

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 14, 1900.

NUMBER 28.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

542 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) \$7.00  
After three months 2.25  
After six months 2.50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

"In our prayers we are taken up with our needs, in our thanksgiving we are taken up with our blessings, in our worship we are taken up with God himself." How many of us with these words before us, need to be deeply humbled with the thought of how little worship is known in our lives.

One of the Presbyterian papers which delights in firing upon its own church, says the Presbyterian Confession of Faith is not adapted to the spirit of work to-day. If it sets forth the truth of Scriptures, that is a matter of no consequence. The spirit of to-day must be regulated by the Word of God.

The Canadian Baptist calls attention to the great blessings which God has bestowed upon the Calvary church of Washington City in the twenty years of Dr. Green's pastorate. Pastor Green during all these years has had no special revival meetings, and has depended upon the regular services. He has baptized during that time 2,400.

In science as in art majorities amount to nothing. A hundred smaller men's opinions cannot be received against that of Virchow in the scientific matters on which he is the greatest living authority. As he and other great scientists stand squarely against evolution, not because of the Bible, but because of scientific facts which they know, evolution is only a guess.

The Baptist Courier quotes these words from a young Brahmin to an English missionary: "Why do the English send so few to India to preach their religion? When there are vacancies in the civil service there are numerous applicants at once; when there is a military expedition a hundred officers volunteer for it; in commercial enterprises also you are full of activity. But it is different with your religion."

We are very glad that few Southern Baptist preachers need the wise warning we find in the Examiner: "The people do not go to church to hear music and see pictures, but to hear the Gospel of Christ. The pastor who turns his church service into an entertainment is running a stern chase with other entertainers who can always furnish a better show for less money. Our chief advantage in the presentation of the Gospel. We have that field to ourselves, and it is quite large enough for the best of us."

## IS THE ARMOR OF GOD WEARING OUT?

BY REV. THEODORE L. CUYLER, D. D.

Every attentive reader of the religious journals of the different evangelical denominations must observe how generally they lament a decrease in the number of conversions and a falling off in the admissions into membership by "confession of faith." Many reasons are suggested for this declension, and one of the most startling is that old methods are worn out, and revivals have become obsolete, and this "advanced age" requires entirely new methods and a new style of preaching, and what is called an "up-to-date gospel." If this be true, it is so serious a truth as to demand universal attention. Is it true? No one can read the New Testament honestly without seeing what the methods of the early apostles were. They believed in prayer-meetings; they preached a simple but very rousing Gospel of repentance of sin and faith in Jesus Christ; they had a baptism of the Holy Spirit; they strove to save souls and bless their fellowmen by deeds of practical benevolence.

Let us face a few facts. About the middle of the last century, Great Britain and her American colonies had fallen into a spiritual torpor. The two Wesleys in Britain, Edwards in America, and Whitefield in both countries, led off in a mighty awakening, one of the outgrowths of which is the immense Methodist denomination. These men simply put new life into the old methods. During the first year or two of this century, when infidelity had become fearfully prevalent, a great revival swept over our whole land, especially in the South and in the region west of the Alleghanies; one of the outcomes of this revival was the Cumberland Presbyterian church. As the leaders in this movement were largely of Scotch-Irish blood, it goes without saying that the methods were of the old type. Thirty years later appeared that Boanerges, Charles G. Finney, who thrust in the gospel plow beam-deep, tearing up sin by the roots and yielding a wide crop of sound conversions. His pungent, evangelical methods, and those of his associates, Lyman Beecher, Nettleton and Cox, brought into the church such converts as Judge Gardner, William E. Dodge, William A. Booth, and the practical philanthropists who built the American Tract Society, the Sunday-school Union, and other great religious institutions. In 1858, another great spiritual awakening occurred, which extended across the sea to Britain and other lands, and those of us who bore a part in that glorious work of grace can testify that its characteristics were widespread prayer and widespread preaching of the great central evangelical truths. Pastors and people put on the old armor and did their own work without importing any professional "revivalists"; all the churches reported large accessions of members.

Patrick Henry's famous "lamp of experience" is a most valuable utensil, and it throws a strong light on the present condition of things in the churches and community outside of them. The experience of Christian churches, even in these later days, has always been that solid success has always followed the legitimate use of the old Gospel weapons when attended by the blessings of the Holy Spirit. It is affirmed that now the churches are losing their hold on the people and that, both in city and country, the percentage of attendance on church services is steadily falling off. This may be true; and, in order to fill empty pews, some pastors have been tempted to resort to certain sensational devices. Such de-

vices have no permanent value; like the use of alcoholic stimulants, there must be an increase of the dose, and a final reaction to feebleness is almost certain to follow. To draw people to the house of God is very well, but, unless they are drawn to Jesus Christ and to a better life, the supreme purpose of attending Sabbath services is not attained. An industrious minister, who carefully prepares practical, evangelical sermons, and maintains thorough pastoral visitation, and wisely directs the working machinery of his church rarely fails to hold his Sunday congregations! The weapons from God's armory are not worn out yet; when they are Christianity may go into bankruptcy.

It is claimed by some persons that in these days churches cannot succeed unless they add to the ordinary religious instrumentalities various useful annexes, such as reading-rooms and kindergartens and certain social entertainments. I do not question the usefulness of what are called "institutional churches"; but they are only practicing the principles of the early apostolic church, which were a Christian socialism in many features. It is a noteworthy fact that the chief pioneer in "institutional" methods was the late Charles A. Spurgeon, and he was the prince of old-fashioned Gospel preachers. He never thought of regarding his orphanages and other benevolent adjuncts of the Metropolitan Tabernacle as substitutes for the sovereign purpose of his whole work, which was to convert people to Jesus Christ. He subordinated the physical, the mental, and the social to the spiritual; rightly judging that making clean hearts was the best way to secure clean homes and clean lives. The glorious old Gospel weapons never wore out in his hands, nor need they do so in any churches that are actuated by his spirit.

I have no doubt that one cause of the diminution of conversions during these recent years is that too many pastors and churches have shirked their own responsibilities and duties and gone outside for borrowed help. When neglect of duty had run them down sadly, instead of sending for God, they send for a "revivalist!" They have had their reward. D. L. Moody's trumpet voice could only reach one in a thousand, and where it was heard it rang out the old Gospel call, "Repent and come to Jesus." His constant exhortation to all the ministers was to do their own evangelistic preaching, to sow their own Gospel seed and to reap their own harvests.

No one who carefully observes the state of things in our land will seek to belittle the difficulties which evangelical religion has to contend with. Worldly prosperity has demoralized multitudes of rich church members, and the gulf between wealth and poverty is widening. Brains and culture in our colleges are increasingly drawn into other pursuits than the pulpit. There is a lowering of the observance of God's day, and hundreds of thousands of immortal beings bury their souls every Sabbath morning under the unclean blankets of a godless Sunday press. I fear, too, that household religion is at a lower ebb than formerly, and family worship is too much neglected or made an empty form. The atmosphere is charged with skepticism and the young breathe in the malaria. Is there as much fervent, faithful preaching to the unconverted, as much personal effort to win souls, and as much earnest, untiring, loving work for the Master as when the sowers went forth bearing the precious Gospel seed and came in again rejoicing, bringing their sheaves with them?

This is no time for a blind and boastful optimism; neither is it a time for a bleary and blasting pessimism. Let us

face painful facts—not as cowards or as compromisers with error, or as carelessly content to see things grow worse. If the artful adversary can persuade Christ's churches that the old Gospel armor, wielded with such mighty power by the Wesleys, the Whitefields, the Guthries, the Finneys, the Lyman Beechers and the Spurgeons, is wearing out, then there might well be a jubilee in hell over such suicidal folly! May God in his infinite mercy forbid!

## THE CHILDREN OF TO-DAY.

BY HENRY SMITH.

When I see the babies trundled through the streets in their canopied carriages, and the children three or four years old riding their bicycles; when I look into the shop windows so full of toys and the book stores with their illustrated publications for the young; when I visit the kindergartens and the primary Sunday-school classes with their manifold appliances, I think surely this is the golden age for the little ones. But sometimes, when I recall the prevailing conditions of seventy years ago, I am tempted to think that, in some respects, the former times were better than these—yes, better just because they were harder. Boys and girls need discipline rather than indulgence. They cannot learn too early that life is real, life is earnest. In the opening years of the century every home was a workshop. Many things that everybody buys now everybody had to make then. Parents were too busy in securing the necessities of life to spend much time in coddling their children, and the children, as soon as they were old enough, had to do chores, run errands, and help in various ways. Thus they learned to be useful.

And then, as there were not as many schools as now, those parents did what they could to educate their children at home. My mother, when she sat down to her sewing, would put a good book into my hands and tell me to read it to her, and she would talk to me about what I read. At least once a day the reading lesson was in the Bible, and I was required to memorize as well as read. On Sunday the Bible and the catechism were the text-books. Then our toys were largely home-made, and we learned to make many of them ourselves.

Thus the training was more practical and more Scriptural than that of to-day, and the result was that the boys and girls grew up with the idea that they were not created just to have a good time, to seek amusement, to read sensational story books and to be crammed with school lore, but to do what they could for themselves and others—to be helpful and useful—to form habits of industry and self-denial. There were some undesirable hardships and privations in those older days, and I congratulate the young people to-day on their improved facilities. And yet I want to warn them against the seductive influences of luxury and ease, and exhort them to try to be useful and unselfish, both at home and abroad.—*Herald and Presbyterian.*

Give me a tender conscience; a conversation discreet and affable, modest and patient, liberal and obliging; a body chaste and healthful, competency of living according to my condition, contentedness in all estates, a resigned will and mortified affections; that may I be as Thou wouldst have me, and my portion may be in the lot of the righteous, in the brightness of Thy countenance, and the glories of eternity. Amen.

ONE'S ENEMIES.

BY G. H. WETHERS.

Is there a plainly visible line between the manner in which Christians in general treat their enemies, and the manner in which the unconverted in general treat their enemies? Or is the difference so slight that it is not perceptible to people generally, even to the most of Christian people? Is it not a fact that the unconverted, almost universally, expect to see a professed Christian act toward his enemies in just the same manner that they themselves do? To the last question I must reply "Yes." But I do not mean to say that all Christians do treat their enemies in just the same way that unconverted people do. I am certain that many Christians do show a far better spirit towards their enemies than the ungodly do. When they are smitten by their enemies, they refrain from doing likewise. They will not retaliate. They will return good for evil. And yet there are so many professing Christians who do show the same spirit towards their enemies that the ungodly do, that the latter expect that, as a rule, Christians will not tolerate their enemies with any better temper than they themselves do. And I confess that the ungodly have far too much ground for their expectation. Now, I am certain that there is scarcely anything with which Christians have to do that more thoroughly tests their profession of Christianity than their practical attitude towards their enemies. It may be accepted as a fact that the professed Christian who makes a practice of treating his enemies in the same spirit and in the same general manner that unconverted people exhibit towards their enemies is not a real Christian.

I do not mean to say that a real Christian may not show a degree of resentment towards his enemy. Indeed, he may with propriety detest his enemy. I should be alarmed at my spiritual condition, if I were never indignant at the enemies of my Lord, especially when they blaspheme his name and crucify his brethren. But I would also have reason to be alarmed about myself if I were to show such a spiteful, unrelenting, cursing spirit towards any enemy of Christ's or of myself as characterizes the spirit of ungodly people in general. But here is a point which needs looking at. Should a Christian refuse to have the fullest cordial and most practical relations with another person who shows favorable consideration towards a malicious enemy of that Christian? I say that he should not refuse, and yet I have known some Christians who would break practical fellowship with a brother just because he would have dealings with an enemy of theirs. If this be a right attitude, then, why should not God refuse to grant any favors to the enemies of such Christians?

THE CONVENTION.

BY J. D. MURPHY.

1. In many respects it was a great Convention, but not as great as when I first saw it. The "Giants" are no longer among them as in former times. Jeter, Williams, Fuller, Burroughs, Poindexter, etc., etc., took their mantles with them when they went away. The younger man and more brilliancy is in demand.

2. The ministry has become more or less like the Young People's Society of Christian Endeavor. Adopting much of kindergarten phraseology which has obtained since the rise of this society. A sort of substitute for the things that are "Dear Father," for "Our Father," "Consecration," for "Faithfulness," "Enthusiasm," for "Zeal," "Rally," for "Meeting," "Denomination," for "Baptist," etc., etc. When we consider that these new terms are not found in the New Testament, we are made to wonder when men of age and information use them exclusively. One of the most vigorous speeches made used the phrase, "Our denomination" throughout, and the name "Baptist" not once. The same speech made in any religious body would have been as much in place.

"Let him that hath wisdom count the

number and the name," etc. I am quite sure that our name "Baptist" was displaced five times in six in all the speeches.

3. "The committee of nine" was the mistake of the whole business. Time will show the wisdom or the folly of that remark. To add more machinery to the already big concern, only means more outlay with no added result. The tendency is towards episcopacy and is itself a sort of bastard episcopacy. You can't remedy the evil of the machine by adding more cogs to the wheel which now causes the trouble.

4. The question arises: "Can we outlive our big Conventions?" They are surely poor places to transact business. The multitude, the jam, the unavoidable noise prevent a deliberative and timely consideration of the most important matters. The individual is lost in the multitude.

5. I never saw so many ministers smoking cigars. We who preach self-denial can we not deny ourselves this ugly expense and habit?

The other side of the subject is: 1. It was an ideal place for such a meeting. I have never seen a building better adapted to a meeting of this magnitude and purpose.

2. Dr. Moody's address was John the Baptist risen from the dead. Never in the whole course of my life have I heard anything so timely, so mightily presented. There must have been some there who were ready to say: "Hast thou found me, O mine enemy?" It is said the best of medicine is bitter. If so, this was good medicine and Dr. Moody is not an homeopathist. But the trend in the ecclesiastical thought of our time is Rome-ward, and can we turn it back?

3. It is good for one to find himself among a class of men of this kind and to know that he is one of them. With all their faults you can love them still.

4. You can rejoice in the vast amount of work done, and the good done in saving souls all the world over.

5. The sermons we heard did us good. Dr. Moody's was masterly. Dr. Taylor's was the best Convention sermon I ever heard. Dr. Hall's was the best I have heard in twenty-five years. I thought of Elijah on Carmel and John the Baptist in the wilderness. My final thought is: If I were "bishop" at large, I would retire all our preachers from all our agencies and from every secretaryship in the whole business and put them in the "mission field" to supply the "desertion," and I would fill their places with competent brethren from our churches of whom we have plenty. God calls men into the ministry but he does not call them to minister about money. God calls a man to every place, but the place for the minister is in the pulpit, and crying aloud but not that business over which God has chosen men to preside. Acts 6:3, "Whom we may appoint over this business."

A large part of the destitution would be supplied if only these men would return to their calling.—Word and Way.

The happy man is the one who lives a good life. Instead of living selfishly, he enjoys doing good, and making the world better and happier for his living in it. Instead of living brutally, in obedience to the impulse of his passions, he is swayed by the voice of reason and the noble influences of righteousness. Instead of being a glutton and a drunkard, giving his attention to the gratification of appetite, and receiving the fruit of his folly in his diseased members, he lives temperately and in accordance with the laws of health. Having in mind the love and the law of God, he lives a life which seeks the things that are above, and in doing God's will he finds gladness in the present life and promise for the life that is to come.

This way to deepen the spirituality of the church is to cut deep and broad lines of demarcation between the church and the world—no matter who sneers at bigots or laughs at pruders; no matter who withholds their dollars and stops going to church; no matter what opposition to the church the devil inspires and organizes.

FIRM FAITH.

There are certain great dogmas lying at the foundation of character and at the mighty gates of heaven, by which we are required to stand and say: "He that believeth not these things is condemned." In asserting them we must of necessity be positive and seemingly dogmatic. Not for an instant dare we concede that any other form of doctrine or moral truth is as good as ours, for when ours ceases to be for us the only possible truth, it is no longer truth at all. There is but one right way, one trustworthy creed, and it should be the first business of every man's life to find it, and having found it he must needs have faith enough in it to stand by it, otherwise he is not a sincere man.

All this is quite consistent with the spirit of real charity and toleration, for to all others we grant a prerogative as large as ours. A brotherly love that forces us to compromise with error, or sacrifice our right of independent thought, is no more nearly related to the generous mind that was in Christ Jesus, and which ought to be in us, than the gleam of a flashlight is to the splendor of the morning sun; it is a pure sentimentalism of the sweetest and most nauseating sort.

This weakness is manifest, also, in a certain way of looking at God. To say thoughtfully that He loves us so well that He will not inflict the just penalty of our guilt, is to affront Him. If we allow Him to set forth His own character, it is this: "I the Lord thy God am a jealous God; I will by no means clear the guilty; I am angry with the wicked every day." However the natural heart may evade it, if this side of the Divine character be left out of view, we have a God not adorable but contemptible—a contemptible God! To conceive of Him as having such a good-natured devotion to humanity as not to be able or willing to resent an insult when offered in the disobedience of righteous law, is to place Him lower even than our ideal of noble manhood. If a human being could be found so insipidly in love with his fellowmen as to suffer any injury whatsoever at their hands without an attempt at self-vindication, we should from our inmost hearts despise him. Yet this is precisely the sentimental idea of God; a Being who sits aloof, watching His creatures go on in an uninterrupted course of shame and sin—lie and steal and murder and defy His warnings, and reject the mercy of His well-beloved Son; a God who, seeing all this, never makes bare His arm for vengeance, but weeps over it, mourns His inability to prevent it, and says at last to all guilty and rebellious souls: "Come up hither into the joys of eternal life, I cannot summon the will or heart to punish you"; the thought savors of blasphemy. The Lord is indeed long-suffering and plenteous in mercy; He has made the way to heaven so plain that the simplest may find it; He has so loved our ruined world as to give for it the life of His only begotten Son; but if these projections of His grace are scorned and rejected, He plainly teaches that He will whet His glittering sword and make His arrows drunk with blood. His name is Love, but beside this He has another, Our God is a consuming fire! For the time being He may, in infinite mercy, bear with insult and allow the rebellions to go unwhipped, but He is neither blind nor impotent. His mills grind slowly, but they grind exceedingly small.

Let us not, then, omit from our conception of God's character the attributes of holiness and justice and truth. He hates sin with all the fervor of His infinite being. And, according to the requirements of a most inflexible and Divine rule, He will punish it. He has none of the weakness of an over-indulgent parent; but is just—rigidly and eternally just. It is possible for us to create for ourselves, by a priori reasoning, another kind of God; one to suit our own liking; but this is not God as He has revealed Himself, the God of the Bible, the God of nature, the God who answers the real intuitions of the human soul. There are two sides to His character—pardoning grace and retributive justice. He knows the full extent of our guilt, and abhors it; He has provided a way of escape whereby no vic-

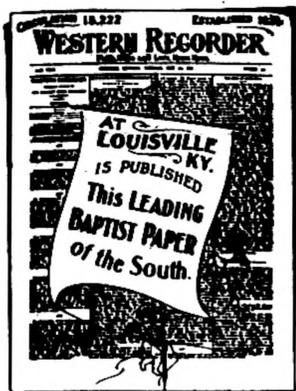
lence is done to the strictest rule of equity; but only one way, to wit: "He that believeth on the Lord Jesus Christ shall be saved;" and beyond this He has left no possibility of hope: "He that believeth not shall be damned." Thus God in Christ is love; out of Christ a consuming fire.

In our religious life we ought never to allow our hearts to get the better of our common sense, or the wish to become, in any matter that concerns our destiny, the father of the thought. A vast amount of what is said about the Christian life, and about God and holiness and true benevolence, is quite beneath us. In all our relations with our fellowmen and with God, while we recognize the binding rules of love, let us bear ever in mind that love is not a childish thing, but manly and just; it is more than a sentiment; it is a moral principle running parallel with the most absolute right and virtue and truth. In order to talk reasonably about holy things, it is needful that we should have an intimate acquaintance with them—an acquaintance that can be derived only from close and habitual acquaintance with Him who is the source and fountain of them all. A little religion is a dangerous thing; drink deep or taste not. As it is incumbent upon us in daily life, in the discharge of duty, to quit ourselves like men, so also should we lay aside our proneness to fanciful dreams and theories, and bring all our manhood into the habit of religious thought. Let our creed, as well as our walk and conversation, be such that—while many may gawp and oppose us—none can ever feel contempt for us. Let no man despise thee.—Christian Intelligencer.

POWER OF LOVE.

When the life of a beloved son is hanging in the balance, no one can persuade his mother to take rest. You may tell her that others are watching, that everything is being done that can be done, that it is her "duty to take a respite"; but you might as well speak to the deaf, for she is his mother, and her mother-love will not let her be content with less than her own personal ministry to her boy. But does she think then of doing merely her duty to him? Is she measuring her conduct by any standard of rectitude? Nothing of the kind! She has risen above all standards and all duty. She does just what her love impels her; and all she does is so little able to content her, that she is only sorry she can do no more. Now, it will be the same with us and the service of God, if only we attain to love of Him for what He is to us, and for what He has done for us in Christ. It will lift us above legalism, and make the mere doing of duty seem but meagre and unprofitable. It will keep us from marmoring, and preserve us from self-complacency; for duty can be satisfied with its doings, but love can never do enough. "Thank God," said one in dying, "I have done my duty." "Alas!" says the expiring Christian, after he has done, "I am an unprofitable servant." There is the difference between the two. Let us, then, get to this love of God in Christ, and the exactions of the Christian life will not appeal us, while the meeting of them will not puff us up; for we shall have the courage to go forward to them, and the humility not to be complacent over them.—W. M. Taylor, D.D.

No scholar in New York City could ever interest and instruct an audience upon any subject pertaining to Egyptology or Assyriology better than the late Howard Crosby. He was an expert along those lines. A busy pastor, a university chancellor, a prolific author, how did he become an expert? Simply by the following plan—of giving fifteen minutes a day to these special studies. Here is a hint for young ministers. You will find relief from worries, new mental ambition, and will gain respect and influence in your more direct calling, if you excel in some line of knowledge. Choose your hobby, brother, and ride it, but keep it in subjection.



Questions Answered.

BY SENEX.

"What would Jesus do if—?" That is far enough in any question of the kind. And there are few modern phrases that I detest more cordially than I do that question.

In the first place, no one knows, nor can know, what He would do in any given circumstances. In the second place, what He would do would be no standard for us. The conceit in the question and the bald Unitarianism in it is too much for the strength of my patience, never very strong at best. "Paul did not ask, 'Jesus, what wouldst thou do?'" He asked, "Lord, what wouldst thou have me to do?" And the breadth of the whole moral horizon is between those two questions.

