that no word of Scripture was ever rightly understood except through a deed. And an infinitely greater than Ruskin, his and your and my Lord and Master said: "If any man willeth to do his will, he shall know of the teaching," and only he shall know of it. The very fact that so much of the current Bible study is misdirected emphasizes the need for the great work this society has undertaken to promote Bible study. The formulated purposes of this Society are:

To re-affirm the faith of the churches in the Bible as the revealed Word of God and the standard of faith and practice;

To review what has been done and consider what more may be done by the home, the Sunday-school, the pulpit, and the college to disseminate Scriptural knowledge;

To determine the value of the methods of Biblical instruction now in use, and to decide what new methods may be employed;

To learn how best to carry the Word of God to the unchurched masses;

To promote a generous fraternity among those of different faiths and names who own Jesus Christ for Master and desire the triumph of the sacred volume;

To contribute by all the foregoing means to a revival of Biblical Christianity and the unification of the spirit of American Protestantism.

If ever there was a time above every other time in the history of our country and of our churches when the work of this Society was needed, that time is the year of our Lord 1900. (We therefore earnestly solicit the sympathy and support of all friends of the home, of all lovers of their country, of all who care for truth and righteousness, of all who long for the coming of the Kingdom of heaven, and of all who are concerned for the welfare and destiny of immortal souls.) The great and crying need for Bible study can never be met by the one-sided and wrong-sided study which has been already mentioned, which devotes itself to analyzing chemically the sword of the Spirit instead of learning how to wield it against the enemies of our Zion and of our God. We study the Bible because it improves our minds and elevates the grasp of our thought, because its strength will strengthen, its depth deepen, and its height elevate us beyond all human productions; still the chief reason for its study, never for one moment to be forgotten, is that it alone can make us "wise unto salvation;" it alone can teach us the nobility of all lessons, the fear of the Lord which is the beginning of wisdom, and to depart from evil which is the key to understanding. While human learning is a noble thing, let us remember that the highest of all promises is not to the great, the learned or the strong, but to the pure in heart, for they, and they only, shall see God—see Him in His Providence here, and hereafter behold "the King in His beauty."

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

BOOKS. We have received a little four-page leaflet, "Baptism," from Bro. E. O. White, 5 Ketchum Avenue, Toronto, Canada. Bro. White is a writer of the art of saying much in a few words, as our readers know. He gives the reasons for believers' baptism, and testimonies from leading scholars and divines of other denominations to its immersion. It is a very handy little Baptist card to be used effectively against infant baptism and sprinkling.

MAGAZINES. In the Gentleman for May, Henckiah Butterworth continues his story of Shinar's Tower which is a ghost story with evidence, and is one of the prize stories. Runsey's Patent, by L. T. Meade and Halifax, is also continued. Rev. A. O. Dunaway, of Virginia, writes of "Woman's Position in the Social Fabric," and tells how she may fill it. And the usual departments are well-filled.

LIVING day by day is our duty. If we always reckoned that as the limit of our present duty, we should have little trouble. But ordinarily we give ourselves more anxiety over to-morrow and its possibilities than over the manifest duties of to-day. To-day's duty may include preparation for to-morrow. So far to-morrow enters into to-day. But preparation is not anxiety over to-morrow. What we dread for to-morrow may never come to pass. If it comes to pass, we may have triumph over its worst happenings, or added and unlooked-for strength in them. "Be not therefore anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof"—and the blessing—Sunday School Times.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 3.

THE TWELVE SENT FORTH.

Matt. 9:36 to 10:18.

MOTTO TEXT—"It is not ye that speak, but the Spirit of your Father which speaketh in you."
—Matt. 10:20.

"And Jesus went about all the cities and villages."—He was on his third tour through Galilee. The Greek shows the all is confined to the cities; he went through all the cities, and to as many villages as he could, "Teaching in their synagogues." Where the Jews all gathered on the Sabbath. "And preaching the Gospel of the kingdom, and healing every sickness and every disease among the people."—The first word describes severe and violent diseases; the second chronic cases. The words do not mean that he healed every case of sickness, but all kinds of diseases. No case was beyond his healing power.

"And when he saw the multitudes."—Crowds followed him, many coming and bringing their sick from a great distance. "He was moved with compassion on them because they fainted, and were scattered abroad as sheep having no shepherd."—Were rent and mangled as sheep are by wild beasts when they are not protected. Scattered means thrown down, prostrated upon the ground, unable to help themselves. They had no true shepherds, but rather hirelings who made a gain of the flock. And their situation stirred the great heart of the Saviour.

"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few."—There are so many souls to be saved from sin, so few who feel as they ought, an intense desire to rescue them from sin and win them to seek the pardon of their sins. They are all around us in our families, in our neighborhood, everywhere. And so few do anything to rouse them to a sense of their guilty and lost condition.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."—And if you pray honestly from a sincere heart and do not mock God with mere lip services, you will begin immediately to labor for the salvation of the soul nearest to you. You will give yourself, your God and your unconverted friend or relative no rest till he is in the ark of safety. When you pray to God to send laborers into the harvest, it is right for you to think of and to include the heathen in your prayer. But your chief thought should be for the harvest all around for which God will hold you to a strict accountability. Having bidden them pray for laborers in the harvest, the Lord chooses twelve from the number of his disciples and sends them forth.

"Now the names of the twelve apostles are these."—These twelve the Lord chose from among his disciples to be his closest companions, to be, as it were, in a certain sense, the foundation stones of his church, he himself being the corner stone. "The first, Simon, who is called Peter, and Andrew, his brother."—They

were fishermen of Galilee, sons of a man named Jonas. Our Lord himself gave Simon the name of Peter. The apostles are given in pairs, and two of these pairs were brothers. Peter and John were our Lord's first disciples, but they quickly brought their brothers to him. It is a singular thing that the Catholics should claim Peter as the first pope when they do not allow their priests to marry. For, while it is probable nearly all the apostles were married, Peter is the only one whom the Scriptures declare, in so many words, had a wife.

"James, the son of Zebedee, and John, his brother."—These were also Galilean fishermen. Our Lord named them "Boanerges," sons of thunder, on account of their fiery dispositions it is thought. John was the youngest and best beloved of the apostles, and the one who has been most outrageously treated by the painters, who picture him as effeminate, when his Lord called him "son of thunder." John had one of the greatest intellects and hottest hearts the world has ever known. Our Lord did not love but a feeble nonentity.

"Philip and Bartholomew."—Philip was of Bethsaida, the city of which Peter and Andrew were natives. He was among the first of the disciples (John 1), and brought his friend, Nathanael, to his Lord, as John and Peter brought their brothers. Besides being divided into pairs, the apostles were marked off in groups of four, and Philip always heads the second group. Bartholomew is Hebrew, meaning son of Tolmai. His other name is Nathanael. Little is known of him, but that little is enough, for the Lord said of him when Philip brought him, "Behold an Israelite indeed in whom there is no guile."

"Thomas and Matthew, the publican."—In the lists given by Mark and Luke, Matthew's name comes first, and the "publican" is not attached to his name. That he puts Thomas first and tells his old business, shows the modesty and the penitence of the man.

"James the son of Alphaeus, and Thaddeus, whose surname was Thaddeus."—This last was also named Judas, and was the brother of James. James was not the same as the brother of our Lord, and there is little known about him.

"Simon, the Canaanite."—He is also called Zealotes, and that is what the word translated Canaanite means. He was a Jew, a Galilean, as were all the apostles except Judas Iscariot. Zealotes means "zealot," showing that this apostle had belonged to the party that claimed to be especially zealous for the Jewish religion and institutions. Last in all the lists comes the name which is a synonym for treachery, Judas, the man of Kerioth.

"These twelve Jesus sent forth."—Two by two, Mark tells us. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."—The Samaritans claimed to be Jews and descended from Abraham, and there is little doubt they were a mixed race, with some Hebrew blood. Their country lay between Judea and Galilee. They were not to go off into any road leading to the Gentiles, but to confine themselves strictly to the lost sheep of the house of Israel. The Gospel must be preached to the Jews first.

"And as ye go, preach, saying, the kingdom of heaven is at hand."—Thus John the Baptist and our Lord began their ministry. The Jews would understand that the

Messiah was at hand. They were to prove their divine commission and the truth of their words that the kingdom of heaven was at hand by the miracles they worked. "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—These were the miracles which their Lord was working to prove the truth of his words. "Freely ye have received, freely give."—The power to work miracles was given them without any pay; they must receive no money for what they did. No doubt grateful persons would have given them large sums, as Naaman would have given Eliha. And Judas Iscariot at least would have gladly received them. But Gehazi's sin must not be repeated.

BARDSTOWN INSTITUTE.

The closing exercises of this school will begin May 27 with annual sermon delivered by Dr. J. T. Christian, of your city, and all the evangelical congregations of the town are invited to unite in this special service. On Tuesday and Wednesday evenings, 29th and 30th, will be the children's exercises, music and elocution, beginning about 8 P. M., and on Thursday, 31st inst., at 10 A. M., will have our rally or reunion programme, consisting of speeches, responses, music, songs and Dr. W. J. McGlothlin's address.

Dinner will be served on the college grounds.

H. J. GREENWELL.

A SCIENTIFIC BREAKFAST.

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast:—Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money making brain, the body must have the right kind of food and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

The regular monthly meeting of the Louisville Baptist Deacon's Conference will be held at the Walnut-street church, corner of Second and College Sts., Friday evening, May 25th, commencing at 8 P. M. The principal subject for discussion at this meeting will be "Church Finances." All deacons are earnestly requested to be present as this is the last meeting of the conference for the summer.

W. D. MAJOR, President,
JOS. T. WATTS, JR., Sec'y.

THE LEN CHARLEVOL, the beautiful, the practical, of Michigan, is now open for guests, with accommodations for 900. It affords complete relief from hay fever, as thousands testify. The rates are reasonable—\$2.00 to \$5.00 per day; per week, two in a room, \$14.00 to \$24.00. One in a room, \$17.50. We have the pleasure of an acquaintance with the genial proprietor, Mr. Egbert T. Osborn. His name is a guarantee for everything desirable in a summer resort.

W. F. HARVEY.

IMPORTANT NOTICE.

Brethren and sisters who are to be our guests at the General Association and Woman's Missionary Union, which meets in Owensboro Saturday, Sunday and Monday, June 16, 17, and 18, and the ministers' meeting two days previous, are requested to send to my address, at once, a postal card with your name and answer to the following question: On what date is it your purpose to reach the city, and on what train?

The I. O. reaches here at 7:35 A. M. and 6 P. M. The L & N. at 11:30 A. M. and 5 P. M. The L., H. & St. L. (three daily trains), going west, 11:40 A. M., 9:05 P. M. and 11:55 P. M. Going east, 4 A. M., 8:20 A. M. and 8:44 P. M.

All who comply with this request will be met at the depot with a card of assignment and a conveyance to take you to your home.

Those who fail to do this, please report, on reaching the city, at the meeting-house of the Third church.

P. S.—Special request: Please write that card to-day. There's a big lot of work for us to do, and each one can help by acting promptly. FARD D. HALE.
Owensboro, May 18.

FROM CINCINNATI.

The great event of 1900, from a religious point of view, in Cincinnati, is the Tenth International Convention of the Baptist Young People's Union of America, to be held here July 12-15th.

The Queen City will open her gates wide to the Baptist hosts, and there is every prospect that the Young People's Decennial will mark an epoch in the movement. The coming of Dr. Gaage from England is significant of a new area of operations for the Union.

A vigorous local committee is at work and preparations are rapidly going forward. The convention will be a civic event of great importance and the commercial bodies of the city are giving it hearty support. G. M. Peters is chairman of the executive Board and P. W. Oadman, No. 21 West Third street, Cincinnati, is secretary. Among those interested in the movement are Rev. A. J. Ramsey, M. T. Colford and A. M. Graves.

Geo. E. SZYKRA.

HEAR instruction, and be wise and refuse it not.—The Bible.

YOUNG PEOPLE'S MEETING.

Promptly at 10 o'clock Thursday morning President L. O. Dawson called the fifth annual Convention of the Baptist Young People's Union to order. Several spirited hymns were sung heartily and the opening prayer was made by Dr. B. D. Gray. Dr. R. J. Willingham conducted the devotional exercises.

Bron. Haywood, Bailey and Burns were appointed a Committee on Enrollment. The committee subsequently reported that 146 names had been handed in.

Dr. Hailey spoke graciously words, welcoming the Convention to a State and city of great possibilities. "We can put all the preachers of the Southern Baptist Convention into hot water at once."

Assistant Secretary E. E. Bommar made a fitting response.

Fraternal greetings were received from the Pennsylvania Union and an associational organization in Wisconsin. Dr. Filippo came as the fraternal messenger of the former. He indicated that the young people of Pennsylvania were not so unified in their work as the young people of the South. The Christian Endeavor societies were first on the ground, and prejudices engendered by them still prevail in some sections.

Dr. H. L. Morehouse delivered the opening address of the Convention on "Our Baptist Young People and Missions." The great phenomenon of the century is the religious organization for the young people. Early in the century came the great Sunday-school movement. This was followed by the Y. M. C. A., then the C. E. idea was born, and, last of all, came the Student Volunteer movement and the Yale Band. At the present time five hundred thousand young people are numbered in the various B. Y. P. U. organizations. There is such a thing as numbers without weight. But is this true of the young people's movement? The evanescent period is rapidly passing. The day of banners and music and showings is almost gone. The young people are coming to self-consciousness with reference to power and duty. Their forces are turning in the right direction. That their great mission is Christian missions is being realized. Young men have always taken the initiative in great movements. Their peculiar powers are needed to give impetus to the special cause. Carey, Judson and Ashmore gave themselves to the cause of missions when young. The dominant religious idea is missionary, and this is the idea that prevails in young people's meetings and literature. The new general type of Baptists will not be anti-missionary, omissionary or no principle Baptists. The new type will swallow these up. It will be conviction Baptists.

