

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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## STATE MINISTERS' MEETING.

Upon the 14th day of June, at 10 o'clock, in the church house of the Third Baptist church, Owensboro, Ky., the Ministers' Meeting of the General Association was called to order by Bro. J. S. Coleman. After devotional exercises, conducted by Bro. I. N. Wise, Bro. J. S. Coleman was re-elected moderator and Bro. I. P. Trotter, clerk. There were fifty ministers present.

Bro'n. J. S. Cheek, E. K. Shultz, H. B. Taylor were appointed a Committee on Enrollment.

Bro. Coleman, on taking the chair, thanked the brethren for the honor conferred. He said he is now living where he was born, where his father was born, where his grandfather was raised, and where his great-grandfather cut his first sapling. He is living there now in quiet.

The subject, "What is the Mission of a New Testament Church?" was discussed by Bro. J. A. Burns. He said the mission of a New Testament church is to manifest God's glory by willing, intelligent obedience to his commandments.

A paper upon "What is a New Testament Church?" written by Bro. Wm. Ritzmann, of Louisville, was read by Bro. I. P. Trotter.

AFTERNOON.

Bro. J. W. Loving read an able paper upon "The Origin and Fundamental Tenets of Mormonism." He showed how the romance of Spalding was afterwards wrought into the Book of Mormon. It began in fraud and has continued in deceit. On through various stages ran that restlessness and spirit of adventure in doctrinal beliefs and systems which formed the background for the beginning of a system which by continuous additions, alterations, adaptations and accommodations, issued at length into Mormonism as it is to-day. He showed how Smith palmed off the manuscript of Spalding from one that he had received from an angel. A cursory examination of the Book of Mormon will reveal great confusion in geography. What was the basal idea, the very starting-point that gave rise to the system? To me, after considerable study, it seems safe to say that the rise began with the idea of primitive Christianity. From this it was but a step to the dogma of a severely literalistic interpretation of the Scriptures as the only way to secure the restoration of the ancient order.

Bro. Eaton said he was last year in Mormon City finding out some things in reference to them. He read part of a catechism used in Salt Lake City. The teaching of the Sunday-schools in favor of their doctrine is very advantageous for the system. Mormons still practice polygamy. Any woman can select a hus-

band, and the man is compelled to accept the woman.

It was unanimously passed that Bro. Loving be requested to publish his paper in tract form.

The Conference returned to the discussion of the subject of the morning on The New Testament Church. Bro. I. N. Wise criticized the essay of Bro. Ritzmann. He objected to the statement that the church was organized on the day of Pentecost. I think in other regards that the essay was misty and cloudy. Bro. B. F. Jenkins objected to the use of the word church as applying to the whole denomination. Bro. J. H. Dew declares that there is no doubt that the church at Jerusalem was organized before the day of Pentecost. Bro. J. M. Weaver does not believe that Christ organized a church while here on earth. He only laid down the principles on which the churches were to be organized. The disciples organized the churches. The church universal has not yet been formed, and will be composed of all kinds of people—Catholics and from everywhere else. Bro. H. C. Roberts said he never expected to live long enough to hear Dr. Weaver make any such remarks. The ordinances were inside of the church, and the church did business before Pentecost. There is no statement in the Bible which refers to a territorial or universal church. Bro. T. T. Eaton says there is more confusion on the term church than almost any other. He showed the miscellaneous use of the word. We need clear definitions. He believed that the New Testament church began with the baptism of John the Baptist. It was in progress until the canon of the New Testament was closed. When inspiration closed the church was complete. The church always carries with it the idea of locality. It never has in the New Testament any other idea than that it is local. The figurative use of the word is in accord with the literal. What we need to do is to get back to the New Testament model. Bro. A. F. Baker discussed the essential requirements of a New Testament church. 1. It must consist of converted material. 2. Baptized material. 3. Organized. 4. Organized upon the Constitution—the Bible. 5. Organized for the proper objects. Bro. W. P. Harvey said he believed that the old dispensation closed with John the Baptist and the new began then. He believed Jesus kept his promise and he built a church. The church was local and visible. Back of this assertion is the scholarship of this age. The word never means an invisible, universal church. Bro. R. W. Morehead held that John the Baptist simply prepared the material, but the organization was performed by the divine hand of Jesus Christ.

The following committees were appointed. Obituaries—J. G. Bow, G. C. Cates, H. E. Tralle. On Programme—C. H. Nash, W. A. Whittle, J. M. Weaver. The benediction was pronounced by Bro. W. A. Whittle, of Franklin.

At the evening hour the introductory sermon was preached by Bro. F. W. Taylor, of Henderson, from Matt. 20:28 and 2 Cor. 5:15. The theme: "Self-giving, or Self-sacrifice for Others."

FRIDAY MORNING.

At 9 A. M. the meeting was called to order by the moderator. Bro. E. K. Shultz led in prayer. Bro. John S. Cheek reported that 116 ministers had been enrolled.

Bro. Granville Dockery, Bowling Green, read a paper on "Self-seeking in the Ministry." The temptations before a minister are many—greater salary, more lofty position and much ease. There are some

ministers who never study, but depend upon their imaginations rather than upon the Bible. In those "good old days of the past" (God they are going), when a large majority of the preachers thanked God for their ignorance—that they had never rubbed their backs against a college wall, which was valuable information, as we were unable to determine what treatment this lack had received, though all could readily determine that their heads had never had a college rubbing—in those good old days of the past, when the sacred, melodious tones of the pulpit would have charmed into silence the harp of David, or would have drawn "iron tears down Pluto's cheeks," or have made the soul of Orpheus rejoice that he escaped being eclipsed by being born at an earlier day—in those good old days of the past when every sentence in the pulpit, or parts of sentence, was prefaced by an "Oh yes, my brethren," and closed by the ineffectible "am-ya!"—in those good old days of the past when, as Dr. Pendleton said in his jubilee address before the General Association, that the Baptists in Kentucky fifty years ago were anti-missionary, anti Sunday-school, anti-Bible and anti-educational—when the social feature in worship was the feature, then the people rejoiced in a Gospel without money and without price, and one man was about as acceptable in the pulpit as another.

Bro. A. C. Dorris, Lafayette, read a thoughtful paper on the same subject. Bro. Harvey Hatcher thought a preacher ought to seek enough to pay one's honest debts. A man who would go and seek to rob a man of his field, should be read out of the denomination.

Bro. T. T. Eaton said that the meanest man in the world was a Baptist preacher—Judas Iscariot. The marvel to him was that there are not more bad men in the ministry. He did not know any force in the world that would keep the biggest scoundrel in the world from becoming a preacher. He wanted to say that as a body there are no more self-sacrificing set of men on earth than the Baptist ministry. Dr. Ford said that self was the standard that Christ gave to us to love our brother. Love of self is right, selfishness is wrong. The happiest time in the literary life is when a man forgets himself in the radiance of his subject. The same is true of the preacher. The subject must burn in the soul. Bro. I. B. Timberlake led in prayer, and the subject was passed.

The following visitors were recognized: H. Hatcher, Atlanta, Ga.; S. E. Smith, pastor colored Baptist church of Owensboro; John F. Winchell and E. A. Aspey, Indiana; S. H. Ford, Missouri; C. F. Maddox, Temple, Texas; J. B. Rogers, Illinois, and G. W. Young, of Kentucky. The subject of "Corrective Church Discipline" was taken up. Bro. J. W. Waldrop was not prepared to discuss the subject. Bro. J. W. Loving said that the wrong idea prevailed. He thought that discipline was a compliment to a man if he went wrong. It showed that the church greatly desired to save the man. We want to save men. Bro. J. N. Pretridge thought that there should be discrimination. The design is not to exclude, but to save. It ought to be without machinery and a committee. Bro. G. W. Riley, Morgansfield, said he needed some advice, and desired to hear some experiences. A. N. Couch, Trenton, declared it was sometimes necessary to perform an amputation, but it was usually better to save the member. It should go back to the beginning and have the people who unite with the church converted. Much trouble comes from giving young members nothing to do. Train young

members to be useful, and do not neglect them. Bro. Z. T. Cody said a great change has come over our churches in one hundred years on discipline. The early churches had the sense of sovereignty and a tremendous sense of fellowship. It takes a sense of sovereignty to control men over small things. The great thing in the New Testament was not correction so much as separation from evil. Bro. W. P. Harvey thought good old horse sense and mother wit is needed in church discipline. Do not treat all cases alike. After some remarks by Bro. J. S. Coleman, Bro. W. S. Ryland dismissed with prayer.

AFTERNOON.

The meeting was duly called to order, and Bro. John T. Christian, Louisville, led in prayer.

Bro. W. J. Bolin, Mt. Sterling, read a paper on "The Two Covenants of Gal. 3:24." He said that it was the controversy of the ages, forms against spirituality. It was the superiority of simple faith over showy ceremonialism. He sharply contrasted the covenants of law and grace.

Bro. W. B. Rutledge, Cloverport, read a paper on "The Bible Basis on the Sunday-school." The Bible is the only authority on these matters, and the existence of the Sunday-school rests upon the authority of the church. There has always been a dearth toward the Sunday-school on the part of the adult members of the church. Friction is better than freezing. The Sunday-school is clearly of Bible origin, and we dare not neglect it. The teacher should be full of Bible knowledge and impugned with a burning desire for the salvation of souls. Bro. G. C. Cates, Louisville, delivered an address on the same subject. The Sunday-school is the church at work. The work of the Sunday-school is based upon a command. The fourth chapter of Matthew tells us of the organization of the first Baptist church, and the Sunday-school is founded on the church. He made an earnest appeal to teachers to lead their scholars to Christ. Bro. A. C. Dorris thought there were conditions in which converted men ought to teach in the Sunday-school. Bro. John T. Christian spoke upon the power of the word of God in the Sunday-school. He told of his visit to the room of Raikes in Gloucester, England.

Bro. I. W. Bruner thought that a church was complete without a Sunday-school, but he was in favor of Sunday-schools. The question was further discussed by Bro'n. J. M. Weaver and A. N. Couch. H. H. Hibbe plead for more Sunday-schools in the mountains. Pedobaptists are putting hundreds of thousands of dollars in that work. We must reach the people in the mountains. Bro. J. A. Burns thought that the term Sunday-school was an unfortunate one. The school should be called a Bible school, for the day has nothing to do with it. Bro. Harvey thought that a church only exists where there are organized baptized believers. Sunday-schools are no necessity, and they come short of the Scriptures. Bro. B. F. Jenkins thinks we had better go home and do the best we can.

The Harrodsburg church petitioned the meeting to put in a memorial window in the new house now in process of construction. Bro. Robert Tinsley preached the first Baptist sermon in that place in 1775 under an elm tree in the outskirts. The gavel which is used by this body was made from the roots of that tree. Addresses were made by Pastor J. F. Williams and ex-pastors W. P. Harvey, J. G. Bow, E. Y. Mullins, A. C. Grayes and

(Continued on fourth page.)

NORTHERN BAPTIST ANNIVERSARIES.

THE MISSIONARY UNION.

This was the last of the three great Societies to hold its meetings. The Woman's Missionary Union held its meeting also on the same days. The talking stumps were given the largest liberty. Not only did they do all the speaking during their own meetings, speaking to men and women, that is, assemblies, but as many men as chosen to go, though these were not very numerous, but they also took up much of the time of the Missionary Union with speeches. However, white men were given a much larger share of the time by the Union than they were by the Home Mission Society.

At ten o'clock on Monday the meeting of the Union began with President Robert O. Fuller, of Massachusetts, in the Chair. He made a brief speech. He read from the first annual report of the Triennial Convention, which was the name of the missionary body before Southern Baptists were practically expelled. The first meeting was held in 1817 in Philadelphia. He drew an interesting contrast between the meetings in 1817 and in 1900.

REPORT.

Dr. T. S. Harbour presented the annual report of the Union, the disagreeable feature of which was the doubling of the debt of last year instead of the extinction of it. One would think if the Board of Managers and the Secretaries will persist in such financiering year after year, and during such a prosperous year as the past one was, the Northern Baptists would have swept and appointed an entirely new Board, with instructions to obey the command to owe no man anything, but to love one another. As will be seen in the following extract, the Union believes in the "branch theory" of the church, and not a voice was raised in protest. Will the time ever come when an entire denomination could be so united as the Southern Baptist Convention? The following is the report:

With every added year of the history of the Missionary Union the scope of the work enlarges, the problems become more complex and responsibility increases. Withal the divine blessing continues and the evidences of fruitfulness abound; the churches at home evince growing interest in support of the work, and the roots of missionary conviction strike more deeply. Missions have become an accepted interpretation of Christianity. More generally than in former times they are realized as inherent in the very nature of Christian being and life. Missions are but the Spirit of Christ within the church reaching out to impart himself to all men everywhere.

In common with all branches of the church in America, Baptists are to be congratulated that during the weeks just elapsed we have been favored with the meeting on our shores of the great Ecumenical Conference on Foreign Missions. It is doubtful if any convocation ever held in our world has done so much to impress the American public with the strength and dignity of this divine enterprise.

For ten consecutive days this remarkable meeting held crowded sessions in Carnegie Music Hall, in New York City, and alternate meetings were called on in rotation at four neighboring churches. All phases of Foreign Mission work—evangelistic, educational, medical, philanthropic, etc.—were presented and considered, and surveys of many lands in which the work is being conducted, were given by leading missionaries of various denominations. The chief interest of the conference, namely, to make known Jesus Christ to all men everywhere as both Savior and Lord, and the unity of the Spirit, which throughout this great conference was so uniformly manifest, constituted a phenomenon, both impressive and inspiring.