You could not tell, nor could the wisest of uninspired men, tell what the Lord would do. For remember, he is God, with the most absolute sovereignty over all his creatures, doing his own will among the armies of heaven and the inhabitants of earth. If he should speak to you from heaven and tell you what He would do, you would not know then what it was your duty to do. For he is God, and you one of his creatures on one of the smallest of his planets.

Twice while on earth our Lord drove the money-changers out of the temple. But that would not have made it right for Peter to have attempted to drive them out. Peter had not the authority over them which the incarnate God had. Very likely if the Lord were on earth he might deal in a similar manner with the preachers in some of the pulpits. But that gives me no shadow of right to disturb public worship with an assumption of his authority. What a king can do with his own is one thing; what a subject can rightly do is another and a very different thing.

To see how this question seems to reverent Christians to whom the ascended Lord is indeed very God, ask it in this way, "What would God do were He in my place?" You do not dare? The irreverence of it horrifies you? That is the feeling those feel in regard to the question asked who adore the Lord as the mighty G-d.

When the Lord was upon earth he was always surprising both the hostile Jews and his disciples by what he did. John could not have told "What Jesus would do." even if Jesus was living among men. It is the height of presumption to suppose that any one now living can tell what the Lord in glory would do should he come to the earth. That he would commit no sin goes without saying. But he would have an infinite right to do what would be sin in us. He could strike Ananias and Sapphira dead if He chose. That fact that Jesus would do it, gives us no right to do such a thing. The lives of his creatures belong to him.

Were he alive on earth he would show no gratitude for any service done to him, and feel no pain or pleasure or gratitude while on earth. How could he? After his disciples and the women who ministered unto him, and those who gave him feasts had done all they could, they were but unprofitable servants. They had only done what was their duty to do. That absence of gratitude was infinitely right in the incarnate God. It would be very wrong in a creature. Our Lord would feel no penitence. How could He? But there is not a moment in our lives when we do not need to be penitent. Even in our best actions sin is present with us, and we come short of the glory of God.

Let me beg you never ask that question again. But I ask, "Lord, what wilt thou have me to do?" or, "What would be most pleasing to God and best glorify him?" If you ask these questions with an humble and sincere heart, praying for guidance, God will give you wisdom to know what to do. "Wilt thou be baptized?" It would be very wrong in a valid baptism, the immersion of Campbellites and Pedobaptists, to join a church where it is the practice to recognize and receive such persons? If he joins such a church, must he quietly submit to such practice, and not speak his mind for fear of causing a ripple in the church?"

In such a case, if I were the brother, and there was another church in convenient distance, I would join that. I mean, of course, a Baptist church which did not receive a man by immersion. If there were no other which I could attend, I would say to the church before the vote was taken to receive me that I was opposed to alien immersion, and would vote against receiving every one who asked to be received on such baptism. If the church refused to receive me with that understanding, then I would leave my membership with my old church, attend the worship of the refusing church, and divide my contribution between the two.

But I would confine my opposition, in case the church received me after that statement, to voting. Knowing that the church received alien immersion and I entered it, I would make no opposition. Innovators must always yield, the peace of Zion must not be disturbed by them. In this case, as it is one's duty to vote, and a duty brethren ought not to shrink, one must make that much opposition. If an innovator wills to attend his church, where he can, he ought not to join the church. If brethren asked me privately why I objected to alien immersion, I would tell them, because that is courteous, and because I ought to give a reason for the faith that is in me. But I would say nothing in church, would not advocate my views publicly, nor make any disturbance.

A brother might answer that voting against the reception of a member would be making the biggest kind of a disturbance, as the churches require a unanimous vote, and rightly require it. For that very reason I should state plainly that I would so vote, before the church received me and the brethren decide the matter. And the church would have a right to expect that when I so voted I would say my objection was entirely to the candidate's baptism, and not from any unwillingness to fellowship him personally.

"If persons came to a regular Baptist church with letters from one of those churches that were alien immersion, should the question of their baptism be raised, or should they be admitted to membership without any investigation?" No; no question should be raised. Unless something to the contrary is known, the letter should be taken as evidence that all is right. Immersed Pedobaptists are not very numerous and Campbellites do profess conversion and wish to join the Baptists are generally willing to be baptized. Neither class is crowding into Baptist churches. There is but a remote chance that those who bring letters from such churches were received upon their alien immersion. But the brethren who bring a letter should say that he had only received alien immersion, I would vote against receiving him. In ninety-nine cases out of a hundred, unless he had joined the Baptists from some family reason, he can easily be convinced that he ought to be baptized. For the same reason, should the brethren denounce from a sense of duty to God are among the best and most conscientious of Christians, and are most anxious to obey Him in the least of His commandments without asking if something else will not do as well as the exact thing He has commanded.

RUSKIN'S BIBLE.

The following words of Ruskin will be read with deep interest at this time: "I opened my oldest Bible just now, yellow now with age, and flexible, but not unclean, with much use, except the lower corners of pages at chapter 1 of the First Book of Kings and chapter 1 of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pain. My mother's list of chapters with which every syllable learned accurately, she established my soul in life, has fallen and fallen and fallen. Exodus 15 and 20; 2 Samuel 1, 5, 7; 1 Kings 8; Psalms 12, 32, 90, 91, 103, 112, 119, 138; Acts 2, 3, 8, 12; Isaiah 58; Matthew 5, 6, 7; Proverbs 1, 1 Corinthians 13, 16; James 4; Revelation 5, 6." And truly, though I have picked up the elements of a little further knowledge... in mathematics, meteorology, and the like, in after life, and own not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became, indeed, strictly coincident with the best of all modern scientific thought, and the body of divinity they contain acceptable through all fear and doubt; nor through any fear or doubt or fault have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, 'Let not mercy and truth forsake thee.'—Christian World.

ONE of the greatest needs of the world and the church to-day is men who know how to pray. The need is felt and acknowledged, but it is not easily supplied; for prayer is a most wonderful thing, and few of us know much about it. When we begin to study prayer, we find it has in it something of the infiniteness of God, and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never experienced, and that we have never been able to have never wielded; there are joys and sorrows in prayer that we have never tested. Though we may have been in Christ for years, we still need to come to Him as disciples came of old with the request, "Lord, teach us to pray."—G. H. C. MacGregor.

PROFANITY IN THE HOME.

BY PROF. GEO. A. SMITH, EDINBURGH, SCOTLAND.

"Any profane person like Esau." Heb. 12:16. In Scripture there are few characters more profitable for study than Esau. Whether we look at his circumstances, or his temper, or the line along which the tragedy of his life was run, we are struck to this man, and find in him more that resembles ourselves, more that resembles the pitiful lives and solemn possibilities of our own race, than we do in connection with almost any other character in either of the two Testaments. Here is a man who was not an insane or monstrous sinner, a Lucifer falling from Heaven, but who came to sin, to fatal, irredeemable sin, in the common human way: by birth into it, by the sins of others as well as his own, by every-day and sudden temptations, by carelessness and the sudden surprise of neglected passions. Every sin, to be fatal, is a lovable man; and we know that if one is to learn from any character, one's love must be awake and take her share in the learning, too. There is everything about Esau to engage us in the study of him. The mystery that haunts all human sin, the pit that is at the bottom of it, and the fact that the mature only make clear to us more fully the central want and blame of his life. Perhaps we may discover it to be the central want and blame of our own.

First, then, Esau was sinned against from his birth. The problems of heredity and of a stress of temptation for which he was not responsible appear in his case from the first. His father and mother were responsible for much of the character of their son. Throughout we see a divided house, father and elder son upon the one side, mother and younger son upon the other; we see a father preferring his elder son because he can bring him a more desirable dinner, and so not able to children until he has got it; we see a mother taking advantage of her husband's blindness to cheat him and her elder son, and training her younger in the most selfish and cruel kinds of dissimulation. What is Rebecca? The girl whose pure heart leapt beside the well at the story of her father's love becomes the excitable, exaggerating, lying old woman. Her extravagant talk—"I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, what good shall my life do me?"—her extravagant talk, I say, is the proof and how she had and her life with excitement, and how content in her youth she had been with mere sensation. No matter how pure any man or woman's heart may be, no matter how honorable be the love that makes it leap, if the pride of it and the sweetness of it be all that they feel, disillusion and disappointment are sure to follow. If excitement always leads to a most base and irritable exhaustion of mind; unmixed love of romance always ends in sordidness. It is not the strength of a young man's or a young woman's love that is going to save it; it is not even the purity that is in it; it is the religion that is in it, that is to save it.

Of such a false and hasty mother, then, was Esau born. He never showed her falseness, as far as we know; but he had all her haste, and he proved it in his man's strength. In her old woman's body it had been but exaggeration, impatience, forgetfulness; but in his lusty youth it grew to a fatal passion, which, in one moment, carried him to honor and all before it. This is always so. We often wonder why young men who have respectable parents and have sometimes burst out so suddenly into violent sin. We ask where, then, was the passion gathering; and we find nothing but quiet and respectable characters in his parents, we often wonder whether it was a grandparent that left him so foul a heritage. Brethren, we forget that sin, whatever form it assumes, always works itself out, if not in the first generation, then in the next, to violent ends. A man may be a church-goer, may not be thrifty, you may never give your son the example of going to places of evil amusement; your friends among whom he grows up may be decent and steady characters; but if you are wanting in self-control in the little temptations of life, if you are impatient and a lover of excitement, you are of anything else, if especially, you let your native selfishness overcome your parental conscience and twist a mother's love till you spoil your son by indulgence—then you know that you have just that root of bitterness in you, and are just infecting your child with it in all modern times. If his masculine nature and lusty youth may spring forth to violent and awful excesses. Oh, it is not drunken, and it is not licentious parents who are chiefly to blame for the sudden wickedness which breaks out in so many young men's lives; it is careless parents, shifty parents, impatient parents, worldly parents, parents who are lovers of pleasure more than lovers of God, parents who shrink from parental duty and give themselves to the luxury of indulging their children in everything. If you have never shown your son self-control in the little temptations of your home, how can you expect him to show self-control in the greater temptations which he is sure to meet afterwards? The faults that spoiled Rebecca's character were the same faults that ruined Esau's life.

Such was the home Rebecca made for her son, a home which we not walk in by ourselves, but in the steadfast presence of father and mother. The falsehood was permitted in its most sacred relations; petulance, vulgar haughtiness, foolishly strong language and lies found free course across its holy of holies—the mother's lips. Profane home, indeed, when a mother's temper spoiled the air, and

her ambitious trampled down her elder son's rights, her younger son's honor, and her poor blind husband's weakness. May God grant there are no such homes among you; I do not mean homes where lies are told, but homes where parents speak only of worldly ambitions for their boys, and worldly marriages for their girls; where the talk is mostly unkind and of the expression of discontent, or unaltruistic religious gush and cant. These are profane homes, and a child's character has as little chance in them as Esau's had under Rebecca's tent.

The mother who thus profaned her home could not be expected to do otherwise with the heart of her son. Esau's was an open heart, as far as we can see—a naturally free and unreserved heart. You know the kind of man. He has fifty doors to the outer world where the most of us have only two or three; and except angels be sent of God Himself to guard these, the peril and fatality of such a man are immense. Friends and foes alike get far into him; the citadel of his heart lies open to all who come near. But instead of angels poor Esau had by him only tempters—a tempter in his brother and a tempter in his mother, I judged by long presence to be unfilled by worldly affections. His mind became a place across which everything was allowed to rush, across which his own mother's lips poured the infection of her waywardness, and across which the commonest passions, like hunger, ran riot unawed by the presence of any commanding principle. That fact was the text means by a "profane person"—an open, common character, unfenced, unhalloved, no guardian angel at the door, no gracious company within, no heavenly music pealing through it, no fire upon the altar, but open to his dogs and his passions, to his mother's provocations and his brother's fatal wiles.—Treasury.

LITERARY.

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

MAGAZINES.

Mr. Stephen Crane's death adds an interest to his account of "The Great Boer Tug," which is published in the June *Compendium*. Camille Flammarion, the well-known astronomer, tells of the status of the science of agronomy in the year 1900. W. T. Stead writes in a most interesting way of Queen Victoria. These three articles, were there nothing else in the magazine, would make this a notable number.

The June number of *The Homiletic Review* admirably completes Volume XXXIX, of that standard periodical. The volume, with its rich presentations of the progress of the nineteenth century in archeological discovery, in temperance, in misanthropy, in Sunday-school work, in Biblical knowledge, in theoretical and practical science, challenges comparison with all the rest of the thirty-nine for the first place in excellence. The present number is certainly unequalled for breadth and variety in freshness and timeliness, in concreteness and living interest. Dr. George Frederick Wright sets forth the "Practical Results of the Scientific Discoveries of the Nineteenth Century." The actual progress almost exhausts the imagination. "The Bishop's Conference, in view of Arthur Menning's Experiments," shows the preacher how to be a successful pastor in reaching and saving men in a most unpromising parish. Dr. John G. Paton, "the Apostle to the New Hebrides," relates the thrilling story of his experience among the savage cannibals of the South Sea Islands. "The man who heard him in the Ecumenical Conference on Missions know what that means. Dr. Abraham Kayper, the distinguished Dutch theologian and statesman, who has completed what promises to be the classic treatise on "The Work of the Holy Spirit," treats of "God's Work in our World in Sanctification." Prof. Willis J. Beecher of Auburn Theological Seminary, closes the review section with a comprehensive review and statement of the views of the leading "advanced critics," including Cheyne, Addis, Cornhill, Hastings (in "Dictionary of the Bible"), Harnack and Loofs—giving their views in their own language.

"Our Nursery Tales, To-Day and Yesterday," is the opening article in the June *Talk*. It is the second paper on this subject by Nora Archibald Smith, the well-known writer on juvenile topics. The article cannot fail to interest mothers who have the educational welfare of their children at heart. It gives the titles and description of proper books for them to read, and is followed by an article full of the kind of information needed in case of accidents telling you just what to do. "A Spinster's Solace" is good reading as well for those who are not spinsters. Our readers can obtain sample copies of back numbers of this excellent magazine free, or the June number for ten cents, by sending to *Talk Publishing Co., Philadelphia, Pa.*

**THE NORTHERN BAPTIST ANNIVERSARIES.**

The Publication Society followed the Home Mission Society. The Society was called to order on Friday morning by the Vice-President, Mr. Edward Goodman, President Samuel Crozer being absent. After various committees were appointed, Secretary Rowland presented the annual report.

**THE RESULTS OF THE YEAR.**

In many respects the past year has been one of the best in the history of the Society. The aggregate of sales for the year is \$672,617.63; merchandise, \$385,684.07; periodicals, \$286,933.46. This shows an increase of \$29,211.07 over the sales of the preceding year. In the Missionary Department the receipts were \$103,418.27. The deficit in the department at the beginning of the year was \$1,114.48. At the close of the year it was \$11,909.12. This increase in the deficit is not due to a diminution of ordinary receipts, which were greater this year than last by \$8,343.33, but to enlargements in the work and to a falling off of legacies and special funds. We sincerely trust that we may receive sufficient funds early in the year entirely to remove the deficit and to warrant us in responding to demands for still further enlargements pressing us from many parts of the land and world. In the Bible Department we have received \$17,918.25. The entire amount coming into our missionary treasury through ordinary channels, including Bible funds, during the year, was \$121,330.62. In addition to this amount we have received in annuity funds \$6,500.00, and \$15,250.00 by bequests for investment. The total amount coming into our hands during the year by sales, contributions, rents, interests, etc., was \$367,060.68.

**ENCOURAGEMENTS.**

Some of the difficulties enumerated in our last report still exist. We have not yet been able to make up the losses occasioned by the fire, and are feeling greatly the need of a reserve fund upon which we may draw in times of business depression or when there is special call for the publication of books involving unusual outlay, or for the purchase of needed stock. The book business has been a little better during the past year, but is still unsatisfactory. We have to meet the competition of great department stores, as well as of other publishing houses, and the margin of profit remains small, both in books and periodicals. We are obliged to exercise the utmost care and economy to prevent actual loss. We are sorry to say, also, that we still find no little difficulty in collecting bills. As will be seen from our financial statement, the sales not collected at the close of our present year amount to \$100,480.77.

But notwithstanding these difficulties there are encouragements. The Crozer Building, in which most of our funds are placed, has proved an excellent investment. Every office in the building is occupied at a good rental. We have also secured considerable revenue from the rental of Griffith Hall, occupying the second and third floors in the rear of the building, and the hall itself has become one of the most popular places in the city for first-class lectures and concerts. The income from the Crozer Building not only pays a good interest on the amount invested, but gives us the first

floor, the basement, a Board room, and as much office room as we need, without expenses to the Society.

We are glad also to report that never in the history of the Society has the sale of its own publications been so great. This is true with regard both to books and periodicals. The books published in recent years have been of a character to create a demand not only in our own denomination, but in the general Christian community. We have been compelled in several instances during the past year to issue new editions of books previously published, and the call for many of these continues strong. Our periodical trade has also been very satisfactory. On account of the severe competition of other denominational or undenominational publishing houses it was feared that there would be considerable falling off in our periodical business, particularly in the South. This has not proved to be the case. While the total of periodicals printed has slightly decreased, the net result financially has been greater than for the previous year. As will be seen by the report of our Missionary Department, the results of the year in that department are also most encouraging. We have therefore had much to encourage us, notwithstanding the difficulties we have been compelled to meet.

There has also been enlargement in the Missionary Department. Another chapel car, the sixth of the series, has been built during the year, and will be dedicated at these anniversaries. A number of colporteur wagons have been added to those already in service, and are now doing magnificent work in out-of-the-way country places. We have also appointed a number of additional colporters,—among them a Chinaman to work among the Chinese of San Francisco,—and have widened the sphere of our missionary operations in many directions.

In our Bible Department we have been at work not only selling and giving away the Word of God in large numbers than ever before, but are now making arrangements for the publication of the revision of the Old Testament by Drs. Conant, Harper, Taylor, Price and Sampey, and also for the issuing of a Commentary on the Old Testament under the general editorship of Dr. Alvah Hovey, assisted by many of the best scholars in our denomination, both in our own land and Great Britain.

**BRANCHES AND AGENCIES.**

The Society has had for several years six branches, three in the North and three in the South. It has also a large number of agencies in various parts of our own and other lands. Branches are maintained by the parent house. The Society takes all the risks and pays all the expenses connected with them. Agencies, whether State Boards, business corporations, or individuals, are not so closely related. They take our books and periodicals at the best terms we can give, and make settlement as agreed upon. This arrangement enables many Boards and business houses, North and South, to secure and dispose of Baptist literature to their advantage. We are glad to share profits in this way, even at considerable loss to ourselves, as it helps us to cover a wider field, and thus better to fulfill the function for which the Society was established. It is quite impossible, however, for

**"Many a Mickle Makes a Muckle."**

"Line upon line" is the way a building grows. The "Mickle" in this Scotch proverb is something very small but the "muckle" is something great. One microscopic bacillus makes impure blood, and "muckle was" (much disease and disaster) follows. Hood's Sarsaparilla cleans the blood as nothing else can. It brings "muckle" joy at "mickle" cost. Half teaspoonful doses. Pimples—Pimples, blackheads and a kind of rash covered my face. A friend advised me to try Hood's Sarsaparilla. I have taken three bottles and the pimples are gone. Leslie Meyerherm, 12 Hunterfly Place, Brooklyn, N. Y.



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

us to give agencies the terms which are often desired. Equally impossible is it for us to respond to the numerous demands made upon us for the creation of additional branch houses. During the past year we have been importuned to establish branches in half a dozen or more large cities, and to each of these importunities we have been compelled regretfully to return a negative reply. The truth is, some of the branches we now have do not pay, and we are maintaining them at large expense for the accommodation of the fields in which they have been placed. It is probable that in one or two instances we shall be compelled in the early future to change either the location of branches or the scope of their business. Under such circumstances, the establishment of more branches is utterly out of the question.

**PRESENT CONDITIONS.**

The burdens laid upon us by the fire of February, 1896, still continue to press us, though they are not quite so heavy as they were a year ago. As the fire destroyed all of our stock, we have been compelled to purchase largely from other houses, and also to publish ourselves more than we probably would have done had the fire not occurred. Our reserve having been used in the construction of the printing house, we have been obliged to borrow considerable amounts to keep our business going. Besides this, until the offices in the Crozer building were rented we were forced to pay out of the proceeds of the business the interest on the funds invested in that building. A number of our mortgage securities have also been unproductive, and we have been obliged to resort to legal steps, involving considerable expense, to protect ourselves. Besides these things, the condition of the book trade during the past few years, as already stated, has been anything but satisfactory. The result of all of this has been that we have not only made no money, but have actually suffered some shrinkage of assets, and have been compelled to negotiate loans. We have at the present time some outstanding obligations, which we shall be obliged to carry in all probability for some time to come.

We feel sure, however, that the worst is now over. It is likely that we may be compelled to restrict somewhat the publication of books, and that we shall not be able fully to meet the wishes of many brethren in missionary and benevolent work.

We hope, by the exercise of the utmost care and economy in the management of affairs, in due season to show a good balance on the right side, and to begin again the creation of a reserve fund to meet any contingencies that may arise. We could do this much earlier if those who are in debt to the Society would more promptly pay their bills. If we had in our hands the amount now owing us, we could relieve ourselves of all our floating debt and have abundance in our treasury to meet the needs of the immediate future. We beg that this fact may be taken to heart.

**BOOKS.**

Since the beginning of the year we have received and examined 183 manuscripts, of which 89 were for various reasons returned to their authors. We have published during the year 53 distinct works, a number, as indicated, somewhat smaller than that of the previous year.

The publications of the year, as stated above, including tracts, have been 53 in number. Of these 546,350 copies have been printed. The entire number of books pamphlets, periodicals, tracts, etc., new and old, printed during the year is 44,870,054 copies. The total number of pages printed during the year, reduced to 16mo. size, is 1,362,309.

The total issues since the organization of the Society are 812,209,588 copies of books, periodicals, pamphlets, tracts, etc., equal to 18,684,095,457, 16mo pages, and equivalent to 62,113,651 books of 300 pages each.

**COLPORTEAGE.**

With all the appliances of our churches and modern methods of Christian activity the Gospel will never reach the people until it is carried into their homes by consecrated Christian workers. It was the primitive method of reaching the masses. Paul in Ephesus was a "house to house" preacher as well as a public

**EATS ANYTHING**

Since Leaving off Coffee.

"I wish to give my experience with coffee for the benefit of other people. I used coffee for several years and was a terrible sufferer from dyspepsia. The doctor told me not to use coffee or tea and put me on a light diet, and I felt better.

"Then I commenced to drink coffee again and had the same trouble come on.

"One day I told a friend about it, who said if I would stop drinking coffee altogether I would feel better, and advised me to use Postum Food Coffee in its place.