How shall these forces be used to the best advantage? Fads of all kinds abound, both missionary and otherwise. Shall they give as young people, and support missionaries as such? If this be done, where is the age line to be drawn? Many belong to these organizations, and lead their meetings, who have grandchildren. Draw an age line and the whole thing falls. There must be a vital connection with the "churches" and the "boards." World-wide and continental missions can only be carried on by combination and organization. It can't be done by a local church. By federation and organization churches are to do this work, and the young people's organization

must work in connection with the churches. There is something in feeling that one is part of a great enterprise, and here is the inspiration for the young people in connection with the churches. They have a place in the great enterprises of the kingdom.

Bro. Wolfson sang "I'll go where you want me to go," and Dr. Sampey spoke concerning "The education of our Baptist young people for the twentieth century." Every babe born in a Baptist home is a potential Baptist. The first day of one's life is the most important. The same is true of the first week, month, year and decade. The education of Baptist young people commences with the cradle. The mother is the first and divinely appointed teacher of the child. She can tell Bible stories as no one else, and leave an impression that cannot be effaced. Let the education begin at the bottom, for foundation work is most important. The Bible should be enthroned in the home and the family altar reared, at least, for the sake of childhood.

Potential Baptists ought to be converted much earlier than other children. Investigation has established that this is true, and thus many are led to Christ early in life.

The education of a converted soul should be commenced on the day of conversion, if that be known, certainly on the day of baptism. At such a time they readily welcome the effort for their spiritual development. If this favorable season be not improved the results will be disastrous. This training should center round the Scriptures. Even in the schools it should be the central text book, and if it be not there then the name Baptist should be eliminated from the school name. A well-paid professor should teach it and give credit for graduation in Bible study. Even in the hearts of many ministers the Bible has lost its throne. Put the Bible in Baptist schools and that will cause it to be placed elsewhere.

Secretary Chivers called attention to the fact that the B. Y. P. U. was not a divisive factor, but its aim was the enrichment and enlargement of the churches. It is a mode of activity of the local church for the accomplishment of a special object.

The night session opened with a song service led by Rev. J. O. F. Kygar, of Texas. Rev. T. J. Wayne conducted the devotional exercises.

The election of officers resulted as follows: President, L. O. Dawson; Vice-Presidents, J. O. East and R. H. Coleman; Recording Secretary, W. W. Gains.

The Executive Committee reported, through Dr. B. D. Gray, that the work was progressing with much satisfaction. The Union has little organization in the South. The work has not been tabulated, and hence no figures are presented.

At this point a collection was taken, amounting to \$184, for the work.

After singing "Blessed Assurance," Dr. G. W. Truett discussed "Our Baptist Young People as an Evangelistic Force." The object of the movement is to enlist the energies of all Christians in their Master's cause. The great triumph of the early churches was wrought by the witnessing power of the believer. But a decline came and the clergy kept the laity in the back ground. They were suppressed in their witnessing power. A revival on the part of the laity came in the sixteenth century, and from thence emphasis has

"Cleanliness is Next to Godliness."

If you would be really clean, begin with your blood. A mottled skin cannot be washed away, eruptions will continue unless the blood is pure. Hood's Sarsaparilla cleanses the blood by disintegrating and dissolving the bad germs. Hood's is the royal road to real cleanliness, both inward and outward.

Impure Blood—"My face would be covered with scabs from impure blood, but ever since I have taken Hood's Sarsaparilla, my blood seems to be perfectly pure and I am strong and in good health." J. Hartstein, 760 Grand Street, Brooklyn, N. Y. Get only Hood's, because



Hood's Pills cure liver bile; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

been placed on the power of the individual Christian. The individual must be kept to the front. Christ did not send, but came. Personality cannot be displaced. When it is relegated to the rear the cause will suffer. Certainly the slowness of Christian work at the present time results from the non-use of this wonderful force.

Then, too, ignorance concerning the Bible is amazing. This movement aims at the displacement of ignorance by wise Biblical training. After all the Holy Spirit must be relied on as the great teacher. To this source we must come and wait. Christ is calling for volunteers, not to die for him, but to live for him.

Gov. Northern spoke concerning "Our Baptist Young People and American Citizenship." The nineteenth century is the best in spite of its iniquity and blood, yet it delivers many problems to the coming century for solution. It has despised men and loved money. The age calls for men whom the lust for office cannot buy. Our highest ideal, politically, is lodged in the individual citizen. Each one should have a political opinion and strive to express it. Every one ought to be an active politician, even ministers of the Gospel. Politics means to administer the affairs of the State in peace, safety and prosperity. This is all inclusive, and is ordained of God. The man that slinks away from politics because of corruption is a coward. The need of government is purity among public men and honesty in the administration of office. This can only be effected by public opinion. But there are difficulties in the way of forming sound and intelligent public opinion. The negro problem stands in the way. This race is in our midst, and strives to defeat every plan for its betterment. This problem must be solved step at a time, and it must be done in self-defense. The negro must be elevated or he will lead to degradation.

Foreign immigration is another problem. The foreigners are in our midst 10,000,000 strong. They are found in the North and West. Their increase is alarming. This element will drift southward, attracted by industry, and there will come a clash of races that will be terrible in the extreme. The character of these immigrants cannot be ignored. They come from objectionable and dangerous classes, and are breaking down our institutions. Unless they are educated, elevated and evangelized

they, too, will degrade us. Demanded from them a common language and sympathy for our institutions.

The problem of illiteracy cannot be ignored, and this affects both of the classes already mentioned.

The saloon passes into the new century. Wipe it early from the face of the earth. It is maintained by public opinion. It has bought its way and thus has purchased men. It controls the ballot box. Wipe it out, and do so at once. Christianity in politics is the only hope.

The great and growing monopolies present a serious problem, but even here the right kind of public opinion will lead to a financial revolution.

The greatest problem is "What will ye do with Christ?" Christianity is the only salvation for all the ills and problems of the nation. But even here a foe is seen. An effort is made to present a God without vengeance, salvation without a cross and a future without a hell. Defend, therefore, the inspiration, power and purity of God's Word. Worldly society is trying to reconstruct the churches and weaken their moral demands. Stand by the churches of Jesus Christ in their destiny, authority, purity and power.

The Convention called for the publication of Gov. Northern's speech.

The ex-officers of last year were re-elected and the body adjourned with prayer by President Dawson.

HOW'S THIS?

We offer One Hundred Dollars Reward for any one of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., 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. WERTZ & TAYLOR, Wholesale Druggists, Toledo, O.

WALDRON, KINMAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

THE EASTMAN AND ARLINGTON HOTELS.

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THE MARKETS.

Table with columns for Year, CATTLE, HOGS, SHEEP AND LAMBS, and various market prices for different types of livestock and goods.

WITH US ALWAYS.

BY JOHN M. MORSE.

Jesus with us all our days, This the promise He hath given; This our every fear allays In our pilgrimage to heaven. Jesus with us all our days, Floods the earth with golden rays. Jesus with us when our joy Springs responsive from the heart; When sweet peace without alloy, Doth its blessedness impart. Jesus with us joys increase, Gladness, meekness, love and peace. Jesus with us when our cares Are a load to drag us down. He our every burden shares— He will help us win a crown! Jesus maketh burdens light, Cares depressing take their flight. Jesus with us when our pain Seemeth more than we can bear; When all human aid is vain We to Jesus can repair. Pain may still be ours to face, But we triumph through His grace. Joy or grief or care or pain, Jesus with us, all is well. Hope in Him is not in vain When by faith in Him we dwell. Jesus with us all our days! Gladly let us sing His praise. —New York Observer.

OUR PULPIT.

THE SIN OF UNBELIEF.

BY G. H. SPURGEON.

"And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof." —2 Kings 7:19. One wise man may deliver a whole city; one good man may be the means of safety to a thousand others. The holy ones are the "salt of the earth," the means of the preservation of the wicked. Without the godly as a conserve, the race would be utterly destroyed. In the city of Samaria there was one righteous man—Elisha, the servant of the Lord. Piety was altogether extinct in the court. The king was a sinner of the blackest dye; his iniquity was glaring and infamous. Jehoram walked in the ways of his father Ahab, and made unto himself false gods. The people of Samaria were fallen like their monarch; they had gone astray from Jehovah; they had forsaken the God of Israel; they remembered not the watchword of Jacob, "The Lord thy God is one God;" and in wicked idolatry they bowed before the idols of the heathens, and therefore the Lord of Hosts suffered their enemies to oppress them until the curse of Ebal was fulfilled in the streets of Samaria, for "the tender and delicate woman who would not adventure to set the sole of her foot upon the ground for delicateness" had an evil eye to her own children, and devoured her offspring by reason of fierce hunger. (Deut. 28:56-58). In this awful extremity the one holy man was the medium of salvation. The one grain of salt preserved the entire city; the one warrior for God was the means of the deliverance of the whole beleaguered multitude. For Elisha's sake, the Lord sent the promise, that the next day food, which could not be obtained at any price, should be had at the cheapest possible rate, at the very gates of Samaria. We may picture the joy of the multitude when first the seer uttered this prediction.

They knew him to be a prophet of the Lord; he had divine credentials; all his past prophecies had been fulfilled. They knew he was a man sent of God, and uttering Jehovah's message. Surely the monarch's eyes would glisten with delight, and the emaciated multitude would leap for joy, at the prospect of so speedy a release from famine. "To-morrow," would they shout, "to-morrow our hunger shall be over, and we shall feast to the full!" However, the lord on whom the king leaned, expressed his disbelief. We hear not that any of the common people, the plebeians, ever did so; but an aristocrat did it. Strange it is, that God has seldom chosen the great men of this world. High places and faith in Christ do seldom agree. This great man said, "Impossible!" and with an insult to the prophet, he added, "If the Lord should make windows in heaven could such a thing be?" His sin lay in the fact, that after repeated seals of Elisha's ministry, he yet disbelieved the assurances uttered by the prophet on God's behalf. He had doubtless seen the marvelous defeat of Moab; he had been startled at tidings of the resurrection of the Shunamite's son; he knew that Elisha had revealed Benhadad's secrets and smitten his marauding hosts with blindness; he had seen the hands of Syria decoyed into the heart of Samaria; and he probably knew the story of the widow, whose oil filled all the vessels, and redeemed her sons; at all events, the cure of Naaman was common conversation at court; and yet, in the face of all this accumulated evidence, in the teeth of all these credentials of the prophet's mission, he yet doubted, and insultingly told him that heaven must become an open casement, ere the promise could be performed. Whereupon God pronounced his doom by the mouth of the man who had just now proclaimed the promise, "Thou shalt see it with thine eyes, but shalt not eat thereof." And Providence—which always fulfills prophecy just as the paper takes the stamp of the type—destroyed the man. Trodden down in the streets of Samaria, he perished at its gates, beholding the plenty, but tasting not of it. His sin was unbelief. He doubted the promise of God. In this particular case unbelief took the form of a doubt of the divine veracity, or a mistrust of God's power. Either he doubted whether God really meant what he said, or whether it was within the range of possibility that God should fulfill his promise. Unbelief hath more phases than the moon, and more colors than the chameleon. Common people say of the devil, that he is seen sometimes in one shape, and sometimes in another. I am sure this is true of Satan's first-born child, unbelief, for its forms are legion. At one time I see unbelief dressed out as an angel of light. It calls itself humility, and it saith, "I would not be presumptuous; I dare not think that God would pardon me; I am too great a sinner." We call that humility, and thank God that our friend is in so good a condition. I do not thank God for any such delusion. It is the devil dressed as an angel of light; it is unbelief after all. At other times we detect unbelief in the shape of a doubt of God's immutability: "The Lord has loved me, but perhaps he will cast me off to-morrow. He helped me yesterday, and (under the shadow of his wings I trust;

but perhaps I shall receive no help in the next affliction. He may have cast me off; he may be unmindful of his covenant, and forget to be gracious." Sometimes this infidelity is embodied in a doubt of God's power. We see every day new straits; we are involved in a net of difficulties, and we think "Surely the Lord cannot deliver us." We strive to get rid of our burden, and finding that we cannot do it, we think God's arm is as short as ours, and his power as little as human might. A fearful form of unbelief is that doubt which keeps men from coming to Christ; which leads the sinner to distrust the ability of Christ to save him; to doubt the willingness of Jesus to accept so great a transgressor. But the most hideous of all is the traitor, in its true colors, blaspheming God, and madly denying his existence. Infidelity, deism, and atheism, are the ripe fruits of this pernicious tree; they are the most terrific eruptions of the volcano of unbelief. Unbelief hath become of a full stature, when quitting the mask and laying aside disguise, it profanely stalks the earth, uttering the rebellious cry, "No God," striving in vain to shake the throne of the divinity by lifting up its arm against Jehovah, and in its arrogance would "Snatch from his hand the balance and the rod, Re-judge his justice—be the god of God."

Then truly unbelief has come to its full perfection; and then you see what it really is; for the least unbelief is of the same nature as the greatest.

I shall attempt this morning, for a little while, to show the extremely evil nature of the sin of unbelief.

And, first, the sin of unbelief will appear to be extremely hideous when we remember that it is the parent of every other iniquity. There is no crime which unbelief will not beget. I think that the fall of man is very much owing to it. It was in this point that the devil tempted Eve. He said to her, "Yea, Aah God said, Ye shall not eat of every tree of the garden?" He whispered, and insinuated a doubt, "Yea, Aah God said so?" as much as to say, "Are you quite sure he said so?" It was by means of unbelief—that thin part of the wedge—that the other sin entered, curiosity and the rest followed. She touched the fruit, and destruction came into this world. Since that time unbelief has been the prolific parent of all guilt. An unbeliever is capable of the vilest crime that ever was committed. Unbelief, sirs! why it hardened the heart of Pharaoh; it gave license to the tongue of blaspheming Babel-kah; yea, it became a deicide and murdered Jesus.