During the past year work on the home field has been conducted with but eight district secretaries instead of ten, as in the few years previous. The State of New York was consolidated into one district, and placed under the charge of Rev. Charles L. Rhodes. The State of Michigan was added to the Middle District in charge of Mr. Field, and Indiana, Illinois, and Wisconsin were formed into one district, taking the name, "The Lake District," under the charge of Rev. E. W. Lounsbury, D.D. On the Pacific Coast, which forms one vast district, the work has been divided between two brethren, although the district remains as one. Sunderland, who has retained the title of District Secretary and Rev. A. W. Rider has assisted him, especially in the field work, with the special title of Traveling Secretary. This arrangement was made on account of the impaired health of Dr. Sunderland. As he generously relinquished one-half of his district, and the other half, which in the district has been performed, with but little increased expense to the Union. The labors of all these brethren, as well as those in charge of the other districts, have been incessant, arduous and effective.

In the conduct of the work on the home field several months were given by the Home Secretary, in former years, to the holding of Missionary Conferences in representative sections of the country. Such conferences were held in several New England States, in New York, in West Virginia, Ohio, Michigan, Indiana, Illinois and Wisconsin, with blessed results.

The financial result of the past year furnishes occasion for genuine satisfaction, and at the same time awakens profound solicitude. We record with sincere gratitude a notable advance in offerings received from living contributors, the treasurer's books showing receipts of \$50,008.02, as against \$318,985.63 reported a year ago. This is not only a marked

gain in comparison with the preceding year, but is by about \$19,000 the largest offering received in any year of the history of the Union, with the exception of the centennial year and the year in which special offerings were reported for the joint debt. We find also reason for not a little gratification in the fact that this advance in offerings is not restricted to any one section of the country, but has marked all sections from New England to the far West. A gain of \$1,300 in receipts from the Pacific Coast shows that the impressions made by the recent anniversary of the Union were of an abiding character. We are gratified also to note the addition of \$114,706.04 to the permanent funds and bonds of the Union.

But while this finding occasion for satisfaction in the evidence of deepening interest in the work of the Union, we are obliged to report an addition to our debt which was being the deficit with which the year began. The reason for this is not far to seek. The increased offerings were not all available for the regular work of the Society, the amounts given for other designated purposes being upward of \$119,000 in excess of such amounts in the preceding year. And what was a serious financial deficit, the total debt now standing against the Union being \$111,041.24.

But while already accounted for, the situation is one wakening grave concern. It is evident that the circumstances to which the addition to the indebtedness for the year is traceable are of such a nature as to render it apparent that larger resources are indispensable if the great work committed to us is to be properly sustained. The record of recent years shows clearly that the work we are attempting to do is in advance of the current receipts of the Society. These years have witnessed an expenditure which has exceeded the income of the preceding year. Our force of missionary workers has been seriously reduced, the number of recruits sent to the field not equaling the losses through death or removal through physical disability. The present situation upon the mission field is one awakening grave concern, and it is under the impression of the need of reinforcement upon the field to say that an additional force of twenty-five men is needed to superintend the work in the stations now occupied, without attempt to respond to the call for advance work.

The committee cannot willingly contemplate the plan of a further considerable reduction in the work committed to them. They realize that such a reduction must be accompanied by the features of the work which are most vital. Some reduction is possible in the Home Department. The officials are more than ready to bear a first part in such reduction. But the sum to be realized by the reduction in home conditions is at the most but small. In the judgment of the committee a further contraction of the work of the district agencies would be in direct violation of the principles of true economy. The demands now made upon the district secretaries are an indication of the absolute necessity for their service. And enlargement, rather than reduction, in the multiple work of literature and in the line of work adapted to bring the churches into fuller acquaintance with the work, is the dictate of a true economy.

It is evident that reduction, if applied, must directly affect the work upon the field, and affect this in the most vital way. The question must be put upon the fact as the point most immediately related to the accomplishment of the great end of missionary endeavor. It should be borne in mind that such reduction cannot be applied to the entire expense of the work upon the mission fields. A reduction of ten per cent. upon a total expenditure of \$500,000 would save \$50,000, a reduction of ten per cent. upon all charges, for the variable charges upon the work of the Union are scarcely twelve per cent. of the total expenditure. Pecuniary support, transportation, etc., are largely fixed elements. Thus a reduction of ten per cent. on the total outlay would mean a saving of only one per cent. in expense of touring, employment of native workers, the effective application of the force represented in missionary organization to the need for which it exists. Wise modification of plans of work, and reorganization of work in the interests of economy, where this is possible, are the committee's first resort to us. But any considerable reduction of expenditure must mean withdrawal from stations now occupied, the narrowing of the possibilities of service for men who have consecrated their lives to this enterprise, the reduction in our force of missionary workers, the relinquishment to the hands of others of the work committed by divine providence, or the complete abandonment of such work. The committee cannot believe that our churches would willingly allow such a policy to be followed. When God is persuading us to advance by every solicitation which he can address to our faith and courage, we must not be led by a sudden impulse. The committee would earnestly appeal

for distinct recognition of the fact that this crippling reduction can be avoided only by larger giving. An advance of twenty-five per cent. at the lowest, in the current offerings, is plain necessity if our work for the unavowed world is to be continued in any adequate or self-respecting manner. It is our conviction that our churches, enriched by God's spiritual and material bounty, shall make this advance. With the quickened consciousness, resulting from the recent Conference, of the character of the missionary movement, as expressing the supreme purpose of God, and as throbbing with the very life of the risen Redeemer, is it too much to believe that the increase will be realized?

We have deeply regretted to observe for three years past that the income of the Union from legacies has been greatly reduced from what it was during a period of fifteen years immediately preceding. The subject merits earnest attention on the part of all who would be faithful stewards of the Lord's bounty. It is natural that Christian men in the contemplation of the termination of life should find satisfaction in the thought of depositing their property to some form of the Lord's work.

A question which is awakening no little interest at the present time has to do with the relation sustained by the individual church to workers upon the field. Does the plan of support of individual missionaries by individual churches present a method of deeper missionary interest which is worthy of general adoption? This plan is not new. It has long been earnestly advocated by many in our own churches. Just now, it is very widely followed by prominent missionary organizations, a large increase in offerings and in general interest in the work of the Union, and in our own denomination, as numerous letters reaching the mission rooms show, many are eager for the adoption of the plan. But while we would be slow to disregard a desire so widely prevalent, and would be most solicitous that our action shall promote and not blight the present method of deeper devotion thus revealing itself, the plan in question has seemed to us to have serious limitations affecting its efficiency as a permanent and comprehensive plan for the conduct of missionary work. In the application of such a plan interest will naturally center upon certain best known workers, and is likely to decline if the worker is obliged to be absent from his field, while, in case a missionary shall prove inefficient or unworthy, as even missionaries may, the result may be a serious impairment of interest and confidence on the part of the contributing churches.

It is possible that the unfavorable features of this plan while in large degree securing its advantages? We desire to suggest a plan which seems to us worthy of careful consideration. Let the unit of interest be not the individual missionary, but the mission station, which provides the worker with the means of money equal to the cost of maintaining some designated feature of the work— as school work, medical work, touring, or the equivalent of the salary of a missionary or one or more native workers; or let the aim be simply to provide some proportional part of the entire income of the work station. What special facilities be afforded the church for following the work upon this field. The relation of the church to general missionary work will not be altered, but of the work of one representative it will be informed as it cannot be informed of all. In this connection we desire to call the attention both of our missionary brethren and the home supporters of the work to a danger strongly accentuated by the financial record of the year—the danger that a considerable part of the normal income of the Union will be directed disproportionately to the support of one work. During the past year many thousands of dollars, forming no inconsiderable part of the entire receipts, have been contributed for use as "specifics." By the terms of the gift the committee are required to apply these offerings to objects not included in their list of regular appropriations. The list is made up at the beginning of the year, after consultation with all workers upon the mission fields, additions being made to it from time to time if unforeseen needs arise. It represents the needs believed to be relatively most urgent.

The serious embarrassment which may result to the work if offerings are largely diverted to objects outside this list of appropriations is a consideration of the most serious character. If not impossible, moreover, if, as is certain to happen, an offering made one year is withheld the next, either the plans of the missionary receiving the offering are deranged or an additional burden unprovided for is left upon the shoulders of the worker. We trust that our brethren upon the mission fields can find ready uses for additional gifts, but we are quite sure they would choose to forego them rather than receive them at the cost of injury to the work as a whole.

An important step was taken in the early part of the year in the adoption of a plan of mission planning advisory action, on the part of mission conferences, upon all questions relating to financial appropriations or to the work of the several missions. The necessity for ultimate adoption of a plan of this character has long been recognized, and the plan is now being applied to the mission fields. The practice of dealing almost exclusively with individual workers, in the consideration of questions relating to the needs of the work, is subject to serious disadvantages, which have become more pronounced with the growth and increasing complexity of the general plan, subject to modifications in view

of diverse conditions upon the several fields. They have requested preliminary action in each of the mission conferences before the final perfecting and adoption of the plan. In submitting this plan in outline the committee indicated as follows the general features regarded as essential:

1. Full acceptance by the Executive Committee of their just responsibility for final action relating to the work of the several fields, and for independent action if at any time in their judgment this seems to be wise.
2. Advisory action by each missionary conference as a whole on all important questions relating to the conduct of work in its field, any committees of the Conference having only advisory power.
3. Recognition of the right to appeal by individual missionaries from the Conference to the Executive Committee.

The results of the work during the past year have been such as awaken profound gratitude to God. Notwithstanding our inadequate force of workers, additions by baptism have been many. In the Congo Mission these have reached almost fifty per cent. of the membership of the churches; with a total membership of 928 at the beginning of the year, 353 have been received by baptism. Opportunities upon our mission fields are boundless. The spirit of God is moving among the nations. Under whatever dynasties, with whatever changes of national policy, the people are more and more ready to hear and to receive the Word of Life. God has made the earth a wide-open door.

The year has been signalized by entrance into one new field of missionary effort. The committee obeyed the instructions given them a year ago, and take pleasure in recording here our gratification in the native races of the Philippine Islands. Mr. Bruce Manian, a young Visayan, coming to Spain with the intention of preparing for the priesthood in the Roman Catholic church, was led, through a new personal experience of the grace of Christ, to embrace Protestant views. Mr. Lund, our Southern minister in Manila, has been deeply interested in the preparation of religious literature for the Visayan people. The Gospels and other parts of the New Testament were translated and simple tracts prepared. Meanwhile indications were multiplying that the Visayan people would all other races of the Philippine Islands, ways offering a hopeful field for the beginnings of the work. They outnumber any other race, and upon high authority, may be regarded as inferior to no others in intellectual and moral qualities.

After prolonged consideration, the committee reached the conclusion that the work in the Philippine Islands could be most wisely begun among this Visayan people, and that no other could so wisely lay the foundation of this work as Mr. Lund himself, with the assistance of this young native convert. Temporary provision was made for the work in Baguio, a town of 1000 people, and with Mr. Manian, called for Iloilo on Panay Island. It is expected that work will at first be prosecuted more naturally on the Island of Negros, Iloilo being a convenient place of residence. We believe that our churches may be justly confident in the good judgment as well as the devoted zeal of Mr. Lund. What the future has in store in this new work time will reveal, but we may have all confidence that the all-wise Leader, so signally guiding in the beginning of the work, will not fail all to lead us on.

Concerning the work in Burma, the report is that the year has been one in which difficulties have been encountered, but it has its story of success not only in accessions to the membership of the churches, but in deepening and broadening spiritual life. An advance movement has been in the opening of a new station at Loikaw. As the divine favor rests upon our work, there is indeed occasion still for profound regret that the work for the native Assamese is confined to so narrow bounds, but upon this field labor has not been vain, and the tribes of the hills more and more illustrate the all-transforming power of the Gospel. As in our recent year, the work for the many great tea-garden laborers, whose incoming is so greatly modifying the life of the country, has been notably successful. The translation of the Old Testament Scriptures has now been completed, the British and Foreign Bible Society having undertaken its publication under the supervision of Mr. Garvey. With the revision of the New Testament now accomplished, the people will soon receive the gift of the entire Word in the Assamese tongue.

In Southern India the famine has brought a heavy calamity to the people, but in our stations the affliction has not yet reached its acute stage, though the distress has been great. The work of the Lord is being carried on in a large, and gratifying progress appears in every department of church life. The college at Ongole continues its work strongly, and the Theological Seminary at Ramapatnam was perhaps never before in so healthful a condition as now. Indications multiply that the leaven of truth is working quietly, but powerfully, among very many outside the people now constituting our church membership. Particularly among the Sudra caste signs of increasing interest are manifest. In China, among the people in general, prejudices are waning; foreign ideas find increasing acceptance, and the people are more warmly welcomed. Whatever the future may be thought to hold, the present is a day of opportunity. The preaching of the Gospel finds attentive hearing and Christian literature is eagerly welcomed. In this interval, while far-reaching changes are pending, Christianity is steadily increasing, and its influence as shall broaden greatly its influence.

In Japan, our real progress appears in the quiet, continuous progress of the work. The Gospel finds a ready hearing. The sale of Bibles and Christian literature has been phenomenal. Duncan Academy fully sustains its prosperous development in its new home. The importance of the work of the theological seminary grows continually more pronounced; it is more and more apparent that the work of evangelizing Japan must be the work of native preachers, the task of the missionary being chiefly that of wise leadership. The Inland Sea work of Captain Bickel, in the mission vessel, the Fukuin Maru, the gift of Mr. Robert S. Allan, of Glasgow, Scotland, was entered upon late in the year. Remarkable success has already attended this work, the people of these secluded islands, heretofore entire strangers to Christianity, welcoming the messenger with an eagerness which strengthens confidence in the large success of this new work.