"I tried the Postum but did not like it, so I told him about it and he said I didn't cook it right, that is, didn't boil it enough and that I should use cream instead of milk, and to make sure I would use it, he sent a package to the house.

"After I used that package, I would have no more coffee in the house. Now I don't know what it is to have dyspepsia and I can eat anything. I also give Postum to my two children and they are the healthiest children you could find anywhere. The youngest is a boy 13 months old and we have been giving him Postum for seven months, three times a day. He weighs 80 pounds, and I know that Postum is what keeps both of them so healthy.

"I think all people who have dyspepsia get it from coffee drinking.

"Yours truly, Mrs. John Stringer, 29 S. Florida Ave., Atlantic City, N. J."

teacher. "Daily in the temple and in every house they ceased not to teach and preach Jesus Christ." "In every house," this is the distributive method of the apostles. A return to that method would be a return to primitive power. There are tens of thousands in cities and country who can be reached only by the individual finding the individual. Men are saved by the Gospel, and social reforms can never rid the churches of their obligation to give the Gospel to the individual. "Go" is the message to the church before she can say "come" to the soul.

The Society, since 1840, has been following the Master's direction, sending its consecrated servants to the homes of the rich and poor alike, finding the one lost sheep which the Shepherd loved so much, and bringing him home. This past year its colporters went into 64,942 homes. We not only sent to the measure of our ability, but beyond what our funds allowed, in fulfilling this obligation. We have not withdrawn from a single field and have entered several new ones. We have many tried colporters who love this work as they love their Lord. Their experiences are thrilling, not only with the good accomplished, but also with the sacrifices which they make.

The "colporteur wagons" continue to increase. We reported five last year. We now report eleven. This addition of six has been accomplished because of hearty co-operation on the part of State conventions and associations. We will not cease our efforts until every State has at least one wagon going into its byways, where the sound of the locomotive is never heard, and where the needy ones can be reached. When one wagon in less than a year can cover 3,803 miles and visit 2,082 families, distribute 78,795 pages of tracts, and give away 812 Bibles and Testaments to the poor, what an immense good could wagons do in every State! The coming of the wagon into isolated places is a marked event in the experiences of that place, and is a source of life power to that community.

**BIBLE WORK.**

The year has been one of blessing in every way in which we survey the field. God keeps his Word to the front. It has always been first in providence and grace. The total output of the combined Bible societies of the world has been 280,000,000 copies, but the largest part of this has been in the English language. It is to be recorded with gratitude that the translation of the Scriptures has now reached 400 languages. The Bible sales the past year have exceeded the combined sales of seven of the most popular books. This is a satisfactory answer to those who think that the Bible is losing its hold upon the people. Our Society has sent out upward of a thousand copies per day. Who can measure the influence of the distribution of 800,000 copies of the Word of God? There is gratitude in our hearts that the Publication Society is forging ahead with its Bible work which the denomination has entrusted to it, and that it has been able to keep pace with the demands which are upon it. We have responded to calls in every part of our land, as well as for Spanish versions for the newly-acquired island possessions.

**SUNDAY SCHOOLS.**

The Sunday-school claims too small amount of the attention of the majority of our churches. It



**LEA & PERRINS' SAUCE**  
The Original and Genuine Worcestershire.  
Club men and all good lovers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburgh and all dishes flavored with this sauce.  
SIGNATURE ON EVERY BOTTLE  
John D. Purdy, Sole Agent, New York

is the one place wherein the youth of the land can be gathered and instructed in the Scriptures. The school has proved to be the largest field of evangelism for the church. In the past year eighty-three out of every hundred who united with the church came out of the Sunday-school. This shows the impressive character of the scholar and the church's opportunity. "Childhood is the most important stage of the total development of man and humanity." The church which neglects childhood neglects her future. Through the school the church finds an open door into the home. The school becomes the root out of which the churches grow.

CHAPEL CARS.

When we record the fact that since 1821, the beginning of this movement, 8,760 persons have professed conversion in these car meetings, we have the rich proof of God's seal upon this method of work. These cars were not sought by the Society, but God, by his providence, has put them into our hands, and has graciously given us the means to run them. The workers are choice men and women of rare ability, tact and piety, whom the Society has been guided by the Spirit of God to call into service. The success of the cars is largely attributable to the devotion of these Christian workers. When these preachers and singers have once been heard there is no longer any wonder that so many have been won to Christ, and so much has been accomplished in such a space of time.

The first address was by Dr. R. P. Johnston, of St. Louis, upon the Propagation of the Faith. He was eloquent, but he was more—he evidently believes some things with all his heart and earnestly desires to persuade others to believe them. The faith which was propagated is Baptist doctrines—the great truths for which the denomination stands. The faith is the Baptist interpretation of the Word. "The truth for which Baptists stand was not made by Baptists, but Baptists were made by it. Devotion to this faith has separated Baptists in some respects from the rest of mankind. It has made of them a peculiar people. So long as Baptists believe that God is supreme, that the Bible is his Word, that it is the sole and sufficient rule of faith and practice, that their faith is the truest and best interpretation of the Word, including essential truths not taught by others, so long must Baptists stand. The possession of this faith imposes an obligation upon them. They must propagate their faith. They owe this debt to the world which is stumbling in the bondage of sin, they owe it to the fathers who counted it an honor to be thought worthy to suffer for Christ that they might transmit to us the heritage of a pure faith. The solemnity of the obligation is intensified by the fact that if Baptists do not propagate their faith none will. Upon Baptists rests a greater obligation than upon any other denomination."  
So far all Southern Baptists

will go with the eloquent speaker with the heartiest of amens. But not with his insisting that Southern Baptists give up their Convention and its Boards and unite with the Northern Baptists, and that to the forwarding of this end both meet in St. Louis in 1903. In vain is the net spread in the sight of any bird. In 1903, if the death of the Southern Baptist Convention is to be sought at St. Louis, the Convention can be relied on to meet in Florida or Virginia.

The very next action of the Publication Society would make the Convention hitch itself along a mile or two further from St. Louis, perhaps to Havana. And this was the passing of a resolution that because preaching the Gospel here in the United States "is a work too great and complex for any one denomination of Christians," the Pedobaptists shall be asked to join with the Northern Baptists in a big inter-denominational Home Mission Convention! And this resolution was passed just after Dr. Johnston had made the strong, eloquent speech with the true old Baptist ring to it!

In the evening Prof. J. R. Sampey spoke of the Sunday-school of the Twentieth Century, and spoke of the great improvements to be made in the Sunday-school as it now is. Dr. Sampey thinks the Sunday-school will be better graded and better taught, and that everybody, from the grandfather down, will attend it.

It is a pity that all who contemplating writing books or pamphlets and even essays could not have heard Dr. P. L. Jones' speech. He is the book editor of the Publication Society, and he gave interesting information upon the methods pursued in reading and passing up manuscripts offered for publication. Dr. Spalding followed in a speech upon the religious book as a missionary factor. He told some most interesting incidents of the good which had been done by religious books.

At night, for the first time, the large house was filled. Those who are familiar with these anniversaries, seeing the large crowd with eager faces, would have known that one of two men were to speak—either Ashmore or Lorimer or both. One night we saw the two hold a crowded house composed of those who were already tired with a long day of speaking, in a room where air was an unknown quantity and the thermometer up to 96° from "early candle light" to eleven o'clock. And as the people went out they were expressing their entire willingness to listen hours longer. Verily those two men be masters of assemblies such as the world seldom sees. This time it was Lorimer. His subject was The Literature of the Twentieth Century. He began by saying that the dominant spirit of an age will always be shown in its literature, and books hold up a mirror to the times. He illustrated by the literature of Greece and Rome, and then by that of the Nineteenth Century. His strong, indignant words against the "real-

istic school," so-called, stirred the hearts of his audience. He denounced the idea that authors should rake in the mire of human nature, and agreed with Nordau that it is a sign of degeneracy. The literature of the Twentieth Century be socialistic, by which he did not mean what is called "socialism." It should also be optimistic. He insists, with great eloquence, upon the need of its being evangelistic. "The naturalistic interpretation of all things had been carried into religion, and it is characteristic of the last fifty years to explain away the miracle. There is a kind of conspiracy on foot, or has been, to deprive God of any part even in the spiritual history of the world. The increased tendency to divorce and suicide, indicate somewhat the damage that has befallen society from the disposition to question the reality of Christ's vicarious atonement. He paid an eloquent tribute to the power and the value of the denominational papers. The whole speech was masterly, and showed us Lorimer at his best.

SATURDAY.

The first thing done was the election of officers, the old officers being re-elected. The committee reported 520 all told, including visitors as well as members. We wonder if visitors to the Southern Baptist Convention had been counted what the number at Hot Springs would have been?

Prof. Ira W. Price, of Chicago, spoke upon the Bible and its Critics. He said many true things with which all orthodox folks could heartily agree. But many will not agree with him that the higher critics are the best friends the Bible has. The best friends the Bible has are those whose lives conform most nearly to its teachings. But the thing against which old-fashioned Baptists would make the most vigorous protest was his assertion that the "so-called plenary" inspiration of Scripture cannot hold a place in the final results of modern biblical investigation. Not merely the verbal theory which he also specified, but the plenary inspiration theory which is imbedded in all articles of faith of all evangelical denominations, is to be given up, if

A "CHANGE" BREAKFAST

Getting Ready for Warm Weather.

A complete change in breakfast would, at this time of year, improve the health of anyone.

Meat, potatoes and coffee become tiresome. The system calls for a change, but what? Hot and half cooked pastry and starchy cereals are unattractive.

Vegetables taste good but furnish too little nourishment to sustain one until the next meal, particularly if brain work is required.

A most appetizing, convenient and healthful breakfast can be made on Grape-Nuts, (a ready cooked food) a little cream or milk, some fruit and perhaps two soft eggs.

(Pint tin cup of sharply boiling water, put in two eggs, not one, nor three, cover and set off stove, serve in just nine minutes. Whites will be like cream and half digested.) The Grape-Nuts food is concentrated and but three or four teaspoons should be used at one meal, that amount furnishes full strength - and nourishment up to the next.

A change from the old breakfast to one like this will refresh and invigorate the system in a surprising manner.

Good food in proper variety and a contented mind, solves the whole health problem.

Prof. Price can persuade Baptists to occupy his standpoint.

Mr. B. F. Dennison made the report of the Finance Committee. He spoke of the new building in Philadelphia as a most successful investment of the funds of the Society. Every office in it has been rented at a good price. Although he had so dry a subject as finances, Mr. Dennison made a fine speech, for he did not confine himself to figures. Among other things which greatly interested his audience he said that he had been a Presbyterian. When he entered that church he was told that he must take the Bible as the only rule of his life. He obeyed conscientiously, and, following this rule, compelled him to leave the Presbyterian church.

At noon the good ladies of Detroit had prepared what they modestly called a lunch, but what the guests found a fine dinner, and greatly enjoyed. After dinner the Detroit brethren had arranged for a most delightful trip. The steamer Pleasure took the nine hundred down the beautiful bay for a five hours' trip. Business was combined with pleasure for the Historical Society, and the Commission on Systematic Benevolence held their sessions on the boat. With the best of good feeling towards the various side-shows which have grown up around the meetings of the three great Societies, the Recorder has not the space to give to reports of their meetings. The Southern Baptist Convention filled two and nearly three issues, and we give large space in three issues to the three great Northern bodies which we owe to our Northern constituency which is growing every year. Then comes our own General Association.

On Saturday night Rev. S. N. Vass, a negro from North Carolina, made a fine speech, rather too eulogistic, however, of the Publication Society, which deserves credit, but does not deserve all, nor the greater part of the credit for Baptist progress in the South.

Rev. James Mitchell followed upon colporteur work, and Rev. J. S. Thomas upon Chapel Car work. These were both good speeches, although each was too much inclined to glorify the work in which he is interested. But an audience is always very lenient towards such speakers, knowing how necessary it is to put one's whole heart into effective work. The Publication Society did much better than the Home Mission Society, which gave an entire evening out of its two days to the child's play of a picture show. But the Publication Society has not entirely put away childish things. After these three good speeches came out the stereopticon again as briskly as if the children were there to see the pictures. And this concluded the meeting of the Publication Society.

EDITOR WESTERN RECORDER:

Since you have no correspondent at this place, and I am a subscriber to your paper, I take the liberty of availing myself of your columns.

The Recorder is in many of our homes, and serves as a valuable companion to cheer, to comfort and to educate the weary Baptists, since its pages are freighted with valued and newsy information, by and of which our church here is able to eke out a lively existence, although the place is naturally a stronghold for other denominations.

Our church has just been favored by a series of sermons from Bro. Hall. It has been

Thousands Have Kidney Trouble and Don't Know It.



How To Find Out.  
Fill a bottle or common glass with your water and let it stand twenty-four hours. A sediment or settling indicates an unhealthy condition of the kidneys. If it stains your linen it is evidence of kidney trouble. Do you frequently desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.  
There is comfort in the knowledge so often expressed that Dr. Kimer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bed effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and \$1. sizes. You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kimer & Co., 110 West 19th St., New York City. When writing mention reading this generous offer in this paper.

years since last we heard him. We find him all that public opinion claims—an earnest, entertaining, logical and forcible speaker. His discourse served to strengthen the Baptist cause as well as to brighten our members in the church doctrine. But our members are not so ignorant of our teachings as the average member of the Baptist church, since they have been under the constant tutelage of our efficient local preachers, Bren Shadrick and Woodson. In fact, if the church can boast any merit or growth it is largely due to the efforts of these brethren.

The Sunday-school and prayer-meetings have their origin in the Goodness of these Godlike men, and have maintained their vitality through their persistent and tireless energies.

Bro. J. N. Fox is our pastor, and a grand, good man, but he does not live in our midst, and cannot of course render the service he otherwise could.

W. L. GENSTRY,  
Slaughterville, Ky.  
"HERALD OF HOPE" CHAPEL CAR "NO. 6."

The free-will offerings for our sixth Chapel Car have been so numerous that on the day of dedication we are able to report more than enough in cash and good pledges to dedicate the car free of debt.

The surplus funds will be properly credited and held for keeping "Herald of Hope" in repair, which we are sure will be satisfactory to all contributors. It has been very delightful to have so many cheerful responses from our denomination. Almost every State and Territory in the Union is represented in the offerings made for the purpose of building "The Young Men's Chapel Car." I take this way of returning very sincere thanks in the name of our American Baptist Publication Society to all who have in any way contributed toward this enterprise.

Very sincerely yours,  
BOSTON W. SMITH,  
Gen. Man. Chapel Car Work,  
Minneapolis, Minn.

YOUNG MEN WANTED  
with fair education and good character  
TO LEARN TELEGRAPHY.  
Mail-order accounting and typewriting. This is a course by all leading railway companies as the only perfect and reliable instruction of its kind. All our graduates are awarded positions. Ladies also admitted. Write for free catalog. Fall term opens August 15th.  
Globe Telegraph College, Lexington Kentucky

THE NORTHERN BAPTIST...  
VERSARIEZAN, D.D.

"Lord, teach me how to pray!  
I cannot pray aright except as by  
Thine led;  
For what I should I often do not  
say;  
And what my lips express had better  
be unsaid.

So impotent am I,  
So sadly destitute of any worth or  
will.

That the transcendent good I oft  
deny,  
And, led by selfish greed, I ask the  
greater ill.

If Thou dost grant the prayer  
Magnified lips intrude upon Thy  
patient ears.  
The answer would augment our  
stock of care,  
And crush the struggling soul with  
added fret and fears.

Thank God for prayers unheard!  
Or, rather, thanks to Him whose  
sympathetic heart

Discerns the need that prompts the  
spoken word.  
And doth, instead of mine, His high-  
er good impart.

Lord, link my will to Thine,  
That when I pray I may not make  
request in vain;

And, as the branch finds fruitage  
in the vine,  
So may my life in Thine its fullest  
fruit obtain.

—Commonwealth.

ADDRESS BEFORE THE BAPTIST  
UNION OF ENGLAND.

BY REV. HUGH D. BROWN, M.A., B.L.

Mr. Chairman and brethren in  
the faith and truth of our Lord  
Christ, I feel grateful in stand-  
ing on a platform this evening  
which grace has invited me to,  
and in the full recognition that  
the great cardinal doctrines from  
which all those who are Baptists  
in name and in deed stood, are  
well to the fore in this pro-  
gramme, and laid down in the  
Constitution of the Baptist Union  
of Great Britain and Ireland,  
viz., the headship of Jesus Christ  
and the Scriptures, the essential  
simplicity and non-sacramental  
character of the Gospel ordi-  
nances and the chivalry of en-  
thusiasm for Jesus Christ, for his  
cross, and for the salvation of  
souls. These facts are written  
down. You may say they are  
not a creed, if you will, but  
translating English into Latin, it  
becomes a creed; for that is the  
conviction, the assent, the belief  
of the Baptist Union, as written  
down, and that they held to in-  
terpret the laws of the Lord  
Christ, according to the Scrip-  
tures, and that believers' immer-  
sion is the only Christian bap-  
tism. Dr. Flett, who went home  
some years since from Paisley to  
Paradise, was cross-examined  
once by an adventurous young  
man as to how many heads his  
sermon or address should possess.  
The stern old Scotch Doctor, with  
a twinkle in his eye, said, "How  
many heads have you?" It was  
a very appropriate suggestion,  
but as I am dealing with ortho-  
dox brethren to-night it will be  
necessary for me to divide my  
discourse into firstly, secondly  
and thirdly. The Constitution  
of the Baptist Union is, by its  
third article, if I remember right-  
ly—I never could quote correctly  
from memory, so if there is a  
mistake, you will please put it  
down to that fact—that we stand  
for the headship of Jesus Christ,  
as Rev. Arthur Murcell, the  
young man eloquent, with a child  
heart and with a strength and  
fervor that maturity alone brings,  
has forced home upon this As-  
sembly. We stand for the head-  
ship of Jesus Christ and for the  
supremacy of the Holy Scrip-  
tures and the written laws which  
he hath given us. As years ago  
in Edinburgh the far-famed As-  
sembly swept out of the Senate

Hall, and Drs. Chalmers and  
Candlish stood for the truth of  
God and the headship of Jesus  
Christ, so do we who have been  
immersed into the likeness of  
Christ's death and resurrection.  
There can be no other, and we  
seek no other head than Jesus  
Christ our Lord, and the enthusi-  
asm that we seek to generate  
must be generated before that  
Cross, and the ruby drops that  
our dear friend Mr. Hay Morgan  
has so tenderly spoken to us of.  
We take our stand there. Christ  
we know, and he is on the throne,  
and the power that made the  
Puritans, the strength that over-  
turned empires and wrought lib-  
erties, the force and influence  
that gave us the Sabbath and reli-  
gious influences to-day, is due  
to the fact that they were won  
for us by men who believed in  
Jesus Christ, the Covenanters on  
the Scottish hills, the Puritans  
in England, the Calvinists all  
over the world; and they sneer  
at Calvinism to-day, but the very  
men who sneer at it owe their  
religious faith to the men and  
the theology they sneer at and  
condemn. We believe in God,  
supreme over earth and heaven,  
and hell itself; and in the  
strength of that Calvinism which  
causes us to shrink back from no  
terror or danger, we go forth in-  
to the new century with the  
knowledge that Jesus is the  
reigning, living Conqueror, King  
of Kings, and Lord of Lords.  
Bound up with the headship of  
Jesus Christ, we believe in the  
Scriptures which our Lord has  
given us, for Christ and the  
Scriptures stand or fall together,  
interwoven. You would know  
nothing about Jesus Christ if you  
had not a Bible; not even the  
historical man Christ Jesus would  
have been known to Roman had  
it not been for the Gospel writ-  
ten in this Book. Christ has so  
deliberately interwoven his per-  
sonality with all the utterances  
of the Old Testament Scriptures,  
that if the Old Testament Scrip-  
tures go Jesus Christ is no longer  
a Saviour capable of pardoning  
my sin, or a God worthy of my  
worship. I put it strongly, be-  
cause I feel that if the Scriptures  
go Jesus Christ has gone, and if  
Jesus is gone my faith is vain; I  
am yet in my sins. Our Lord  
Jesus Christ went out of his way  
to endorse everything that the  
highest critics of this enlightened  
nineteenth century go out of  
their way to assail at this very  
hour. Was there ever such a  
man as Abraham? Christ says,  
"I am the God of Abraham, of  
Isaac, and of Jacob." Was there  
a destruction of the cities of the  
plain, was there ever any con-  
scious fall in Eden's garden?  
Christ goes out of his way to en-  
dorse every single detail, so that  
his character is wrapped up and  
interwoven in the prophecies of  
Isaiah and David. I know some  
of you think that Jesus Christ  
accommodated himself to the  
current of the day in which he  
lived. Well, if Christ did that  
he is no more worthy of my wor-  
ship. No, Lord, thou who didst  
come down to the Cross and die  
for sinners. Thou who art reign-  
ing and listening to these utter-  
ances in the City Temple to-  
night, I dare affirm that if the  
Scriptures are not assured, thy  
character is gone! Stop thief,  
what art thou doing? "Oh, I  
have only taken a certain manu-  
script to cut up this and bind it  
in new form, as the first and the  
second Isaiah!" "I am simply  
taking away the Pentateuch to  
rewrite some of the old legends  
of Genesis." "I am simply go-  
ing to rewrite the prophecy of  
Daniel, for all sane men know  
that Daniel did not live in the

times of Nebuchadnezzar and  
Belshazzar; in fact, that the  
prophecy was never written by  
Daniel." No, I will give thee a  
present of Moses, and Isaiah, and  
Daniel, but thou art filching  
away the character of my Lord  
and Saviour, Jesus Christ! Stop  
thief! Then again, the mistake  
was made that our Lord was ig-  
norant. Do you not know, man,  
if thou hast read the Bible, that  
ignorance is sin; that there is an  
atonement made for the sin of  
ignorance? Shall Christ the Sav-  
iour, who, to be my Saviour,  
must bear sin and have no taint  
of sin in his own Holy Person,  
shall he be deemed ignorant, he  
who knew the thoughts of men?  
Ah, when the Lord Jesus Christ,  
the Lord God Almighty, in hu-  
man form, sits down reverently  
and bows before that Book, when  
he recognizes the living utter-  
ances of his co-partner, the Holy  
Spirit, and the testimony of the  
Father, I say beware, beware,  
young man! We Baptists, if we  
are Baptists, and if we believe  
that we have been immersed in-  
to the Trinity, into the name of  
God the Father, Son and Holy  
Ghost, the Trinity in unity, if  
we believe—and "Baptist" can  
mean nothing else—in the death  
and resurrection of Jesus Christ  
who died for sinners, and believe  
and insist on believing, in the  
leadership of Christ and the  
Scriptures; then to no denomina-  
tion, sect creed, whether in the  
Baptist Union or the Pastors'  
College Conference, we will be  
loyal to Christ and Christ alone,  
and the Scriptures he has given.  
I was going to speak to you on  
the second theme, and began to  
wonder somewhat whether the  
race of Baptists is not almost  
extinct at the present time; for  
the *raison d'être* of our position  
is that we should be Baptists.  
Unless we are, it is an impertin-  
ence to exist at all. Our friends  
have spoken nobly of the ab-  
surdity of union with brethren  
who differ from us on this essen-  
tial point; for though it is not  
the first point, it is the second  
point in the Gospel and in the  
teaching of Jesus Christ our  
Lord. We cannot unite with the  
Established Church, as we have  
had so eloquently and forcibly  
driven home to our thoughts and  
hearts by our friend, Mr. Murcell,  
because, forsooth, even at its  
best and in its most evangelical  
form the walls have been be-  
daubed with untempered mortar.  
I see the oozy sign of baptismal  
regeneration issuing down those  
walls and as one over whom the  
utterance was pronounced that I  
was made in infant sprinkling a  
child of God, a member of Christ,  
and an inheritor of the kingdom  
of heaven, I say most respect-  
fully to my brother in the law as  
in the Gospel that I in my own  
person never got that enthusiasm  
in sprinkling or in babyhood  
of which he has spoken to-day. It  
was not till I came to the Cross,  
and knew my sins forgiven, and  
I knew the regenerating power of  
a new influence in my soul, that  
I began to have an enthusiasm  
for God, souls and humanity. If  
we are Baptists we must testify  
for the *raison d'être* of our exist-  
ence as a denomination. We re-  
fuse, those sentimental tears may  
be shed sometimes by gentle  
mothers, and pious priests may  
urge us to do so; we refuse,  
though Rome cast her founding  
at our doors to give her shelter.  
We have resolved that for our  
children's sake we will stand  
steadfast to the Gospel in this  
thing. When our dear little  
children look up to us for guid-  
ance, we will hand down to them  
untarnished the liberty to wor-  
ship God according to the faith

**THE ACME**

## SMELTING and REFINING CO.

Offers to Investors for a Short Time Unequaled Advantages.