And let me say here, that unbelief in the Christian is of the self-same nature as unbelief in the sinner. It is not the same in its final issue, for it will be pardoned in the Christian; yea, it is pardoned. It was laid upon the scape-goat's head of old; it was blotted out and atoned for; but it is of the same sinful nature. In fact, if there can be one sin more heinous than the unbelief of a sinner, it is the unbelief of a saint. For a saint to doubt God's word; for a saint to distrust God, after innumerable instances of his love, after ten thousand proofs of his mercy, exceeds everything. In a saint, moreover, unbelief is the root of other sins. When I am perfect in faith, I shall be perfect in everything else. I should always

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fulfill the precept, if I always believed the promise. But it is because my faith is weak that I sin. Put me in trouble, and if I can fold my arms and say, "Jehovah Jireh, the Lord will provide," you will not find me using wrong means to escape from it. But let me be in temporal distress and difficulty; if I distrust God, what then? Perhaps I shall steal or do a dishonest act to get out of the hands of my creditors; or if kept from such a transgression, I may plunge into excess to drown my anxieties. Once take away faith, the reins are broken; and who can ride an unbroken steed without reins or bridle? Like the chariot of the sun, with Phaeton for its driver, such should we be without faith. Unbelief is the mother of vice; it is the parent of sin; and therefore I say it is a pestilent evil, a master sin. Unbelief not only begets, but fosters sin. How is it that men can keep their sin under the thunders of the Sinai preacher? How is it that when Bonaparte stands in the pulpit, and, by the voice of God cries aloud, "Curse is every man that keepeth not all the commands of the law?" how is it that when the sinner hears the tremendous threatenings of God's justice, still he is hardened, and walks on in his evil ways? I will tell you: it is because unbelief of that threatening prevents it from having any effect upon him. When our sinners and miners want to work around Sebastopol, they could not work in front of the walls, to keep off the shots; so they raised earth-works, behind which they could do what they pleased. So with the ungodly man. The devil gives him unbelief; he thus puts up an earth-work, and finds refuge behind it. Ah, sinners! when once the Holy Ghost knocks down your unbelief; when once he brings home the truth in demonstration and in power, how the law will work upon your soul. If man did but believe that the law is holy, that the commandments are holy, just and good, how he would be shaken over hell's mouth; there would be no sitting and sleeping in God's house; no careless hearers; no going away and straightway forgetting what manner of men ye are. Oh! once get rid of unbelief, how would every ball from the batteries of the law fall upon the sinner; and the slain of the Lord would be many. Again, how is it that men can hear the woodings of the cross of Calvary and yet not come to Christ? How is it that when we preach about the sufferings of Jesus, and close up by saying, "yet there is room;" how is it that when we dwell upon his cross and passion, men are not broken in their hearts? Methinks the tale of Calvary is enough to break a rock. Rocks did rend when they saw Jesus die. Methinks the tragedy of Golgotha is enough to make a flint gush with tears, and to make the most hardened wretch weep out his eyes in drops of penitential love; but yet we tell it you, and repeat it oft, but who weeps over it? Who cares about it? Sirs, you sit as unconcerned as if it did not signify to you. Oh! behold and see, all ye that pass by. Is

it nothing to you that Jesus should die? You seem to say, "It is nothing." What is the reason? Because there is unbelief between you and the cross. If there were not that thick veil between you and the Saviour's eyes, his looks of love would melt you. But unbelief is the sin which keeps the power of the Gospel from working in the sinner; and it is not until the Holy Ghost strikes that unbelief out; it is not till the Holy Spirit sends away that infidelity, and takes it altogether down, that we can find the sinner coming to put his trust in Jesus.

But there is another point. Unbelief disables a man for the performance of any good work. "Whoever is not of faith is sin," is a great truth in more senses than one. "Without faith it is impossible to please God." You shall never hear me say a word against morality; you shall never hear me say that honesty is not a good thing, or that sobriety is not a good thing; on the contrary, I would say, they are commendable things. If you have not something better than your own goodness, you will never get to heaven. Some of the Indian tribes use little strips of cloth instead of money; and I would not find fault with them if I lived there; but when I come to England, strips of cloth will not suffice. So honesty, sobriety and such things may be very good among men, and the more you have of them the better. I exhort you, whatever things are lovely, and pure, and of good report, have them; but they will not do up there. All these things put together, without faith, do not please God. Virtues without faith are white-washed sins; obedience without faith, if it is possible, is a gilded disobedience. Not to believe nullifies everything. It is the fly in the ointment, it is the poison in the pot. Without faith, with all the virtues of purity, with all the benevolence of philanthropy, with all the kindness of disinterested sympathy, with all the talents of genius, with all the bravery of patriotism, and with all the decision of principle—"without faith it is impossible to please God." Do you not see, then, how bad unbelief is, because it prevents men from performing good works? Yes, even in Christians themselves, unbelief disables them. Let me just tell you a tale—a story of Christ's life:

A certain man had an afflicted son, possessed with an evil spirit. Jesus was up in Mount Tabor transfigured, so the father brought his son to the disciples. What did the disciples do? They said, "Oh, we will cast him out." They put their hands upon him, and they tried to do it; but they whispered among themselves and said, "We are afraid we shall not be able." By-and-by the diseased man began to froth at the mouth; he foamed and scratched the earth, clasping it in his paroxysms. The demoniac spirit within him was alive. The devil was still there. In vain their repeated exorcism; the evil spirit remained like a lion in his den, nor could their efforts dialogue him. "Go!" said they; but he went not. "Away to the pit!" they cried; but he remained immovable. The lips of unbelief cannot affright the Evil One, who might well have said, "Faith I know, Jesus I know, but who are you? you have no faith." If they had had faith as a grain of mustard seed they might have cast the devil out; but their faith was gone, and therefore they could do nothing. Look at poor

Peter's case, too. While he had faith Peter walked on the waves of the sea. That was a splendid walk; I almost envy him treading upon the billows. Why, if Peter's faith had continued he might have walked across the Atlantic to America. But presently there came a billow behind him, and he said, "That will sweep me away;" and then another before, and he cried out, "That will overwhelm me;" and he thought—how could I be so presumptuous as to be walking on the top of these waves? Down goes Peter. Faith was Peter's life-buoy; faith was Peter's charm—it kept him up; but unbelief sent him down. Do you know that you and I, all our lifetime, will have to walk on the water? A Christian's life is always walking on water—mine is—and every wave would swallow and devour him, but faith makes him stand. The moment you cease to believe, that moment distress comes in, and down you go. Oh! therefore dost thou doubt, then?

Faith fosters every virtue; unbelief murders every one. Thousands of prayers have been strangled in their infancy by unbelief. Unbelief has been guilty of infanticide; it has murdered many an infant; petition; many a song of praise that would have swelled the chorus of the skies, has been stifled by an unbelieving murmur; many a noble enterprise conceived in the heart has been blighted ere it could come forth, by unbelief. Many a man would have been a missionary; would have stood and preached his Master's Gospel boldly; but he had unbelief. Once make a giant unbelieving, and he becomes a dwarf. Faith is the Samsonian lock of the Christian; cut it off, and you may put out his eyes—and he can do nothing.

And, oh! do you not know that unbelief kept Moses and Aaron out of Canaan? They honored not God; they struck the rock when they ought to have spoken to it. They disbelieved; and therefore the punishment came upon them, that they should not inherit that good land, for which they had toiled and labored.

Let me take you where Moses and Aaron dwelt—to the vast and howling wilderness. We will walk about it for a time; sons of the weary foot, we will become like the wandering Bedouins, we will tread the desert for a while. There lies a carcass whitened in the sun; there another, and there another. What mean these bleached bones? What are these bodies—there a man, and there a woman? What are all these? How came these corpses here? Surely some grand encampment must have been here cut off in a single night by a blast, or by

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in school? Then you have often heard them complain of headache; have frequently noticed how they go about in a listless, indifferent way, haven't you?

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bloodshed. Ah! no, no. Those bones are the bones of Israel; those skeletons are the old tribes of Jacob. They could not enter because of unbelief. They trusted not in God. Spies said that they could not conquer the land. Unbelief was the cause of their death. It was not the Apakim that destroyed Israel; it was not the howling wilderness which devoured them; it was not the Jordan which proved a barrier to Canaan; neither Hivite nor Jebusite slew them; it was unbelief alone which kept them out of Canaan. What a doom to be pronounced on Israel, after forty years of journeying; they could not enter because of unbelief!

Not to multiply instances, recollect Zechariah. He doubted, and the angel struck him dumb. His mouth was closed because of unbelief. But, oh! if you would have the worst picture of the effects of unbelief—if you would see how God has punished it, I must take you to the siege of Jerusalem, that worst massacre which time has ever seen; when the Romans razed the walls to the ground, and put the whole of the inhabitants to the sword, or sold them as slaves in the market-place. Have you never read of the destruction of Jerusalem by Titus? Did you never turn to the tragedy of Maa'ala, when the Jews stabbed each other rather than fall into the hands of the Romans? Do you not know that to this day the Jew walks through the earth a wanderer, without a home and without a land? He is cut off, as a branch is cut from a vine, and why? Because of unbelief. Each time you see a Jew with a sad and somber countenance—each time you mark him like a denizen of another land, treading as an exile this our country—each time you see him, pause and say, "Ah! it was unbelief which caused thee to murder Christ, and now it has driven thee to be a wanderer; and faith alone—faith in the crucified Nazarene—can fetch thee back to thy country, and restore it to its ancient grandeur." Unbelief, you see, has the Cainmark upon its forehead. God hates it; God has dealt hard blows upon it, and God will ultimately crush it. Unbelief dishonors God. Every other crime touches God's territory; but unbelief aims a blow at his divinity, impeaches his veracity, denies his goodness, blasphemes his attributes, maligns his character; therefore God, of all things, hates first and chiefly, unbelief, wherever it is.

And now to close this point—for I have already been too long—let me remark that you will observe the heinous nature of unbelief in this—that it is the damning sin. There is one sin for which Christ never died; it is the sin against the Holy Ghost. There is one other sin for which Christ never made atonement. Mention every crime in the calendar of evil and I will show you persons who have found forgiveness for it. But ask me whether the man who died in unbelief can be saved, and I reply, there is no atonement for that man. There is an atonement made for the unbelief of a Christian, because it is temporary; but the final unbelief—the unbelief with which men die—never was atoned for. You may turn over this whole book, and you will find that there is no atonement for the man who died in unbelief; there is no mercy for him. Had he been guilty of every other sin, if he had but believed, he would have been pardoned; but this is the damning exception—he had no faith. Devils seize him! O



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fiends of the pit, drag him downward to his doom! He is faithless and unbelieving, and such are the tenants for whom hell was built. It is their portion, their prison, they are the chief prisoners, the fetters are marked with their names, and forever shall they know that "he that believeth not shall be damned."

This brings us now to conclude with the punishment. "Thou shalt see it with thine eyes, but shalt not eat thereof." Listen, unbelievers! you have heard this morning your sin; now listen to your doom: "You shall see it with your eyes, but shall not eat thereof." It is so often with God's own saints. When they are unbelieving they see the mercy with their eyes, but do not eat it. Now, here is corn in this land of Egypt, but there are some of God's saints who come here on the Sabbath and say, "I do not know whether the Lord will be with me or not." Some of them say, "Well, the Gospel is preached, but I do not know whether it will be successful." They are always doubting and fearing. Listen to them when they get out of the chapel. "Well, did you get a good meal this morning?" "Nothing for me." Of course not. You could see it with your eyes, but did not eat it, because you had no faith. If you had come up with faith you would have had a morsel. I have found Christians who have grown up so very critical, that if the whole portion of the meat they are to have in due season is not cut up exactly into square pieces and put upon some choice dish of porcelain, they cannot eat it. Then they ought to go without; and they will have to go without until they are brought to their appetites. They will have some affliction which will act like quinine upon them; they will be made to eat by means of bitters in their mouths; they will be put in prison for a day or two until their appetite returns, and then they will be glad to eat the most ordinary food off the most common platter, or no platter at all. But the real reason why God's people do not feed under a Gospel ministry is because they have no faith. If you believed, if you did but hear one promise, that would be enough; if you only heard one good thing from the pulpit, here would be food for your soul, for it is not the quantity we hear, but the quantity we believe, that does us good—it is that which we receive into our hearts with true and lively faith that is our profit.

But, let me apply this chiefly to the unconverted. They often see great works of God done with their eyes, but they do not eat thereof. A crowd of people have come here this morning to see with their eyes, but I doubt whether all of them eat. Men cannot eat with their eyes, for if they could most would be well fed. And, spiritually, persons cannot feed simply with their ears, nor simply with looking at the preacher; and so we find the majority of our congregations come just to see: "Ah, let us hear what the babler would say,

this reed shaken in the wind." But they have no faith; they come, and they see, and see, and see, and never eat. There is some one in the front there who gets converted; and some one down below who is called by sovereign grace; some poor sinner is weeping under a sense of his blood-guiltiness; another is crying for mercy to God; and another is saying, "Have mercy upon me, a sinner." A great work is going on in this chapel, but some of you do not know anything about it; you have no work going on in your hearts, and why? Because you think it is impossible; you think God is not at work. He has not promised to work for you who do not honor him. Unbelief makes you sit here in times of revival, and of the outpouring of God's grace, unmoved, uncalled.