In Africa, interest in the reports of the present year will centre to an unusual degree in the record of additions to the membership of the churches. The divine favor has rested most graciously upon the work. In four stations the additions have reached a total of 939. Kifwa has again more than doubled its membership, while the remarkable growth at Banza Mankete continues. Results in several other stations are not less gratifying. The additions at Ikoko, while comparatively few in number, are relatively a large addition to the little company won in this station of the upper river. It may be doubted if the earth has ever revealed a more beautiful scene than that of a recent baptism as described in the letter of Mr. Clark.

In France, the seventeen churches which form the three associations, Paris and West, Southern and Eastern, have received by baptism into their fellowship during the year 122 new members, the total membership having reached 1,248. In Germany and Russia the outlook is encouraging.

The summary of statistics with which the report closes gives in missions to nominally Christian lands, 1,213 preachers, 966 churches, 5,280 baptisms, 101,534 church-members, 77,801 Sunday-school scholars, and \$102,500 in contributions; in missions to heathen lands, 1,251 preachers, 927 churches, 6,741 baptisms, 105,212 church-members, 31,876 Sunday-school scholars, and \$87,993 in contributions. The total is as follows: 2,467 preachers, 1,912 churches, 12,021 baptisms, 206,746 church-members, 112,668 Sunday-school scholars, and \$190,493 in contributions.

Dr. T. S. Barbour followed his presentation of the report by a speech of great power. He eulogized the Ecumenical Council in New York, but one remark showed that those Baptists who survey such union meetings with misgiving are not without some measure of justification for their feeling. For he declared that in its high atmosphere all denominational distinctions lost their individualizing force. It will be a good thing for Baptists to stay out of an atmosphere so high it is too rarified for their denominational distinctions.

Dr. Barbour spoke in an apologetic way of the number of missionaries now at home in this country. His words recalled a similar apologetic explanation in the report of the Foreign Mission Board at Hot Springs and indicate that there has been quiet dissatisfaction at the heavy expense of so much coming back to this country, lurking doubts in the minds of the churches as to the wisdom and necessity of it. He said the large number of missionaries now at home was likely to lead to criticism; he made an appeal for forbearance on the part of the churches, and said that even when their health was good, the missionaries suffered from the "heaviness of heart-burden for the tempted and weak." One wonders if the tempted and weak are not very numerous in this country also. He closed with a most earnest and eloquent appeal to great faithfulness in securing for the Christ His "inheritance in the heathen."

In the evening there was a discussion in which more than twenty brethren and one sister took part on the report, especially the plan for the support of special

stations by individual churches. The Southern Baptist Convention will have to look to its laurels, if it allows its Secretaries to continue and increase the cut-and-dry programme business, and the Missionary Union gives an increasing length of time to free speech.

The short speeches were good and were greatly enjoyed because they were impromptu. Dr. P. S. Henson's was the best, but Dr. Jesse B. Thomas' was like unto it. How proud we should be of the scholarship, eloquence and logical acumen of Thomas in our Southern Baptist Convention. His speech was but a more eloquent and logical statement of the plea for the importance of churches being in the front, with a localized responsibility, which is so often heard in Baptist papers. One speaker got off the platitudes about the young people, which have become so tiresome, and he was answered in a most manly and sensible way by Mr. Brooks, of Iowa, who saw no sense in any distinction of age, but thought that all Christians should be appealed to alike as Christians, and not as this, that or the other class. Dr. Henson thought there was no need of change in method; the change might be in the motive appealed to. The saints must be asked to give not because there is a debt, but because the heathen are lost. "Our people need to see hell and to remember the heathen are on the road to it." If preachers would only hold up before their people more faithfully the awful nature of sin, and the terrors of the eternal hell to which the heathen are hastening, there would be no deficit in the treasury.

One of the speakers said there must be exhortation as well as inspiration, and Dr. Morehouse added that a little perspiration from pastors in the business of taking the collections would also be a good thing.

MONDAY NIGHT.

The first speaker was Rev. S. W. Hamblen, missionary from Japan. He spoke upon Station Work in Japan. In 1889 there were eleven churches in Japan with 953 members. Now there are twenty-six with 1,900 members. While Protestants had increased 33%, Baptists had increased 10%. Four other denominations are larger than the Baptists, but they have not made as great progress.

Rev. Henry Richards spoke on "Ten Years' Harvesting on the Congo." He preached six years and a half without a convert, and when one man was converted then he named him Barnabas. Then the good work went on in the face of persecution. Only two months have passed without baptism. There are now 1,500 members and 56 native preachers. One of these natives has baptized 500.

The last speaker was Charles Morris, a negro missionary to Africa. He told the audience that the negro converts were lineal descendants of the Ethiopian eunuch and were Baptists as he was. If all his statements of fact were as inaccurate as those he made in his abuse of the Boers, there was not much instruction received from his speech, though it may have been as interesting as Baron Munchausen himself. Among his claims for the Africans was that they saved Europe to Christianity and they helped put down the Southern rebellion.

TUESDAY.

The first speaker was Rev. F. H. Eveleth, of Insain, Burma. He said that any country could be evangelized only by natives of that country. There was a craze in Burma on the subject of schools. The pupils are anxious to learn the English language, and care but little to learn anything else, because they think success in life comes with a knowledge of English. The tendency of the government schools in India is away from Christianity, towards infidelity rather than towards faith. It had been hoped that the Rangoon Baptist College would furnish some preachers from its graduates. But that was not the case. The graduates found they could make more money in other pursuits and were unequal to withstanding the temptation. Not a single graduate from the College had been through the Seminary. Old fogey Baptists who do not believe in salvation by education, and think missionaries should be sent to preach the Gospel, and that only,

would have greatly enjoyed a great part of his speech.

Several other missionaries made most interesting speeches, saying remarkably much in the short limit of time given them.

The Committee on Finance reported. They rejoiced that \$35,000 more was given by the churches last year, and it was indeed a subject of rejoicing. But they greatly deplored the heavy deficit. They were opposed to retrenchment, however, although business men looking at the increasing debt would think it an indication of Providence that they should curtail expenses. No, they recommended a great increase in the expenses in this country. The Northern Baptists pay their District Secretaries salaries, while Southern Baptists find Vice-Presidents in each state who do the work of these Secretaries for nothing. The committee, in face of the debt of \$111,000, advised the employment of ten more salaried men to aid the District Secretaries. Dr. MacLaurin disapproved of this recommendation. He wondered where the pastor came in in this scheme of increasing machinery and expenses, and said for the sake of the cause he would not allow any one to come into his pulpit to present the cause of missions. However, he contented himself with protesting as the recommendations of the committee were adopted unanimously. What the churches think of this large increase in salaried men in the face of the huge debt will appear in due time.

The committee objected strongly to the habit some missionaries have of sending appeals to their friends at home for the specific work in their own fields, and said it had a tendency to curtail the resources of the Board for needs more imperative. And they made two most sensible requests which it is to be hoped for the good of the cause will be heeded. The one was that appeals be made only to the highest motive and the other that the contributions of the churches should be scattered more evenly through the year. A discussion of the report followed instead of a prepared speech by the chairman of the committee. At this rate of progress towards freedom of speech by the Missionary Union and progress towards cut-and-dried programmes for the Southern Baptist Convention, the Union will soon surpass our Convention in the thing which has been the boast and glory of Southern Baptists. After some compliments had been appointed, Dr. D. D. MacLaurin offered some resolutions as an amendment to the constitution, which, if adopted at the next meeting, will entirely revolutionize the make-up of the Missionary Union. As they concern a most important matter, we give them entire. There was no vote taken upon them, as the constitution of the Union requires that they lay over a year. Those among us who are opposed to the money basis in the Southern Baptist Convention will be specially interested in them:

Whereas, The Scriptures give evidence that Christ appointed the church and the Spirit to be his joint executives on earth, and to them committed all power and authority for the propagation of the Gospel among all peoples, and

Whereas, There is need of wedding the missionary body to the church in order that both may be brought into closer conformity to the principles of the Scriptures, and then be enabled, in the unity of the Spirit and the bond of peace, to perform more effective service in the spread of the Gospel, be it

Resolved, First, that that section of the constitution of the American Baptist Missionary Union referring to the qualifications for membership be so changed as to eliminate all qualifications based on the contribution of money, and make eligible any Baptist in good and regular standing who, at the last meeting of his state association, has been duly elected as delegate to the meetings of the Missionary Union.

Resolved, Second, that the Baptist churches of those states that are affiliated with the Missionary Union be requested, through their delegates to their several state associations, to appoint one delegate for every 4,000 Baptists within their borders.

Resolved, Third, that the rights of the present life members be retained until

they lapse through the natural order of events, and the rights of *ex-officio* members remain unchanged.

Resolved, Fourth, that all voting, except for the election of officers, shall be by members and delegates holding aloft their membership card, to be furnished them at each annual meeting.

Resolved, Fifth, that notices of these proposed changes in the constitution be sent to all those district and state associations and ministers' conferences that are affiliated with the Missionary Union, in order that they may discuss the matter and take such action as is deemed advisable.

AFTERNOON.

This, the closing session of the Missionary Union, was mainly devoted to addresses from missionaries. Rev. Messrs. S. A. Perrine, of Impur, and Joseph Paul, of Dibrugar, spoke most interestingly of "The outreach in Assam," where a great influx and intermingling of nationalities and races present opportunity to make disciples who shall be distributors of the truth to regions beyond. Time was then given Dr. Eveleth to complete his address, as already noted.

Brief, bright, heart-stirring addresses were then made by Rev. W. A. Sharp, Tongoo; Rev. W. M. Young, Thibaw; Mrs. Ola Hanson, Bhamo; Mrs. W. F. Armstrong, Rangoon; Rev. F. H. Levering, Nellore; Professor L. E. Martin, Ongole College; Rev. Wheeler Boggees, Kundahur; Rev. A. C. Fuller, Poodi; Miss L. B. Kuhlen, Ongole, and Miss F. A. Duffield, Osaka.

Tuesday evening there was a large number of speakers, though it was not a meeting free for all. Among them were four sisters, although the sisters had had a meeting of their own in the morning before the Union opened its session. The speeches were not equal in point of eloquence and interest to many which had preceded them. One speaker from Assam dwelt on the mineral resources, climate, &c., in a way that suggested the "promoter" of financial schemes rather than one on fire with zeal for the salvation of souls. The financial resources of a country are out of place in a missionary meeting.

At night, Rev. Horace Jenkins read a lengthy paper on China. He went over much of the history of China, which is well known. His paper was good from the fact that he insisted on the salvation of the heathen from hell instead of civilizing them as the one thing to labor for.

And then came the crowning glory of the Missionary Union—a speech from one of the most eloquent and wise of men, the greatly beloved William Ashmore. He has been a missionary for fifty years; he has passed his three score and ten. And he can hold a crowded and weary audience spell-bound for hours.

He spoke some earnest words of commendation to the Home Mission work. Too many enthusiasts talk as if foreign missions were the main thing in missions. Dr. Ashmore reminded them that there would be no men and no money for the foreign field if the home field was neglected. He implored the Union to send out no men who were not entirely sound and who believe the plenary inspiration of Scriptures with all their hearts. His speech was most refreshing, coming after Prof. Price's declaration that the plenary inspiration of Scriptures must be given up. Dr. Ashmore declared "the man who does not regard the Bible as wholly from God—absolutely God's Word—has no business among the heathen." And, with this great speech, one of the best of all the meetings of the Missionary Union, came to an end. The Union has not gone back to childish things. There was no picture show and no theatrical dressing up in foreign costumes in its meetings.

One of the effects which these meetings have on a Southern Baptist is to make him proud of and grateful to God for the position the Woman's Missionary Union of the South takes towards the commands of Scriptures. They have no mixed assemblies in their own meetings, nor do they desire to make speeches in the sessions of the Southern Baptist Convention. This reverent obedience to God is a grand example in these days of setting aside of the Scriptures.

STATE MISSIONS' MEETING.

W. B. McGarrity. Bro. Preston Blake offered a resolution to the effect that the Ministers' Meeting endorse this enterprise, which was passed.

After singing "All Hail the Power of Jesus' Name" Bro. W. S. Ryland led in prayer.

Bro. Charles H. Nash, of Hopkinsville, read the programme for next year as follows:

- 1. Sermon—suggested text—We are laborers together with God (1 Cor. 3:9—W. M. Lunsford and J. P. Jenkins.
2. Missionary operations as enforced by New Testament precept and example, and best methods for developing the missionary spirit—H. E. Tralle and I. A. Hailey.
3. What specific grounds do the Scriptures furnish for the exclusion of church members—W. H. Brangle and W. E. Gwatkins.
4. Scriptural divorce and the duty of ministers with reference to marrying divorced persons—J. F. Williams and J. A. Bennett.
5. The office work of the Holy Spirit in Christian life and service—Z. T. Cody and J. M. Weaver.
6. Do the Scriptures warrant us in the belief that the only begotten Son of God ever appeared in visible form previous to his incarnation?—W. H. Ryals and W. K. Penrod.
7. History of the origin and development of Baptist confessions of faith—E. Y. Mullins and Henry McDonald.
8. The preacher and his Bible—Edmund Harrison and Preston Blake.
9. Five-minute talks on helpful books.
10. The relation of the pastors to the Ministers' Aid Society—W. W. Hamilton and H. A. Samrell.