**It is a Well-known Fact**  
That custom smelters, properly equipped and operated, is the most certain  
source of revenue in the mining business.

**Its Success**  
Is not contingent upon the output of any one mine or group of mines, but  
draws its support from a large number of mines in the district where it is  
located. There are 100 producing and paying mines within a convenient  
distance of our smelter site, and at least 300 more would be developed if  
there was a custom smelter conveniently located to which ore could be  
shipped for treatment.

**A Custom Smelter**  
Bears the same relation to mining that a grist mill does to an agricultural  
district, and affords a greatly increased favor of a custom smelter. The usual  
net profits of a custom smelter are about \$1000 to 10000.

**We Have Given Years**  
Of careful study to our plans, and know that we are warranted in our un-  
dertaking—the erection of a custom smelting plant. Works which exist in  
all ordinary mining operations have been carefully eliminated from our  
plans. We have water, fuel, an inexhaustible supply of ore and a clear  
field. We construct on Delta. See Delta in Cash or Nothing.

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

1. The product of a smelter invariably sells for cash.
2. The one smelter is ample security for the expense of smelting.
3. Profits are always large, often reaching 50% annually on the per value  
of the stock.
4. Charges for smelting are always collected before the "matte," or refined  
ore, is delivered from the smelter.
5. A custom smelter has no bad debts.
6. A gold smelter's output never fluctuates in value.
7. A gold smelter is absolutely independent of any financial stringency,  
business stagnation, political disturbances, or other calamity which  
jeopardizes all ordinary classes of investments.

**Our Board of Directors**  
IS A GUARANTEE OF SAFETY to all investors. It is composed of  
HON. G. C. COLE, Late Chief Justice of Iowa.  
HON. W. H. BURR, Present Chief Justice of Arizona.  
HON. EMIL GANZ, Pres. of the National Bank of Arizona.  
H. M. CHAPMAN, Secy. of Phoenix and Maricopa County Board of Trade.  
N. C. WILLIAMS, Large and Successful Merchant.  
CALVIN OGBURN, Evangelist.  
T. T. POWERS, L.L.B.

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

**You Assume No Risk**  
When investing in the stock of the Acme Smelting and Refining Company:  
1. The conditions are favorable for the erection and operation of a cus-  
tom smelter.  
2. The members of our Board of Directors are all men of high moral and  
business standing.  
3. The officers are all required to furnish bonds.  
4. The par value of the stock is \$100 per share. For a short time we are offering  
a limited amount of stock at 50 cents a share—one-half payable in cash, and bal-  
ance in five equal monthly installments, or where the entire amount is paid in  
one payment 40 cents a share. Stock is issued full paid and non-assessable.  
5. Most respectfully.

**THE ACME SMELTING AND REFINING COMPANY,**  
PHOENIX, ARIZONA.

National Bank of Arizona, Phoenix, Arizona.  
Phoenix National Bank, Phoenix, Arizona.  
Valley Bank, Phoenix, Arizona.

When writing references please enclose stamp.

once delivered to the saints, of our Saviour's law. I know  
saved by no ordinance, no sacra-  
ment, but by simple faith in  
Jesus Christ our Lord. We will  
not stain the flag. It has been  
dipped once in crimson purple  
stains on Calvary's cross. Up the  
flag goes to the masthead, "One  
Lord, one faith, one baptism."  
It will never dip till the King  
comes, and then only just to give  
him honor and rise again in glory.  
There are a good many friends  
who suggest that we should be  
absorbed. I remember at a meet-  
ing where across the platform  
was written the motto, "One are  
we in Christ Jesus," and a Lilli-  
putian brother of a certain de-  
nomination had just been speak-  
ing on the blessings of union,  
and Hugh Stowell Brown stood  
up, and spreading himself out to  
his full capacity, he said: "I  
agree thoroughly with what our  
brother has just said, but the  
question is whether I shall ab-  
sorb him or he absorb me." It  
must come to that, if we are  
honest men. There is a breadth  
that seems marvellously compre-  
hensive, like the breadth I have  
seen when they flooded the fields  
for skating, and when you put  
your stick through the ice the  
water was only three feet deep.  
There is a narrowness which some  
despise, but which comes from  
the eternal hills and throne of  
God; narrowness that comes  
down, sweeping down like a  
mountain torrent, the rushing  
along in all its strength and fury,  
and turning the wheel of earth's  
machinery. That is where the  
choice comes, if we must choose  
distinctions, the narrowness  
which demands that we should  
not compromise one jot or tittle

of our Saviour's law. I know  
you will say it is awful egotism  
for an Irishman; but what is the  
use of holding public demonstra-  
tions if the denomination is go-  
ing backward? Brethren, is it a  
fact, or is it not, that in the  
United States the denomination  
is going forward, that in Sweden  
the denomination is going for-  
ward, in Germany it is going for-  
ward, in Russia among the per-  
secuted Stundists, at the risk of  
life and prosperity and separa-  
tion from families, it is going  
forward; that in Wales it is go-  
ing forward; that in Ireland,  
thank God, it is going forward  
still faster; but that in England  
it is going back? (Loud cries of  
"No, no.") Look at the statisti-  
cals in Baptist handbooks. (Re-  
newed cries of "No, no.") Very  
well, I accept the apology; it is  
not going back. I am perfectly  
satisfied. It is not. I made a  
mistake somehow or another.  
Some of the documents that came  
into my possession are calculated  
to mislead. The point I want to  
emphasize is, that there are places  
where baptism is never empha-  
sized, where it is kept delibera-  
tely in the background, where the  
whole object and aim seems to be  
to keep it in the background.  
We want to go forward. We  
have tried in Ireland for 250  
years keeping baptism in the  
background, and failed. We  
have now gone forward, relying  
alone on the truth of God, with  
a close membership in every  
church, and we have succeeded  
to-day, and we are going forward  
still.  
Well, I must rush on to the  
third point. I may just mention  
here that it was suggested, I

think, that a union between Congregationalists and Baptists was sought for. A wise and prudent suitor came with tempting words unto the Baptist body, but has apparently up to date been refused. I do not know what reason friends on the platform will give, but away in the South of Ireland it was suggested that two bodies should unite, and when they were discussing the subject a local preacher got up and said: "I object to this marriage." "On what ground, sir?" said the President. "I forbid the banns," said he, "because they are too close of kin." I say the same truth holds good here. I might go further, and say that, knowing the great knowledge and wisdom and erudition of our Congregational brethren, we cannot otherwise understand the position as regards infant baptism than by the charitable assumption that they suffer occasionally from aberration of intellect. Another reason why they should not be united in marriage with us. Our friends surely have strength and gumption enough to know that infant baptism is not in the Word of God.

Chivalry, yes, we want chivalry for Jesus Christ, for his Gospel, and for his Cross. We need not ask whether sin exists; the fact remains. What do the funerals mean passing down the streets? Go, ask those who preside over the asylums yonder, the guardians of the orphans. Go and ask the solicitor's clerk, or the practical man of business who has to face the real devil day by day. "Is sin a fact, and has man fallen?" and he will tell you, "Yes." It is only reserved for the recluse in the pulpit or study to say that man has not fallen, for all know we have sinned, and conscience admits that we have come short of the glory of God. Yes, but we have to proclaim a Gospel that can magnificently influence the hearts of men and revolutionize society. There is a power in the Gospel of Jesus Christ that will clean the Augean stables of the nineteenth century. You remember the story of Hercules, how suddenly the idea struck him of diverting the stream, and so he turned it through his stable, and at eventide the water turned clear and crystal, and all the filth was cleared away. We do not know any other Gospel, and we seek to know no other than the Gospel of Jesus Christ.

It is the Gospel that made England great in the days gone by. It is the Gospel that Calvary preached, now in the glory. It is the Gospel that Landels loved; it is the Gospel of living men of power and force, who can gather congregations here in the nineteenth century, the Gospel of our Lord and Saviour Jesus Christ. Ay, it was the Gospel of Charles Haddon Spurgeon. When you go up there to Norwood Cemetery you may read those words, written on the tomb of the greatest preacher and the greatest soul-winner since the days of Bunyan, the immortal Baptist:—

"Ever since by faith I saw the stream Thy flowing wounds supply, Redeeming love has been my theme, And shall be till I die.

"Then in a nobler, sweeter song, I'll sing thy power to save, When this poor, limping, stammering tongue Lies silent in the grave."

What we yearn for at the dawn of the new century is this, a race of men who shall be filled with chivalry for our Lord and Master Christ, and the Gospel of his Cross. Ah, me! as our Brother Mursell spoke, I thought of how

a few weeks ago, from our own city, my dear nephew went as a volunteer to the front in South Africa. Though I hate war, and up to the hill believe in the principles of the Society of Friends, yet I felt a tremendous enthusiasm and earnestness, and I admired the courage of the young fellow, sacrificing his profession for the opportunity to go out as a volunteer for England's Queen. Shall there be no chivalry like that for Jesus Christ? Shall almost everything on earth have its devotees, and shall it be said that Baptists have not the same loyalty to Jesus Christ as the Jesuits have to Ignatius Loyola? We want a chivalry for Jesus Christ and his Gospel to throw all its energies into the service for the glory of God. You tell me men have not fallen, Mr. Shakespeare? No? I thank God for it. Go down and preach to young men, "What-oe'er a man soweth that shall he also reap." That applies to the man who will not put a sixpence in the box, and the context means that if a man is not willing to sow for Jesus Christ, he will have sorrow in this life and in the life to come. And the grandest promise in the New Testament is in the same connection. "God is able to make all grace abound toward you, that ye, always having had sufficiency in all things, may abound to every good work." And what was the Divine omnipotence necessary for? To bring the shillings and half-crowns, and sovereigns, and £100 notes out of the pockets of men and women who have been saved by infinite price of the blood of the Lord Jesus Christ? The greatest, the hardest thing God has to do, next to the conversion of a soul, is to regenerate a man so that he will consecrate his money to the service of the Lord Jesus Christ. I rejoice that a bottle-blower in Dublin, whose wages I am fearful to state how small they are, came forward and put down for self and wife £20. A woman with 12c. a week to support an aged mother, laid three golden sovereigns in the pastor's hand as a token of thanksgiving to Almighty God. You can give it, young men, can you not? You can give ten shillings? How did you get that bicycle? It is all right, I am not saying anything against it. It is on the three wheels' system. The price of that bicycle is paid. You should not be in debt. You are paying for it if the three years has not expired. Can you not give the same enthusiasm for the cause of the Gospel and Christ's love? It is half a guinea, not a guinea—half a guinea. Canst thou not double it, sister, and give the same to Jesus Christ as thou hast given—I do not say wrongly—for thine own adornment? Only let us have the same enthusiasm for the Lord and his Gospel, as there is for some other lesser things in this life. Ah, we have power that will ride on to victory, for the Lord is with us still. I think that often we sin against and grieve the Holy Spirit in a way that scarce ever occurs to the hearts and minds of men. We think of the thirty-three years of anguish on the part of the Lord Jesus Christ. I speak not now of the atoning, suffering and sacrifice, but of the thirty-three years of his human life; but what man has ever sympathized with the Holy Spirit of God for eighteen hundred years of suffering on earth, eighteen hundred years grieved by the men and women he came to save, and struggling that he might win the conquest through the very weakness of the instrument? Oh, if

there is any man here who is inclined to give up Christianity altogether and say, "O devil, thou art too strong for me," I tell you reinforcements are coming, and not from earth, not from England, and not from America, but from the clouds of heaven, when Jesus Christ our Saviour returns.

You may twist and torture this Bible as you will, but the words stand so clear that every man except a theologian, can understand them: "This same Jesus shall so come in like manner as ye have seen him go into heaven," and "What I say unto you I say unto all, 'Watch,' for in such an hour as ye think not the Son of Man cometh." I expect to see him soon, the Founder of the Baptist denomination, the Leader of our faith, coming back again with glory and honor, the Man for the emergency, the King of kings, the Lord of lords. He shall take the crowns from the usurper's brow, and wear them on his own. The big trumpet of heaven shall sound, and the dear dead ones rise and join us, so that we all enter into the glory and worship the King who shall reign from the river unto the ends of the earth. When her majesty came to Dublin, marvellous was the reception Ireland gave her. Our deepest sympathies, our most profound and earnest prayers were stirred. Not from a single lip in all the vast populace of half a million that stood gazing on her dear face did there come a single hiss, or unkind word, or ungentle utterance; but all crowded round the Queen, to the glory of our native land. When the King comes we shall share not only his conquest, but we shall be with him, ride in his chariot of victory, and the bridegroom shall marry the church, his own bride, elect by love, sanctified by grace, and the Holy Ghost; and we shall be the saved, and the saved who shall forever claim the admiration of principalities and powers forever and ever. God bring us all to that event, and pardon all our sins, for Jesus' sake!

THE B. Y. P. U.

The Tenth International Convention of the Baptist Young People's Union of America, will be held in Music Hall, Cincinnati, July 12-15, 1900.

The railroad companies are dealing very generously with the Convention. From all points east of the Missouri river, a rate of one fare for round trip to and from Cincinnati has been given. This offer includes all the New England States. No better facilities have ever been offered.

Music Hall in Cincinnati, where the Convention is to meet, is celebrated among the world's great auditoriums. It has been the scene of memorable political and commercial, as well as religious gatherings. Great orators, singers and statesmen have appeared within its walls.

Greater Cincinnati is the commercial and social center of a population numbering more than half a million. Its location makes it the gateway of the South, and the keystone between the East and the West. Its peculiar topographical features make it one of the most picturesque cities in the world.

Twenty-six lines of railway now connect Cincinnati with all the important sections of the country, aggregating more than 22,000 miles of direct track. One trunk line, the Cincinnati Southern, was built by the city, and Cincinnati still owns it—the

shortest route between Cincinnati and Chattanooga.

The Cincinnati College of Music and the famous May Festivals have made Cincinnati one of the musical centers of the world. Students from all parts of the country come here to study music.

Within a radius of ten miles, with Fountain Square as a center, are ten thousand Baptists, gathered in more than thirty churches. Here brethren of the North and South afford an example of warmest fellowship and co-operation.

ABOARD SHIP.

We left Shanghai the 6th of May for the homeland, and expect to reach Honolulu in three days more. The China sea was rough and nearly all passengers were sea-sick. It was very restful to reach Japan, for the inland sea is, of course, always quiet. A day at Nagaoski, then two days at Kobe, and then a day at Yokohama. After leaving Japan the sea was stormy for two days, then came a calm, and ever since the ocean has been as placid as a lake—sometimes not a ripple, 'tis really "pacific." We have a good ship, and the officers have been very kind and obliging. The passengers are nearly all pleasure-seekers or business people, who think of nothing but making themselves comfortable. They will not allow themselves to be approached on the subject of salvation. It makes one sad to see people throwing away their lives, their time, their money—yes, their all—and have no purpose and no aim but what is of the devil. American and European heathen are really worse, and their condemnation will be greater, than the Chinese heathen.

We expect to reach San Francisco May 30th. How joyful it will be to get a glimpse of one's own homeland, though there has been so many changes. My dear old Father has gone to be with Jesus; I shall miss his happy face. Some of my teachers, comrades and friends have gone on, too. 'Tis my prayer and desire that we shall be used of God for his glory and for the advancement of his kingdom while we are in the homeland. We expect to be in the United States a little more than a year, and then we expect to return to China again, where God has called us. We shall be glad to visit you in your churches and in your homes, and to recount God's blessings, and to tell of the great needs of the field. Letters addressed to Reidville, N. C., or Pelzer, S. C., will reach us.

F. M. ROYALL.

Mid-ocean, May, 19, 1900.

P. S. I am glad to say that Mr. Brooks, who was murdered a few months ago, was not tortured and mutilated, as was first reported, but was beheaded outright, which is terrible in itself. Further, that the murderers have been captured and some beheaded, perhaps one strangled and one starved to death. Then a memorial arch is to be erected at his alma mater and at the place of the murder, and a church to be built at the place where he was working, all at the expense of the Chinese Government. May it be the last dastardly deed we shall have to record.

F. M. R.

NEW YORK STORE

Wash Goods.

- GINGHAM—200 pieces new Gingham and Neerucker Stripes, big variety of styles, regular 12c quality—10c value, per yard only.
- PERCALINE—100 pieces brand-new styles of yard-wide Percale—style suitable for Ladies' Waists, Boys' Waists and Men's Shirts 12-14c value, per yard only.
- MADRAS—Just in, a new shipment of real Madras, Madras sold every where at 25c—our price, per 12c yard, only.
- HIMITZ—200 pieces of the very new pattern of Printed Irish Dimities styles, just as pretty as the French—excellent quality per yard only. 15c

Hosiery.

- 15c Ladies' Fine Cotton Hosiery, plain or ribbed, fast lace.
- 19c Ladies' extra quality Lace All-over or Drop-stitch Hosiery, in black or tan.
- 25c Ladies' new lines, cardinals, suitable for Ladies' Waists, and white polka dots, worth 35c.
- 35c Ladies' new shades Blue Drop-stitch, Little-thread Hosiery, a pattern for it.

Gloves.

- Warm weather gloves in suede, silk and thread—fit like a kid glove, pretty and stylish.
- These gloves are well made, fit nicely, tan shades, 2-10c pair, 2-row embroidery.
- 1.00 Kevy pair of gloves are fitted and guaranteed; in all the pretty shades, 2-10c pair, 1-row embroidery.
- 1.25 Suede and lace, the celebrated "Ladies' Glove" one of the best wearing gloves in the market.

Men's Furnishings.

- 1.00 Men's very fine Washed Undershirt, in fancy striped, blue, pink or lavender, for the coming hot weather.
- 1.00 Men's extra quality Madras in the new colorings, stripes, etc.
- 1.50 Men's extra fine quality Light-weight Union Suits.
- 1.00 Men's very fine Light-weight Cambric or Nainsook Night Shirts, with or without collar.
- 75c Men's extra quality Nainsook "Featherweight" Shirts or trousers.

Underwear.

- 10c Ladies' Fine Cotton Vests, low neck and no sleeves, tape neck and arms.
- 12c Ladies' Lace-trimmed Vests, low neck and no sleeves.
- 19c Ladies' Fine Cotton Vests, high neck and no sleeves.

STEWART DRY GOODS CO.

SPEED—COMFORT—SAFETY

—THE— OLD RELIABLE

LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville.

7:30 a. m.; 9 a. m.; 11:30 a. m.; 1:15 p. m. Arrive Louisville.

7:30 a. m.; 9:15 a. m.; 11:30 a. m.; 1:15 p. m.

TRAINS NORTH.

Leave Louisville.

8 a. m.; 9 a. m.; 11:30 a. m.; 1:30 p. m. Arrive Louisville.

8:40 a. m.; 11:37 a. m.; 2:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHEAST.

Leave Louisville.

7:00 a. m. and 8:30 p. m. Arrive Louisville.

8:30 a. m. and 8:10 p. m.

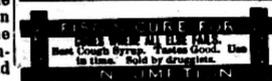
TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville.

7:30 a. m.; 7:50 p. m. and 8:30 p. m. Arrive Louisville.

8:10 a. m.; 11:30 noon and 8:25 p. m.

Louisville Ticket Office, South-west Corner Fourth and Main Streets.



EDITORIAL.

We extend our greeting to the General Association, and invoke upon the meeting the blessing and guidance of God. The reports for the past year are highly gratifying, and the opportunities for the coming year are bright.

We trust the reins laid down by Dr. Warder will fall into wise and worthy hands. Dr. Warder has rendered the denomination faithful and efficient service for twenty years, and his work will tell for many years to come. One needs only to compare our mission work now with what it was twenty years ago, to see the great work wrought under Dr. Warder's administration. He has had noble helpers, but he has had some hinderers, as all aggressive workers are sure to have. His successor will have a great work before him, but he will enter upon it under far better conditions than those Dr. Warder found twenty years ago.

This year 1900, in the beginning of the Twentieth Century movement, is an opportune time for the new secretary to enter upon his work. We hope the meeting at Owensboro will be the best in the history of the Association.

OUR missionaries in North China are in danger from the uprising of the "Boxers." A number of missionaries have already been killed, though up to the latest accounts, ours had escaped. There is no telling how far the trouble will go, and there is cause for deep concern for the safety of our missionaries and for the progress of the work.

These "Boxers" (so-called because at first they fought with their fists) are a widespread secret order who are opposed to foreigners and foreign influence in China. This particular outbreak was occasioned by the behavior of the foreigners engaged in building a railroad in North China. These railroad men seized the property and destroyed the houses and crops of the natives in ruthless fashion. The region is probably the most densely populated on earth. Every foot of ground is utilized, even the cemeteries being put in sandy, gravelly places where the soil is not productive. Good soil is too scarce to spare any of it for cemeteries.