But, sir, the worst fulfillment of this doom is to come! Good Whitefield used sometimes to lift up both his hands and shout, as I wish I could shout, but my voice fails me: "The wrath to come! the wrath to come!" It is not the wrath now you have to fear, but the wrath to come; and there shall be a doom to come, when "you shall see it with your eyes, but shall not eat thereof." Methinks I see the last great day. The last hour of time has struck. I heard the bell toll its death-knell—time was, eternity is ushered in; the sea is boiling; the waves are lit up with supernatural splendor. I see a rainbow—a flying cloud, and on that there is a throne, and on that throne sits one like unto the Son of Man. I know him. In his hand he holds a pair of balances; just before him the books—the book of life, the book of death, the book of remembrance. I see his splendor, and I rejoice at it; I behold his pompous appearance, and I smile with gladness that he is come to be "admired of all his saints." But there stand a throng of miserable wretches, crouching in horror to conceal themselves, and yet looking for their eyes must look on him whom they have pierced; but when they look cry, "Hide me from the face." What face? "Rocks, hide me from the face." What face? "The face of Jesus, the man who died, but now is come to judgment." But you cannot be hidden from his face; you must see it with your eyes; but you will not sit on the right hand, dressed in robes of grandeur; and when the triumphal procession of Jesus in the clouds shall come, you shall not march in it; you shall see it, but you shall not be there. Oh! me thinks I see it now, the mighty Saviour in his chariot, riding on the rainbow to heaven. See how his mighty coursers make the sky rattle while he drives them up heaven's hill. A train girl in white follow behind him, and at his chariot wheels he drags the devil, death and hell. Hark, how they clap their hands. Hark, how they shout: "Thou hast ascended up on high; thou hast led captivity captive." Hark, how they chant the solemn lay, "Hallelujah, the Lord God omnipotent reigneth."

EDITORIAL.

We spoke last week about the session of the Southern Baptist Convention at Hot Springs. Many regard it as the most inspiring as well as the most enjoyable session of the body ever held. The social feature was a greater factor than ever before.

The leading feature of the Convention was Century Day—Sunday. The speeches were on a high plane, and were of the most inspiring nature. We are glad they are all to be published and used as campaign documents.

The Century Committee's recommendation for a joint committee of three from each Board who should appoint a special secretary, elicited discussion and some vigorous speeches. The committee, including the secretaries of the Boards, had deliberated on this matter for a year, and they unanimously recommended this action, and nothing else was offered.

The recommendations that the denomination in the South give \$200,000 to foreign, and \$150,000 (cash, beside boxes), to home missions, were fully made. Our present stations should be reinforced, and new stations should be occupied. We do hope that the new century will open with our Foreign Board's having a mission in Palestine.

Boycot. The writer visited him there, and learned of his work, on the ground. He sought to support himself by his business, photography, while he preached, translated and circulated tracts at his own charge, and did other missionary work. His success attracted attention, and aroused the hostility not only of the natives, but of the American Pedobaptists who have a mission there, and who regarded Juraidi's work as an impertinent interference with them.

We mentioned last week that the Courier-Journal claimed that the election of Dr. Geo. B. Eger as Professor in the Seminary was a victory for Dr. Whititt. We also stated that President Mallins strongly condemned this claim before the Trustees.

The Rev. Dr. George B. Eger was the only name voted on for professor by the Baptist Seminary trustees; the Rev. T. T. Eaton's friend, Dr. Heagle, and other candidates, had each of letters and testimonials, but none were read.

The implication here that Dr. Heagle was the candidate of the editor of the Western Recorder is untrue. The editor had no candidate, and had not a word to say before or during the meeting favoring the election of any particular man. Not a one of all whose names were suggested but was equally with Dr. Heagle "the Rev. T. T. Eaton's friend."

The Trustees were quite indignant about the matter, and the Hon. Joshua Levering in their behalf sent the following note to the Courier-Journal for publication:

Editors Courier-Journal: GENTLEMEN—Permit me to correct a wrong impression made by an article in your columns in a recent issue, claiming that the election of Dr. Geo. B. Eger to a professorship in the Southern Baptist Theological Seminary, was a victory for Dr. Whititt. As President of the Board of Trustees of the Seminary, I wish to say that such a claim is a ridiculous one, claiming that the election of Dr. Geo. B. Eger to a professorship had nothing whatever to do with the election of Dr. Eger; and such a claim does him, as well as the Trustees, great injustice.

In expressing concurrence in the above, I wish to add that the unanimous recommendation of Dr. Eger by the nominating committee, and his unanimous election by the board, proved conclusively that the controversy of the past played no part in the action taken.

It is a matter of simple justice to Dr. Eger that he should be vindicated from the charge of being elected as a partisan candidate, and that the denomination should know that this claim of partisanship comes, not from him or any one authorized to represent him; not from the Trustees or any one authorized to represent them, but it comes from those who can get the use of the columns of the Courier-Journal to foment strife among the Baptists.

In the field of politics and general news the Courier-Journal has an ample field for its energies and activities; but when it sets itself to stir up strife among the Baptists, it is going entirely beyond its sphere.

Last week there came from Haines, Oregon, a letter from the Rev. C. W. Holloman enclosing \$1.00 for the new building of Walnut-street Baptist church. He said in his letter to the pastor: "I want to give \$1.00 to aid in the erection of the new building for Walnut-street Baptist church. I know you have not asked for money, as you doubtless have more than enough to buy your lots and build your house. But as I have always been deeply interested in you as preacher and editor, i. e., since 1895, and also in your church, I want \$1.00 in the new church building. I heard you preach a number of times in the old building, and hope I may, if the Lord will, hear you in the new one."

This dollar from far-off Oregon has been added to the building fund, and the sending it is a most interesting and pleasing incident. It is most highly appreciated by the church and by the pastor.

We call special attention to the notice of Dr. F. D. Hale in this issue. Let there be a prompt and general response. That Owensboro will do handsomely by the General Association goes without saying.

We hope there will be a large and a representative gathering at the meetings in Owensboro. The Ministers' Meeting opens June 14, while the General Association proper begins June 16. The basis of representation is one messenger from each church, and an additional messenger for each 200 members in excess of 100. If a church has 300 members it can send 2 messengers; if 500, it can send 3, and so on. Beside this, each district association can send one for every 500 members in the churches composing it. Thus there is no money basis with our General Association, and the body is completely and directly under the control of the churches. Hence the churches should be well and generally represented. The railroads give the usual reduced fare.

The religious census of Philadelphia was recently taken by systematic house-to-house visitation. The Roman Catholics outnumber any other denomination there, though in the aggregate the others have nearly 4 to 1 Roman Catholic. So Philadelphia is by no means a Romanist city. There were 27,398 Baptists found.

We are surprised at the small number of Christian (?) Scientists (?), in view of the colossal claims made for this new and

strange sect. The entire number in that great city of 1,850,000 people who were willing to be counted Christian (?) Scientists (?) was 62. This remarkable fact is dying out. How it ever got started is a mystery to us. So many books and pamphlets have now been written about it, that its errors have been at last thoroughly exposed.

It is an interesting fact that only 81 atheists could be found in Philadelphia. There were 10 Mormons, 2 Buddhists and 1 Mohammedan. There are 65 Confucians, who, with the Buddhists, are, we take it, Chinese; 17,888 were reported as having "no preference," and 5,180 "refused information." There were 892 Universalists and 861 Unitarians.

The State University held its commencement exercises in the Masonic Temple on Thursday night of last week. The occasion was of special interest. The assembly was large and thoroughly decorous. The graduates in their speeches showed marked ability, and President Purce was in his glory. The brief address from the editor of the Recorder was received with marked expressions of kindness. This institution is doing a noble work, and deserves the sympathy and support of all friends of education, and our colored brethren are doing well by their university. Their white brethren should do a good deal more than they have yet done.

The "Old Catholic" movement, which split off from the Roman Catholics under the leadership of Dr. Dollinger, when the Vatican Council decreed the Pope infallible, continues to flourish, though it does not make much noise. There are now 500,000 adherents, and they have three theological seminaries. They not only deny the Pope's infallibility, but they use the vernacular tongue in their worship. Spurgeon said the only reason the Pope can believe himself infallible is that he is not married. No married man can long think that he is infallible.

LORD ROBERTS, the British commander-in-chief in South Africa, certainly has titles enough. He is Sir, F. C., K. P., G. C. B., G. C. S. L., G. O., I. E., V. C., D. C. L., and LL. D., beside being First Baron Roberts of Kandahar and Waterford. Forty-two years ago he won the Victoria Cross for gallantry at Lucknow, India. A short time ago his son won the same honor by heroism in the battle of Colenso, where he lost his life. It is said this is the first instance where both father and son won the Victoria Cross.

PROF. COHR, the bacteriologist, says that a single germ, too small to be seen with the naked eye, will in three days' time, if conditions be favorable, multiply into four trillion, seven hundred and twenty-two billion germs, and will weigh 7,500 tons. How fortunate for us that the conditions are not favorable, else in a month or so at farthest this whole world would turn to germs.

We acknowledge an invitation to attend the golden wedding of Dr. and Mrs. W. N. Ohadoin at Union church, Lorange, Fla. The invitation came while the editor was absent at the Southern Baptist Convention, and the occasion was over (May 6) before we knew of it, but none the less we extend our hearty congratulations, and invoke upon the happy pair the richest blessings of heaven.

Editorial Varieties

Labour not to be rich: cease from thine own wisdom.—The Bible.

The Rev. Robert F. Horton, of London, says that while the Roman Catholics are but one-sixteenth of the population in Britain, they furnish one-fourth of the criminals.

Bishop Potter, of New York, recently visited the Philippines and since his return he has published the Roman Catholic priests have robbed and oppressed the Filipinos in a way "at once scandalous and outrageous." The Rev. J. M. Alqua, a Jesuit priest, comes out in a denial of all the bishop has said and broadly hints that the bishop has lied. As between Bishop Potter and Father Alqua, the American people will not hesitate to believe Bishop Potter.

The Reunion of the Confederate Veterans will be an occasion of surpassing interest. Louisville will exert herself as never before. Our citizens of all classes are taking a lively interest and the Union Veterans have manifested the most generous spirit. American heroism is the heritage of all Americans. It is expected that great crowds of visitors will be here and preparations have been made accordingly. It will be a great and a memorable occasion.

In his interesting speech at Hot Springs about young people, Dr. George E. Truett spoke of "husbanding our young people," and he spoke wisely and well. There was a good woman in the assembly who asked what "husbanding our young people" meant. This moved a brother sitting near to offer the following explanation: "Husbanding our young people" means furnishing them with a good wife, and making husbands of our young men. This explanation was accepted without question.

The Christian Advance of New York reports the following interesting family dialogue:—

Wife:—"Now give me that letter." Husband:—"Which letter?" Wife:—"That one you just opened. I know from the handwriting that it is from a woman, and you turned pale when you read it. I will see it. Give it to me, dear." Husband:—"Here it is. It is your milliner's bill."

The meeting of the Southern Baptist Convention in New Orleans next year, we hope, will do great good to our struggling cause there. The Convention is the finest body of men that meets anywhere, so many of us think, and its meeting in New Orleans is sure to have a good effect. May is a delightful month in New Orleans. It is like a New England summer and then the Crescent City is the most unique of any in the United States and, in many things, the one most interesting to the visitor. One fact not to be overlooked is that spring chickens are ripe in New Orleans early in May.

Now that the Convention is over, let us get ready for our General Association at Owensboro. This is the first state body to meet after the Convention and the first answer to the Centenary call must come from us. Let it be a worthy one. Let the meeting be a large and a representative one. Let brethren from all parts of the state be present and let them come prepared to stay till the close of the session. The Ministers' meeting will be of special interest, but the Association proper will be the main thing. We must pitch the tent for the Baptists of Kentucky. It will be necessary to select a corresponding secretary for our mission work to succeed Dr. Warden, who last year announced his purpose to retire. Much depends on making a wise selection. We hope this meeting will be the most inspiring we have ever held.

It is very rare that an assembly is captured so quickly and so thoroughly by a speaker as the Southern Baptist Convention was captured by our colored brother Morris at Hot Springs. He so caught them that they spontaneously gave him a collection without his even hinting at such a thing. He was so bright, so witty, so earnest and so just in his remarks that he bore everything before him. When he said God never gave the Jews a command they obeyed more readily than we do, he borrowed jewelry, etc., from the Egyptians, he converted us all. And when he told of the devotion of Sambo and Pompey to the families of the Southern soldiers during the war, he melted us. Of course we gave him a collection.

The editor of the Recorder said to the Southern Baptist Convention that the Baptists of the South ought to raise eight million dollars a year for foreign missions. Several brethren have asked that we prove it. We do not think that it needs much proof. Eight million dollars a year is only an average of 16 cents a week apiece for the white Baptists of the South. Will any one see Southern Baptists cannot, if they will, and ought not to if they can, contribute an average of 16 cents a week to save the whole world outside of our own borders? It may be that it will cost a week to reach that average, though such must be few. But how many are able to go far beyond that average? Think of \$1,000,000 a year for foreign missions from Southern Baptists. It is not less than that less than that!

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached at both hours. Three received by letter. Broadway—Pastor Jones preached on 3 Cor. 5:20 and "Lost sheep." Took collection for students' fund. East—Pastor Christian preached in the morning on "Looking up to heaven." Bro. Hughes was ordained at night. On received by letter. McFerran Memorial—Bro. Lunsford preached three times. Topics: "Seeking the Lord early," "The school of Christ" and "The great salvation." He preaches every night this week at 8 o'clock. Received three by letter, two for baptism and one baptized. The pastor preached at Orphan's Home. Four professions among the children. Twenty-second and Walnut—Pastor Dement preached. Three received by letter. Highlands—Pastor Dawes preached. One received by letter. Clifton—Pastor Foster preached. One received for baptism. Franklin-street—Pastor Jenkins preached. Southgate-st.—Pastor McFarland preached on "Laborers few," and on "The first commandment." Third-ave.—Pastor Boyet preached in the morning on "The influence of the clock." Bro. Wilson preached at night. Twenty-sixth and Market—Pastor Thompson preached on "The best weapon," and on "Wearing your own armor." Second mortgage lifted. Portland avenue—Pastor Tralle preached on "Echoes from the Southern Baptist Convention," and "Talk to young converts." One received for baptism and three baptized. East Mead—Brother W. J. Ray preached. Meeting continues. Eight received for baptism. German—Pastor Wm. Ritsmann preached at both hours. Oakdale—Pastor Hill preached. Two received by letter. Highland German mission—Pastor Klein preached on Rev. 7:17, "Christ the lamb reigns."