Bro. R. W. Morehead read the report on obituaries. The following deceased ministers were reported: J. T. Barrow, S. P. Fogy, C. M. Pendley, W. M. Chesson, Harper Reese, S. P. Norton, Louis C. Tichenor, H. T. Aulick, M. P. G. Baird, Elias Sanders, Abraham Hatchell and R. B. Morehead.

Bro. H. C. Roberts read a paper on the Scriptural administrator of baptism. He said the administrator should be a Christian. The man might be bare but that would not invalidate the baptism if it were regular in every other particular. He should be himself baptized. There must be a proper subject, act, design, administrator and church authority. A postolic succession is not necessary since they had no successors. A divine call does not carry with it a right to baptize. There must be divine authority to baptize, and large numbers believe that church authority is needed. I believe that a church patterned after the Jerusalem church has existed every day, hour, minute, second and fractional part of a second since Jesus Christ built the first church on the banks of the Jordan, and such churches have kept the ordinances pure.

Bro. I. W. Bruner does not believe that any one save an ordained minister has a right to baptize.

Bro. A. B. Gardner quoted a number of Scriptures to prove that the churches have always existed.

The relation of the experience of the oldest and youngest minister present. Bro. S. H. Ford was the oldest minister and Bro. Chas. Neal the youngest. Bro. Ford related his experience, and the benediction was pronounced by Bro. Edmund Harrison.

SATURDAY MORNING. Bro. E. A. Maddox led the singing and Bro. J. B. Tharp led in prayer. The final report of the Committee on Programme was read by Bro. C. H. Nash, of Hopkinsville.

Bro. Eaton moved that only one day be given this meeting. Bro. J. S. Coleman advocated the present arrangement.

Bro. Eaton withdrew the motion. The corrected programme is correctly printed above. Bro. Charles Neal related his Christian experience and call to the ministry and received the hand of fellowship from the ministers present.

The Secretary was instructed to fill any vacancies which may occur. There were 148 ministers enrolled during this meeting. Adjourned with prayer by Bro. J. M. Weaver.

GENERAL ASSOCIATION.

At 10 o'clock Saturday morning, June 16, the sixty-third annual session of the General Association of Kentucky was called to order by the former moderator, Bro. F. H. Kerfoot. The meetings were held in the beautiful auditorium of the Third Baptist church, Owensboro. A large congregation of messengers and of the people of the city were present. Prayer was made by Bro. W. S. Ryland, of Russellville, Ky.

Bro. N. I. M. Wise, H. A. Tralle and E. H. Dement were appointed a Committee on Enrollment.

Bro. I. P. Trotter nominated for moderator Bro. C. H. Nash, Lexington; Bro. W. E. Gwatkin nominated Bro. Henry McDonald; Bro. S. H. Thompson nominated Bro. T. T. Eaton; Bro. J. S. Coleman was nominated; Bro. W. A. Whittle nominated Bro. Fred D. Hale. All other names being withdrawn, Bro. W. H. Felix was unanimously elected moderator. Bro. N. J. S. Coleman and O. H. Nash were elected first and second moderators, and Bro. J. K. Nunnelley was elected secretary and J. G. Bow assistant secretary.

Bro. Fred D. Hale made a short and very appropriate address of welcome. Bro. W. W. Hamilton replied on behalf of the Association.

The amendment offered by Bro. W. K. Penrod a year ago to the Constitution, to change the number of the Executive Board, was brought up for passage. After a speech by Bro. Penrod, the body adjourned to 2 o'clock.

It was directed that Sunday be given to the Twentieth Century movement. The following tracts on this movement were announced by Bro. J. M. Frost, of the Sunday School Board: "The Responsibility of the Pastor in Missions," by A. J. Holt, D.D.; "Methods of Work in the Sunday School Board," by J. M. Frost, D.D.; "The Spread of Baptist Principles During the Century," by S. H. Ford, D.D.; "The Apostolic Model in the Missionary Enterprises," by J. S. Dill; "Baptist Growth in Education and Intelligence, 1800-1900," by W. W. Landrum, D.D.; "Fundamental Baptist Principles," by T. T. Eaton, D.D., and "The Fidelity of Baptists in the

"Cleanliness is Next to Godliness."

If you would be really clean, begin with your blood.

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

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



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

Bible," by C. S. Gardner. Benediction by Bro. J. W. Warder.

AFTERNOON. The Association joined in singing "Come thou fount," and Bro. J. A. Booth led in prayer.

A committee consisting of Bro. G. W. Perryman, Z. T. Cody and B. J. Davis were appointed on order of business.

The following visitors were recognized: Bro. N. J. M. Frost, of the Sunday School Board; E. E. Bomar, of the Foreign Mission Board; F. H. Kerfoot of the Home Mission Board, and Harvey Hatcher, of the American Baptist Publication Society.

Bro. M. W. Sherrill, the only surviving member who was in attendance at the first meeting of this body, was invited to the platform.

The body adopted Bro. F. H. Kerfoot's book on Parliamentary Law.

It was moved by Bro. W. K. Penrod that the Association now instruct the Executive Board whom it shall select as Corresponding Secretary. It was discussed by Bro. N. S. F. Thompson, J. M. Weaver and T. T. Eaton. The motion was unanimously carried. Bro. H. C. Roberts, Mayfield, nominated Bro. Calvin M. Thompson, of Louisville, for Secretary. Bro. Warder very warmly advocated the election of Bro. Thompson. Bro. J. S. Coleman nominated Bro. J. G. Bow, of Pembroke; Bro. A. C. Dorris advocated the claims of Bro. Bow; Bro. J. M. Weaver nominated Bro. G. W. Perryman; Bro. J. A. Lee nominated Bro. B. F. Swindler, of Covington.

It was ordered that a majority of the votes cast was necessary to a choice. Bro. H. McDonald, of Shelbyville, led the meeting in prayer for the choice to fall upon the right brother. A fund was raised to give a suitable testimonial for the services of Bro. J. W. Warder. Speeches of esteem were made by Bro. W. A. Whittle, J. M. Weaver, Henry McDonald, Geo. A. Cox and others. A collection was taken for this object. Bro. J. G. Bow was recommended as Corresponding Secretary.

The following committees were announced: State Missions—Bro. H. H. Hibbs, J. E. Nunn, T. C. Slack, house, J. H. Boyet, W. P. Harvey, J. G. Parson and J. A. Burns. Foreign Missions—Bro. E. S. Alderman, Preston Blake, I. P. Trotter, J. N. Prestidge and W. J. Bolin.

Sunday-schools and Colportage—Bro. G. W. Perryman, B. H. Dement A. F. Baker, W. R. Nunnelley and I. M. Wise. Home Missions—Bro. J. S. Coleman, W. K. Penrod, M. J. Hoover, J. F. Williams and Granville Dockery. Orphan's Home—Bro. J. A. Booth, G. C. Cates, J. S. Cheek, J. A. McCord and J. W. Valdingham.

Young People's Work—Bro. W. H. Ryals, J. W. Loving, W. H. Vaughn, A. C. Dorris and W. A. Burns.

Ministers' Aid Society—Bro. F. W. Taylor, J. G. Bow and Arthur Yager.

Baptist History—Bro. John T. Christian, J. A. Kirtley, J. A. Booth, G. W. Riley, W. H. Brangle, J. A. Bennett, R. W. Mahan and J. O. Ferrall.

Temperance—Bro. Mrs. B. Adams, J. A. Rucker, J. E. Holly, H. A. Sumrell and J. S. Gattson.

Nominations—Bro. W. J. Bolin, W. K. Penrod, Fred Hale, J. H. Boyet, H. C. Roberts, I. P. Trotter, J. A. Booth, John T. Christian, J. A. Middleton and T. S. McCall.

BOXES OF GOLD

380 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of 8 to make decision and the prizes sent on July 3, 1900.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in letter the true name and address, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 380 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich. Prizes sent July 3.

Bro. J. W. Warder read the annual report of the Executive Board. The following are some of the facts presented:

REVIEW OF THE PAST TWENTY YEARS.

For missions and colportage, Kentucky gave in the 20 years \$728,721.79. Of this amount, there was contributed to State Missions \$122,972.94, and to State Sunday-school and Colportage \$49,059.96, a total for the work of the State Board of \$172,032.90. To District Missions there was given \$141,202.55 and to District Sunday-school and Colportage \$33,177.44—total for the work of the District Boards, \$174,379.99. Kentucky contributed to Foreign Missions in the twenty years \$236,486.96 and to Home Missions \$146,821.94. The total for mission and colportage work in Kentucky in the twenty years is \$346,412.89 and for Home and Foreign Missions \$382,308.90. Excess for Home and Foreign Missions over State and District Missions, \$35,896.01. Given to Foreign over Home Missions, \$88,665.02. In studying these statistics, you will note the excess of Foreign and Home Mission over State and District Mission and Sunday-school and Colportage contributions. Only one or two of the Southern States give to the Boards of the Convention as much as to Mission and Colportage work in their own States.

ADDITIONS TO KENTUCKY MISSION CHURCHES IN THE TWENTY YEARS.

The State Missionaries and Colporters in the twenty years baptized into the State Mission churches 14,046, and there were added by letter and relation 12,488, making the total added to State Mission churches 26,534, an average of 1,327 for each year. Another item of great importance in the State Board work is the \$230,824.65 raised for church building and improvements on State Mission fields. Had the State Missionaries and Colporters accomplished nothing more than raising so large a sum and building so many church houses, the denomination would be fully compensated for the money paid them.

The following amounts were raised during this year: State Missions, \$5,869.48; Sunday-school and Colportage, \$1,808.79; District Missions, 6,740.91; District Sunday-school and Colportage, \$2,179.10; Foreign Missions, \$15,573.53; Home Missions, \$11,752.41. Total for the year, \$43,919.22.

LABORS OF STATE MISSIONARIES AND COLPORTERS THE PAST YEAR.

They preached 4,070 sermons. Average attendance at each preaching service, 108. They attended 1,727 prayer-meetings. Average attendance at each prayer-meeting, 37. The professed conversions under their ministry were 782. They baptized 496, and there were added by letter and relation 593—a total addition to their membership of 1,091. Raised for church building on their mission fields \$2,179.33. Contributed for missions and colportage by the mission churches they served, \$1,506.45. They organized 37 new Sunday-schools. They made 17,197 religious visits, distributed 78,956 pages of tracts, sold \$1,113.88 worth of tracts, Bibles, Testaments and other books, and gave away \$92.71 worth of tracts, Bibles, Testaments and other books. On their mission fields were 88 Sunday-schools, with 6,404 pupils. These schools gave \$284.06 for missions and \$782.40 for other benevolent objects.

The report was referred to the usual committee.

At this juncture, Bro. Henry McDonald, of Shelbyville, made a very tender speech on the retirement of Bro. J. W. Warder. The entire Association then extended the hand of fellowship to Brotham Wacker and Bow.

Bro. George H. Cox made the twelfth annual report of the Baptist Ministers' Aid Society of Kentucky. Received during the year \$3,264.97. Five of the beneficiaries have died during the year; twenty-five are now on the list. But it is not only our duty to tell you in this report of what has been done, but to say something about the needs of the Society at the present time. What is the greatest need of the Society at this time? More money! We appreciate your sympathy and prayers, if we have them; but, do you know, it takes an unknown quantity of either, or both, to satisfy just an ordinary appetite? In this day and time, when all things are not held in common, it takes money to buy these things which we may be in actual need of. So, we repeat, the greatest need of our Society to-day is more money. More money in the endowment fund; more money in the immediate-need fund. With more money we can come nearer providing for our beneficiaries as we should, and nothing short of our very best effort will be pleasing in the sight of God.

Bro. T. T. Eaton read the report of the Educational Commission. Georgetown College, Bethel Female College, Williamsburg Institute, Liberty College, Clinton College, Lynnland Institute, Bardonia Institute, Shelbyville College, Ohio Valley College, Barning Springs College, Monroe College and Barbourville College were all mentioned and declared to be in a prosperous condition. The Southern Baptist Theological Seminary had 256 students and of this number 16 were from Kentucky. All of these institutions need additional endowment. The report was made the special order for Monday at ten o'clock.

Adjourned with prayer.

The introductory sermon was preached at this hour by Bro. W. E. McGarrity, of Jellico, from Galatians 1-15, 16, upon the subject, "God's Divine Plan." He made the following points: 1. The divine call. 2. The divine preparation. 3. The divine mission. 4. The field.

Bro. W. E. Nunnally, of Mt. Sterling, read the report on Sunday-school and Colportage work. Bro. Frost, of Nashville, Secretary of the Sunday School Board, spoke upon the extent and influence of the Sunday-school work throughout the South. After the reading of the report on Woman's Work by Bro. W. W. Hamilton, of Louisville, the body adjourned.

SUNDAY MEETING.

At 10 o'clock a large audience was present. The twentieth century movement was the theme at this hour. The meeting was presided over by Bro. C. H. Nash, of Hopkinsville. Bro. Weaver, of Louisville, led the meeting in prayer. The first speaker on the occasion was Bro. Eaton, of Louisville. He spoke upon "The Bible and the Motives for Missions." He drew a sharp contrast between the evil influence of the Parliament of Religions and the good influence of the Ecumenical Conference. Men get impatient of Gospel methods and are disposed to avoid the

Hill difficulty. The motive for missions is more important than the amount of money that is raised. The Holy Spirit goes before men must go. There are four Bible doctrines for missions: (1) Love to God that we may glorify him. (2) Gratitude to Christ for what he has done for us. (3) Love to man. (4) Obedience to Christ.