The people are poor, simple and superstitious. They naturally object to having their property seized and their homes destroyed, and they resist in the one way that seems open to them. They do not distinguish between the missionaries and other foreigners, and hence they seek to avenge themselves on any foreigners within reach, and so they strike at the missionaries.

The Chinese government is evidently in sympathy with the "Boxers," and foreign troops are needed to protect foreign interests. The United States have landed marines, and have sent warships to the coast nearest the trouble. Other nations have landed troops and sent ships also, and it is uncertain what will be the outcome. It may bring on a general war. It may open the way for the partition of China. It may necessitate the withdrawal of missionaries from certain districts, or it may open the whole empire to the missionaries as never before.

That the ultimate result will be the furtherance of the Gospel, we have no sort of doubt.

In the meantime let us pray God to protect and to prosper our missionaries. Let the hands of our Board be so strengthened that we will be ready to take advantage of whatever new opportunities this trouble may open.

The Baptists in Great Britain are busily engaged in raising—no, we take that word back—in giving a large twentieth century fund. And they are meeting with gratifying success in their work.

There are in Ireland thirty-five churches containing 2,800 members. The Apostle of Ireland is Pastor Hugh D. Brown, of Dublin, who is a comparatively young man, and one for whom we have reason to thank God. Some years ago, when the Baptists in Dublin were a mere handful of poor people, God converted this wealthy young man and made a Baptist preacher of him. He and his mother built a house of worship for the few and feeble folk and he became pastor. He has done a great work for his God in that city.

It was decided that the 2,800 Irish Baptists should be asked for \$7,500 for the century fund. At a recent meeting in London, Pastor Brown told of their success. He said they called a preliminary meeting in which he proposed to offer a resolution that they would try to give that amount, and, like the Irishmen they were, they passed the resolution before it was offered!

For the chairman of the meeting, Henry Havelock Graham, before the time to offer the resolution, read a letter from Lieut.-Col. Waters inclosing a check for \$5,000. And immediately others gave till \$20,500 had been given before the resolution to try to give \$7,500 had been brought forward. Pastor Brown reported that more than \$30,000 had been given, and if the resolution ever caught up with the contributions, it must be at least a resolve to give \$35,000.

Dr. Clifford, who spoke afterwards, said he would tell one thing about the Irish contribution which the Dublin pastor had omitted, and that was that Pastor Brown himself gave \$5,000 of the amount.

We publish this week Pastor Brown's address at the recent meeting of the Baptist Union. It shows what a strong, sound Baptist he is. Would that God may send other young men like him into His ministry.

"It is of the utmost importance that Southern Baptists get together." — *Religious Herald*. A little later we find our esteemed contemporary vigorously assailing the action of the Southern Baptist Convention in regard to the Twentieth Century movement. We hope the *Herald* has not entirely forgotten its earnest exhortation for Southern Baptists to get together. It does not strike us that attacking the action of the Convention after it is too late to change that action, is a very good way to help our getting together.

The *Herald* also complains that we published its saying: "Among Baptists, the less machinery the better," while we did not also quote its saying: "We have a right to all that we need, but not one wheel or cog more." We cheerfully make the addition, but we fail to see what difference that makes. Will not our esteemed contemporary kindly tell us? To say we have a right to all we need, and at the

same time to say that the less we have the better, is the same as saying we need none at all. If it be true that "among Baptists the less machinery the better," while at the same time we should have all we need, of course we must need none at all, since if we really need any at all, it cannot be true that among us "the less machinery the better," for less than is needed would be bad. The position of the *Herald's* language is that no Baptist need be neglected by having no machinery. "The less machinery the better;" then none must be better than any. At the same time, Baptists should have all they need; then, of course, they need none.

We will make a precisely parallel statement: "Among Baptists the less sprinkling the better. We have a right to all we need, but not one drop more." All this is strictly true. The *Herald* is at liberty to quote the first sentence without quoting the second, since they affirm different things, which are quite distinct. The first affirms that the Baptists ought to have no sprinkling, and the second that they should have all they need. Both statements are true. We ought to have none, and none is all we need. To be sure, the style is not felicitous, but for that we are not responsible.

If the *Herald* had meant that among Baptists the less machinery beyond a certain amount which is needed, the better, it should have said that. We take it now, however, that the *Herald* admits we need some machinery, and that it is opposed to our having more than we need, and in this it comes to the position the *Recorders* has occupied all along. We take it our esteemed contemporary will admit that we need just enough machinery to enable us to co-operate effectively, but no more. Hence the more machinery we have up to that point, the better, while the less we have beyond that point the better. If the *Herald* will agree to this, we will welcome it to the *Recorders* platform. We hope our esteemed contemporary will not remain out of humor on the subject.

WELL, the "Committee of Nine" have had their first meeting in Chattanooga, and really they did nothing dreadful. They did not employ a secretary, and they decided to push the Twentieth Century movement. It will be done from Atlanta as headquarters, and a little extra clerical force will be employed. So the spectre of "\$5,000 extra expense" disappears.

We have at no time regarded the "Committee of Nine" as a permanent institution, and we felt perfectly willing to try it for a year, until this Twentieth Century movement was duly looked after. It had to be put in somebody's hands, and we were willing to have it in the hands of a committee of three from each Board.

And now that the "Committee of Nine" turns out to be a harmless band, with no signs of revolutionary purposes, we hope all our people will take hold of this Twentieth Century movement, heart and soul. The Baptists of Britain are a long way ahead of us, even the Methodists of the South are ahead of us. We honor them for being thus ahead of us, but we are anxious that Southern Baptists should come up and do something worthy of themselves and worthy of their great cause.

A sort answer turneth away wrath.—The Bible.

Prof. HILPRECHT has made an interesting and an important find in Mesopotamia. He has unearthed, among other things, the oldest document ever found. It is an account by King Lagal-saggi and of his triumphs. The vase was in fragments, which were put together with great care.

Prof. Hilprecht says: "The first king of whom there is any record was Enshagshurana, lord of Kengi. Kengi was the ancient name of Babylonia. It signified 'Land of the Canals and Reeds,' so that the general character of the country at least must then have been very similar to that of the present time. Kengi was then in an advanced state of civilization, and was inhabited partly by Semites and partly by Sumerians. The Sumerians were the cultured class. In a manner they were to the Semites what the Greeks were to the Romans, but the cultural difference was greater, perhaps. The capital of this early kingdom is not yet known, though in all probability it was the city of Erech (Gen. 10:10). But the religious center of Kengi was the temple of the god Bel, in Nippur, which was Calneh."

Prof. H. continues at some length to give an account of what this and similar recently found tablets tell us about those early times, which precede all known history outside of Genesis. It is interesting to note that these earliest of human documents describe "an advanced state of civilization," and this overthrows the doctrine of evolution which teaches that primitive man was a savage. It has often been noted that the earliest Egyptian monuments show a high state of civilization, and now we find the same thing in Mesopotamia, where many believe the human race began its existence. The earliest authentic traces of man show him to be highly civilized. Hence it is an unsupported guess to say that primitive man was a savage. But the evolutionists will keep on saying it all the same, since they do not require evidence on which to rest their theories.

It is interesting also to note that these excavations serve to confirm the 10th chapter of Genesis, which is the very chapter our friends, the "higher critics," have attacked most fiercely. Well may these critics dread the spade.

One evening when Luther saw a little bird perched on a tree limb to roost there for the night, he said: "This little bird has had its supper, and now is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodgings on the morrow. Like David, it 'abides under the shadow of the Almighty.' It sits on its twig content, and lets God take care."

We are watching with interest the ingathering of this year's crop of D.D.'s and LL.D.'s. So far we have heard of but two in the South, the Rev. A. U. Boone, of Memphis, and the Rev. J. O. Rust, of Nashville, honored by the Southwestern Baptist University. Mercer conferred LL.D. on Dr. T. O. Conant, of New York.

We acknowledge an invitation to the silver wedding of Dr. and Mrs. A. J. Holt, of Nashville, Tenn., June 16th. Dr. Holt also sends a copy of a beautiful poetical tribute he pays to Mrs. Holt. He is famous both as a poet and as a missionary secretary.

Editorial Varieties

Will the Baptist Standard kindly tell us who is its "somebody in Louisville" who is said to have discovered a lack of piety on the part of certain brethren?

We had an enjoyable visit from Dr. Lansing Burrows, as he passed through Louisville going to Georgetown to preach the commencement sermon. Dr. Burrows always has something interesting to say.

We will give large space next week to the General Association. In addition to accounts of the proceedings, we will publish in full the Associational sermon by the Rev. W. H. McGarrity.

The people of Clay City want a Baptist school. At a mass meeting last week \$1,000 was readily raised, and they propose to increase this to \$1,000 this week. We hope the effort to establish a good school there will be successful.

The papers tell us that "the celebrated Alvarsotky" died suddenly at Peodota "in his 83d year." There now is a "celebrated" man dying at such an advanced age, and we are obliged to admit we had never even heard of him. "Such is fame."

Underwask, the pianist, sailed away from this country with \$171,500 as the net gain of his musical performances among us. We take it, therefore, that he left behind him \$171,500 worth of music, or else the Americans were cheated. \$171,500 ought to pay for a great deal of music, and of fine quality, too.

We had a most pleasant visit from Dr. G. H. Tichenor, of New Orleans, who was here to attend the Reunion. He said he was a Confederate Veteran, but it was hard to believe that so young a looking man could have been a soldier forty years ago.

The writer had a pleasant trip to Elizabethtown last Thursday at the missionary meeting. He heard Brethren Keat, Duval, Hagan, Kemble and Pastor Breaug with much pleasure and had a good hearing himself. The cause at Elizabethtown is prospering under the leadership of Pastor Hreng.

Prof. J. E. Harry of Georgetown College will not be there, but he will be Professor of Greek in the University of Cincinnati. Prof. Harry is a thorough Greek scholar and an admirable teacher. We doubt if finer work has been done in any class room in the land than in his, at Georgetown College.

General Stephen D. Lee remained over in Louisville for a few days after the Reunion. We were glad to see him in our office. He is one of the noblest as well as one of the most eminent of the heroes of the war. His rank was Lieutenant General. He was shipped at Walnut-street last Sunday morning and the Sunday before also.

Not long ago at the dinner of the Sons of the American Revolution, in New York, where more than 400 prominent men and women were seated, Mrs. Jefferson Davis was led into the room. The band struck up Dixie, while all in the room (and there were many spectators beside the diners) arose, waved their handkerchiefs and gave Mrs. Davis an enthusiastic greeting. Truly the war between the states is over.

The New York Evening Post says of Dr. J. W. Hamilton, recently made a Methodist bishop, that he "is a vigorous advocate of temperance and an upholder of the rights of women." But is every preacher the same? To say that about Dr. Hamilton implies that other Methodist preachers are different. It ought to go without saying that every preacher "is a vigorous advocate of temperance and an upholder of the rights of women."

We are very much pleased with the *Bible Student* (Columbia, S. C.) \$1.50 a year. It stands squarely and fearlessly and ably for the plenary inspiration and absolute authority of the Bible. It gives information on the Bible, and every preacher and it informs and fortifies those of us who really believe the Bible is a seriously written book. If one wishes to be equipped for the "higher critics," one could hardly do better than to take this monthly. Besides, it gives interesting discussions of Scripture texts and topics.

Clifford Moorman, Esq., of Hillsboro, Texas, corrects the statement in our columns that Mr. C. F. Robertson, of Chattanooga, is the youngest Confederate soldier, having enlisted in the 5th Georgia Infantry August 18th, 1861, when 15 years and seven months old. Mr. Moorman writes: "We have in our city and church a Confederate soldier who, while he enlisted in the early summer, was not sworn in at the front till Nov. 11th, 1861, at the age of 14 years, 11 months and 28 days. He was born Nov. 14, 1846. His name is Hon. D. Durden. He was in Company F, 15th Texas Infantry and in Polk's brigade. At the close of the war of four years he had been promoted to the position of 2d Lieutenant, and had won the sobriquet of the 'Baronet Lieutenant,' a name given to him by the colonel of another regiment." Now, if any one knows of a younger soldier than this, we hope he or she will report the case.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

EACH SCHOOL CONTRIBUTES to the Bible Fund, and returns to the Sunday-school interests of the Convention.

PRICE LIST PER QUARTER.

Table listing various publications and their prices, including 'The Teacher's Manual', 'The Sunday School Primer', and 'The Bible for Children'.

Text listing various publications and their prices, including 'The Bible for Children', 'The Bible for the Young', and 'The Bible for the Home'.

Mo., has set apart Bro. E. R. York to the full work of the Gospel ministry.

Wake Forest College, North Carolina, added departments of Pharmacy and Medicine and Chair of Pedagogy.

The first session of the Baptist Female University, Raleigh, N. C., was brilliant.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Borden's Eagle Brand Condensed Milk advertisement featuring an image of a can and text: '40 YEARS THE WORLD'S FAVORITE'.

A NEW ASSOCIATION.

Pursuant to a call made by a committee from the Baptist churches at Ghent, Carrollton, White's Run and Workville, to meet at White's Run for the purpose of discussing the advisability of forming a new association.

A call of the churches was then made, and the following delegates from each church were seated, to-wit: Carrollton—O. M. Huey and H. H. Adcock.

Bramlette—R. C. Hubbard. Jordan—N. T. Darbo, Ben Jacobs and Jesse Dean.

English—A. H. Jones and J. R. Dawkins. Loucuss—H. C. Pulliam.

Workville—G. W. Scott, J. J. Kemper and J. F. Jones.

On motion and second, the officers of the temporary organization were made permanent.

On motion and second the chairman appointed as committee on resolutions, Rev. R. C. Hubbard, H. C. Pulliam and H. M. Froman.

Committee on Resolutions at once offered the following: "That we go into the consideration of the propriety of forming a new association."

Unanimously adopted. After a thorough discussion, the Committee on Resolutions offered the following:

Resolved, That after having heard the question discussed pro and con, it be the sense of this meeting that the churches here represented ask for letters of dismission from their various associations, with the view of organizing a new association to be known as 'White's Run.' Adopted.

Resolved, That a committee be appointed to draft a constitution and rules to govern said association, said committee to be composed of the pastor and one member from each church." Adopted.

Resolved, That the churches here represented be requested to send messengers to meet with the church at Carrollton on the first Tuesday in October for the purpose of organizing said association." Adopted.

The chair appointed as committee on constitution and rules the following brethren: Ghent, H. M. Froman; Bramlette, T. H. Golden; Carrollton, O. M. Wood; Jordan, Ben Jacobs; English, John Dawkins; Loucuss, H. C. Pulliam; Cane Run, M. B. Perry; Sanders, G. W. Deatherage; Workville, A. F. Smith; White's Run, J. L. Boswell; Union Grove, Dr. Louis Coblin; Worthville, G. W. Scott; together with Revs. R. C. Allnut, R. C. Hubbard, O. M. Huey, J. F. Jones, and T. M. Scott.

On motion of H. M. Froman, it was unanimously and enthusiastically resolved that the thanks of the meeting be extended to the White's Run church for their generous hospitality.

O. M. HUEY, T. M. SCOTT, Chairman, Clerk.

THE Louisville, St. Louis & Texas Railroad ("Henderson Route") will sell tickets to Owensboro from any point on their line at the regular rate and, on the certificate plan, will sell tickets for one-third fare.

For example, the fare from Louisville to Owensboro is \$3.40 and the return fare is \$1.15, making \$4.55 for the round-trip. The price is the same by other lines, but this is the quickest and most direct.

Trains leave Louisville for Owensboro at 7:35 A. M., 4:45 P. M. and 8:35 P. M. These trains arrive at Owensboro, respectively, at 11:30 A. M., 9:06 P. M. and 11:58 P. M. Returning, they arrive at Louisville at 7:30 A. M., 12:35 P. M. and 7:45 P. M.

MY SECOND VOYAGE TO THE ORIENT.

Tuesday, May 8, 11:45.—It has been raining hard, but now the clouds have dispersed and all is merry and bright without.

This steamer sets sail in two hours. The hotels of the city are delivering the baggage of their guests on board and the small trunks are carried to the cabins while the large trunks and boxes are stored below.

This steamer is 487 feet long. It will reach Japan in about 12 or 15 days; four more days will take us to Shanghai, China, and three or four more will land us in Chefoo, North China, and two days overlaid will carry us to Hwanghien, our home located in the interior of China.

I mean by this we are located 70 miles from our American Consular agency, at Chefoo.

1:50 P. M., Tuesday.—The crowd is gathering on the wharf. The bell is ringing vigorously. The passengers on board are looking toward the wharf. Most all who have friends have said good-bye. A sailor blows his bugle. The crowd on the shore gazes at us more eagerly now.

The captain calls for the gang-way to be pulled in. "Clear that line there," he demands again. We have started. A few handkerchiefs are waved and some hats are raised. We are on our journey for the second time to the Orient. This is the third time we hope to cross the Pacific.

Farwell, America, "the land where our fathers died, the land of the pilgrim's pride." A sense of duty and a call from our father's God bids us go hence and leave thee now behind.

THE REFORM MOVEMENT IN CHINA. Myself and others have fervently prayed that God would raise up a Moses to deliver his country from its present bondage.

In an address at McFerran Memorial Church those present may remember that I stated that it had been said that "all great reforms have been started by one man." One man in China had started the reform movement and, as I stated then, it was not the young emperor, but an abler man in the person of Kang Yu Wei.

I have before me a clipping from a paper just printed in Japan, or at least just received from Japan and it says in substance exactly what I stated on an earlier occasion. The standpoint, that Kang Yu Wei would be heard from in the future. But as for the future of the reform movement, The Kobe Herald's informant is strongly inclined to believe that the new ideas and doctrines disseminated by Kang Yu Wei and his followers are steadily gaining ground among the younger portions of the educated Chinese, especially in the South, and that sooner or later the movement will assume such dimensions as will stagger the reactionary courtiers in Peking.

I have a chance to mail this by a steamer returning to Vancouver. Love to all my friends. Yours in service, PEYTON STEPHENS, Vancouver, B. C.

SEEK WHAT W. C. WILKINSON, D. D., Professor in the University of Chicago, says of Dr. T. F. Eaton's address, delivered in Washington City, and published at the request of the Biblical Congress.

"Many thanks for your 'Why Study the Bible.' It is one of your happiest alike in substance and in form. To study the Bible as literature, is like studying Washington as a hydro-carbon. It is an epigram worth a whole volume of dullness to the same effect. Yes, I quite think the gain to religion of such study is worse than nothing. Yours,

"W. C. WILKINSON."

Not long ago, while a brother was paying his subscription in our office, we inquired, "Who is your pastor?" He replied, "Bro. W. M. Stallings preaches for us, and he is one of the best and most successful young pastors in Kentucky." It was our pleasure to tell him that we agree with him.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "He that hath the seven spirits of God and the seven stars," and on "What must I do to be saved?"

Broadway—Pastor Jones preached on "That I may know him," and on "Bringing every thought into captivity." Fifteen received by letter, five for baptism and six baptized, largely in connection with the Point Mission. An arm of the church to be established there.

Chestnut-street.—Pastor Weaver preached on "The Christian's prospects," and on "The young man Christ loved."

East—Pastor Christian preached on "Christ our passover," and on "Some short sayings of Christ."

McFerran Memorial—Pastor Hamilton preached on "The analogy of the temptations of Israel and of Christians," and on "Christ sending Christians into the world." One received by letter and one baptized.

Twenty-second and Walnut.—Pastor Bennett preached on "God's spiritual building," and on "Lessons from life of Enoch." One received by letter.

Franklin-street.—Bro. H. C. Roberts preached on "Earnest work," and on "The Word is nigh thee."

German—Pastor Wm. Ritzmann preached on "Nebuchadnezzar's dream," and on "The stone that became a mountain."

Highlands—Pastor Dawes preached on "The Word became flesh," and on "The ground of rejoicing."

Logan-street—Pastor Montgomery preached on "The joys of salvation," and on "builders." Received two for baptism.

Parkland—Brother W. T. Amis preached at both hours. Bro. J. A. Taylor has been called as pastor, and has accepted.

Portland avenue—Bro. H. W. Virgie preached on "Mary's inquiry," and Pastor Trille preached on "True religion."

Southgate-st.—Pastor McFarland preached on "A faithful plowman," and on "They shall see his face." One received by letter.

Third-ave.—Pastor Boyet preached on "Walking by faith," and on "The Peace of God." Two received by letter.

Twenty-sixth and Market.—Bro. J. C. Mitchell preached on "Making one's election sure," and the pastor preached on "The divine imperative."

Clifton—Pastor Foster preached on "Interference," and on "The spirit and method of Christ's kingdom."

East Mead—Pastor Cooper preached on "Being thankful," and on "Strange things."

Oakdale—Pastor Hill preached on "The grace of giving," and on "The last prayer-meeting."

Eight-mile—Pastor W. J. Robinson preached on "Heaven." He resigned to accept the call to North Edgfield church, Tenn.

German Highland Mission—Bro. Klein preached on "The shahab," and on "The Holy Spirit."

Boone's Toll Gate—Bro. A. N. Whittinghill preached, and he will soon hold a meeting there. Elk Creek—Pastor Cates preached on "Let this heart keep my com-

mandments," and on "Proving the Lord." Great interest in the young men's meeting.

THE STATE.

Rev. W. M. Kaykendall, pastor at Mt. Washington and Kigg's churches, has been called to the bedside of his mother, Mrs. Gov. Leslie, of Montana. She has been critically ill for some time, and it seems the end is near. She is seventy years old. Her husband is ex-Gov. Leslie, now of Montana, but formerly of Kentucky, and both are affectionately remembered throughout the State.

Bro. G. S. Wickersham writes from Phil. Casey county: "I was ordained Sunday, June 3, by Cedar Point conference, Elders J. R. Grider and J. F. Allen, Deacons J. T. Roy and S. Combett."

Pastor B. J. Davis writes: "My churches are in perfect sympathy with our state work, and are regular contributors thereto, as indeed to all our organized work. This is one reason why they give their pastor the time to allow him to furnish a supply, and more than enough money to pay all expenses and send him to the General Association at Owensboro. The pastor greatly appreciates such thoughtful kindness on the part of his people. Oh for more such churches as I have the honor of serving! May the Holy Spirit's power be with us in our meeting at Owensboro."

Pastor R. W. Morehead writes: "A protracted meeting held by the Baptist church in Princeton closed the sixth, having continued 18 days. There were seventy professions of faith, 10 additions to the church, 7 by baptism and 3 by letter. Pastor J. S. Cheek, of Christian county, did most of the preaching. Our people were delighted with him as a dearly beloved brother in Christ, and greatly profited by his excellent Gospel sermons. They want him to aid us in another meeting."