SEMINARY NOTES.

Bro. C. Coleman, led our Thursday night prayer-meeting. Bro. F. R. Hubbs was ordained at East church one day last week. Dr. J. R. Sampsy preached the ordination sermon. Bro. J. M. Hunt has been called to the care of the church at Lempassas, Texas. Bro. L. B. Parker, the former pastor at Big Springs, Ky., accompanied Bro. H. East, the present pastor, on a trip to the church, and preached for him. The people, says East, were glad of the visit, remembering his former efficient labors amongst them. The faculty are tightening down along several lines, and making the courses here much harder to complete. Standards in grades are being raised and class records are being kept more closely. There has also been passed a law requiring that freshmen must take at least three examinations and successfully pass two of them in order to get the benefit of the Students' Fund. There have been some failures in examinations this year, as usual. It is terribly hard to take, but those of us who experience the resultant peculiar feeling have the consolation thought that "there are others." A sort of missionary rally was held with Bro. Tallaferra's church last Sunday. Brethren, Gabby, Solomon and Kendrick all spoke, after which the children of the Sunday-school rendered a short programme. A good collection was taken. Sunday supplies: Geo. W. MacDaniel, Bowling Green; S. H. Bennett, Oakdale; J. W. E. Dyer, Logan; street; Hal. F. Buckner, Eagle Station; A. D. Louthan, Preston; street; M. E. Walker, Povey; Valley; J. P. Olivebrow, Maryland; L. T. May, Olive Branch, Ind.; J. B. Brock, Jacob's Addict. HAL. F. BUCKNER.

THE STATE.

Pastor T. E. Richey writes: "Congregations at our services at Uniontown Saturday and Sunday, May 12 and 13, were up to the regular mark, notwithstanding the protracted meetings at the Methodist and Campbellite churches. The interest seemed of a somewhat higher grade than the average. The membership seemed almost everywhere to be on the increase. The local Association Board had preferred to assist them in the expense of a revival meeting at an early day. Two or three have been recently received by letter and others are expected in the near future, and also one or two hope to baptize soon. All things considered, therefore, we feel we have reason to be encouraged. The environments have rendered this an exceedingly difficult field to occupy, but a few faithful ones have refused to become discouraged. They are of the opinion that, as now in tears shall reap in joy." The promise is unmistakable. Pastor T. J. Rastcliffe writes: "We have just closed an interesting and profitable meeting with Greenville church. We were ably assisted by Pastor Jas. W. T. Givens, of Walnut-grove, and preaching to the Givens greatly endeared himself to our people by his earnest and spiritual preaching. He depends upon the Holy Spirit to bless the truth. The visible results were 11 additions, 10 of which received baptism and I await the ordination. Greenville church is well established in the principles once for all delivered to the saints, having had the profound and lucid preaching of Bro. J. S. Coleman for many years. We hope for a better future of continued usefulness. The pastor is greatly encouraged, feeling that he has the prayers and sympathies of his people." Pastor J. B. Ferrill writes: "Last Sunday was a blessed day at Stuart's Creek. We had the best Sunday-school in the history of the church. After burying two candidates in the liquid grave, and preaching to a larger congregation than usual, we commemorated the Lord's death by partaking of the emblems of his broken body and shed blood. There were present Catholics, Methodists and members of other churches, and the solemn and devotional manner in which we Baptists partook of the simple bread and wine made a fine impression on them."

OTHER STATES.

Pastor Weston Bruner writes from Baltimore, Md.: "We have just closed the best meeting since I became pastor of Lee-street. Pastor J. W. Porter, of Mayaville, Ky., was with us two weeks. He is a man of great force and eloquence at times. He preached the old Gospel loudly and fearlessly, and won the hearts of our people. Thirty-one additions, 27 by baptism, with others to follow, is the result so far. We have had many hearty additions since I came in 1900. I wish to send greetings to all my Kentucky friends." Bro. A. J. Fawcett, pastor at Hazlehurst, Miss., is to preach the commencement sermon for the Hillman Female College at Clinton, May 27th.

HARD TO BREAK.

But the Coffee Habit Can be Put Off. "I was a coffee user from early childhood, but finally made me no nervous, that I spent my great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart, the whole system showed a poisoned condition, and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee. "The first trial, the Food Coffee was flat and tasteless, and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage, and have been enjoying it ever since, and am now in a very greatly improved condition of health." "My brother is also using Postum instead of coffee, and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous, and was troubled at times with dizziness. His wife suffered with nervous and indigestion, also from coffee. They left it off, and have been using Postum Food Coffee for some time, and are now in a perfect condition of health." Grace C. M., Caynago's Falls, Ohio. Put a teaspoon of Postum in the size of two pins in the pot, to prevent it boiling over.

Bro. W. A. McComb, pastor at Crystal Springs, Miss., has been called to Columbus, same state, the church made vacant by the resignation of Bro. E. Pendleton Jones. It is not known whether Bro. McComb will accept of it. Bro. W. F. Yarbrough, pastor First church, Jackson, Miss., assisted by the local pastors, is to conduct a series of missionary rallies in that section of country between Jackson and Brookhaven, commencing at Brookhaven, June 2nd, and working on till the State Convention in July. The meetings are designed to further the interests of the Twentieth Century Missionary Movement. Bro. T. S. Potts, of Memphis, Tenn., is to preach the baccalaureate sermon for Mississippi College at the approaching commencement. Pastor P. T. Hale, of the Calvary church, Roanoke, Va., has been called to a greivly distressing in his church, from which he baptized 14, while others await the ordinance. This makes 37 who have been received into this church in the last few weeks. This church sustains a missionary in China. Pastor Stephen Crockett writes from Madison, Fla.: "Our new meeting-house is being pushed on to completion. Am on my sixth year as pastor of the Madison church, and the Lord is giving us many tokens of His presence." A meeting in the Calvary church, Roanoke county, Va., in which Pastor Hale had no ministerial assistance, resulted in reviving the church and adding 16 to its fellowship, all by experience and baptism. A seven days' meeting in the Macedonia church, Ga., resulted in 19 additions to the fellowship of the church.

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 their stay. We will entertain them free with sweet and Boston 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, 623 Fourth Ave., Louisville, Ky.

I HAVE had it in mind for some time to write the RECORDER concerning Baptist affairs in this place and surrounding country. I have been on this section I am impressed with the lack of organization. Our people are not as aggressive as they should be, it seems to me. Speaking generally, there is a woeful lack of denominational loyalty. The missionary spirit is at a disintegrating point on this section. We are losing great wealth represented by the denomination in this Association (Tate's Creek), there was less money given to missions, according to the minutes of the last meeting, by the whole association, than was contributed by some poor churches, individually that I know of. It is very gratifying to me to be told by those who should know, that the outlook for our cause here in Richmond is more hopeful than it has been in years past. The new paper has been very cordially received, and has had unmistakable tokens of appreciation. We feel hopeful. We are now in the midst of a fine meeting. Dr. Whittle, of Franklin, is doing the preaching, and that means that we are having the Gospel preached to us. There have been as yet no professions, but the membership has been greatly blessed and strengthened by the meetings. A few unsaveed ones have expressed themselves as being interested, and have asked for prayer. We believe that God has in store for us in the near future a season of great refreshing. Pray for us. W. H. RYALS.

DEAR SISTERS: The General Association meets this year in Owensboro, June 16, the Ministers' and Deacons' meeting convening on the 14th. Our Woman's Mission Societies are cordially invited to hold a meeting at the same time and place. We have church at 10:15, 10:30, 11:00, and 8 P. M. as the time for our meetings, and the First Baptist church as the place. Each Woman's Mission Society is entitled to one delegate, who can also represent the Suburbs. If there is a Suburban Society, we have church that has no Woman's Mission Society let them send as delegate some lady who is familiar with their work. No reports of money given are desired, as our annual report will be ready for distribution. We have a brief report of work and means you have found useful in interesting the women and children, and gathering in funds. Send me beforehand any questions you would like answered. Various practical subjects will be discussed, outlining the next year's work, and the aim is to make this meeting business-like and really helpful. Entertainment is kindly offered by the ladies of Owensboro. Please write to me promptly, giving name and address of the delegates from your society. Yours sincerely, ELISA S. BROADUS, 1819 Third street, President Central Committee.

TENNESSEE will send the youngest Confederate soldier to the Louisville Union. "P. Robertson, a young tannery claims to have been the youngest soldier in the Confederate army. He enlisted in the Twenty-fourth Georgia Infantry, August 18, 1861, when he was fifteen years and seven months old," says the Chattanooga Times. He served four years straight and never went home. He was in thirty battles and 100 small affairs, the battles being such as Chickamauga, Fredericksburg, the Wilderness, and that kind of fighting. He was several times slightly wounded and shot several times, once having his ribs crushed in on one entire side. Robertson was in the command that fought Wilder's mounted infantry at Chickamauga and captured several of Wilder's men. He says Wilder's fellows had Spencers and shot several times to the Confederates' eyes, which "wasn't fair." He is probably the youngest man living who served four years in the civil war as a real soldier.

MARRIED

At Danville, May 16th, by Rev. W. M. Keyhensell, of Mt. Washington, Mr. J. F. Holtselaw, of Preacher, Lincoln county, and Miss Carrie Bourne, of Garrard county. On May 18, 1900, Mr. F. S. Wedge and Miss Belle E. Tyler, both of Anville, Mo., were united in marriage. Eld. B. T. Thomas officiating.

Items of Interest.

NEWS THE WORLD OVER.

Before the Boer delegates reached the country the Municipal Assembly of New York City had voted them the freedom of the city. This was formally given them by Mayor Van Wyck in a great meeting. They have been invited by the authorities to visit sixty cities in the United States and they are overwhelmed by honors from all over the country. They have proclaimed that, "We have come to the citizens of America. We have not come to citizens of any race, creed or political party. We wish this fact to be clearly understood." They are wise in this. There is no party politics in the sympathy for the Boers. A Republican leader, says that nine-tenths of the people of the United States feel for the Boers.

That England prevented a coalition of Europe against the United States during the Spanish war has been conclusively approved by the authoritative statement of a French statesman who was a member of the Cabinet. He said that within twenty-four hours of the declaration of war, the French government had decided to maintain strict neutrality and had communicated their decision to all the Powers, and that no responsible British Minister would deny it. Yet, in spite of this, some papers were untrue to assert that England prevented.

As though the news from Havana, where Postmaster Thompson is a confessed criminal and many others are guilty, was not sufficiently humiliating, word comes from Manila of stealing and defalcation among officials in United States employ there. The Spaniards are greatly enjoying these violations and so are the Cubans. But, irrespective of party, the people of the United States are grieved and humiliated. The Bombay correspondent of the London Times reports that the cholera in India is growing worse. In three days at Madras there were 60 deaths and the deaths at Godra are so many it is impossible to bury them all and the dead bodies lie in the sun for days unburied. Meanwhile the famine grows worse and 4,000 a week are dying of plague. The patient people are growing restive. Fifteen thousand Mohammedans in one city have sent a protest to the government and there has been a little fight in the province of Madras in which eleven of the natives were killed and sixteen were wounded.

The most humiliating and mortifying thing to the people of the United States since the Credit Mobilier scandal has been the discovery of the frauds and thefts on a large scale in the Cuban post-office department. And the disclosure comes just after the Postmaster General had pointed the indignation out with great indignation. He considered it an insult that a nation of 70,000,000 white men should be made a world-power by the attempted addition of a lot of Malays, and declared the United States had been a great power since 1812.

Senator Clark, of Montana, whose seat was contested on the charge of bribery, and against whom the committee was unanimous, resigned his seat before the report of the committee came up for action. The resignation was made prior to the Senator of Montana, who is hostile to Clark, was out of the state and the Lieutenant-Governor immediately re-appointed him. There is much amusement and indignation also expressed at this shrewd trick; and much debating as to whether the Senate can help itself legally.

There is not a dozen men in the world who would be willing to stand in Sir Frederick Treves' shoes just now, not even to have his world-wide fame as one of the greatest of surgeons. For, on his return from South Africa, as a speech in London, he said: "So far as the sick are concerned, there are only two plagues that afflict the people of the world—the plague of flies and the plague of women. The flies we get rid of by horse hair whips and the flies at least depart at night. But the women are absolutely and really a terror." Just wait till those women are heard from and the coolest surgeon in England will be calling on the hills to cover him.

For three days Mount Vesuvius has been in a state of eruption and explosions within the crater have thrown lava and masses of rock to a great height. The last night before the eruption was sent, the eruption was more violent than it had been at any previous time.

After a Day's Hard Work. Take Herford's Acid Phosphate. It is a grateful tonic, relieving fatigue and depression so common in mid-summer.

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It is the law of good economy to make the best of everything.—John Ruskin.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

SINCE SHE WENT HOME.

BY ROBERT J. BURDETTE.

"Since she went home— The evening shadows linger longer here, The winter days fill so much of the year, And even summer winds are chill and drear Since she went home.

Since she went home— The robin's note has touched a minor strain, The old, glad songs breathe but a sad refrain, And laughter sobe with hidden bitter pain, Since she went home.

Since she went home— How still the empty rooms her presence blessed! Untouched the pillow her dear head pressed! My lonely heart hark nowhere for its rest, Since she went home.

Since she went home— The long, long days have crept away like years, The sunlight has been dimmed with doubt and fears, And the dark nights have rained in lonely tears, Since she went home."

THE WOMAN IN THE SUBURBS.

BY LEONORA BECK ELLIS.

There are many women living in suburban homes who do not realize the possibilities latent in the little plot of ground around them. A three years' experience has opened my eyes.