Bro. Felix, of Lexington, spoke upon "A Century of Foreign Missions." The century now closing is the most remarkable one in the world's history. More has been accomplished in it than in all the centuries of the past. Foreign Missions have shared in its progress. He traced the wonderful progress of Foreign Missions from the organization of the society in the little room in Kitteridge to its marvelous room in the close of this century. He graphically pictured the difficulties in the way, and prophetically opened the door of the new century.

Bro. Prestridge, of Louisville, spoke upon "The Kingdom of God in the Twentieth Century." One of the most striking things in history is the patience of God. The stream of the centuries always flows forward. God will not allow his plans to be frustrated. He took an optimistic view of the future. The coming century is going to settle a number of points. It will settle the denominational problem.

A collection was taken for the Orphans' Home amounting to \$36.00.

AFTERNOON.

"Stand Up for Jesus" was sung and Bro. Wright led in prayer.

The first speaker was Bro. McDonald, of Shelbyville, who spoke on the theme, "The conservative power of Baptist principles." A great many people doubt if there are any conservative principles. They are a heady people. Baptists are as distinct as the bil-

COFFEE COMPLEXION.

Many Ladies Have Fair Complexions from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. \_\_\_\_\_, 2081 Ogden Ave., Chicago.

III. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in, good condition, one can depend upon a good complexion as well as a general healthy condition of the body.

lows and one as the ocean. The bonds of union are a converted church membership. In preserving from error, and it holds men against temptations. It is the conserving power of love born in a man's soul of God. Another bond is the superior and abiding power of the Word of God. Freedom from ecclesiastical government.

Bro. Frost, of Nashville, spoke upon "The present improvement of equipment in the Twentieth Century." The equipments, 1. Of numbers; 2. Of organization; 3. Of schools; 4. Of money.

EVENING.

Bro. Bomar, Assistant Secretary of the Foreign Mission Board, spoke upon "The leadership and responsibility of pastors in the Century Work." The dependence of the Foreign Board is in the pastors. We simply do the work of the pastors. The pastor needs: 1. The Spirit of Christ; 2. The mind of Christ; 3. Do the work of Christ.

"The ministers of the Twentieth Century" was the theme of President Mullins. He spoke of the education of the minister. Several things are necessary for a minister to know: 1. An experimental knowledge of God; 2. He must know God's Book; 3. He must know men; 4. He must know himself as an instrument in God's hand.

Bro. Kerfoot, Secretary of the Home Board, spoke of his favorite theme: "Organization needed for carrying on our work."

MONDAY MORNING.

Bro. J. F. Williams, of Harrodsburg, led the devotional exercises. Romans eighth chapter was read and prayer was made.

The following resolutions were unanimously passed:

WHEREAS, Our loved and honored brother, Dr. J. W. Warder, after twenty years of faithful and efficient service, has laid down the work of Corresponding Secretary of this Association, therefore,

Resolved, That Bro. Warder has shown himself, throughout this entire service, to be an able Secretary, a faithful minister of Jesus Christ, a gifted and a consecrated man of God, commanding the respect and the affection of his brethren everywhere. His record is without blemish.

Resolved, That by his wise foresight, his skill in adopting means to ends, his tireless labors amid discouraging circumstances, his strong faith, his patient hope and his deep love he has, under God, brought our mission work into a state of efficiency that would hardly have been deemed possible twenty years ago.

Resolved, That, recognizing his sterling Christian character and the value of his services to the cause of his Master and ours, we express to him our highest esteem, our warmest affection, and invoke upon him the richest blessings of God.

Resolved, That a special page in our minutes be devoted to these resolutions, and that a handsomely engraved copy be given to Bro. Warder.

T. T. EATON,  
JOHN T. CHRISTIAN.

It was resolved that a closer co-operation be sought between the General Association and the District Associations and churches. A committee was appointed on co-operation. The committee were Bro. Fred Hale, O. M. Thompson and C. H. Nash.

Bro. W. J. Bolin read the report on nominations.

The following compose the Executive Board: Bro. W. P. Harvey, C. H. Jones, W. H. Felix,

C. H. Nash, B. A. Dawes, M. P. Adams, H. O. Roberts, J. N. Prestridge, G. W. Parryman, A. G. Garrett, J. S. Gatton, J. T. Christian, J. A. Middleton, R. C. Kimble, T. J. Humphrey, A. C. Graves, Thos. Hall, R. W. Taylor, W. W. Hamilton, C. G. Jones, H. A. Vaughn, J. W. Hedden, Z. F. Cody, A. V. Sizemore, B. B. Bailey, J. S. Coleman, S. H. Haycraft, B. J. Davis, C. M. Thompson, B. H. Dement, J. F. Williams, J. M. Weaver, T. T. Eaton and E. N. Dicken.

The Educational Committee were, one year, Bro. T. T. Eaton, W. H. Felix and C. G. Jones; two years, Bro. W. D. Nowlin, H. O. Roberts and G. W. Parryman; three years, Bro. J. W. Loving, C. H. Nash and K. W. Morehead.

Time of next meeting, Thursday before the third Sunday in June, 1901. The introductory sermon is to be preached by Bro. C. M. Thompson, of Louisville, with H. H. Hibbs, alternate. Murray, Calloway county, the place. Bro. Boyce Taylor is the pastor of the church.

Bro. E. Y. Mullins presented the claims of the Southern Baptist Theological Seminary. The Seminary will remain true to its ideals which are well known to all. We emphasize, 1. The spiritual. 2. The missionary. 3. The practical; men who know how to manage their Bibles. My special desire is to have you to help the young men in the Seminary. The collection amounted to about \$700.

The following committees were appointed for next year: State Missions, Bro. W. K. Penrod and J. A. Booth; Foreign Missions, Bro. Preston Blake and T. C. Stackhouse; Home Missions, Bro. A. F. Baker and George S. Scarce; Ministers' Aid Society, Bro. C. M. Thompson and J. B. Holly; Sunday-schools and Colportage, Bro. J. A. Bennett and W. E. Gwatin; Temperance, Bro. A. V. Sizemore and W. W. Hamilton; Orphans' Home, Bro. G. C. Cates and J. S. Cheek; Baptist History, Bro. A. C. Graves and C. H. Nash; Young People's Work, Bro. H. E. Tralle and W. B. Rattledge.

Schools and Colleges were taken up. Bro. Eaton insisted upon raising \$200,000 for the schools and colleges of Kentucky. Prof. E. E. Wood spoke for Williamsburg Institute. We have already a healthy plant. The enrollment was 466; about 170 teachers. Prof. Arthur Yager emphasized the point that Georgetown College has no President, and so we must look to the brethren for help. Bro. H. H. Hibbs spoke of the great need of the work financially. Barbourville College was presented by Prof. C. R. Ogg; Bethel Female College by Prof. Edmund Harrison; the Ennida School by Prof. J. A. Burns; and Sturgis Institute by Bro. J. W. Warder.

The report on Temperance was read by Prof. J. J. Rucker, of Georgetown. The canteen law was severely condemned, and the sale of liquors in the territories of the United States. The Roberts bill was endorsed and the history of its progress was recited. The following are the recommendations of the report:

1st. Inasmuch as one year ago we respectfully petitioned the President of the United States to use his authority as commander-in-chief of the army, to suppress the sale of intoxicating liquors in army canteen.

2nd. We appeal to Congress to enact such laws, and to the Government to enforce the same, as will suppress the liquor traffic in all territories and insular

possessions under the control of the United States.

3rd. Should a special session of the present General Assembly be called, the Government calling it be, and is hereby, most respectfully petitioned to name needed amendments to the liquor laws of the state as one of the subjects to be considered.

4th. That we heartily endorse the action of the Inter-denominational Local Option Committee in the non-partisan attitude which they assumed and maintained in the prosecution of the work placed in their hands. We rejoice also in the marked progress made under the magnificent leadership of Dr. G. W. Young, Field Secretary.

5th. That we urge the Committee, in the future as in the past, rigidly to adhere to the non-partisan attitude towards all political parties, and to appeal to Christian voters to support at the ballot-box, regardless of party relations, only such men as are known to be opposed to the open saloon.

6th. That we pledge ourselves, in connection with the other Christian denominations, to give a hearty financial support to the State Committee that the Field Secretary may be kept constantly upon the platform in agitating the cause, watching legislation and pleading for the enforcement of proper prohibition laws.

The report was advocated by Bro. G. W. Young. Bro. Eaton took a collection for temperance amounting to about \$300.

AFTERNOON.

Bro. S. H. Ford led in prayer.

Bro. J. N. Prestridge read the report on Foreign Missions. It was the most encouraging report ever presented to this body. There has been a great increase in the work in every direction. The report was discussed by Bro. J. P. Jenkins, of Louisville, and Bro. I. P. Trotter, of Bardonia. Bro. S. H. Ford said the Baptists of America have given only 15% of the money for Foreign Missions, but they have had 35% of the converts. Bro. I. N. Yohannon spoke of the work in Persia. The last address was an earnest appeal by Bro. E. E. Bomar, Assistant Secretary of the Foreign Board.

It was passed that we favor the appointment of Bro. Yohannon as a missionary to Persia, and as soon as the Board is ready to open a mission in that land, to appoint Bro. Yohannon as missionary there. We are confident that the Baptists of Kentucky will furnish gladly whatever extra amount of money is needed to open and sustain the mission.

Bro. Hibbs read the report on State Missions. The mission territory of Kentucky embraces 37 of the 119 counties of the state. There are other needed places in western Kentucky and other parts of the state that need the immediate attention of our Board. Thirty-three of the thirty-seven counties are in the mountains, one in the bluegrass and three in the foot-hills. These thirty-seven counties have a population of, in round numbers, 400,000 and the thirty-three mountain counties embrace one-third of the territory and one-fifth of the population of the state. There are seventeen county towns without a Baptist church.

Bro. Hibbs spoke of the work in the mountains. He told a pathetic story of the struggles of the young men and women in the mountains to get an edu-

WHAT SHALL I FORGET?

BY T. L. BAILY.

"Forgetting those things which are behind," etc.—Phil. 8:18. Forget! Ah, what shall I forget, Of days long since gone by? When daily toils with courage met, With blessings round my pathway set, And mercies from on high. Can I forget my Saviour's care, His strong and loving arm; Which seem'd around me every-where, Guarding from the tempter's snare, And shielding from all harm? Shall I forget how oft I stray'd Far from my tender guide? How many crooked paths I've made, And must they all from mem'ry fade Forever cast aside?

The things endur'd for Jesus' sake, Whatever toil or pain; These are the things I need not make, My burden now, nor even take A thought of them again.

These I'll forget, and pressing on To reach the higher prize; To hear my Master say "Well done," And gain the crown (thru' victory won) Beyond the glowing skies. Atlantic City, N. J.

OUR PULPIT.

THE DIVINE PLAN FOR OUR LIVES.

Galatians 1:15-16.

BY REV. W. B. McGARTY.

Sermon before the General Association of Kentucky.

It was when Paul and Barnabas, in company with other teachers, and the church at Antioch "ministered to the Lord and fasted, that the Holy Ghost said, separate me, Barnabas and Saul, for the work whereunto I have called them." They submitted and entered into this divine plan. They were called by the Holy Ghost, sent by the Holy Ghost, given a message by the Holy Ghost, led to enter new fields, and restrained from entering unprepared fields by the Holy Ghost. Thus they entered into the divine plan and carried out God's will in regard to both their own happiness and personal usefulness.

So God has a divine plan for each of his children. Let us seek to know what it is and strive to enter into it. Our text brings before us that plan, "It was the good pleasure of God, who separated me even from my mother's womb and called me, through his grace, to reveal his Son in me, that I might preach him among the Gentiles" (Gal. 1:15-16).

I. THE DIVINE CALL.

"It was the good pleasure of God who separated me even from my mother's womb and called me by his grace." God calls. Salvation begins with God. It was God who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was Jesus "who gave himself for our sins that he might deliver us out of this present evil world." "For by grace have ye been saved through faith, and that not of yourselves; it is the gift of God." "Herein is love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The sooner we see that our salvation, sanctification and glorification are all due to the grace of God the better service we shall render. Paul believed this with all his heart. God had given him birth—"separated me even from my mother's womb," and had given him

the new birth—"called me by his grace." By God's grace he was justified—he was saved. He had found this grace commensurate with his sins, and sufficient for all his needs.

The sinner is saved not according to works, but according to God's purpose and grace, which was given in Christ Jesus before the world began. We are agreed, then, that if we are saved God has saved us, not because we deserve it, but God made us meet to be partakers of the inheritance of the saints in light. . . . and translated us into the kingdom of the Son of his love. Not only this, but God places his seal—"the Lord knoweth them that are his"—on him. He becomes divine property, and partakes of the divine nature. The Christian, then, is a sinner, but a saved sinner, a chosen sinner, a translated sinner, made to partake of the divine nature. Can we apprehend the height, the length, the breadth or depth of such condescending love? Works or fitness have nothing to do with it. It is all of grace. God gives, we simply accept.