Pastor A. W. Whittle writes from Franklin: "Our church invites the Association this year. We invited it last year and failed to get it, but I wish very much to have it next year. Our church had the pleasure of hearing Bro. C. W. Dickon Sunday night. He is an ex-pastor, and much loved by our people. He is visiting his brother, Elder E. N. Dickon."

OTHER STATES.

Pastor Benjamin Cox, of the First church of Little Rock, Ark., writes: "Ex-Rabbi Ragowski lectured to a large and appreciative audience at our church lately. Many prominent Jews were present, most of them gladdened Bro. Ragowski's heart by their cordial hand-shakes as they passed out. He will lecture here every night this week, and perhaps longer. We hope that his efforts will result in creating better feeling between the Jews and Gentiles of Little Rock."

Mt. Lebanon College, the alma mater of so many of our best Baptist preachers, recently closed one of its best commencement. Among the graduates were some promising young ministers of the Gospel. Prof. J. Wolfe Clark, who has brought nobly as President of the college for several years past, has accepted the chair of Greek in Ouachita College, Ark. He will be succeeded at Mt. Lebanon by Rev. J. R. Edwards, D. D., of Ruston, La. The distinguished educator, Geo. W. Moore, an alumnus of Richmond, will also teach in the college. The outlook of the college is very encouraging. The degree of D. D. was conferred upon Rev. J. U. H. Wharton, the eloquent preacher of El Dorado, Ark., formerly pastor at Mt. Lebanon.

The Bethel church, Clay county,

Mo., has set apart Bro. E. R. York to the full work of the Gospel ministry.

Wake Forest College, North Carolina, added departments of Pharmacy and Medicine and Chair of Pedagogy.

The first session of the Baptist Female University, Raleigh, N. C., was brilliant.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

Bro. J. M. Frost, D. D., has accepted the presidency of the institution.

If you Lack Energy Take Herford's Acid Phosphate. It treats the nervous, helps digestion and relieves fatigue so common in mid-summer.

No MATTER how fast the color is, the blood of Jesus Christ can wash it out.—D. L. Moody.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE SONG AT THE OPEN DOOR.

BY IDA WHIPPLE BENHAM.

My neighbor sits in her open door, Under the leaves of the locust tree; And the joy of life grows more and more, For the song she sings to me.

My neighbor's cottage across the way Is cozily builded of straw and straws, Of sticks and feathers and love and joy, And the beautiful song she sings;

I wonder oft as I hear her sing: "My little neighbor, have you no care?" A cherry ripe and a moth awing Are all her dainty fare.

JAN DE LAPPER (JOHN THE COBBLER).

A Dutch Hero.

BY ANNIE G. KUIPER.

I am proud of my nationality. Holland is but a small country, and it is no use denying that I could wish it to be larger—no use denying that a small country has drawbacks because of its smallness; but I am proud of our little Fatherland, nevertheless, and proud of the pure Dutch blood which "flows through my veins."

Every time I hear of anything about these wars connects them with the glorious names of Maarten Harpertzoon Tromp and Michiel Adriaanszoon de Ruyter. When the first war burst out our brave Jan de Lapper longed for the smell of the salt sea and the gunpowder with longing not to be related, increased as it was by the fervent wish of his patriotic heart to serve his country.

He got a place as boatwain on a frigate, and took a cordial farewell of his wife. Now, then, he could feel the sea breeze in his hair, and hear the thundering of the cannons, and the shouts of the fighters, and all the deafening roar of a naval combat. And he felt his heart swell, when he saw the Dutch flag with its stripes of orange, white and blue—not very white and blue, as it is waving in the breeze. But this same heart throbbled with pain, and Jan's cheeks flushed with anger at the cowardly conduct of the captain of the ship, on which he served. With beads of perspiration on his brow, and his eyes full of fear, this worthy captain did all he could to keep as far away from the enemy as possible. But, notwithstanding all his precautions, he got into the midst of the hostile fleet and was killed almost immediately. A few moments after the lieutenant of the ship met the same fate and no one was left to command the crew. In wild despair and great confusion the men ran about, crying frantically that all hope was lost and nothing was left but to surrender the ship to the enemy.

Most people when hearing the town of Haarlem mentioned, think at once of bulks and bulbfields, and indeed, there are the bulks and bulbfields of Haarlem's environs. But the quiet and picturesque town has other things to boast of as well. If any of my readers should ever visit Haarlem, they will be sure to go and see the beautiful old cathedral, which stands in the market-place with its quaint old tower half and funny, old-fashioned little houses. When turning into a by-street, you soon come to a pretty place with water between and trees and houses on either side of the water, and to a bridge called the Meikbrug (like bridge) with the brick tower a small tavern, which bears the name of "de zwarte Hond" (the black dog). The house is small and quite modest in appearance, but for

a large white memorial stone which has the following inscription:

MDOLLI

Voor dit Huis Oefende

JAN DE LAPPER

Zijn eenvoudigh Handwerk,

Verheef zich door Beleid en Moed

Tot Scheeps bevelhebber

En is

Strijdende coor het Vaderland

Den Heldendood

Getorven.

I am going to tell you about "Jan de Lapper," the man who lived in this house more than two centuries ago, and who made shoes in the so-called pottuis, which used to be before the house and has since disappeared. A pottuis is a kind of small pent-house, or lean-to, which, especially by shoemakers, was used as a workshop. These pottuisen sometimes stood square, but as a rule they stood slopewise from the main building.

Jan de Lapper, or Jan Barendse, as he was really called, led a quiet and peaceful life with his thrifty wife. Sometimes, when they were sitting before their good square, on summer evenings, and saw the church steeple glow and the old weather-cock sparkle and glitter in the rays of the setting sun, which was reflected in the water before the house, he would tell his wife about the sailor's life which he led before he came to Haarlem. He grew quite eloquent when describing the adventures he had met with, and when his wife asked: "But surely you would not like to go through so much again?" he would answer, "I love the smell of the sea, and I love the smell of the powder, and I wish I could smell them again!"

In 1658 a war with England burst out. King Charles I. had been beheaded in 1649, and the States-General of Holland having tried to save him from this fate, England and Holland had been on not very friendly terms for some time. With England issued an Act of Navigation, which was extremely disadvantageous to our Dutch trade, a real motive for a war between the two nations was found. A second war followed in 1666 and a third in 1672.

Every time I hear of anything about these wars connects them with the glorious names of Maarten Harpertzoon Tromp and Michiel Adriaanszoon de Ruyter. When the first war burst out our brave Jan de Lapper longed for the smell of the salt sea and the gunpowder with longing not to be related, increased as it was by the fervent wish of his patriotic heart to serve his country.

He got a place as boatwain on a frigate, and took a cordial farewell of his wife. Now, then, he could feel the sea breeze in his hair, and hear the thundering of the cannons, and the shouts of the fighters, and all the deafening roar of a naval combat. And he felt his heart swell, when he saw the Dutch flag with its stripes of orange, white and blue—not very white and blue, as it is waving in the breeze. But this same heart throbbled with pain, and Jan's cheeks flushed with anger at the cowardly conduct of the captain of the ship, on which he served. With beads of perspiration on his brow, and his eyes full of fear, this worthy captain did all he could to keep as far away from the enemy as possible. But, notwithstanding all his precautions, he got into the midst of the hostile fleet and was killed almost immediately. A few moments after the lieutenant of the ship met the same fate and no one was left to command the crew. In wild despair and great confusion the men ran about, crying frantically that all hope was lost and nothing was left but to surrender the ship to the enemy.

But amidst all this tumult Jan de Lapper kept his head cool, and suddenly, with glowing eyes and a commanding wave of his hand, he called out in a stentorian voice, which thrilled with noble indignation: "Silence! Who dares call himself a Hollander and speak of surrender? Surrender indeed! Not as long as I live, I tell you! I am your captain now—obey my commands!" A short moment of utter silence followed. All stared at him in sheer amazement, hardly knowing whether he meant what he said, and as soon

convinced them. He snatched a lantern, rushed to the stairs of the powder-room and cried:

"Fight for your life, my men—fight, or the powder cap!" "Shoots of 'Long live Jan de Lapper!' followed, and with renewed courage the men began to fight under their new leader. With great skill, brave as a lion, Jan set to work. He made them shoot the ship between two English man-of-war, one of which he utterly destroyed, while the second got so many blows, that it became quite meek and submissive.

All this happened within sight of the great Admiral Tromp. Not a little astonished was he to see this particular ship behave so gallantly. He knew the captain to be a coward, you see. After the battle, however, the mystery was solved. The captains of the different ships had to come aboard Tromp's ship to hold a council of war, and Jan de Lapper, the self-made captain, without hesitation followed the others.

"You here!" Tromp said, thoroughly surprised. "Whatever made you join these captains?" "I do, Admiral," Jan answered, "both our captain and our lieutenant have been killed, and the ship had very nearly gone to the bottom but for my audacity in taking the captain's place. I gave the English a piece of my mind, which they won't be quick to forget. I am a good sailor, and of the quality of a captain. And, with God's help and your permission, I hope to conduct the ship into the harbor of Texel."

"So you shall, my brave man!" Tromp answered, in cordial voice. "After the council of war, I returned to his ship and safely anchored it in Texel. Tromp did not forget to report his heroic conduct, and in due time Jan's reward was sent to him. A magnificent medal fastened to his golden chain and a sum of one hundred rix-dollar (one rix-dollar is equal to 4s. 3d.).

Needless to say how very proud his good wife was of Jan. With sparkling eyes and flushed cheeks, she hung the chain round his neck, then stepped back to admire the result of a distant hand. Jan laughed and teased her; but he was pleased with her exclamations of delight nevertheless, and stood with head erect and a look of command in his eyes, as if he felt himself a captain again. So beautiful was now our beautiful new Sunday suit for Jan and one for his wife; and a fine sight it was to see the worthy couple proudly walk to church in their best clothes on Sunday—the wife in her glossy new gown, and the husband with the new coat and the precious golden chain around his neck.

Before long a new fleet had to be prepared. To the astonishment of many Jan did not offer his services. One day it happened that the Ad-

A GOOD COMPLEXION

Depends on Good Digestion.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the means of procuring a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, and the food which they have digested the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Sturt's Dyseppepla Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food, and in order to get a good complexion clear. When Sturt's Dyseppepla Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the malow, dull, and faded complexion which is the result of an unclean, soiled body suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the means to induce every man and woman to give this splendid remedy a trial.

Sturt's Dyseppepla Tablets can be found in drug stores and cost but 25 cents per package.

If there is any enlargement of the stomach or bowels, it will remove it and the resultant effects are a good digestion, good health and a clear, bright complexion.

miral Tromp was driving through Haarlem, and his carriage had to cross the Meikbrug, near which, as we know, Jan lived and cobbled shoes. The Meikbrug was a draw-bridge, and it chanced that it was raised up to let a ship pass when Tromp's carriage approached. He had to wait till the bridge should be let down again, and as soon as our cobbler saw him he frantically ran out of his pottuis, waving his cap with a loud "Hurrah!"

When the joyful greetings were over Tromp said: "But how is it you are quietly cobbling shoes, Jan? Are you not going to serve your country this time?" "I have to stay at home. I am sorry; but it can't be helped."

"Why, how is that?" "I came back a captain, and I won't take service again on a man-of-war unless they make me the captain of it."

"Won't a lieutenant's place satisfy you?" "No, indeed, it won't, sir. Once a captain, always a captain is my motto; and if I am not considered worthy enough to be that again, I must do as my firm decision."

The bridge was let down, Tromp drove on, and Jan returned to his pottuis. He shook his head and muttered to himself over his work; and his wife smiled at his proudly trusting into his own hands what was the matter with him, so loudly and relentlessly he hammered at the shoe in his hands. He fiercely turned round when she touched his shoulder; but his face relaxed into a smile when he saw her frightened and timid voice.

"It is nothing, my dear—nothing," he said; "if they won't let me be a captain again they'll have to do without me, that's all." And with a decisive nod, as much as to say: "And now there's an end of it," he took up another shoe.

About eight days after, however, something happened which took away Jan's coolness and made him behave in a most extraordinary way. A letter was handed to him, stained with a big armorial seal, and addressed: "Aan den eerzamen Jan Barendse, schoenlapper in het pottuis aan den Zwaarden Hond te Haarlem."

With big eyes Jan looked at the seal, and then he looked at the letter and round in his hand; but not being able to read it, he did not get much the wiser by this; for in the arts of reading and writing Jan was not a proficient. With some exertion he could make out the meaning of short words in printed letters, but when letters were beyond his power.

At last he went to the schoolmaster, who lived near and was a good friend of his. The schoolmaster read the letter carefully, Jan awaiting the result in solemn silence, his eyes firmly fixed on the teacher's face.

"His patient was not long long," "my dear Jan!" the schoolmaster exclaimed, "what is going to happen to you now, I wonder? This letter summons you to appear before the States-General at the Hague, with the utmost speed."

"What speed?" he said, in sheer amazement. Then, unfastening the letter from the schoolmaster's hand, he ran home as fast as his legs could carry him.

Naturally his wife grew breathless with curiosity when he came to her with the letter in his hand. "Get out my Sunday clothes at once," he cried, "and my medal and chain; I have to go to the Hague, immediately."

"To the Hague? What for? Do tell me. Yes, yes, I'll be quick; but tell me the meantime. Why must you go to the Hague?" "I'll tell you all when I come back," Jan made answer. "Not one minute to waste now. It's all right, I dare say. Don't be afraid. I must be off now. Don't detain me."

His wife, however, was not satisfied. A hasty toilet and a hasty farewell, and he was gone. With head erect, without the slightest trace of shyness, he appeared before the gentlemen representing the States-General. They told him immediately why they had sent for him. The brave conduct he had shown some time ago was well known, they said, and with great pleasure, firmly trusting that he would do his duty, they offered him a lieutenant's place on one of the ships prepared for war.

"Thank you for your offer, gentlemen," Jan said, with a polite bow. "I am sorry to have to decline it! I have, however, firmly made up my mind not to accept anything below the rank of a captain. And a captain I will be or remain a cobbler at the one or the other step, but nothing else." And with a firm set he turned to leave the room, when an official



Many a woman dresses to go out, feels irresolute, sits down, and falls into a fit of despondent musing. Ask her what's the matter, and she'll probably answer: "Just the blues." And what are the blues? Only another name, in general, for a disordered liver and a diseased stomach. Cleanse the liver, heal the stomach, purify the blood, and there'll be no more blues. It can be done by the use of Dr. Pierce's Golden Medical Discovery. This medicine puts the diseased organs of digestion and nutrition into a condition of sound health. It eliminates from the blood all impure and poisonous substances, and cleanses the clogged liver. It contains neither alcohol nor narcotics.

"I had liver complaint for the past fifteen years, complicated with dyspepsia and gall stones," writes Mrs. N. Bernier, of 40 Elm St., Oklahoma, Wis. "I doctored with every of our prominent doctors, and not one or all of them have done me the good, nor begun to do what your medicines have. I have used three bottles of Dr. Pierce's Golden Medical Discovery, one via his 'Pilets,' and one bottle of Dr. Pierce's Favorite Prescription, and have gained about eighteen pounds since I first began to take these medicines."

Dr. Pierce's Pellets cure biliousness.

GERMAN BANK. Fifth and Market St., LOUISVILLE, KY. CAPITAL PAID UP \$200,000. RESERVE FUND \$200,000. General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS. P. VIOLINI, PRESIDENT.

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 obtained 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 75 cts. It ought to be in every family and Sunday-school library, as it is adapted alike to young and old.

THE MODEL Church Roll and Record. This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. Elegantly bound, convenient in arrangement. Size: 9x11 1/2 inches. The best paper. Contains alphabetical index, Articles of Faith, Church Covenant and Rules of Order, 47 pages for list of members and 150 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.



**LIBERTY COLLEGE COMMENCEMENT.**

A very prosperous year of Liberty College closed Wednesday evening, May 30. The commencement exercises began on Thursday, May 22, with examinations. These were oral and written, thorough and comprehensive, and evinced the fact that teachers and pupils have been doing faithful, honest and first-class work. On Friday evening, in the college chapel, the entertainment by the Primary Department took place. It was a great success, and demonstrated clearly that the pupils in this department are in competent hands.

On Sunday morning, in the Baptist church, Dr. J. W. Lovin, the pastor, preached the commencement sermon. It was sensible, Biblical, scholarly and eloquent. The large, intelligent and representative audience that heard it were delighted at the able presentation of his text (Psalms 144:12).

On Monday and Tuesday evening the college chapel was crowded with the intelligent and cultured citizens of Glasgow and surrounding counties to listen to entertainments of very high order. The vociferous applause and accolades showed the enthusiastic appreciation and rapturous enjoyment of the audiences. The music, instrumental and vocal, was superb in its composition, able in its interpretation and inspiring in its rendition. Those who recited disclosed the fact that a skillful teacher had been training them.

On Wednesday evening the college building, brilliantly lighted and embowered in the beautiful campus, was filled with the beauty, culture and refinement of our progressive city and surrounding country, thus making the President's reception a fitting close to a very brilliant commencement.

The success of Liberty College during the year has been phenomenal. The patrons are enthusiastic in their support of the present management; the teachers are inspired with hope of a larger patronage and a wider field of usefulness; the pupils are delighted with the college, and go home to recuperate and work for Liberty College with ardent zeal, and Liberty Association joyously realize that they have a first-class college at home for their children, and need not send away, at greater cost, to secure first-class advantages for higher education.

The next session begins August 30, and the prospects are very bright for the best opening in the history of the college. Don.

**THE BARDSTOWN COLLEGE COMMENCEMENT.**

The commencement exercises of this co-educational college took place recently. Bro. J. T. Christian, of Louisville, preached the baccalaureate sermon at the Baptist church. His theme was from Revelation 21:21, representing Christ as the pearly gate through which all must pass to heaven. The church was filled to its utmost capacity by an attentive and appreciative audience.

The exhibition by the junior department of the college took place Tuesday night, and consisted of drills, tableaux, music, etc. From the variety and character of the exercises, the entertainment was a complete success. A very large and intelligent audience assembled under the large canopy which extends the whole length of the build-

ings. Its seating capacity is 400 or 500. It was completely packed and fully as many more stood out on the campus. Every feature of the programme was executed without the slightest blunder, and from start to finish every number was splendid and held the audience in rapt attention.

On Thursday morning, May 31, the day of our reunion, it rained until about 11 A. M., which prevented the large concourse of people that certainly would have been on hand, from attending. They were coming not only from Nelson but from all the surrounding counties, and they did contribute some of their best people, and hundreds of others would have come but for the four or five previous days' rains, swollen streams and the large ingathering of people at Louisville to the Confederate Reunion. All this tended to lessen the attendance, but still there was a large, intelligent, respectful and wealthy assemblage of our best country people, the friends and patrons of the school.

As rain prevented our having our previous night's programme, it was interspersed between the special order of the day. This gave variety and delight to our country friends, of whom but few can attend our night entertainments.

We were favored with some splendid and very strong speeches by Mr. W. H. Hays and Mr. Morgan M. Jewell, Esq., of Bardstown, Ky., Rev. Walter H. Bringle, of Elizabethtown, and Dr. W. J. McGlothlin, of Louisville, Ky.

A bountiful dinner was supplied by friends, patrons and the management, and was served in the large dining room of the Institute building. This was emphatically a feast to the physical or inner man, while the other part of the day's programme helped the intellectual and moral man. So, with the smiles and blessings of friends resting upon us, we have closed the 24th year of the Bardstown Male and Female Institute, now Bardstown Co-educational College. We have the brightest hopes and anticipations of success for the school.

DEAR RECORDER—Allow me to say, very briefly, at this time of rush that Beaumont is in the midst of commencement, and that our pastor, the Rev. J. F. Williams, preached, for our baccalaureate occasion, one of the most magnificent sermons I have ever heard (and there seems to be but one opinion of it) from Matt. 20:28: "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Each year is our banner year, our girls representing, for '99-1900, fourteen States, from Montana of the Rockies to the Virginia, and from Lake Michigan to the Gulf. Twenty graduates this year. Pardon haste. Yours very truly, T. M. SMITH.

Harrodsburg, Ky.

See REWARD, Spec. The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Ostarh. Hall's Ostarh Cure is the only positive cure known to the medical fraternity. Ostarh being a constitutional disease, requires a constitutional treatment. Hall's Ostarh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The cure has been so successful that it has cured many who have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: J. C. HENRY & CO., Toledo, O. Sold Everywhere. Hall's Family Pills are the best.

**KENTUCKY COLLEGE COMMENCEMENT.**

The exercises in connection with the closing of Kentucky College were of an interesting character. This season has been marked by earnest and faithful work on the part of both pupils and teachers. A graduating class of five completed the course of study and received diplomas.

The recital Saturday evening May 26th, by the graduates in music and elocution, was greatly enjoyed. Miss Norris Kertz of Webster, Ky., completed the course in piano music, and Miss Corey Jurey in elocution; owing to illness Miss Jurey was unable to take part, and Miss Gatten, her teacher took her place.

Sunday morning the commencement sermon was preached by Rev. H. C. Speller of Sarina, Canada, to the delight and profit of a large congregation from Romans 1:1, "Paul a servant of Jesus Christ." It was an admirable setting forth of the doctrine of service for Christ as the ideal of life. By this sermon, and the address on Tuesday evening, "Heirs of the Ages," Dr. Speller made a lasting impression on the school and community.

Monday evening was occupied by the pupils in music and elocution.

Tuesday afternoon the graduates planted a class tree in the campus, and in the evening the formal commencement exercises were held. After the address by Dr. Speller, diplomas were presented to the following graduates; A. B. Willis Corey Jurey, Pewee Valley; B. S., Misses Mand Baisch, Worthington, Ky.; Anna L. Hunt, Harrods Creek; Mary Finley, LaGrange; and Margaret Willis, Pembroke, Ky. Graduate in music, Miss Norris Kertz, in elocution, Miss Corey Jurey.

We have enjoyed the same good wealth as heretofore. Last year every boarding pupil remained until the close of school; this year there were but two missing at the commencement, both called home by illness of the most serious kind. A large number of parents and friends of the pupils visited the college at commencement, over 50 spending Tuesday night with us. The words of appreciation and commendation spoken by many of our visitors will long be remembered by the writer and his family. T. S. McCALL.

**COMMENCEMENT WEST KENTUCKY COLLEGE.**

Sunday June 8th. 11 A. M. Baccalaureate sermon, theme: "The Limited Knowledge of Man."—I. W. Bruner.

Monday evening. Musical Concert.