When my husband bought us a home in West End, a popular suburb yet with elbow room, near Atlanta, I did not foresee the agreeable changes to be brought about in our scheme of domestic economy by the move. But I went at once with pleasurable curiosity to examine the house, count the closets, criticize the butler's pantry and study the sewerage. Emerging from these problems, I came out to admire the wide veranda and pretty lawn.

"Our lot extends through to the next corner street," my husband observed with the proud air of a burgess; "two hundred and seventy feet deep and seventy-five wide. We can grow a few fruit trees and also have a garden."

"Yes," I answered, but with my thoughts on certain geranium beds I was mentally planning for the side lawn.

We moved out in the late fall, and after making some slight improvements, and setting out two dozen peach, pear, cherry and apple trees, we could think of nothing else to do before spring.

About the middle of February I went away for a fortnight's visit. A day or two after my return, early in March, I asked our woman of all work if she did not have a nice hen ready for roasting.

"No'm, no'm," answered the black Malviny.

"But I left three in the coop when I went away," I protested. "And there was the young cock, too."

"Yes'm," returned Malviny. "But 'twas a warm February, Miss Belle, an' dem hens sbery one gotso onrestless to make 'em nestless dat I jes' turned 'em out. An' now dey's all layin' in dat box of stum'n' in de coal cellar, an' de rooster strafe roan like as life."

To the city bred woman the sight of a nest full of eggs brings an incomparable sense of childish delight. I followed Malviny to the cellar, and broke into exclamations over the treasures in the box of coal. From that moment I had a new ambition. Not one of those eggs would I allow eaten; not one of those hens should be disappointed in her hopes if I could prevent.

The hens themselves were immediately elevated to the dignity of having names. Within another fortnight, Queen Bessy, Mary of Scotland, and Zaubia were placidly covering each her own nestful of white wealth, while my husband, entering into my enthusiasm, spent some of his Saturday afternoon leisure in constructing three neat individual coops for the coming brood.

The chicks came out in the sunny April weather, and were a source of fresh delight to me, while they interested my husband almost as much. They thrived and grew in a manner very astonishing to both of us, and soon we began to talk of getting more hens and a brood cock. But this we did not do at once, as a new in-

terest had taken possession of us; the pebble garden, my husband had spoken of in the fall, was becoming an actual one. He bought some wire inclosed a small portion of our back lot, and hired a negro gardener near by to devote a day or two each week to the cultivation of our vegetables.

Meantime our front and side lawns were growing beautifully green and we were seasonally setting out rose bushes and making flower beds in suitable places. Fortunately, a trellis of woven wire divided this part of our lot from the rear, where the chicks and their royal mothers found a living.

It was about this time that my father, a man of practical ideas and homelike tastes, made us a short visit. He was much pleased that we had taken our cramped city quarters for the suburban place.

"Ah, now you can grow and expand," he said, delightedly. "You have here the elements out of which to make a veritable home. Of course the place seems crude after the elegance and finish of a fashionable avenue. But wait. Every tree you plant will be a newly opened volume of pleasure, every flower a poem. To make home in its fullest meaning, a man and woman need to gather about their plants of their own, trees of their own, and animals of their own. Brick and mortar can never supply their places."

He visited our tiny garden and catechized the peripatetic gardener, became profoundly interested in the chickens and the developing individuality of each, and, finally, walked out alone to the rear of our place, seeming to me to be busy with mental calculations.

When he came in he said:

"Belle, which would you rather have a new silk gown or a cow?"

Now I remember since then that I inherit in full my father's affection for the animals that make a place homelike, but at that time I had not developed a fondness for bovines, while a devotion to pretty clothes came up from my cradle with me.

I looked eagerly at my father, and with a falling heart read that he wanted me to choose a cow. But what use had I for a cow? or where could I put her? or who would milk and tend her? My last silk gown was wearing wear, and the all-remembered reception of our staid and respectable father, before I had mastered up words with which to defend my choice of the new dress.

"What daughter of yours would dare not to keep her accounts?" I rejoined.

"Bring out your diminutive ledgers," he commanded, "and we'll look over a few items together."

With some wonder I obeyed. I turned leaf after leaf, I frequently explaining cause and effect in certain lines, and expenditure, and my father quietly making a few notes.

At last he said, "Now I gather, my dear, from your sheets of the past year, that when only yourself, John, and one servant constitute the family, you save, you average about seven-and-a-half cents per week for chickens and sixty for eggs?"

"Yes, father; I hope you think us economical. John has been brought up as you tried to bring us up, to like simple but well prepared diet. And we are starting to go to Paris in 1900, you know."

"No, you are not extravagant in table expenses," he answered. "But you do like silk gowns," he added with a quizzical glance.

"Not better than everything," I said quickly.

"I hope not, daughter," with a tender smile. "But let me make another note or two from your books."

I was called from the room for a few minutes, and when I returned he handed me this list:

Table with 2 columns: Item, Cost. Includes Eggs per month, Milk per month, Cream per month, Fresh vegetables through spring and summer.

"But we are making most of our vegetables now, papa," said I, when I had scanned the list down to the last item.

"Returned he, "but by questioning," Uncle Ab rather closely insisting, "now I found out that his wages for 'transient work,' as he calls it, added to the extravagant cost of fertilizers in small quantities, will amount to about as much as your spring and summer vegetable bills.

"I was a little dejected, perhaps, for he got up with a cheerful face and remarked:

measure off a site for the little stable which is to be part of the gift."

What a morning I had, arguing with myself, and how many hundred times I have congratulated myself since on my reluctant and hard won choice.

When the cow came I found her a beautiful one of the available creature, a three-quarters Jersey, with the soft eyes and silken coat of her aristocratic strain. Comfortable quarters had been built for her back of the garden, and she took kindly to her new home and owners.

After the peripatetic, milked and fed her the first day. But the next morning brought some one much better fitted for the duties. Malviny had summoned me mysteriously to the kitchen the week before.

"You gwine keep a cow, Miss Belle?"

"Yes," I answered, full of misgivings.

"Who's gwine milk her? an' feed her? an' mobbe churn?"

"I'm worried over that, Malviny; but if she arranges with some one; you are not to have the extra duties."

"En! reckon not," returned she, with the calm assurance, devoid of impudence, of the Southern negro house servant. "Look hyar, Miss Belle," she looked on very wond'ringly now. "I got a wufness husban' up de road, an' he des knows mo' 'bout coves an' chickens dan anybody 'tall."

I stared at her in amazement, but asked no questions. She had been with us for some time. When I, a bride, began housekeeping two years before, and I had never heretofore heard of the husband. It was useless even to ask what she meant by "up de road;" it is a vague expression peculiar to her race, who are loathly to specialise. I let her continue.

"He'll come down hyar an' lib wid me. An' kase you renis de house fur me, you won' ha' ter pay Mose much wages 'cept feedin' him an' nuff fur nohow."

When I told John of this he laughed heartily over Malviny's recommendation of housepoue.

"But try him, Belle. When a wife declares that her husband is worthless in more than one way, I think a pretty good fellow, but I likely to let her if six dollars a month and his board will satisfy him."

"Satisfy her, you mean," said I. And thus it proved.

We found Mose a true type of the faithful negro, painstaking, a steady negro; he was in a state of perpetual admiration of Malviny, much overawed by the city ways and clothes

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preventing Bacteria and Bloating.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take, the better it is, not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions or other strong smelling food. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of tartaric acid.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Sturri's Absorbent Lozenges; they are composed of the finest and purest charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of the face, that no possible harm can result from their continued use, but on the contrary great benefit.

A Baltimore physician in speaking of the value of charcoal, says: "I advise Sturri's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the lozenges are superior to any other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey."

she had acquired, and deeply grateful for her consideration in letting him come to her. I soon found that he was to be her servant as well as ours. But as his regular duties were less steady than hers, and she was a remarkably capable and satisfactory servant, I became quickly reconciled to it.

"Do you like cow, Mose?" I asked on the first day.

"I sho' does, ma'am," and his dull, patient face lighted up with genuine affection. "An' chickens, too," he added. "Lemme look atter yo' chickens."

His tendance of the domestic creatures kept pace with his affection for them. A shelter for the poultry was built against one side of the little stable, and we added a light Brahma cock and a dozen hens to our collection. A small plot adjoining their house was inclosed for an emergency poultry yard; this was to be used only when peas, barley, corn or other crops should be first planted in the third of an acre patch which was still left to us in the rear. As soon as these crops were well started the fowls were allowed free range.

There was a vacant block beyond the cross street from us, and we were able to hire pasturage here, through the spring and summer months at the moderate price of \$1 per month. The grasses were not fine, but made a fairly good supplement to the more substantial food of our cow. The chickens, too, learned to follow Mose and Cherry, the cow, to the pasture, and it proved an excellent range for them.

A year from the advent of Cherry and the Brahmas into our domestic polity, my father, visiting us, again made out a monthly average from my ledgers, and was much pleased with the result, which was as follows:

Table with 2 columns: Item, Cost. Includes To Mose, wages per month, Peas for cow, per month, Bran for cow, per month, Cotton seed meal for cow, per month, Cotton seed bulls for cow, per month, Pasturage, per month, Corn and chickens, per month, Garden seed, per month.

Total, per month \$12 40

Table with 2 columns: Item, Cost. Includes Milk consumed, per month, Eggs, per month, Butter, per month, Chicken, per month, Eggs, per month, Fresh vegetables, per month, Milk sold, per month, Butter sold, per month.

Total, per month \$18 00

"Good, my daughter," he said. "This leaves a balance to your credit of \$5.60. But let me look into one or two matters. I find a disparity; has the price of milk and eggs risen since last year?"

"Ah, but papa, when we have them in abundance we consume more than when we buy them. But let me look into one or two matters. I find a disparity; has the price of milk and eggs risen since last year?"

"Wholly satisfactory," he said.

"But, again, I should judge from this account that you feed those numerous chickens very sparingly."

"You forget the scraps from the table that once were entirely lost, and the many gallons of buttermilk, and the grain from our own patch."

"Good again. But what of garden fertilizers?"

"Mose made up our own fertilizer heaps last winter from the stable yard and poultry house."

"That still leaves you a handsome margin. Of course, though, you have not the fresh vegetables to count through the winter, nor so large a supply of poultry."

In this climate we have a good garden supply during eight months of the year, and something each month of the remaining four. The balance is very nearly made up by the higher price of milk and butter during the winter season. The poultry and eggs are hardly so plentiful through the winter season, but the average is more than brought up by the greater price we should pay were we buyers.

"I am satisfied," he said. "This has been a valuable year to you, daughter. Such practical successes as yours make the prosperity of a country. There is something deeper in them than material increase, too. Yes," he went on, smiling, "I think you can now afford to wear a new silk dress occasionally."—The Independent.

HOME FAIRIES.

"Instead of telling fairy-stories, let us be fairies ourselves," said Aunt Della, when the children begged her for a fairy tale.

"How can we be fairies, auntie?"

"Why, little, we folks that go about doing wonderful things. Sometimes they make the butter after the dairymaid has gone to bed. Sometimes they put a gold piece under the plate of the poor man who can't pay

The Jolly Girl

Often changes to the jaded woman, you can't see what's come over Mary. She used to be such a jolly girl," was the remark of a young woman visiting a



married schoolmate. Marriage changes a woman's nature. The drains and pains which are so often the sequence of marriage rob her of all vitality. Give her back her former strength and she'll be a wife as she was a maid. Doctor Pierce's Favorite Prescription gives back the lost strength by re-establishing the health of the delicate womanly organism. It cures the drains and stops the pains. It cures ulceration, inflammation and female weakness. It makes a weak woman strong and sick women well.

For ten years I had been a sufferer from chronic diseases and female weakness," writes Mrs. Allen A. Bobson, of 1155 Rodman Street, Philadelphia, Pa. I had two different doctors and they gave me medicine which only relieved me for a time. My niece advised me to take Dr. Pierce's Favorite Prescription and I concluded that to open a correspondence with you for your advice would be best, so I did, and have been highly benefited. I find that taking six bottles of Favorite Prescription and five Golden Medical Discovery and following your advice in regard to local treatment, I am now a strong woman. Accept my sincere thanks for the interest manifested in my case and the happy results obtained.

Sick women are invited to consult Dr. Pierce by letter, free. Correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

Have You These?

The Little Baptist Contains 200 pages, best cloth bound. To dealers we sold hundreds and thousands of copies at a time. Dr. W. C. Luther, while superintendent of colportage work in Texas, says he sold from 17,000 to 20,000 copies. It has confirmed more Baptists in the faith and influenced more to become Baptists than any book except the Bible. We mail it to any address, postpaid, for 75c. 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 arrangement. Size: 9 1/2 x 14 inches. The best paper. Contains alphabetical index, Articles of Faith, Church Covenant and Rules of Order, 48 pages for list of members and 126 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 22, 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 St. Louis to Portland, via Omaha, 6 hours; from Chicago 6 hours; from Omaha 6 hours; from Kansas City 6 hours. For particulars address: J. F. Agler, General Agent, 605 Century Building, St. Louis, Mo.

For Ladies

One Full-sized \$5 Package of Dr. Mary Lock's Wonderful Hemorrhoid Treatment Mail-Order Free.

Choose every form of Female Weakness. The celebrated lady specialists have devised for a short time to meet their case. It is the only medicine to every suffering woman in order to obtain...



AMERICAN GREATEST LADY SPECIALISTS. By introducing their most wonderful remedy in every city, town and hamlet in the U.S. They could not afford to do this only that they expect that you are cured you will recommend the remedy to suffering friends who will gladly order the treatment and in this way they will be amply rewarded for making this most liberal free offer. Send your name and address to Dr. Mary Lock, 518 Englewood, Chicago, Ill. For a free 60 cent medicine and booklet mailed to the address of your own home. It means health and happiness and costs nothing to you. Write today. Medicine will be sent by return mail. Remember, this is not a medicine but a full three course treatment.