If we heed the divine call every other blessing is put within our reach. So we pass to—

II. THE DIVINE PREPARATION.

"To reveal his Son in me," Salvation, in its beginning, is only a part of the Christian's calling. Without it there can be nothing else. With it we must have a continuous growth. Our text says that "it was the good pleasure of God to reveal his Son in me." Reveal means to unveil—to unveil a statue—Literally the word means to make known that which was before unknown. The statue is hidden from the world, but God wants it shown to the world. Jesus Christ is the statue, hidden from the world because of its blindness in sin. The world is lost, ruined, sinful by nature, much more so by choice, and practice. But God still loves the world—all the world, always has and always will love all the world. Now who will bear this message of love to lost sinners? Those saved by the blood of Jesus. Hence we conclude that Jesus revealed to every lost sinner, in every saved sinner, is a part of the divine plan for our lives.

In the Christian's divine call he has no part except to heed it. Jesus saves without our help. Previous or subsequent work will not add to or take from us that salvation. In the divine preparation we have a most important part. The saved sinner must co-operate with the Saviour or there will be no growth in grace, no subjugation of evil nature, no production of the fruits of the Spirit. "Work out your own salvation with fear and trembling, for it is God which worketh in you." This divine preparation is a continuous hard work. Oftentimes it is painful, for it means the crucifixion of the flesh with the passions and lusts thereof, but it must be done or our lives fall short of the divine plan. This idea explains Paul's language: "For me to live is Christ." "I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." Such exalted conception of life indicated many hard fought battles and glorious victories.

In Atlanta, in front of the Custom-house, there is a large bronze statue of Henry W. Grady, erected by loving friends. When I saw the statue for the first time I stood with folded arms and

looked at it. I was unconscious of whether the statue was made of bronze or marble, whether it was large or small, a fine or a poor piece of work, and yet all that I saw was brought to me by that statue. I saw Grady. I could hear him. I was moved by his eloquence, though his lips had been still in death for many months. I was stirred by his editorials, though I had read none for years; I was carried away with the one ambition of his great heart—to re-unite the North and South in the bonds of fraternal union. In a sense, I never saw or thought of the statue. The life and work of Grady was before me. So Jesus Christ is to be revealed to others through us. It matters little whether we are seen or thought of. Let the material be marble, bronze or even clay, if only Jesus is revealed through us. "We are his workmanship, created in Christ Jesus unto good works." What difference, then, does it make where we spend our lives, or what position we hold, if only Jesus is revealed in us? Such a man was D. L. Moody. Mr. F. B. Myers says: "Some years ago, when Mr. Moody was preaching in Dublin, Ireland, a race horse owner, who had lived a very dissolute life, was detained in Dublin by a storm. He saw large numbers of men running together from all parts. He said, 'Boys, what's up? A prize fight?' 'No, your honor, no prize fight.' 'What are you running like this for? I never saw you take so much interest except for some mischief.' Oh, your honor, there is such a wonderful man coming.' 'Who is he?' 'Well, your honor, they call him Moody; he is a wonderful man.' 'What does he talk about?' 'He says God loves such men as we are, and that there is a chance for us. Come and hear him.'" The man went with them, heard for himself and gave his heart to God. Jesus in Moody drew those rough men to himself. This is the real power in preaching.

In every phase of Christian work apply the thought Jesus revealed in us. In the home, Jesus revealed to the children in the parents. The ungodly husband brought to Christ by the wife, for we read, "If any (husband) obey not the Word they may, without the Word, be gained by the behavior of the wives." If we are saved we are prophets in that we speak for God.

What about that outcast woman down yonder in the slums? She was deceived and fell. There is no place for her, not even with her own family. There is no place for her in society—she has forfeited all right to respectability. There is no place for her in the church, because the social rather than the spiritual idea prevails in most churches. There is only one place in all the universe for her, better than her present miserable condition—the great loving heart of Jesus. As Jesus received and saved Mary Magdalene and other women of her character, so he now longs to receive every woman, even the lowest. How can he show them his compassion, his love, his forgiveness? Imagine Jesus personally with us now saying, as he did in the time of Isaiah, "Whom shall I send, and who will go for us?" Will there not be a hundred to-night who will answer, saying: "Here am I, send me." Let Jesus reveal in us his compassion, love and forgiveness for the poor outcasts.

That young man used to attend church, Sunday-school and prayer-meeting, but he became skeptical. He could not explain

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the inconsistencies of so-called Christians. On election day he saw many men, high in church, allied with the immoral element for gain. He saw that church people foreclosed mortgages and turned widows and children out of doors, so he never goes to church now. Little by little he began to dissipate; soon he became an outcast. Who cares anything for him? We pass him by with a pitiless shrug of the shoulders and say that he is a candidate for the penitentiary or the gallows. No one cares for him except the heart-broken mother. Yes, Jesus cares for him. His great, compassionate heart goes out to him. Shall Jesus be revealed in you to that poor young man? Let Jesus deliver his message of sympathy, love and salvation in you to a lost world. Our text says that it was the good pleasure of God to reveal his Son in me. Such a life, then, God takes pleasure in. He so loved the world that he gave Jesus; now it is his good pleasure to see "Christ formed in us."

After all, this divine call and divine preparation is not an end, but simply a means to an end. It will not do for us to spend too much time and thought on our call and preparation. Glorious as these thoughts are, the most important comes in the rest of our text.

III. THE DIVINE MISSION.

"That I might preach him among the Gentiles." All that has been said builds up to this thought. The Divine Call, the Divine Preparation, is simply preparation for world-wide evan-

gelism. To Paul, "Gentiles" included the entire world.

Paul believed it his duty to preach Jesus. Jesus was the embodiment of divine love—"For the love of Christ constraineth us." In a sense, Jesus tasted death for every man. The awful thought, "All have sinned and fall short of the glory of God," was more than met by the glorious thought that "all might be justified freely by his grace." Freedom from sin, freedom from fear, union with God, citizenship in heaven, all came through Christ. Salvation, adoption, sanctification, glorification, came through Christ. These blessings were not confined to territorial boundaries nor racial distinctions, but were for mankind. All were called to repent and have faith in Jesus Christ. Sin and the Savior in his first Epistles, but later he shows us Jesus on his throne—King as well as Redeemer, alive forevermore with all power—and that we are called to a life of union with this eternal, risen, ever-present, reigning Jesus, by whom we are adopted into the family of God and sealed by the Holy Spirit.

"That I might preach Jesus among the Gentiles." In this verse we find not only the message, to preach Jesus, but also the field, among the Gentiles. In its final analysis this means to preach the Gospel among all mankind. The thought is as old as Abraham. It is found in nearly every book of the Bible. "In thee shall all the families of the earth be blessed." "Ask of me, and I will give thee the nations for thine inheritance and th,

attest parts of the earth for thy possession." It was always intended that the Gospel should be preached among the nations, and that all nations should be blessed in believing it. Yet how hard it has been for the church to believe this. It was five years after the day of Pentecost before the Gospel was preached outside of Judea, and about fifteen years before the Gentiles were even offered the Gospel. At first the movement met with opposition, and so good a man as Peter could not grasp the idea. Paul and his helpers seem to have been the only ones of his generation who really believed that the Gospel ought to be preached to all nations. This small proportion remains to this day. At one time Carey and Fuller stood alone among English Baptists; Judson and Rice alone among American Baptists; Yates, Graves and Crawford alone among Southern Baptists. God has raised up many choice spirits among us, such as Jeter, Taylor, Tupper, Gordon and Willingham, but the proportion is still small. There are now more than 4,500 Baptist pastors engaged in active work in the South, and a population of 25,000,000, one-third of whom are professors of religion. Only 41 pastors have given up the work at home, and are now sustained by us as foreign missionaries. Six thousand five hundred Baptist pastors for 12,000,000, and 41 for the rest of mankind. And yet we have been divinely called and divinely prepared that we might preach Jesus among the heathen.

During the first 1500 years of the Christian era some 100,000,000 adherents were won; during the next 800 years 100,000,000 more; now there are about 450,000,000. In other words, more has been done in world-wide evangelism in the past 100 years than was done in the preceding 1800 years. This, then, has been the missionary century. Through the blessings of God, Christianity has become the most prominent of the world's religions. Nearly all parts of Africa, the South Sea Islands, most of Asia, and all of America are now open to the missionary. One hundred years ago nearly all of these were closed. During the past century a few missionaries worked, fields were opened, and little churches organized that almost belted the globe, a few dollars were given, a few Christians became interested in world-wide evangelism. We have gathered a few pebbles along the sea-shore. Where one person went one hundred years ago, now one hundred ought to go; where one dollar was given, one thousand ought to be given now; where a few persons were interested, the whole church ought to be anxious to carry out our divine mission. This does not apply to preachers alone. Every saved soul ought to be a preacher to the extent that he saves souls. Fail in this, and you fail in carrying out the purpose of your conversion. We are saved that we may serve. Every spiritual blessing is bestowed on us that we may bring others to Christ.

Ours are far greater than the privileges of those who lived before us. In 1830 it was estimated that the number of heathen accessible to Baptist missionaries was 250,000. Now the number is put at 100,000,000, or 400 times as many. Our membership has greatly increased—let our prayers and gifts proportionately grow.

Every New Testament church is a missionary society, and in proportion as it is filled with the

Spirit of Christ, in sympathy and work it reaches the ends of the earth. That the churches may better co-operate with each other in carrying out their divine mission, we have District, and State Associations, and our Southern Baptist Convention. The life of all these is Missions. Take missions away, and the Christian has no calling, the church no cause for existence, stagnation and death must follow.

Do we really believe this? "By their fruits ye shall know them." I will mention only two fruits—personal effort for souls at home, and contributions to assist our missionaries abroad. These may not be the supreme tests, but the world judges us by them. By a pure, blameless life and personal appeal let us bring our neighbors to Jesus. By a united effort let us give to Foreign Missions \$25,000, to Home Missions \$12,000 in cash, and to State Missions \$18,000. What would \$50,000 be to Kentucky Baptists if only we recognized our Divine Call, our Divine Preparation, our Divine Mission?

Let us view this text from a personal standpoint. Are we carrying out the Divine Plan in our lives? There are some phases of the question that cannot be answered except by each individual. You and no other know whether or not you have heeded the divine call. Do you know Jesus as a personal Savior? Are you his child? Everything depends on how these questions are answered. If you can say, "Yes he is my Savior, I am his child," let us go a step further. Is the process of sanctification going on in your life? Are you crucifying the flesh? Is Christ revealed in you to a sin-cursed world? If all this be true, how is it, then, that we are not on fire for world-wide evangelism?

There are, possibly, a million un saved souls in Kentucky, and more than twelve millions in the South, and a thousand million in the world; let us surrender ourselves to God that Jesus will be revealed to all these. Frequent-ly we find in the four Gospels—"And he went into their synagogues throughout all Galilee, preaching and casting out devils." If the divine plan were carried out in our lives, in a few years it could be said, "Jesus went into every city and village, into every valley and mountain, to every place on the land or the sea, preaching and casting out devils." Then we would have some faint conception of the verse, "Thou didst purchase unto God with thy blood, men of every tribe, and tongue, and people, and nation, and madest them to be unto our God, kings, and priests, and they reign upon the earth."

**AN OLD PEOPLE'S MEETING.**

An old people's meeting of unusual interest was held at Shawnee Run church, Mercer county, Ky., May 26 and 27. This is one of the oldest churches in this section of the State, having been organized in 1788. Eld. John Rice was her much beloved pastor for fifty odd years, and his remains now lie in the shadow of her meeting-house. Rev. Strother Cook, of blessed memory to me and to many, lived and died a member of this organization. Our beloved brother, B. F. Taylor, for many years served this church most acceptably as pastor. So often he is referred to in this community.

The Lord gave us two beautiful days, and the interest in all the proceedings was manifestly intense.

Rev. J. W. Smith, whose age

is 74, was made chairman of the meeting, and gave the welcome address in well chosen sentences, full of tender feeling. Bro. Smith is a member of this body, and, although he lives on his farm some seven or eight miles away and has many things to look after, rarely misses a meeting. He stands royally by his pastor in every good word and work.

Promptly at 10 o'clock the meeting was called to order by the chairman, and, after preliminary exercises, Rev. S. S. Perry preached the introductory sermon from Matthew 16:18. The points he forcibly brought out were: (1) The foundation, (2) the builder, (3) the material and (4) the perpetuity of the church of Jesus Christ. The sermon had the old time ring to it, and was sound to the core. Bro. Perry's mind runs along the lines of logic, and he has a strong way of putting things. He was ordained in 1848, I think, in Frankfort, Ky., and has been a faithful minister of Jesus Christ. Rev. J. M. Frost, Sr., had much to do with his early training. He is now 77, and lives near Talmage, Mercer county, Ky.

After the sermon Rev. S. F. Thompson, now of Louisville, who was pastor of Shawnee Run eighteen years ago, gave some pleasing reminiscences of his work here to the delight of all, especially the older members. While he was pastor the church had great prosperity, and the baptismal waters were often disturbed.

Next in order was the bountiful dinner spread by the good ladies of the community, of all denominations, under the trees of the church yard, and enjoyed by the large congregation. It seemed to me that the sentiment on the tomb of Father Rice, on the other side of the church-house, "Let brotherly love continue," was fully manifested during that noon hour. A photograph of nearly one hundred old people was taken immediately after the dinner by Mr. Rue, an expert artist of Harrodsburg.

We were all so glad to have Elder David Bruner and his wife with us. He is now 90 and his wife 91 years old. I thought as Bro. Bruner walked, with trembling step, in the house, that no general of ancient or modern times ever held greater sway over his army than does Bro. Bruner over the people who know him. He gave us one of his characteristic sermons, as no other man on earth can preach, from his favorite text, John 14:3, full of pathetic tenderness. The large congregation was intensely moved, as the old veteran of the Cross told, as he had so often done, how Jesus was the "way" and the only way from earth to heaven. As he was preaching, Dr. Harvey, his life-long friend and admirer, came in, and Bro. Bruner tenderly said, "Come into the pulpit, Bro. Harvey; I want you to get close to me."