Tuesday evening. Elocution. Wednesday evening. Addresses by graduates. Conferring of diplomas by President G. B. Berry; Baccalaureate address: "Life's Builders."—Dr. G. L. Morrill.

Graduates: Miss Bessie Whitmer, A. B.; G. B. Per... Jr., son of President; B. S. General F. Bruner, son of I. W. Bruner, A. B.

The whole occasion was a delightful one. I. W. B.

Information has just reached our office that Miss Nannie Kemper died near Danville March 1. We knew her well and bear testimony to her noble Christian character.

**Summer Dress Goods.**

10c Per yard for your choice of stylish Lawns, Piques, Dimities, Yorkshire Coverts and Striped Linens, all new fast colorings, worth 12 1/2c and 15c.

12c 10c and 7c per yard for pretty Lawns and Dimities, both black and white and navy blue and white, excellent values.

15c For regular 30c quality fine Dimities, in those stylish stripes and dots, so very popular.

18c 15c, 12 1/2c and 10c per yard for Solid Color Dimities, Lawns, Batiste and Organdies, all the new shades, also navy and black.

**White Goods.**

15c For nice quality White Persian Lawn, 38 inches wide, a good quality for the low price.

25c For fine Imported French Batiste, 33 inches wide, a pretty quality.

30c For extra quality fine sheer Batiste, 42 inches wide, the real French importation. We have the real Swiss at the same price.

45c For our special quality of fine White French Batiste, 48 inches wide. It makes up beautifully.

58c For our best quality fine White French Batiste, 48 inches wide, worth 75c per yard.

**Summer Covert Cloths.**

Cool, Stylish and Washable, for Suits and Separate Skirts.

10c For Ladies' Striped Yorkshire Covert Cloths, 27 inches wide; also a lot of Striped Tow Linens at the same price.

11c For Serge Covert Cloths in all the new mixtures, stripes and plaids, the regular 15c quality.

14c For extra quality Covert Cloths, 36 inches wide, in violet, blue, tan, brown, oxblood, green and French gray.

**Ladies' Shirt Waists.**

34c For Ladies' pretty colored striped, checked or figured Shirt Waists, in a variety of new patterns.

60c For Ladies' pretty striped Shirt Waists, in pink or blue stripes; also four de lils designs.

74c For Ladies' pretty Percale Shirt Waists, in heliotrope, pink or blue, full front, tucked back.

98c For Ladies' pink, blue or heliotrope, Madras Shirt Waists, with white open-work yokes, good style and well made.

**Men's Summer Underwear.**

25c For Unbleached Balbriggan Undershirts or Drawers, the shirt with French neck, bound front and pearl buttons, the drawers extra well styled.

45c For Form-fitting Jersey Ribbed Balbriggan Undershirts and Drawers, both garments twin needle finished throughout.

50c For Fine Gauge Unbleached Balbriggan Undershirts and Drawers, shirts with shaped shoulder and ribbed bottom.

**Men's Colored Shirts.**

45c For Men's Laundered Negligee Shirts, with 2 collars, latest effects in stripes and checks.

**Our Mail Order Department**

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.

**J. Bacon and Sons,**  
Market Street, Above Preston, Louisville, Ky.

**HAMMOCKS**

**To Have and To Hold.**

A Hammock is just the thing to HAVE these hot days. We have them in large quantities, made to HOLD all sorts and conditions of people. Our Hammocks are the best on the market and, owing to their many combinations of good colors, they add much to the beauty of a lawn or porch. Hammocks in all grades and sizes at the lowest possible prices.

**Mail Orders Promptly Filled.**

**W. H. McKnight Sons & Co.,**  
Wholesalers, Importers and Retailers of  
**FLOOR COVERINGS AND DRAPERIES.**  
233 Fourth Avenue and 235-236 W. Main Street  
LOUISVILLE, KY.



# IF YOU HAVE Rheumatism

and druggs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy. It has cured me and thousands of others, among them some of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. I recently cured a lady who had been an invalid for 12 years. Address JOHN A. SMITH, 629 Germania Bldg., Milwaukee, Wis.

JOHN B. CASTLEMAN      A. G. LANGRAN

## THE ROYAL INSURANCE COMPANY

OF LIVERPOOL.

(Incorporated.)

Barber & Costeman, Managers Southern Dept.

Columbia Building, Louisville, Ky.

Agents in all the towns of the South.

## HOTEL ALBERT

Corner of 7th St., and University Place, one block west of Broadway.

### NEW YORK CITY.

Location central, quiet, European Plan. Room \$1.00 per day and upwards.

### FACTS ABOUT PAINT

When Your HOUSE, BARN or ROOF needs PAINTING write to KILPATRICK & CO., LOUISVILLE, KY. Ask for Book No. 91. It tells how to select the best paint, and how to apply it. Costs nothing. Will save much.

### CINCINNATI & OHIO RAILWAY

Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Riverside Station, back of Clark House, City Ticket Office, 224 Fourth Ave. Schedule in effect May 15, 1899.

### P. F. W. LIMITED, DAILY

Through Pullman vestibule service to New York, connecting at Ashland with the famous P. F. W. Limited, running solid to New York via Washington, with Pullman Car and Observation Car. Entire train lighted with electricity.

Leave Louisville	8:00am
Arrive Washington	8:00am
Arrive Baltimore	8:00am
Arrive Philadelphia	8:00am
Arrive New York	11:00am
Arrive Providence	11:00am
Arrive Boston	11:00am
Arrive Richmond, Va.	11:00am
Arrive Old Point Comfort	11:00am
Arrive Norfolk	11:00am
Returning arrives in Louisville	11:00am

### WASHINGTON EXPRESS DAILY

Only electric lighted train leaving Louisville in any direction. Through Pullman vestibule sleeping car, Louisville to Washington.

Leave Louisville	8:00pm
Arrive Washington	8:00pm
Arrive Baltimore	8:00pm
Arrive Philadelphia	8:00pm
Arrive New York	11:00pm
Arrive Providence	11:00pm
Arrive Boston	11:00pm
Arrive Richmond, Va.	11:00pm
Arrive Old Point Comfort	11:00pm
Arrive Norfolk	11:00pm
Returning arrives in Louisville	11:00pm

### LEXINGTON SHORT LINES

Leave Louisville	8:00am	8:00pm
Ar Shelbyville	8:00am	8:00pm
Ar Frankfort	8:00am	8:00pm
Ar Lexington	8:00am	8:00pm
Ar Winchester	8:00am	8:00pm
Ar N. Martins	8:00am	8:00pm

## Southern Pacific Co

Offers the best routes and service to Texas, Mexico, Arizona, California and Oregon.

### THREE ROUTES:

The Sunset, Golden and Shasta TO CALIFORNIA.

Daily Through Service to the Pacific Coast From Chicago, Omaha and New Orleans.

Round-trip tickets to principal Pacific Coast points that read good via any of the Southern Pacific Company's Three Routes, and returning via the same or either of the others, are on sale at all important railway stations.

Personally conducted Tourist Excursions via all Three Routes from principal railway centers.

Pullman standard and Ordinary sleeping cars and Hotel vestibule trains.

For rates, time-tables and descriptive literature apply to W. B. Sawyer, Gen. Western Agent, 230 Clark Street, Chicago. John H. Sawyer, Asst. Gen. Traffic Manager, 240 Broadway, New York.

# THE FARM

KENTUCKY TRADE ITEMS.

Corn has advanced to \$3.50 in Adair.

G. A. Swinebroad sold in Madison 75 steers at 5c.

C. C. Gover sold to D. F. Rankin, of Wayne, a horse for \$75.

C. S. Brent & Bro., of Paris, bought 60,000 pounds of wool at 25 cents.

W. B. Kidd, of Clark county, bought 450 export cattle at Frankfort for delivery June 1st at \$4.80.

Mercer county never knew a better prospect for a large blackberry crop.

Messrs. Ruble Bros., of Garrard county, have sold their fat cattle, 128 head, at \$4.60.—Harrodsburg Democrat.

Ball Bros., of Woodford, sold their premium saddle gelding, Darkness, to Massachusetts parties for \$1,000.

Spring chickens that ought to be with the hen are now on the market at \$3.50 and \$4.—Georgetown News.

Marquis Bean, of Clark, raised a steer which weighs 2,267 lbs. as a two-year-old.

There were 450 cattle on the Winchester market Monday of last week, the highest selling at 5c. Hogs brought 4.00, and mules in pairs \$125.

The Stanford Journal notes the sales of a lot of good calves at \$22.50 each; 27 good grazing heifers at \$23; a bunch of butcher cattle at 3 1/2c.

Since the splendid rains of last week one can almost see the corn, hemp, tobacco plants and garden stuff grow.

H. G. Smith, of Winchester, bought a pair of mare mules from Horton & Connor, of Fayette county, for \$325.

About 600 cattle at Mt. Sterling on Court day; no good ones. Best steers sold at 6c per pound; yearlings about same price; heifers at 8 1/2c.

Fifty-seven Shorthorn cattle of the noted Montrose Herd, Fayette county, sold publicly last week for \$9,970 an average of \$122.27.

Week before last was the banner one for sales of dark tobacco by Louisville warehouses, the total sales being 2,069 hogheads of dark, against 598 of Barley. The dark business is the largest probably ever done in one week on this market. Private sales were 1,316 hogheads.

Forsythe & Curry, of Harrodsburg, have bought a number of crops of growing wheat, estimated to make 15,000 bushels, at 60c per bushel.

Forty-eight answers to postal sent out by the Lexington Roller Mills to wheat raisers, inquiring into the condition of the wheat crop, indicate a 10 to 20 per cent. greater yield per acre, and a 20 per cent. greater acreage than last year.—Lexington Herald.

About 100 cattle on the Cynthiana market on Court day, composed mostly of yearling and two-year-old steers of fair quality, which sold at from 4 1/2 to 5 1/2c. Some tops nearly reached 6 cts. Calves \$18 to \$22 per head.

## POISON BORDEAUX MIXTURE.

Much has been written on the subject of spraying; yet the department wishes to emphasize some points which ought not to be overlooked by owners of orchards. Spraying is now an admitted necessity to the fruit-grower, and its advantages have been fully proved. Its objects are—first, to prevent fungoid attacks on the foliage, branches and fruit. Fungoid growths are the cause of so-called blight, rust, scab, canker and decay, and prevail in damp weather or wet seasons. Second, its object is to check and destroy the numerous insects that attack the trees at the buds, leaves and blossoms.

The most destructive insects of the apple orchard are bud moths, canker worms, tent caterpillars, case bearers, codling moths (causing wormy fruit) and green fruit worms. To this list might be added the scale insects, which would include the San Jose scale, that has done so much local damage in various parts of the United States, and treatment for which must be along entirely different lines than suggested in this article.

For the first group of diseases a fungicide is required, and for the second an insecticide of a poisonous nature. Bordeaux mixture is undoubtedly the best fungicide for general use yet found, and, fortunately, poisons may be added to it, and thus serve a double purpose. It is very desirable to use these together, not only because it is cheaper, but the right time to apply either is the right time to apply both—therefore use them together.

An apple orchard should be sprayed four times at least: First, in the early days of spring, while the trees are entirely dormant; second, just before the blossom buds open; third, after they fall, and just before the young fruit turns down (fill the calyx with the poison liquid); fourth, about a week or ten days later. The poisoned Bordeaux mixture should be used each and every time.

Poisoned Bordeaux mixture may be made as follows:

First prepare the Bordeaux mixture by dissolving six pounds of copper sulphate (blue vitriol) in five gallons of hot water; then add 20 gallons of water. Slake five pounds of good, fresh stone lime (quick lime) and stir it in a separate barrel containing 25 gallons of water. Add the copper solution, and you have normal Bordeaux mixture.

Prepare your poison as follows: Dissolve one pound of white arsenic and four pounds of sal soda (carbonate of soda, washing soda) in one gallon of water by boiling in an iron vessel 15 minutes, or till the arsenic dissolves, leaving only a little muddy sediment. Replace the water lost in boiling. Add one and one-eighth pints of this solution to the 50 gallons of the Bordeaux mixture.

Notice that the first-named formula gives 50 gallons of Bordeaux mixture, and the formula for the poison (arsenite of lime) gives poison enough for seven times 50 gallons. Therefore only one and one-eighth pints of the solution can be safely used to 50 gallons of Bordeaux mixture.

All liquids used through a spray nozzle should be very carefully strained through cheese-cloth or clean burlaps. Thorough spraying is essential, even for moderate results. No one can spray too thoroughly, and it is believed that few if any spray as they should.

Improvements are constantly being made in spraying apparatus,

and if one has much spraying to do, it is desirable to have the best there is in pumps run by power, so as to keep up the force necessary to do effective work. If power can be had, four or more nozzles can be used on each line of hose. It is not easy work to pump by hand all day long; human muscles will tire, and it is in moments of weariness (not to call it laziness) that sufficient pressure is not kept up, and poor spraying is the result. Sprinkling is not spraying. Spraying is applying a mist sufficient to moisten every part of the tree to be protected.

## SOME GOOD VEGETABLES NOT GENERALLY GROWN BY F. B. VAN ORNAT.

Some of the most desirable garden vegetables are neglected by most farmers and many village gardeners. Spinach should be planted either in the fall or the first thing in the spring; then it will come in when other greens are scarce. If this is once tried you will never be without it. Prepare a small bed in some sunny part of the garden as soon as the frost is out. Sow the seed, and nature will do the rest.

Cauliflower is another neglected vegetable. It is almost as easily grown as cabbage. It requires about the same treatment, and in many respects is even more desirable. The only difficulty I find in growing good cauliflower is to get good seed, and if ordered from some reliable house there will be no trouble. Get Henderson's Snowball or Burpee's Early. Another vegetable not common and which requires no great skill is kohlrabi. This should be sown early for spring and summer use, and later in the summer sow for winter. It is given the same treatment as the turnip, and possesses some of the characteristics of both the turnip and cabbage.

No garden is complete without a good supply of celery. Sow a few seeds in a hotbed or in boxes in the house, then in July transplant to rows in the garden. These should be about a foot apart. This can be set between rows of early peas or beans, and the ground thus made to produce two crops in one season. As soon as the first crop is removed give thorough cultivation. For blanching the soil may be thrown up about the plants, or if you have a few old tiles these can be slipped over the bunches of celery, and they will whiten nicely. The dwarf varieties, such as Boston Market and White Plume, are generally the earliest and best for amateurs.

A few plants of Brussels sprouts will be found quite an addition, and as these are a kind of cabbage, the treatment is the same as for cabbage or cauliflower. The plants grow from two and a half to four feet high and bear small heads, which are tender and crisp. They should be cooked or served about the same as cabbage. If your family is fond of soups, sow a short row of okra. The seed should be placed a few inches apart, then later thinned so that the plants will be one and a half feet apart. This crop grows very easily, and the long, tender, seed pods will be found an excellent addition to any soup. The pods can also be gathered and dried and kept for winter use.

One of the very best and least known garden plants is salsify, or vegetable oyster. This is very hardy, and is as easily grown as parsnips. Sow early in the spring in rows twelve or fourteen inches apart. When the crop is wanted for winter, take up late in the

fall and spread in boxes and cover with soil. The roots will keep nicely until spring. They will probably shrivel somewhat, but when placed in water will regain their natural appearance. Properly cooked, some people prefer this to the genuine oyster. Probably the best varieties are Mammoth Sandwich Island and Bond's Mammoth.—American Agriculturist.

**\$18** LATEST IMPROVED FREIGHT PREAM

For this you get the best of both worlds. It is a cheap, reliable, and efficient machine. It is made of the best materials and is built to last. It is easy to operate and requires little attention. It is a great investment for any farmer or gardener.

WHAYNE MANUFACTURING CO.  
501 Fourth Ave., Louisville, Ky.  
(This firm is responsible.—Western Recorder.)

### POSITIONS GUARANTEED UNDER

also conditions; car fare paid, money, clothing, food, no questions.

#### BRIDGEMAN'S PRACTICAL BUS

St. Louis, Nashville, Tenn., Kansas, Mo., Montgomery, Ala., Galveston, Tex., Fort Worth, La., Little Rock, Ark.; Indianapolis, Ind.; Richmond, Va.; Chicago and Boston. Descriptive literature on request. Short-hand, etc., taught by mail. Write to St. Louis (at either place) Bridgeman's College.

#### LOUISVILLE ROUTE - LOUISVILLE

HENDERSON & ST. LOUIS RAILWAY Union Depot, Seventh and Ninth Ticket Office, 224 Fourth Street.

LOUISVILLE TO ST. LOUIS & WEST		
Lv. Louisville	No. 41	No. 4
Ar. St. Louis	11:00am	8:00am
Lv. Owensboro	11:00am	11:00pm
Lv. Henderson	11:00pm	12:00am
Lv. Louisville	11:00pm	11:00pm
Ar. St. Louis	7:00pm	7:00pm
ST. LOUIS TO LOUISVILLE & KANT.		
Lv. St. Louis	No. 44	No. 4
Ar. Louisville	7:00am	7:00am
LOUISVILLE TO EVANSVILLE		
Lv. Louisville	No. 4	No. 4
Ar. Evansville	10:15pm	10:15pm
Ar. Evansville	10:15pm	10:15pm
Lv. Evansville	No. 4	No. 4
Lv. Henderson	11:15pm	11:15pm
Lv. Owensboro	11:15pm	11:15pm

All trains run through solid to Evansville. Through parlor cars and Pullman sleeping cars on all lines to Evansville and St. Louis. Trains No. 41, 42, 43 and 44 connect at Irvington daily with trains No. 1, 2 and 3 of the Louisville, Harrodsburg and Falls of Kentucky and other stations on the Louisville branch.

### St. Louis to Louisville & Kant.

Lv. Louisville	No. 41	No. 4
Ar. St. Louis	11:00am	8:00am
Lv. Owensboro	11:00am	11:00pm
Lv. Henderson	11:00pm	12:00am
Lv. Louisville	11:00pm	11:00pm
Ar. St. Louis	7:00pm	7:00pm

## The Missouri Pacific Railway.

The Great Through Line from

St. Louis to KANSAS CITY, ST. JOE, OMAHA, PUEBLO, DENVER, SALT LAKE CITY, SALT LAKE CITY, SALT LAKE CITY.

Try the New Fast Train KANSAS AND NEBRASKA LIMITED

## Iron Mountain Route

The most direct line via Memphis to points in ARKANSAS AND TEXAS, WEST AND SOUTHWEST

Free Reclining Chairs on All Trains. Through Coaches Memphis to Dallas and Fort Worth.

For maps, rates, free books on Texas, Kansas and all Western States, and further information, call on your local ticket agent or write

E. T. G. MATTHEWS, R. T. A., 237 Main St., Louisville, Ky.  
H. C. TOWNSEND, G. E. and T. A., St. Louis

## Texas and Pacific Railway

Finest Passenger Service in the South. Direct line to Texas, New Mexico, Arizona and California.

## Pacific Coast Limited

Operators of the magnificent new train solid vestibule, semi-weekly between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.

Write for Book on Texas—FREE.

L. S. THORNTON, Vice Pres. and Gen. Agent, 237 Main St., Louisville, Ky.  
E. F. THORNTON, Gen. Pass. and Ticket Agent, DALLAS, TEXAS.



# JESSE FRENCH PIANOS

AND ORGANS HAVE BEEN RECOGNIZED AS THE MOST POPULAR INSTRUMENTS IN THE WHOLE SOUTHWEST FOR NEARLY THIRTY YEARS.

OUR FACTORIES ARE LOCATED IN THE LARGEST TOWN IN THE COUNTRY.

*Jesse French Piano Organ Co.*

ST. LOUIS, MISSOURI

Dealers Agents & Representatives in all Large Cities

No Presents! No Premiums! No Discounts!  
The Very Best Imported  
**TEAS AND COFFEES**  
AT ONE-HALF PRICE  
Special terms to Institutions, Clergymen, Farmers and Large Consumers.  
For full particulars address:  
**CONSUMERS IMPORTING TEA CO.,**  
Dept. 6, P. O. Box 226, New York, N. Y.  
Reference: Western Recorder.

## RAY Phonograph CO.

We wish to thank the thousands who visited our Phonograph Parlor during the Confederate Reunion for the many evidences of appreciation of our efforts to entertain them during their stay. To those of our citizens who contemplate a trip to Monticello, Sea Shore or Country side, we would suggest that they take a Phonograph with them. It will make the time pass pleasantly and break the monotony of dull summer days. A Phonograph on the lawn summer evenings is a pleasure to family and friends.

**RAY PHONOGRAPH CO.,**  
623 Fourth Ave., Louisville, Ky.  
Wholesale and Retail Dealers in Edison Phonographs & Supplies.

## CHURCH HYMNS AND GOSPEL SONGS.

Illustrated almost invariably meets its objective. Sample Copy, 25 cents. Price, \$50 per 1000. THE BIBLE & BIBLE CO., New York and Chicago.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The U. S. BELL CO., Hillsboro, O.

## WYNNER BUCKLEY CHURCH

Church Bells, Chimes and Peals of Best Quality. Established 1850. THE W. W. VANDUZER CO., Cincinnati, O.

## AIR LINE.

Louisville, Evansville & St. Louis Consolidated Railroad.

68 Miles Shortest Route, AND THE ONLY LINE RUNNING

**SOLID TRAINS**

BETWEEN

**LOUISVILLE and ST. LOUIS.**

Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers

SHORTEST LINE and FASTEST TIME TO

**EVANSVILLE.**

Depot Ticket Office, 7th and River. City Ticket office, 8. W. Cor Third and Main.

J. B. CAMPBELL, D. P. A., LOUISVILLE, KY.

## Items of Interest.

NEWS THE WORLD OVER.

General Wood, a man in Cuba of whom the United States can be proud, allows complete freedom of speech. The *Historia de la Marina*, of Havana, avails itself of this permission to denounce the carpet-bag rule of men from the United States: "When Cuba's neck was galled by the yoke of Spanish despotism, the island was a constitution under which all the public offices could only be held by native Cubans, or Spanish residents, who had resided a certain length of time in the island. No governor, general or chief of customs would have dared to nominate a foreigner to public office."

The only other republic on the whole continent of Africa, besides the two little Dutch ones, is that of Liberia, and its independence is threatened by Germany. In Liberia no white man is allowed to hold property or to vote, and this is wise. If they were, they would soon take possession of the country. But the Boers are as wise in forbidding black men to own land and to vote. Neither little Republic can find fault with the other.

Rev. Dr. George Washburn, President of Roberts College, Constantinople, says that when the German Emperor went to England, after the war began in South Africa he received as his bribe a concession for building all the railroads in Western Turkey. This practically gives this section to Germany. Russia thereupon demanded of Germany, Kaiserin Asia Minor in the same way. The loss of trade, etc. in Asia Minor is thus part of the price England pays to this war.