HERE, THERE, EVERYWHERE. BY JOHN T. CHRISTIAN.

Dr. J. T. Slade, a prominent layman of Lexington, Ky., says that "it was reported at the Southern Baptist Convention at Hot Springs that about 10% of our churches in the South contributed to foreign missions. In my judgment, the reason for this is moral cowardice on the part of the pastors of our churches in failing to press the matter at the proper time upon their congregations."

Rev. B. H. Carroll, LL.D., of Texas, says: "I was glad to see the Convention in Arkansas. The large attendance and the evidence that organization and co-operation were mightily growing and the spirit of brotherly love prevailing. The one thing, however, which pleases me more than all others was the evidence that the Convention realized more profoundly than ever before the importance of its high mission."

Rev. Ernest Millar, Minister, La., thinks that "the resolution of Dr. Cranfill in regard to the Convention taking knowledge of the religious press is a thrust at free speech."

J. S. Dickerson, editor of *The Standard*, Chicago, says: "I have been greatly impressed, in attending the meeting of the Convention, in the general similarity of the problems, missionary, educational and sociological, with those with which we are struggling in the North. The same instrumentalities are being used to solve them. The same earnest interest in the great causes exists both North and South and the need for greater effort is apparent in both great sections."

Dr. R. H. Pitt, editor of the *Religious Herald*, says: "Century day (Sunday) was great. The addresses were great, the attendance was great, the enthusiasm was great. The Foreign Mission Meeting Monday was the most memorable I have ever witnessed. The arrangements for entertainment of the Convention were unsurpassed. We all go away happy and united. God bless the brotherhood."

Rev. J. N. Hall, editor of the *Baptist Flag*, says: "It occurs to me that the appointment of the 'perambulating dime' as an Episcopal supervision directory will prove to be the straw that will break the camel's back with many heretofore loyal 'organized' brethren. In my judgment, it is an inexcusable blunder."

Rev. J. M. Frost, D.D., Secretary of the Sunday School Board, says: "The folks are mighty good folks. The vote for the committee on co-operation means progress for the Baptists of the South and a unifying of their powers and energies for a forward movement all along the line."

Rev. W. R. L. Smith, D.D., pastor of the Second Baptist church, Richmond, says: "Greatest meeting of the Convention I ever saw. Unity, good fellowship. Progress was the watchword. The comforts and facilities of Hot Springs makes it the natural rallying place of the Convention. Let's go there from this time forth. The pay plan works princely."

Dr. A. U. Williams, chairman of the committee on hospitality, says: "The people of Hot Springs are delighted to have had the Convention and are surprised at the greatness of it. If the Convention is as well pleased with Hot Springs as Hot Springs is with the Convention, this would be the annual meeting place. We want it understood that we extend a standing invitation."

Rev. R. J. Willingham, D.D., Secretary of the Foreign Mission Board, says: "By the grace of the Lord and the help of the brethren, we have had a glorious year in our Convention work. We should thank God and press forward with more earnest consecration."

Rev. J. B. Cranfill, D.D., editor of the *Texas Baptist Standard*, says: "I think the Convention one of the sweetest spirited, most interesting, and most far-reaching we have ever had. It was a fitting close by the Baptists of the outgoing century."

Rev. A. J. Barton, Secretary of Missions for Arkansas, says: "Arkansas is much pleased that the Convention has had such a fine session and seems so well satisfied with its entertainment. We shall experience a great uplift from the Convention, and the Convention will have entirely different notions of Arkansas."

Rev. W. W. Landrum, D.D., of the First church, Atlanta, says: "Century day was big. Every Lord's Day at the Convention should be a high day in Zion. We shall begin the twentieth century with unprecedented enthusiasm."

Rev. O. L. Hailey, D.D., editor of the *Arkansas Baptist*, says: "I think this the most important session of the Convention in its history. I believe there are some of the gravest problems before us this year we have ever had."

Rev. Junius W. Millard, pastor of the Eutaw Place church, says: "This is the best Convention I have ever attended. Its spirit has been admirable. The reports given by our Boards all speak of God's presence with us in the past year."

Mr. J. W. Bailey, editor of the *Biblical Recorder*, says: "I have enjoyed the Convention in an unusual degree. It was more thoroughly typical than any of the seven I have attended. I rejoice that the work in the mountains is about to receive the attention its importance has so long demanded."

Rev. S. H. Ford, LL.D., editor of the *Christian Repository*, says: "This is my 49th time at the Convention. There is a return (I may say) to the old theology in the introductory sermon, and in many of the speeches. Such a session of the Convention in this far-off Western State is an inspiration, and my heart throbs with joy of expectancy as the curtain trembles on the wheel of the twentieth century. The Lord is with us."

Gov. J. F. Eagle, of Arkansas, says: "I am much gratified over the general satisfaction, as I led in bringing the Convention to Arkansas."

Rev. Henry Morehouse, D.D., Secretary of the Home Mission Society of New York, says: "The thorough evangelization of North America is of paramount importance both for the perpetuation of the best in our civilization and for the speedy evangelization of the world."

Rev. O. F. Gregory, D.D., of Baltimore, one of the Secretaries of the Convention, says: "Now that the pay plan seems to have become the rule, it would be well to consider holding the sessions of the Convention every alternate year in some central point like Asheville; and alternate the other years with a regular transition southeast, northeast, southwest and northwest."

Gov. W. J. Northen, President of the Convention, says: "The entire Convention proceedings impressed me most favorably. The Sabbath was especially uplifting. The speeches seemed inspired. From the entire day I could select as the one single feature—the presentation of Miss Olandia White, a timid, modest, Christian young woman, who had for the past eight years given her life, under great sacrifices, to the honor of God and the salvation of the heathen."

Rev. E. Y. Mullins, D.D., President of the Southern Baptist Theological Seminary, says: "The Convention at Hot Springs was great in many ways, and the effects of its deliberations will doubtless be felt through many years of the new century."

DEATHS.

For actual subscribers we insert an ordinary notice of 100 words free. We charge one cent a word for all over 100 words, favorably in advance. Count the words and you know at once what the charge will be. Unless the matter is otherwise stated, notice, it will be brought down to 100 words.

BLALOCK.

It is with a deep degree of sadness that we chronicle the death of our dear friend, Cora Blalock, daughter of Rev. J. C. Blalock and Susan Ann Sister to Rev. T. L. Blalock, missionary in China. She died at her home near Ledger, Mitchell county, N. C., on the 20th day of April, 1900. She was 21 years, 11 months and 16 days old. She was a consistent member of Bear Creek church. She professed faith in Christ at the age of 15 years and was a true follower of Him until God called her home to receive the reward that is prepared for His children. Her death was not unexpected; she had been sick over three years, but during her long illness there was never a murmur or word of complaint. She was ever resigned to God's will, and during the last weeks of her sickness she seemed anxious to go home. Two weeks before she died, she asked her mother how much longer she thought she would have to stay here and suffer. She said she was ready and only waiting for Jesus to take her home. She called her mother and sisters to her bedside and asked to live right and meet her in heaven. She told her kind parents not to weep for her, it would not be long until they would be with her. She sent for her young friends and asked them to live right, to go to Sunday-school and church; and to the young men who had started out in the Christian life never to give up, but to live in the love of the Lord and to refrain from the uses of strong drink. In her last days here, she was very near the Lord. She liked to talk of Jesus and heaven. She spoke of her cousin who had gone on before her and said she would soon be with him. Her last moments on earth seemed to be full of heavenly joy. She seemed to be mostly past her earthly life. She closed her hands and said "Blessed Jesus, when thou turnest my eyes to her weeping relatives and friends and send good-bye. Then, raising her eyes heavenward, she murmured "Jesus, Jesus" and sweetly passed to that land where there is no more sorrow, pain, or death, and where all is peace and joy and love and where Jesus will wipe all tears from our eyes. She was a model young girl. Her life was one of purity. Her kind and gentle spirit and good will toward all have gained her her a sacred spot in the hearts of all who knew her. Her young life so full of purity and love is now perfected in the abiding life above. To the bereaved parents and relatives we extend our heartiest sympathies. LUCYBET BLALOCK.

[Additional obituaries on 10th page.]

...Summer... DRESS GOODS.



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

- 7¹/₂c Per yard for beautiful Jaconet 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, 12¹/₂-cent value.
- 12c and 12¹/₂c 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.
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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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Is under the supervision of one of the Firm, each order being filled promptly and carefully —in fact it is as safe as shopping in person from our counters.

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WOMAN'S MISSIONARY UNION.

At the meeting in Hot Springs, the Secretary, Miss A. W. Armstrong made the Annual Report. In presenting the Twelfth Annual Report of Woman's Missionary Union, strange feelings stir the heart, for it is remembered that this is the record of the last year of the Nineteenth Century.—the best century the world has known in which more progress has been made in carrying out the Great Commission than in any preceding age. We are now standing on a lofty height. Not only one year, but an hundred years pass before us for review. The past is luminous with its lessons; the future, luminous with the glory of its possibilities.

Astigmatism is a disease widely prevalent at this time. It is true of spiritual as well as of temporal sight. Many see clearly only those things within the limits of their immediate environment, hence they have but feeble conceptions of the great work which has been entrusted to them by God. To-day as we are gathered together in Annual Session, may the eyes of our understanding be touched by the Divine Physician, so that, as heirs of the Nineteenth Century, we may appreciate the riches of our inheritance, and also catch glimpses of the glorious work of the Twentieth Century, in which—if God will—we shall share.

THE CLOSING CENTURY.

A review of the closing century is a review of marvelous changes. Printing presses, telegraphs, telephones, art, science, discovery, invention have all been used in building a highway on which Christ is riding to his triumph. Wars have been waged and closed doors opened. Christian nations have entered all lands with their commerce, railways, literature and missionaries. Three-fifths of the world's area is now subject to them, included in their "spheres of influence." Our own government has suddenly become a world power with enlarged territory and obligations that can only be met by the preaching of the Gospel. Missionaries no longer stand timidly on the strand of unexplored continents, but boldly knock at the doors of all the great nations and are admitted. One hundred years ago, the little missionary work which was done was co-operative, nations and denominations combining because individually weak. "To-day, even the smallest denominations are establishing their own Mission Boards, composed of those who give careful study to their fields of labor. Thus a science of missions is coming into existence. But, as Woman's Missionary Union workers, are we not specially interested in what has been done by Christian women during this century?

While the Saviour's precious words of commendation of a woman's service have always been an inspiration for loving offerings from women, not until the Nineteenth Century was the "fulness of time" in which the Master's voice was heard summoning her to untried, enlarged and systematic endeavor.

How pleasant the reflection that the first Woman's Missionary Organization was formed by Baptists and Congregationalists, with Mary Webb, a Baptist, as Secretary and Treasurer! This was in October, 1800. In 1802 Baptist women organized a Home Mission Society for the "spread of evangelical truth in the United States." 1819 marks the date of the first united organization of women's work in the

Methodist church. In 1834 the first "General Missionary Society," a "Society for the Promotion of Female Education in the East"—was formed in England through efforts of Dr. David Abeel, one of the earliest missionaries to China. Dr. Abeel visited America in 1836, hoping to inaugurate a similar organization, but not until 1861 did the seed bring forth fruit. Then a Woman's Union Missionary Society was inaugurated in the same parlor where, twenty-five years before, the subject had been presented. Only seven years were needed to prove that the work was too great, for inter-denominational effort. Congregational women first united in forming a separate organization, followed by Northern Methodist women. Twenty-three Societies were inaugurated during the seventies—a wonderful uprising of consecrated womanhood for the advancement of Christ's kingdom. The Baptist women of the North in 1881, formed at Boston, the Woman's Baptist Foreign Mission Society. Six years later in Chicago was formed a Woman's Baptist Home Mission Society. Other organizations followed. Organized effort had been proven to be a plan by which strength is amassed and the individual has all the momentum given by the united body. Southern Baptist women were among the most conservative. They hesitated to advance until fully assured that it was indeed the Master's voice bidding them "Go Forward." Though local Societies and State organizations had been brought into existence and were doing good work, it was not until 1888 that Woman's Missionary Union, our General Organization, was formed. Its history is familiar.

THE PAST YEAR.

The past year has been the best year in the history of Woman's Missionary Union. From all over the Southland, the Corresponding Secretary has received an increased number of letters bearing testimony that the work is being better understood, that the people are anxious for information and in many cases are taking great pains in carrying out suggestions made by Central Committee Officers and others. The receipts are larger than ever before. You may recall that last year, 1899, we were specially glad because \$64,112.78 in cash and box supplies had been raised, this being an increase of \$1,776.98 over the Centennial year which formerly marked the Zenith of success. To-day our joy is increased as we report for the year 1899-1900, in cash, box supplies and annuities \$3,266.78, an amount greater than has been raised in any year since the organization of W. M. U. Praise God from whom all blessings flow! With emphasis would we make mention of the fact that during the past year, Woman's Missionary Union was instrumental in the inauguration of an annuity fund for each of the three boards.

Some may recall that at the Annual Meeting of 1899, the announcement was made that after the year's accounts had been closed, through the Oor. Sec. W. M. U., \$2,000 had been given by a W. M. U. worker to the Home Board and \$2,000 to the Foreign Board in the form of Annuities. A few months from that time \$5,000 additional had been given in the same way, of which the Home Board received \$2,000, the Foreign Board \$2,000, and the Sunday-school Board \$1,000, making \$9,000 in all. This very encouraging, cheering

news became the basis of an article on Annuities which was sent to State papers by the Corresponding Secretary.

Letters of greeting from the Annual Meeting were sent not only as in former years to Women Missionaries on Foreign fields, but also for the first time, to the wives of Frontier Missionaries. Replies from the latter brought many assurances that the simple act of Christian thoughtfulness was deeply appreciated. Letters and Annual Reports were sent also to editors of State papers, State Secretaries, Vice-Presidents of Home, Foreign and Sunday-school Boards. Cordial responses were received from a number of these gentlemen. Messages of interest, sympathy and co-operation from W. M. U. have also been sent to the new appointees of the Foreign Board.