On Sunday morning Rev. S. F. Thompson preached on Hebrews 5:7. It was truly a great sermon.

For one hour Dr. Harvey was at his best on the Great Commission, outlining the whole world as a mission field and stating some of the difficulties in the way. He emphasized the point that with us America should be first, and that, as far as possible, natives of other lands should be employed as missionaries. "God has drawn some lines," said he, "and in many cases they cannot be crossed." We are all glad that although Dr. Harvey has moved from us, he has always shown an abiding interest in his

home people.

Brethren, we have had a great meeting at Shawnee Run. We regretted very much the absence of some of the former pastors of the church. We had good singing, good preaching, a good dinner, and a good time. May the Lord bless all.

W. D. MOORE.  
Ripville, Ky., May 28.

**LITERARY.**

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

**BOOKS.**

The virility of a new romantic novel and the vitality of an old one are shown in the recent records of To Have and To Hold and Prisoners of Hope, by Mary Johnston, as contained in the "Book Man" of the June issue of *The Bookman*. "The prominent position in the orders of the day which a few titles take," says *The Bookman's* "Eastern Letter," "still continues to a very remarkable degree, and almost every trade order received by the jobber contains in greater or lesser numbers To Have and To Hold, Janice Meredith, David Harum, and Richard Carvel." To Have and To Hold heads the list of best selling books in the East, and Prisoners of Hope is fourth. *The Bookman's* "Western Letter" says, "To Have and To Hold continues to head the list of sales, although now the first demand is satisfied the sale is naturally not as large as when the book was first published." In the list of best selling books reported from Chicago, To Have and To Hold stands at the head of the list, as also it does in nearly all the lists of six best selling books reported from the large book-buying centres of the country, and in a number of them Miss Johnston's first work is reported among the volumes most sought for. *The Bookman* finds that To Have and To Hold is still pre-eminently the best selling historical romance now current. Houghton, Mifflin & Co., Boston.

**MAGAZINES.**

*The International Magazine* for June covers the usual wide range of contemporary thought. Its contents are: Relation Between Early Religion and Morality, by Edmund Buckley, of the University of Chicago; Political Parties and City Government, by F. J. Goodnow; Recent Advance in Medical Science, by Reynold W. Wilcox; The Nature of the Creative Imagination, by M. Th. Ribot, of Paris; High Explosives, by Capt. E. L. Zaitinski. Published at Burlington, Vermont, by the MacMillan Co.

*The Delinicator* for July.—A most important contribution is made this month to the series of *Stories of Authors' Lives*. The marriage and wedded life of Jane Welch and Thomas Carlyle have been much written of and discussed, and Miss Laughlin's sketch is strong, tender and human, delightful in style, but unspeakably pathetic. The distinctive pageants of cities are a subject of interest to the traveler, the local resident and the student of times and manners. The very attractive article on The Flower Festival of Augusta will, in addition, charm the eye by the beauty of the persons and the objects represented. Spectacularly the third article on Paris and the Exposition is the most attractive yet published, the foreign buildings lending

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- Warm weather gloves in suede, silk and thread, 100% a knit glove, pretty and stylish.
- 60¢ These gloves are well made, 11 nicely tan shades, 2-clasp glove, 3-row embroidery.
- \$1.00 Every pair of these are fitted and guaranteed. In fancy striped blue, pink or lavender, for the counting hot weather.
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- \$1.00 Men's very fine Meshed Underwear, in fancy striped blue, pink or lavender, for the counting hot weather.
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- \$1.50 Men's extra fine quality Underwear, light-weight Union Suits.
- \$1.00 Men's very fine light-weight Cambric or Nainsook Night Shirts, with or without collar.
- 75¢ Men's extra quality Nainsook "Feather-weight" Shirts or Drawers.

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

**STEWART DRY GOODS CO.**

themselves to more picturesque treatment. The text, by Eugénie Rivarde, treats seriously of the exhibits in the two palaces of Fine Arts, and more lightly of the less conventional Rue des Nations and the realistically resurrected Old Paris. The Doings of College Girls in vacation time are a subject of concern to thousands of young women, their relatives and friends. Miss Halstead tells of the diversity of their summer occupations. Helen Choate Prince, in *The Story of Gabriel*, has written a strongly dramatic account of an incident of the French Revolution, one of the best things she has done. *The Delinicator* is an up-to-date magazine. The colored plates of fashions and millinery, with other abundant illustrations, are of immense value to all interested in incoming and prevailing styles. In addition to this, none of the varied interests of the household are overlooked. The subscription price of *The Delinicator* is \$1.00 for an entire year; single copies are fifteen cents. The Butterick Publishing Co.

MENTION THE RECORDER in writing to advertisers.

**EDITORIAL.**

We publish this week an account of the General Association and also the able and timely sermon of the Rev. W. B. McGarrity. The meetings at Owensboro were of special interest. We met in the grand auditorium of the Third church, of which Dr. Fred D. Hale is pastor. On entering this magnificent Gospel workshop the thought that specially impressed the writer was, "What hath God wrought?"

The Baptists of Owensboro are a noble people, and they entertained the Association most handsomely. Unfortunately two of our three white churches in Owensboro are, or soon will be, pastorless. Dr. G. L. Morrill has resigned the care of the First church, the resignation to take effect "on or before September 1st." Pastor J. W. T. Givens has also resigned at Walnut-street. These pastors will be greatly missed, and they leave places not easy to fill. We hope worthy successors will soon be chosen.

The attendance at the meeting was good and was representative as well. We congratulate the Association on being able to elect all its officers unanimously. Even in nominating a successor to Dr. J. W. Warder, after the ballots showed Dr. J. G. Bow to be the choice of the body, this vote was made unanimous, on motion, no one dissenting.

Dr. Warder's last report, after twenty years of most faithful and efficient service, was inspiring. His resume of the work for twenty years was of the highest interest. The spontaneous outburst of brotherly regard must have been most gratifying to Dr. Warder, and Dr. Henry McDonald's tender words to our loved and honored Secretary were most happy and appropriate.

The three churches joined in a Century movement, all meeting at the Third church, and the interest was very great. The addresses of the brethren were enthusiastically received, and the wonder was expressed why we had never had such a meeting before.

The election of Dr. Felix as Moderator was most appropriate. He knows the brethren, and he has a large head full of sense, and a large heart full of love. Dr. Bow will enter upon his work as Corresponding Secretary under favorable auspices. Dr. Warder leaves the work in fine condition. We bespeak for Dr. Bow the hearty co-operation of every Baptist in Kentucky. Other brethren, who would have graced the position, were mentioned, but Dr. Bow was the choice of the Association. His administration, we are sure, will prove satisfactory to all the constituents of the Association.

The suggestion of the Educational Committee to raise "\$200,000" for our institutions in the State, is worthy of the most earnest consideration. The example of Texas should encourage us. We hope this proposition will be fulfilled.

We congratulate the Association on its meeting at Owensboro, and we hope this new century year will be the best in all its long and useful history.

The Association heartily accepted the action of the Southern Baptist Convention and agreed to co-operate. Certainly that is the only thing to do, unless we propose to do nothing.

The body favored an effort to raise \$200,000 in the near future for our Kentucky educational institutions. The matter, however, did not take any definite shape, and so it stands. The Educational Committee will consider this matter and, on consultation with representatives of the schools, something will probably come of it. Educational opportunities are opening in the mountains. The citizens of Clay City, of Stanton, of Jackson, and of other places, have held meetings and have made appeals to the Committee for the establishment of a collegiate institution at those points.

One striking feature of the meeting was the speeches of the Convention secretaries. The ladies had an interesting meeting at Owensboro, a report of which we will publish next week. Dr. Kerfoot, the Home Mission Secretary, reminded our ladies that valuable as are the boxes they send to the missionaries, yet these boxes do not enable the Board to appoint any new missionaries. So that, while he hoped the sending of the boxes would continue, he hoped no money would be expended on the boxes, but that all money for the work of home missions would be sent to the Board.

The change of the time of meeting from Saturday to Thursday, we think, is wise. It always happened that a majority of the brethren had gone home before the session on Monday. The greater part of Saturday was consumed by organizations, receiving reports, appointments of committee, the sermon, &c. So that the main business of the body was not reached till Monday, and it had to be transacted by a fragment of the Association. Changing till Thursday will give us another day for business. We hope the Rev. C. H. Nash and his committee will arrange an all-day Sunday meeting next June, as was done at Owensboro.

Over at Kokomo, Ind., recently, David Rutherford recovered at law \$1,000 from David Hiley for rescuing the latter's wife from drowning. A freshet carried away Mr. and Mrs. Hiley. He managed to get to shore, and he cried out that he would give \$1,000 to any one who would rescue his wife. Mr. Rutherford plunged in and, with little trouble, rescued Mrs. Hiley. But when he demanded the \$1,000 reward he was refused. Unable to collect the money, he felt he had fairly earned, by other means, he brought suit for it and recovered the amount at law. What were Mr. Hiley's reasons for refusing to pay the \$1,000 promised for the rescue of his wife, we are left to conjecture. Perhaps he valued Mrs. Hiley more and his money less immediately on escaping from drowning himself, than when he had taken time to think the matter over, with Mrs. Hiley by his side.

"Blessings brighten as they take their flight," and Mrs. Hiley no doubt looked fairer and brighter as she was being swept away by the freshet, than when she was sitting safely at her sewing-machine making a shirt waist for her daughter. Hence a promise to pay \$1,000 for her rescue in the former situation, seemed extravagant in the latter.

When a man is sick, and face to face with death, he will make promises of right living, which he lightly regards when he gets well.

"When the devil was sick  
The devil a monk would be,  
When the devil got well,  
The devil a monk was he."

"Circumstances alter cases," you know. It is easier to give away birds in the bush than to give away birds in hand. To promise a life which is doubtful on account of illness, is much easier than to actually give that life when health is restored.

Once there were two neighbors who were at enmity. One of them sickened and his life was despaired of. He was exhorted to make friends with this neighbor, and not to die at enmity with any man. He finally consented, and the neighbor was sent for. They shook hands and made friends. When the neighbor was about to leave, the sick man called to him and said: "I want it understood that if I get well, all this goes for nothing."

We congratulate Mr. Rutherford on his compelling Mr. Hiley to pay the \$1,000 promised for the rescue of his wife. Would there were some way of bringing men in health up to the promises they made when they were sick.

Prof. Atwater, as we have stated, claimed to have proved that alcohol taken into the human body in small quantities becomes oxidized, and hence serves as food. This has been caught up by the liquor men and by the drinkers, and has been heralded as a justification of the liquor business and of drinking.

Prof. Madden, however, says that medical men have all along known that alcohol taken into the human body became oxidized to a certain extent, but that this does not make alcohol food. He shows in detail that alcohol does not perform any of the functions of food whatever.

"Alcohol containing no nitrogen, is incapable of furnishing new tissue." "It is well known," continues Prof. Madden, "that when an ordinary carbohydrate food is ingested, it undergoes an orderly slow process of combustion, the oxygen for this purpose being supplied through the lungs by the normal process of respiration. Not so with alcohol. Its well-known affinity for oxygen creates a demand for that gas which cannot be supplied fast enough by the lungs. It therefore abstracts the oxygen from all the tissues with which it comes in contact, destroying the delicate chemical balance of the cell protoplasm, and interfering materially with cell life—in direct proportion in fact, to the amount of alcohol ingested and the length of time it is in contact with the cell."

Taking alcohol in small quantities does not prevent this action. Prof. Madden continues: "And this is true not only when large quantities of alcohol are taken, but they exist in exact proportion to the amount of alcohol ingested. In other words, an ounce of alcohol does a certain amount of damage, but two ounces does twice as much."

Prof. Madden also demolishes the claim that alcohol preserves the tissues, and so, negatively, serves as food. He says: "In the work of Minra, Schmidt, Romeyn and Stamraich the preponderance of evidence was the other way; that is, those showed that when an equal amount of alcohol had been substituted for other carbohydrate food in a subject put in a condition of nitrogenous equilibrium, the tissues were not protected by alcohol as they had been by normal carbohydrate foods; but, on the contrary, alcohol seemed to hasten their breaking down, as was shown by the increased amount of nitrogenous waste matter found in the excreta."

Prof. Madden farther shows

that if the fact that alcohol becomes oxidized in the human system, entitles it to be regarded as food, then by the same token chloroform, ether and the alkaloids are food also, and this no one has dared to claim.

The experiments of Dr. Frey at Bern are cited, showing that alcohol given in small quantities diminishes muscular power. Prof. Madden thus concludes: "Let any one consider these facts, which have been established by the most careful, possible methods, and with mathematical precision, and he must deny in toto that alcohol deserves a place in the list of carbohydrate or any other class of foods."

We have received from the Sunday School Board at Nashville copies of the tracts issued by the Centennial Celebration Committee of the Southern Baptist Convention. A note from Dr. Frost says: "The Sunday School Board simply handles these tracts to save the expense to the Committee. We make absolutely nothing on them, all the proceeds from the sales going to the Committee to meet expenses. I should like to have the brethren understand this." The price of the tracts is twenty cents a dozen.

The titles are: Baptist Growth in Education and Intelligence 1800-1900, by W. W. Landrum, D.D.

What the Figures say of Baptist Growth, by Lansing Burrows, D.D., Secretary of Statistics.