The papers have been filled with accounts of the demands and ultimatums, etc. sent to Turkey by the United States. But all of them have been contradicted afterwards, and the truth is that our government has done no blustering and made no threats. It seems Turkey called for an amount bill of the losses, \$200,000 for the buildings, \$200,000 for the furniture, libraries, apparatus, etc., and these two charges were accepted as reasonable enough. But Turkey demurred to the charge of \$25,000 for the personal belongings of the missionaries. It does seem that they must have put a high value on their clothes, or else dressed much finer than their missionaries ever did. If there is an overcharge in the bill, Turkey will be sure to find it and make it a reason for long delay in payment.

Lord Salisbury made a speech to the Prime League which sounds more like Joseph Chamberlain than like a veteran diplomatist of unquestionable ability. He said that England had no friend among the nations, that she could not endure conscription, and therefore every man ought to take to rifle practice. What was strangest of all in his speech was that he went out of his way while denouncing the Boers to sneer at the Irish and revile Gladstone.

The Filipinos attacked three companies of the 36th Infantry at San Miguel, in the island of Luzon. They swept through the town, killing United States soldiers and wounding seven. Capt. Charles D. Roberts and two privates are missing, and were no doubt captured. The Filipinos left no dead behind them. The 34th Volunteers burned the town of Yubi because the Filipinos had made it headquarters.

The Mexican Herald says that George H. Nixon, a boy of Spanish and Irish blood, in whom the Spanish predominated, started to fight in the United States, New Hampshire. Because he was dark, the boys could not be convinced that he was not part negro and his life was made a burden to him till he left. This, observe, was in New England.

Japan has been most friendly to the United States and she has taken us as a model. But the action of the government towards high-born and cultivated Japanese in California has greatly angered Japan. Japan having been by formal treaties placed on a footing of equality by the Western nations, resents having her citizens treated as the Chinese are. Most of us will agree that the government is right in treating both Oriental nations alike, but whether it is expedient to anger Japan is another question.

The joke on Senator Beveridge is enjoyed by everybody, unless the Senator himself be an exception. In an eloquent speech, he attacked Senator Hoar of Massachusetts; said that Hoar's speech for the right of the Philippines to independence was circulated among them and kept up the fighting. Now the troops have captured in Philippine baggage copies of Senator Beveridge's speech which they have translated and are circulating under the title, "The Death Knell of the Filipino People."

As though the exposure of recalcitancy in the post-office department in Cuba was not humiliating enough to the people of the United States, the statement is made that the United States Commissioner at the Paris Exposition has accounted for 1,000,000 francs the amount of money sent to him. It is to be most sincerely hoped that he can account satisfactorily for it.

## DEATHS.

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

### BULLOCK.

Mrs. Elizabeth Curtis Bullock, a venerable, able and good, and a true friend on the evening of April 27, 1901, at her home near Bernard, Ky. Mrs. Bullock was born in Mayville, Ky., in 1825. In the year 1857, she was wedded to Thaddeus P. Bullock, who, when the war broke out, became first lieutenant of Company 1, 14th Kentucky Reg. Vol., and died in the city of Louisville, Ky., Sept. 3, 1862. He left a widow with six small children looking to her alone for support. In the strength of the Lord she rose to the duties before her and met the trying difficulties of the situation with heroic fortitude and courage. Her devotedness to Bullock and her possession of unusual decision and force of character. The will power which gave to her character its positiveness did much in overcoming her bodily weakness and helped to lengthen her life. For fifty-one years she had been a Christian and for twenty-seven years a devoted member of Stone Lick Baptist church. By the members of the family, the church and the community, her death is deplored.

"Life's work well done,  
Life's race well run,  
Life's crown well won,  
Now comes rest."  
HER PARTNER.

### MILLER.

Alfred Miller was born June 20, 1842; died May 4, 1901. He was married June 18, 1861, to Miss Cornelia L. Huth, of Hardinsburg, Ky. On his departure from earth to heaven, he left four sons and a devoted wife to mourn his loss; three of those sons are married—Miles, Mike and Dicky; LEANIE, the youngest, single, the prop and comfort of a loving mother in her great sorrow. For the Lord hath taken away from her side in life a man of God. He was a consistent member of the New Bethel church in Brockton county, Ky. He was always ready when it was said: "Let us go up to the house of the Lord." His presence and influence will be missed in the church and in the community. May the Lord of glory bless and sustain the loved ones left behind. And those two boys, yet out of the fold of Christ, may they soon find comfort and consolation by trusting in their father's God, thereby surrounding mother and getting ready to surround the great white throne of God—our unbroken family. The funeral was conducted by Bro. Harrel, the pastor, and the writer. He died "stealing out of the vesting arms." J. T. LAWIE.

### HIMMONS.

Mrs. Lida Elizabeth Himmons was born in Christian county, Ky., May 11, 1837; she professed faith in Christ and united with the Presbyterian church when she was 16 years old; she moved to McCracken county, Ky., in 1857; she joined the Methodist Methodist church in 1860; she departed this life May 11, 1901, in the 64th year of her age. Her funeral was preached by the writer from Matthew 23:12, after which we laid her to rest in the Spring Bayou cemetery to await the resurrection morn. She leaves a husband and seven children to mourn her departure. May the comforting influence of the Holy Spirit rest and abide with the bereaved is the prayer of the writer. Health, Ky. T. M. MOUSE.

### FRAZIER.

Louis I. Frazier, wife of Deacon J. M. Frazier, was born in Halifax county, Va., Dec. 21, 1829; she professed faith in Christ and united with the Aroon Creek Baptist church when 18 years old; she moved to McCracken county, Ky., in 1859; she joined the Spring Bayou Baptist church in Me. Cracken, Ky., by letter in 1868, of which she lived a faithful member until death. She was married to J. M. Frazier Dec. 21, 1859; departed this life May 11, 1901, in the 71st year of her age. May the God of all grace comfort the bereaved in the prayer of their pastor. Health, Ky. T. M. MOUSE.

### MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 221 West Jefferson St. Works: 12th to 16th on Maple St., Louisville, Ky.

AN EXPERIENCED TEACHER, full graduate of the Virginia Military Institute, qualified to teach English, French, Latin, Higher Mathematics, Greek, German, and Military Tactics, desires a position to teach, school or family. Terms reasonable. Address: P. O. Box 100, Park Station, Pittsylvania county, Virginia.

### HOURS SAVED TO TEXAS.

The Iron Mountain Route New Train—JULY 1, 1901. Leave Louisville 7:30 a. m. daily. (Sundays) Leave Dallas 7:30 a. m. daily. Shortest time 2 hours to Dallas, Fort Worth, Houston, El Paso, San Antonio, and all Western points. Through sleepers and chair-cars. Connections at St. Louis with all lines to Kansas City, Chicago, St. Paul, St. Peter and Minneapolis, and other points. For rates and information ask Ticket Agent or write H. O. Thompson, G. P. & T. A., St. Louis, Mo., or E. T. G. Matthews, G. P. & T. A., Louisville, Ky.



## Liberty College.

This is an old-established school, having been founded a quarter of a century ago. Glasgow is a temperance city of thirty-five hundred population, located on the Louisville & Nashville Railroad, ten miles from the main line, about one hundred miles from Louisville. The Faculty is composed of ten experienced and competent teachers. The location of the school is delightful and healthful, being situated on a hill overlooking the city.

**Complete and Thorough Normal and Business Course.**

Art, instrumental and Vocal Music taught by artists in their line. Thorough work done in all departments. For particulars and catalogue Address: J. H. Barrett, President, George J. Barrett, Vice-Prec. Glasgow, Ky.

## MISSOURI BAPTIST Sanitarium

610 N. Taylor Avenue, ST. LOUIS, - - - MISSOURI.

This institution is a homelike sanitarium and hospital for the care of mild nervous cases; surgical and all non-contagious Medical cases. A Wide Aerial X-ray Machine is connected with the surgical department. Service is good in all departments. Non-sectarian in its benefits. Ambulance service and location of this sanitarium, with its many other advantages and reasonable rates, makes it one of the best and most desirable in the West. For rates and other information, Address DR. B. A. WILKES, Superintendent and House Physician.

DOORS SASH BLINDS

# LUMBER.

W. J. HUGHES & SONS CO.  
Fourth and Maple Streets, Louisville, Ky.

ILLINOIS CENTRAL

THE FAST LINE TO

## MEMPHIS AND NEW ORLEANS.

TWO FAST TRAINS DAILY.

**THE MEMPHIS AND NEW ORLEANS LIMITED** leaves Louisville 9:40 p. m. daily, and is a Solid Vestibuled, Gas-lighted train carrying Pullman Sleepers, CAFÉ DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m.

**THE NEW ORLEANS SPECIAL.** Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vestibuled train with through Sleeping Cars. Meals served in Dining Cars.

Every Friday this train carries a Pullman Tourist and Sleeping Car from Louisville to LOS ANGELES SAN FRANCISCO, CALIFORNIA, without any change or delay.

W. J. Hughes, City Pass. and Ticket Agt., 225 Fourth Ave., Louisville, Ky. A. H. Mason, G.P.A., Chicago, Ill.

## The Matthew Henry Commentary

reads all the commentaries in the contents and in price. Every preacher needs it, no matter what others he has. And think of it, we offer an original edition, with all the illustrations and foot notes.

The 3 volume edition at \$6.00, net  
The 6 volume edition at \$7.50, net

Order a set at once.  
**Baptist Book Concern, Louisville, Ky.**

# The Saving of Money

by the use of Royal Baking Powder is considerable. Royal is economical, because it possesses more leavening power and goes further.

Royal saves also because it always makes fine, light, sweet food; never wastes good flour; butter and eggs.

More important still is the saving in health. Royal Baking Powder adds anti-dyspeptic qualities to the food.

**There is no baking powder so economical in practical use, no matter how little others may cost, as the Royal**

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

## Items of Interest.

NEWS THE WORLD OVER.

Baptists have men enough who have distinguished themselves, to make it unnecessary to try to claim those who are not Baptists. Because an English paper said that Lord Roberts sometimes attends a Strict Baptist church near his residence, some have tried to make it out to be a Baptist in belief at least. But the London Baptist ridicules this claim and tells of Lord Roberts being a "sponsor" for a baby at baptism. That settles the matter in regard to any Baptist leaning on his past. He is an Episcopalian who is not too narrow to be willing to hear a Baptist preach.

Prof. Edward C. Park of Andover died on June 8th, aged 81 years. He graduated at Brown University when he was eighteen years old, and has been for long years a recognized leader in theology, so much so that he was called the Congregational pope. He leaves few equals and no superiors in brilliancy of intellect, sound scholarship and logical power. He was prominent as a teacher.

Stephen Crane died at Hadewalters, Baden, on June 5th. His death was a sad one. He was only thirty years old and died of consumption. He was a brilliant writer and war correspondent. The same day Mrs. John Sherman died after a stroke of paralysis. She was the daughter of Judge James Stewart and was married to her distinguished husband in 1848. General Miles Wright Hastings died in Washington City as the result of a cold contracted at the funeral of General Logan.

reported killed on Monday by shots from deputy sheriff, and others were wounded. The situation is intolerable, and the blame rests either upon the mayor or the governor or both. Whatever the right or the wrong of the original controversy, the present state of affairs is terrible.

All sorts of wild rumors come from China. The latest is that the Empress has taken refuge with the Russian legation, the Boxers hold possession of Peking, with the exception of the guarded legations, and have set the city on fire. So far no missionaries have been killed except one Englishman. More troops have been landed from foreign ships, and are on their way to Peking. Secretary Hay is getting with great wisdom. He will guard the lives of American citizens, but he refused to be drawn into any foreign complications.

Since he occupied Pretoria, Lord Roberts has been resting his army. Buller has been doing nothing, but what the results were is not clear. The Boers annihilated a British battalion and tore up the railroad which they were guarding for twenty-one miles. This cuts Lord Roberts' communication, but it is said he can endure it without inconvenience for a week.

Mrs. T. M. Keyworth has just died in Lincoln, England, aged nearly 90. She was the last descendant of John Bunyan. The last male descendant of Bunyan died some years ago and a monument was erected to his memory at Lincoln.

General Everett F. Dutton died on the 8th at his home in Sycamore, Ill., aged 81. He was one of the bravest of the men who fought in the war and rose from private to brigadier-general. The Duke of Wellington had died. There was nothing distinguished about him, except his descent from his grandfather, but he was a good man and a gentleman, and that is sufficient. Dr. Melancthon Stern, a famous surgeon and physician, died in Hartford, Conn., aged 77 years.

## DECEITFUL APPEARANCES.

The spiritual state of the church is not to be determined by the size of the congregation. The people may gather, not to take part in the worship or to be edified by the preaching of the Word, but to be entertained. The character of the entertainment makes but little difference provided it is something new or sensational. A crowded house may please the brethren whose business is to look after the revenues, but if it is followed by a small audience at the hour when nothing is expected but simple worship and a Gospel sermon, they may rest assured that the church is not as flourishing as it seems.

We have seen whole communities stirred with religious excitement, and crowds flock to the church apparently in earnest, but really to see and hear what was going on, the preacher of course being a stranger. The Sunday after his departure none but the faithful few encouraged the pastor with their presence. The people said: There has been a great revival. There was no revival at all. It was only an entertainment. The meeting was a hindrance rather than a help to the church.

Public worship cannot accomplish the purpose intended if those who conduct it lose sight of the needs of the spiritual man, and aim only to reach the intellect or minister to the cultured taste of the audience. A simple song service may reach and save souls. The same end may be accomplished by a good, plain sermon, unaccompanied by any sort of music. But a short essay or lecture chiming in with a long and carefully prepared programme of operatic music will be so utterly ignored by the audience as never to be mentioned as part of the service. The size of the congregation counts for nothing as a spiritual index when drawn together by the music. Appearances are sometimes deceitful.—Christian Advocate.

**What If You Miss It?**  
If you miss getting a copy of "Pillars of Orthodoxy, or, Defenders of the Faith," you will miss one of the best and fullest discussions of all the great doctrines as held by Baptists. You will miss a good historical sketch (a real biography) of seventeen of the greatest Baptists who ever lived, and you will miss having the pictures of these great men in your home. Each sermon or essay is the best produced by the individual producing it. Order quick. Price \$1 after June 15th. Special offer to that time \$1.25. Agents wanted. Agents after Ben M. Bogard, Searcy, Ark.

**Ministers' Meeting and Baptist General Association of Kentucky, Owensboro, June 14-16.**  
Rev. W. F. Harvey, Business Manager Western Recorder, Louisville, Ky.  
DEAR SIR:—Referring to your personal application of this date for special rates account Ministers' Meeting and Baptist General Association of Kentucky, Owensboro, June 14-16, I will arrange the usual rates of a fare and a third upon the certificate plan on this account; that is, parties who will go from the line of our road should purchase regular one-way tickets to Owensboro; or to the nearest junction point, and at the same time buy our own agent's certificate showing that full fare was paid, and when these certificates are properly returned to the secretary, they will receive the person named therein to special return ticket at one-third fare. Going tickets may be purchased three days before the opening or within the first three days of the meeting, and certificates must be presented to Ticket Agents within three days after adjournment.  
Yours truly,  
J. A. Boyd, A. G. P. A.

June 1, 1900.  
It is not wise for a Peter to try to be a John, but rather to be the best Peter possible; and John to be the best John possible, rather than seek to be a Paul.—Mary Lyon.

**ORBITALITY** appeals to the noblest powers of the soul. Wickedness appeals only to the lower faculties and baser passions.  
CAPABLE MAN WANTED for a permanent position. See our notice and all particulars. Experience unnecessary. Clark & Co., 20 S. Fourth Street, Philadelphia, Pa.

## Ladies' GOLD WATCH

Two Diamonds—Three Rubies—Price \$38.  
Send Any Name to order.

Our 68-page Catalogue, illustrating Watches, Diamonds, Jewelry, Silverware, etc., sent FREE.

### C. P. BARNES & Co.,

504-506 West Market St., Louisville, Ky.

## CORRECTION.

In the notice of a recent series of meetings held by Immanuel church, Little Rock, Ark, in which Bro. J. N. Hall did the preaching so acceptably and so powerfully, there was a statement which needed correction. Bro. Hall pledged \$25 a year for five years, and not \$5, as said, to assist a missionary in the far East, making his pledge \$125, which was mentioned simply and only as sufficient evidence of the truly missionary spirit of the brother. Bro. Hall did not know that I heard anything about his generous pledge to the Oriental brother.

A. B. Miller.

## ECZEMA, ITCHING HUMORS, PIMPLES—CURED BY B. S. B.

Bottle Free to Sufferers.

Does your skin itch and burn? Distressing Eruptions on the skin so well designed to be seen in company with scales and scales form on the skin, hair or scalp? Have you Eczema? Skin Sores and Ulcers? or what form on the skin? Prickling Pain in the skin? Boils? Pimples? Home Pain? Swollen Joints? Falling Hair? All Skin Diseases? Itching? Old Sores? Eating Sores? Ulcers? All these are symptoms of Eczema and Impurities and Poisons in the blood. Take B. S. B. (Botanic Blood Balm) which makes the blood pure and rich. B. S. B. will cause the scales and scales to fall off, the skin to become clear and healthy sweet. B. S. B. is just the remedy you have been looking for. Thoroughly tested for 31 years. Give it a trial. For sale by druggists \$1 per large bottle; six large bottles (full treatment) \$5. Complete directions with each bottle. No return. Write for it. Address BLOOD BALM CO., 211 S. Foreyth St., Atlanta, Ga. Describe your trouble and free personal medical advice given.

## THE J. B. MOODY LECTURES.

On May 16th, 1900, Rev. J. B. Moody commenced a series of lectures on "Distinguishing Doctrines of Baptists" before the ministerial students of the Southwestern Baptist University. Sixteen other ministers were present and a number of laymen. When he commenced, I thought I should be satisfied to see abstracts of these lectures appear in the Baptist and Reflector; but when he finished, it was plain to me that they ought to be published in book form for permanent preservation, and be used as a text-book in our theological department. And who can teach them so well as himself? Young men educated for the ministry with such instruction can be relied on, when they go out, to strengthen Baptist churches.

Two of these lectures were on church perpetuity. He says that he believes there has been a continuity of Baptist churches from the days of John the Baptist until now. Well, many others say the same. But the difference between him and some of them is that he tells why he believes it; and they, why people should not believe it. I think he is true and consistent. If Baptist churches have continued all this time, and there is evidence of it, the time in the classroom consumed in considering adverse records is worse than wasted. Such foolishness ought to stop.

G. M. SAVAGE.

## Recitations

Schools, Colleges or Individuals desiring good recitations will find them in our 120 recitation book. The standard line. Order one, by mail. A silver dime will bring it to you. Baptist Book Concern, Louisville, Ky.

## THE MARKETS.

### LIVE STOCK.

Report for week ending June 11.

#### CATTLE.

Extra good export steers, 1,200 lbs. and up . . . \$4 75 @ 50  
Light shipping, 1,200 to 1,500 lbs. . . 4 50 @ 50  
Best butchers . . . 4 25 @ 30  
Fair to good butchers . . . 4 00 @ 25  
Common to medium butchers . . . 3 75 @ 25  
Thin, rough steers, poor cows and cowboys . . . 3 50 @ 20  
Good to extra cows . . . 3 25 @ 25  
Common to medium cows . . . 3 00 @ 20  
Feeders . . . 2 75 @ 20  
Stealers . . . 2 50 @ 20  
Bulls . . . 2 25 @ 20  
Veal calves . . . 2 00 @ 20  
Mixed cows—chose . . . 1 75 @ 20  
Fair to good . . . 1 50 @ 20

#### HOGS.

Choice packing and butchers, 200 to 250 lbs. . . 5 15 @ 20  
Fair to good packing, 150 to 200 lbs. . . 5 00 @ 20  
Good to extra light, 120 to 150 lbs. . . 4 75 @ 20  
Fat hogs, 120 to 150 lbs. . . 4 50 @ 20  
Fat hogs, 150 to 180 lbs. . . 4 25 @ 20  
Pigs, 50 to 80 lbs. . . 3 75 @ 20  
Rough, 100 to 200 lbs. . . 3 50 @ 20

#### SHEEP AND LAMBS.

Good to extra shipping sheep . . . 4 00 @ 25  
Fair to good . . . 3 75 @ 20  
Common to medium . . . 3 50 @ 20  
Wethers . . . 3 25 @ 20  
Slips and yearlings, per head . . . 3 00 @ 20  
Best butcher lambs . . . 2 75 @ 20  
Fair to good butcher lambs . . . 2 50 @ 20  
Tail-ends . . . 2 25 @ 20

### Report for week ending June 9.

#### LEAF TOBACCO.

SALES WITH COMPARISONS.

Following were the sales for the week and year to June 9, with comparisons:

	Week.	Year.
Year 1900 . . .	3,170	78,000
Year 1899 . . .	3,215	87,017
Year 1898 . . .	1,420	61,775
Year 1897 . . .	2,150	65,123

#### SALES.

1900.	1899.	1898.	
Total sales of new crop to date . . .	37,720	37,830	51,565
Sales new crop to date, original inspection . . .	61,855	72,512	60,971

#### REJECTIONS.

1900.	1899.	1898.	
Rejections this week . . .	457	721	815
Percentage of rejections to original sales . . .	24	25	25
Rejections Jan. 1 to date . . .	17,846	16,567	18,250

#### RECEIPTS.

1900.	1899.	1898.	
Receipts this week . . .	3,170	2,628	3,154
Receipts Jan. 1 to date . . .	32,545	35,164	41,262

#### SURLEY—1899 ORO.

Med.	Color.
Trash, green or mixed \$4 50 @ 50 . . .	\$ 50 @ 50
Green, sound . . .	\$ 50 @ 50
Common legs . . .	\$ 50 @ 50
Medium legs . . .	\$ 50 @ 50
Good legs . . .	\$ 50 @ 50
Common leaf, short . . .	\$ 50 @ 50
Common leaf . . .	\$ 50 @ 50
Medium leaf . . .	\$ 50 @ 50
Good leaf . . .	\$ 50 @ 50
Fine and selections . . .	\$ 50 @ 50

#### DARK—1899 ORO.

Med.	Color.
Trash, green mixed . . .	\$ 50 @ 50
Trash, sound . . .	\$ 50 @ 50
Common legs . . .	\$ 50 @ 50
Medium legs . . .	\$ 50 @ 50
Good legs . . .	\$ 50 @ 50
Common leaf, short . . .	\$ 50 @ 50
Common leaf . . .	\$ 50 @ 50
Medium leaf . . .	\$ 50 @ 50
Good leaf . . .	\$ 50 @ 50
Fine and selections . . .	\$ 50 @ 50