Cash contributions, including annuities.—To the Foreign Board \$31,757.65; to the Home Board, \$18,114.18; to the Sunday-school Board, \$1,864.42.

Box Contributions.—410 boxes valued at \$26,959.96 were sent to missionaries of the Home Board; 81 boxes valued at \$4,940.89 to Sunday-school Missionaries. Contributions to German Schools, \$119.08.

Special Efforts.—In addition to collections at the Annual Meeting for the home of Rev. and Mrs. N. Maynard of Japan, two appeals for the same object were made by the Corresponding Secretary through the *Foreign Mission Journal*.

Uninterrupted work was carried on during the summer. In June, 6,238 packages of Monthly Literature were sent to pastors, expense of which was borne by the Boards.

Six letters from Home and Foreign Missionaries were sent to Central Committees to be read at District Associations in seven States. Encouraging reports were received bearing testimony to hearty co-operation of pastors.

Continued effort has been made in various sections to reach Germans and other foreigners, and also to uplift the Colored people. Ten little Germans recently united, on one Sunday, with an English Baptist Sunday-school in Baltimore as a result of Industrial School work.

The *Foreign Mission Journal*, our *Home Field and Kind Words* are constantly and heartily commended. The W. M. U. Departments continue to be of special interest to leaders of Societies and Bands.

Change.—One whose name is familiar and dear to W. M. U. workers, whose spiritual writings and sound advice based on ripened experience have been of untold value.—Dr. I. T. Tichenor, former Secretary of the Home Board—now occupies the honored position of Secretary Emeritus. Dr. F. H. Kerfoot, the present Secretary, blessed with great energy and physical endurance as well as mental ability, is most vigorously laboring to increase practical appreciation of the needs of our Home Mission fields.

Dr. S. Boykin, former editor of *Kind Words*, who spent his life in laying the foundation of S. B. O. Sunday-school literature, has been called of God to reap the full reward of faithful service. Dr. I. J. Van Ness has been appointed Editorial Secretary of the Sunday-school Board. May his efforts for the educational training of young people and in promoting the various interests of the Sunday-school Board, be abundantly blessed!

Dr. A. J. Barton has entered upon a new work as Secretary of

State Mission Board of Arkansas. W. M. U. would make grateful acknowledgment of many deeds of helpfulness to which we are indebted to the former Assistant Secretary of the Foreign Board. Dr. E. E. Bonar, of South Carolina, now occupies the position of Assistant Secretary of Foreign Board. From letters received, we anticipate finding in him also one ever ready to strengthen the harmonious relationship now existing between this Organization and the three S. B. O. Boards.

Expenses.—The total expenses of the year are \$2,278.05, of which the Home Board paid \$850.00; the Foreign Board, \$996.98; (Christmas Offering, expenses \$146.98); the Sunday-school Board, \$400.00. The Home Board furnishes all literature for the week of Self Denial. W. M. U. Officers receive no salaries.

STATISTICS.

Letters written	12,514
Postals written	113
Leaflets and pamphlets distributed	246,860
Mission Cards (Prayer) distributed	39,545
Mite Barrels distributed	4,882
Star Cards (Home and Foreign) distributed	8,900
Mite Boxes and Envelopes distributed	148,966
Papers distributed	2,800

This literature has been sent to fourteen States, Indian Territory and Oklahoma in 22,302 packages.

THE COMING CENTURY.

"Out of the shadow of night, The world moves into light, It is day break everywhere."

Having lived in the most wonderful period of the world's history, having witnessed and borne a part in the remarkable progress of the kingdom, we can truly and thankfully say, "Mine eyes have seen the coming of the Lord." Yet, how small a part of this great world has rolled into the light of the Sun of righteousness!

In reference to Mission Work in Foreign lands, Dr. Josiah Strong writes: "A foothold has been secured, a fulcrum found, the Gospel lever put in place, but the future will see the wonderful uplift." Of Home Missions the same writer exclaims "The wondrous facts of American History are the mighty alphabet with which God writes his prophecies. May we not by careful laying together of the letters spell out something of his meaning? It seems that with infinite wisdom and skill he is training the Anglo-Saxon race for an hour sure to come in the world's history."

If we meditate upon these words, if we reflect upon the gradual undermining of false religions, and consider the many, many wide open doors of opportunity, both abroad and at home, which have been but partially entered, there must be the conviction that the various movements of the Nineteenth Century suggest not completeness, but rather beginnings. How true it is that,

"We are living, we are dwelling, In a grand and awful time: In an age on ages telling, To be living is sublime."

What then is the message of the hour? What the outlook for the future? The Tempter ever ready to place obstruction in the way of God's work presses near in the form of Doubt. In his hand, a statistical table is upheld, while he mildly insinuates that resources of Mission Boards are inadequate to present needs, to say nothing of enlargement. How he lingers on the secular spirit of the churches and the selfishness of the average Christian! Great emphasis is put on

A Helpless Child.

A Little Sufferer Cured of a Terrible Nervous Disease—Her Parents Praise the Remedy that Saved Her.

From the *Traveler*, Arkansas City, Kan. Rapid as has been the advance of medical science along many lines, it is only in recent years that a remedy has been discovered for one of the most dreadful of nervous diseases that afflict children—St. Vitus' Dance.

This and other nervous disorders that cause the pale, wax faces and peevish, irritable dispositions of so many children can now be scientifically treated by a remedy which strikes at the root of the disease by rousing the impoverished blood and strengthening the nerves.

Words of commendation for this remedy come from all parts of the civilized world. This is the interesting story told by Mr. and Mrs. Christopher Armstrong, of Arkansas City, Kan.:

"My youngest daughter was for three years afflicted with St. Vitus' dance, and we almost despaired of finding relief in medical treatment. She was so helpless that she had to be fed and would fall over at times and be unable to rise. We had heard and read a great deal about Dr. Williams' Pink Pills for Pale People, and, as a last resort, determined to try them. The effect was almost miraculous. From the first box there was a noticeable improvement and by the time she had taken six boxes she was almost well. Altogether she took about a dozen boxes and now, at thirteen years of age, is strong and healthy, weighing 114 pounds."

CHRISTOPHER ARMSTRONG, Mr. & Mrs. ARMSTRONG, Arkansas City, Kansas.

Subscribed and sworn to before me this 24th day of January, 1899.

W. J. WILKINSON, Notary Public.

The power of Dr. Williams' Pink Pills for Pale People in the vast number of diseases due to impure blood or to derangement of the nervous system, has been demonstrated in thousands of instances as remarkable as the one related above. No one who is suffering can rightfully neglect this way to restore health.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes of ten, twenty, fifty, and a dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) of inferior quality. Boxes for \$2.00, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

the fact that growth of the missionary spirit is not commensurate with efforts made, and seeming failures are brought vividly before the mind. We realize the truth of Paul's words, that when we would do good, evil is ever present. But, thanks be unto God who giveth the victory. Though Doubt darkens, Faith illumines the future, and weakness becomes strength as it leans on the everlasting arms. This is her message: "With Christianity's strong foothold, where a century ago it had done, with the larger and better organization of all Christians, with the right use of so large a capital as the sanctified brain and heart of a million and a half Southern Baptists, what may we not expect in the next century?"

The veil of the future is lifted and we draw near fulfillment of the words "Behold, I make all things new." Christianity as exemplified by Christ has renewed its youth and the earth is being "redeemed soul and body with all its peoples, interests and occupations." America is in truth a nation whose God is the Lord and in the light of his commandments, she is walking. The gathering together of many races and the application of broad Christ-like compassion has eradicated prejudice, bringing national Christian unity out of great diversity. The fir, the box and the pine trees are wrought together into the wood-work of the sanctuary, and the command has been obeyed "Arise, shine, for the glory of the Lord is risen upon thee."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me"—Matt. 25:40.

Starving India's Pitiful Cry for Bread

What Will Christian America Do for Poor India's Starving Millions?

Startling Facts!



One of the Least of These

THE most pitiful cry for bread that ever fell from human lips or reached human ears comes from a famine-smitten India. Many millions of human beings are in various stages of starvation, and a considerable proportion of these at death's door! The greatest catastrophe of the closing century is now being enacted, and unless help comes speedily to India's relief, a vast number of human beings MUST DIE before the next crop is harvested. Multitudes wander from their homes in search of food, and must be helped at once, if they are helped at all. Nearly five months of famine must yet be endured. What will Christian America do while it lasts?

The Famine Growing Worse

One missionary recently wrote: "According to the prophecies the famine is month by month increasing in severity. It has not even yet reached its worst. Rain cannot be expected until June, therefore distress will grow greater daily. After the rain comes it will be weeks before any food can be harvested. As the resources of the people fail, the number of starving must increase. The government has a terrible problem to solve—the famine is the worst it has ever had to grapple with."

A Noble Record

The Famine Relief steamship, "Quito," is now on the way to India, laden with 200,000 bushels of corn, the gift of Christian America to starving India, sent through THE CHRISTIAN HERALD. The "Quito" was chartered by the United States Government expressly for the work of the Fund. Christian America has never yet turned a deaf ear to the cry of human suffering, and in this calamity, greater than any yet witnessed, she is proving herself worthy the noble record of the past.

A World Task

The relief of the famine-stricken people of India is a task for the whole world. One shipload of food will accomplish much, but the greater task remains. Neither England nor any other one nation could fully meet the crisis. India's only hope is that all mankind will hear her cry and put out a helping hand. The missionaries are giving their all to the people, and daily sending out

appeals to all the charitable of Christendom asking for help. If the aid of all nations is needed, surely the United States, richest of all, will be quick and glad to respond to the cry of suffering humanity.

Looking This Way

For many years Christian missionaries have pointed the people to the Saviour, and thousands have accepted him and have been baptized in the Faith. Indeed, the cause of Christ is making wondrous progress among the dense native population of India, and now that disaster has befallen them and death is threatening them, what wonder that they are hoping for help from this country whence hail the missionaries who have told them again and again the beautiful story of one Jesus who went about doing good, who fed the multitudes, and whose followers in this prosperous

country are walking in the footsteps of their Master, daily testing their lives by the standard he established, and ever asking themselves, "WHAT WOULD JESUS DO?"

Help Them Quickly

And shall they look in vain? Shall they be disappointed? Shall we lead them to believe that our religion is mere profession? Shall we shut up the bowels of our compassion and tell them that American sympathy is for Americans only—that religion is one thing and charity quite another? Or shall we open up our hearts, our hands, our purses and in the name of our Master whom we serve bid them share with us the bounties of our Heavenly Father's goodness?

Dr. Klopsch in India

As Dr. Klopsch went to Russia and Cuba with relief when plague and famine were devastating those lands, so now he has gone to India to personally supervise the distribution of the food and money forwarded through THE CHRISTIAN HERALD. On arriving in Bombay he met the members of the Inter-denominational Committee and arranged with them plans for the distribution of the American corn. He handed the Committee 300,000 rupees (equivalent to \$96,000) for their relief work. This is in addition to sums aggregating \$55,000 already cabled to the India Famine field. He is now visiting the interior, where the distress is

most acute. His going to India is undertaken without expense to the Famine Fund.

Five Cents a Day

will support a life. TWO DOLLARS will keep a man, woman or child two months from starvation. TEN DOLLARS will save five lives for two months.

A Safe Investment

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will be pay him again."

Let us each and every one make this investment and lend to the Lord all we can possibly spare, and in due time he will repay all that we have lent him.

The Relief Ship

The United States Government, by Act of Congress, has paid transportation charges on the cargo of 200,000 bushels of corn. It chartered

Christ," are starving. These have the first claim upon us. Shall they perish for lack of food? We may be quite sure they will get no help from heathen hands. In becoming Christians they have to accept ostracism, but they have thus a double claim on Christians—the claim of Christian brotherhood added to that of common humanity.

Let All Join Hands

Let every village be represented. Let every Church, Sunday School, Home and Foreign Mission Society do its share. Let Sunday School Officers, Teachers and Scholars vie with each other in hastening to the rescue of this unfortunate people. Let all organize and send their offerings for India. This is the greatest opportunity of the closing century to do good in the Master's name.

Help or They Perish

We urge upon every reader of the WESTERN RECORDER to join the life-saving crew and to throw out to these starving people the life-line, before it is too late. Send to us for MITE BOXES and collect funds. Pray that God's people everywhere may realize the importance and urgency of the case and may willingly and cheerfully give, even as God has prospered them.

How to Help

YOU can help by sending on your individual contribution. But, besides that, get others to give. Do not wait for some one to appoint you, but start out among your friends and neighbors, pencil and paper in hand, and see what you can raise. If you raise TWO dollars, you will have saved a life till the harvest. For every FIVE dollars you will have saved a man, wife and child till the next crop is gathered. It will be worth the effort. Try it TO-DAY.

Ministering Women

There are in every community godly women, sympathetic and kind; consecrated women, who long to do good, as they have opportunity and to aid the poor, the suffering and the distressed. We look confidently to them for aid at this time. They can work, they can speak, they can plead, pray and give. May God call them to this mission and graciously prosper the work of their hearts and their hands.

Every remittance of money and every contribution will be acknowledged in THE CHRISTIAN HERALD.



FAMINE ORPHANS RESCUED IN THE PUNJAB, INDIA

the ship which sailed from New York on May 10. The distribution will be by the hands of the missionaries directly to the starving people.

A Duty to Native Christians

A note just received from India shows that a direct duty devolves on every Christian in responding to the appeal. Christ said that when even a cup of cold water was given in his name to any of his people, BECAUSE THEY BELONGED TO HIM, the giver would not lose his reward. Christian families, people who "belong to

ADDRESS: INDIA FAMINE RELIEF FUND,
The Christian Herald, 155 to 159 Bible House, New York City