The Spread of the Baptist Principles during the Century, by S. H. Ford, D.D.

The Fidelity of Baptists to the Bible. Its Strict Construction and Dissemination, by O. S. Gardner, D.D.

Methods of Work in the Sunday School Board, by J. M. Frost, D.D., Corresponding Secretary.

The Responsibility of the Pastor in Missions, by A. J. Holt, D.D.

The Apostolic Model in the Missionary Enterprises, by J. S. Dill, D.D.

Fundamental Baptist Principles, by T. T. Eaton.

The London Times and Freeman of June 1 contains, without comment, this news item:

"The Prince of Wales won his second 'Derby,' amid scenes of wild enthusiasm, on Wednesday afternoon."

We do not suppose our esteemed contemporary does not approve of gambling even in a Prince; but we take it that in countries where they have royalty, every movement of members of the royal family is a matter of public interest. So that even the gambling of a Prince is a matter suitable for announcing in religious papers. It is difficult for us who are not used to royalty to understand the feelings of those who grow up with the idea that reverence for royalty is a great civic virtue. Thus a sort of halo is thrown over all the doings of members of the royal family, even over their wrong doings.

Dr. S. H. Ford quoted the following verses at prayer-meeting at Walnut-street church recently. They are worthy of the widest reading:

Night has a thousand eyes,  
The day but one,  
But the light of the world is gone  
When the sun goes down.  
Mind has a thousand eyes,  
The heart but one,  
But the light of life goes out  
When love is gone.  
Hope has a thousand eyes,  
Faith has but one,  
But the light of the universe goes out  
When faith is gone.

**Editorial Varieties**

The "Invisible church" seems to have retired to the shadows whence it emerged a little more than a year ago.

The good people of Owensboro did handsomely by the General Association. Each messenger thought he had the best home in the city.

"We Baptists run through nineteen centuries, and we won't take off one." So said Dr. Henry McDonald in his centennial address at Owensboro.

We have known all along what a master of assemblies Dr. F. D. Hight is; but we did not know, till last week, what a master of associations he is also.

Dr. Norman Fox has entered upon his duties as mayor of Morristown, N. J., and the people are so pleased with him they are talking of making him governor.

"Brethren, what we specially need to-day is the spirit of co-operation."—Dr. J. M. Frost in his Owensboro address. The spirit of co-operation does not demand its own way about everything.

If the brethren who believe in the spontaneous generation of churches would kindly cite the passages of Scripture on which they base their view, they would confer a great favor on some of us.

The opponents of temperance legislation are fond of saying: "You can't make people sober by law." There is just as much sense in saying, "You can't make people honest by law," and urge that as a reason for having no law against stealing.

W. T. Lee, Esq., has been reading the Recorder regularly for fifty-six years. This is a noble record. Bro. Lee has a high place in the ranks of our Old Guard. It was very pleasant for the writer to greet many of the Old Guard at the meetings at Owensboro.

Many thousands of hearts in all parts of the land were go out in sympathy to Dr. F. H. Henson on account of the death of his long-loved and cherished companion, Mrs. Henson was a woman of rare gifts and graces. We tender our profoundest sympathy and sincerest condolences.

The State Board met in special session at 2:30 P. M. In accordance with the action of the Association, they heartily and unanimously elected Dr. J. G. Bow as Corresponding Secretary, and he accepted and will begin his work the 1st of July. The new work was then taken up and the outlook for the new year's work is full of promise.

We are constantly told, in some quarters, of the necessity for a "restatement of beliefs" and for a "revision of theology." Very well, gentlemen, go ahead and restate what you believe and revise your theology, and let us take a look at the results to see how we like them. Nobody is hindering you.

And now we are to be flooded with books about the war in South Africa. Considering the brevity of our war with Spain, we had a freshet of books about it. But the Boer war has lasted so long, it is so far away and involves so many points of divers sorts that there has had to be a deluge of books about it turned loose on the public.

It has developed that Lord Roberts, the British Commander-in-chief in South Africa, is a Baptist in sentiment. We have long been told that Paul Kruger is a "Doppelganger," a member of a sect of Dutch Baptists. Then it is Baptist against Baptist. Why can not all Baptists live at peace with each other?

We are glad to note any sign of improvement in the taste of the people. In the Hartford (Ch.) public library, the reading of novels has fallen off 17% as compared with the figures taken two years ago. In this same period the reading of books on sociology has gained 9%; on the arts and history 17% and on biography—the best reading of all—the gain was 15%.

It is a real grat to us to announce that Dr. J. T. Christian has accepted the loan and strong call that came to him from the Le-Malle-street Baptist church in Chicago. He has become such a fixture in Kentucky that we had come to regard him as immovable. He will be greatly missed in Kentucky and in the South, but he will, under God, do a great work in Chicago. Dr. Christian is famous as an author as well as a preacher, and he is a man who brings things to pass. We cordially commend him to the brethren in Chicago.

Dr. Warder reports \$78,721.75 given by the white Kentucky Baptists for missions during the past twenty years. And they have given for missions outside the state \$24,262.01 more than they gave for missions inside the state. During this period 21,200 were baptized into the fellowship of our mission churches in the state. This is exclusive of 12,200 added by letter. The year just closed was the best of all. There was contributed for missions by the white Baptists of the state during the year the sum of \$4,312.23, and there were 220 baptized by our state missionaries. Let us thank God and take courage.

MEETING IN ATLANTA.

A meeting was held by some of the State Board Secretaries in Atlanta, Ga. Resolutions were passed praising the Southern Baptist Convention for the organization of the new Committee of nine. As this Committee is only for a year, and most wisely did not appoint a paid Secretary at its first meeting, it is not yet a new Board. It is not just to accuse them of not appointing a Secretary at that meeting, and intending to do it later when the opposition has had time to die out.

The Secretaries took action looking to organizing themselves into a body to meet annually. They recommended that New Century meetings be held in all the Associations and churches, and that collections be taken for the movement. That the expenses be paid by the three Boards and the State Boards, the same to be agreed upon by the man of the new Committee, and the State Secretary. We forestall the objection which will be made to this by saying, of course they did not expect the State Secretaries to do this without the direction of the State Associations and Secretaries.

They also passed resolutions praising the conservative action of the new Committee in their recent meeting in Chattanooga. Great wisdom and tact will be needed by this new Committee in view of the opposition of such representative bodies as the Baptist Flag at one end of the Baptist line, and the Religious Herald at the other. Their action at Chattanooga gives strong reason to hope they will not lack in wisdom. The danger is that some one will be tempted to act as pope and consistory will undertake, under the shelter of the New Century movement, to appoint "days and seasons," and to send out "programmes," which are really rituals, as if our pastors were not capable of choosing their own hymns and chapters in worship without the advice of outsiders. Any appointing of "days," any sending out of rituals, will send thousands who now look favorably upon the new Committee into opposition.

But most fortunately for hope of success for the new Committee, it is composed of strong and wise men, who know Southern Baptists well, and who have no other desire than to serve them and advance the cause of Christ. The Committee is only for a year.

SWALLOWFIELD, KY.

Bro. T. W. Beagle, of Stamping Ground, has recently been with us in a meeting. Notwithstanding we had almost constant rains, the interest was remarkable and all that could have been expected. The sermons were doctrinal and expository, full of the Bible and especially of Christ's power to save repenting sinners. There were 18 additions, 7 by letter and 6 for baptism while the members were greatly strengthened. Our church is now 140 members. We organized five years ago, and have worshiped till this spring in the school house. Our building—a plain, substantial, frame structure—is covered in, but the inside work remains to be done. Most of the money was contributed by the church, but we have done as much of the work ourselves as we could. Bro. L. B. Lee, who organized the church and pastored us for two years, planned and framed the building, with help, so that most of the contributions have gone directly for material. We are in a community that needs the pure Word of God badly, and Rev. Garrett Reed gives them that once a month. We maintain a good Sunday-school, about one-fifth are children from Campbell's homes, and we have a choir, but we are not about full at our regular meetings. Pray for us, brethren, that we may put forth every effort to get the house comfortable for the winter. We do not care for those rough benches if we can make it warm.

DEAR RECORDER:—I have read with interest the two statements, one claiming C. P. Robertson, Chattanooga, the other, D. D. Derron, Texas, as the youngest living ex-Confederate soldier. As my youngest brother, T. B. Morrison, Kingston, Tenn., was born Dec. 17, 1846, and before he was fifteen years old joined Co. B, 5th Tennessee Cavalry, and was served till the close of the war as corporal, I write to put in his claim. He is a member of the Baptist church at Kingston. As it would interest all ex-Confederates to know the really youngest ex-Confederate, let us hear from you. Very respectfully, M. L. MORRISON, Dayton, Tenn., June 15.

OTHER STATES.

Pastor G. B. Butler, assisted by Bro. Sid Williams, held a meeting in the Natchez church, Miss. There have been 120 professions of religion and 70 additions to the fellowship of the church, with others to follow.

Pastor B. C. James writes from Pulaski, Va.: "After a pastorate of seven or eight years in King William county, Va., I have accepted a call to the pastorate of the Baptist church at this place."

Bro. C. C. Green writes from Cuero, Texas: "I notice in the last issue of your paper a notice of Dr. W. R. Maxwell ordering his paper changed to Cuero, where he had gone to be pastor. Dr. M. moved to Cuero on Friday, May 25th, and the following Friday, June 1st, left us for his home in heaven. Heart failure was the cause—sick only about thirty-six hours. The writer feels personally very much the loser by Bro. M.'s death. I had hoped for rich seasons with him. His family moved to Waco, leaving his remains at Temple, Tex., where he was for twelve years pastor."

A ten days' meeting in the Crooked Creek church, Jackson county, Ga., closed with 13 additions to the fellowship of the church.

Pastor S. B. Cousins held a meeting in his Mt. Zion church, Meriwether county, Ga., which closed with 33 additions to the fellowship of the church.

A sixteen days' meeting in the Cheneyville church, La., closed with 12 additions to the fellowship of the church.

Elder O. O. Hill held a meeting in the Amity church, La., which resulted in 20 additions to the fellowship of the church.

A meeting in the Mt. Sylvan church, Texas, closed with 60 professions of religion and 40 additions to the fellowship of the church.

Eld. J. S. Crosslin held a meeting in the Independence church, near West, Texas, which closed with 15 professions of religion and 19 additions to the fellowship of the church.

Fifteen have been added to the fellowship of the Merican church, Texas. There were others converted who are expected to join later.

Pastor W. F. Harris held a two weeks' meeting in his Sand Flat church, Texas. The church was greatly revived and 42 added to its fellowship.

Twenty-two have been added to the fellowship of the Webb City church, Mo. All by experience and baptism.

The Steen's Creek church, Miss., has set apart Bro. J. W. Steen to the full work of the Gospel ministry.

A meeting in the Huntington church, Va., resulted in 45 additions. All by experience and baptism.

A two-weeks' meeting at Hurricane, near Wise, Va., resulted in 28 professions of religion and the organization of a church with 27 constituent members.

The Colquit church, Miller county, Ga., has set apart Bro. H. B. Humphreys to the full work of the Gospel ministry.

There were 80 professions of religion and 40 additions to the fellowship of the church in a meeting in the Orange church, Texas.

A meeting in the Delta church, Mo., closed with 23 additions to the fellowship of the church. Sixteen by experience and baptism.

A meeting in the Sand Fork church, Lincoln county, W. Va., resulted in 15 baptisms, 12 of them men. A church is indeed blessed when so many young men are converted.

A church has been constituted at Ardeola, Mo.

A meeting in the Mayaville church, Mo., revived the church and added 17 to its fellowship.

The Belton church, Mo., has set apart Bro. W. L. Tucker to the full work of the Gospel ministry.

Twenty-nine have been added to the fellowship of the Gorman church, and three others stand approved for baptism.

A meeting in the Harmony church, Calhoun county, Ala., resulted in 35 additions to the fellowship of the church.

A meeting in the Pleasant Hill, Texas, resulted in 45 professions of religion and 18 additions to the fellowship of the church. Where are the others?

A meeting in the New Zion church, six miles from Crystal Springs, Miss., closed with 90 additions to the fellowship of the church. A majority of these were young men.

Pastor J. B. Hawthorne has held a meeting in the Grove-avenue church, Richmond, Va. Eleven have been added to the fellowship of the church, and others will yet be received.

A church has been constituted at Dumas, Ark.

A church has been constituted at Watson, Atchison county, Mo.

The Antioch church, Ga., has set apart Bro. J. E. Sammons to the full work of the Gospel ministry.

The Broad River church, Ga., has set apart Bro. W. M. Pettet to the full work of the Gospel ministry.

A church has been constituted at Graham, Va., with 34 members. This was the result of a meeting in which there were 40 professions of religion.

The Dunlap church, Tenn., has set apart Bro. S. C. Stinson to the full work of the Gospel ministry.

Twenty-seven have been added to the fellowship of the Inman-street church, Cleveland, Tenn., all by experience and baptism.

A meeting in the Arabi church, Ga., closed with 15 additions to the fellowship of the church, all by experience and baptism.

A meeting in the East Macon church, Ga., greatly revived the church and added 20 to its fellowship.

A church has been constituted at Little Bethel, Va.

The Standing Spring church, S. C., has set apart Bro. D. D. Richardson to the full work of the Gospel ministry.

The Donagan Springs church, Mo., has set apart Bro. J. H. Baker to the full work of the Gospel ministry.

Pastor T. F. Moore writes from Van Alstyne, Tex.: "I am now located here for full time. Good work and prospects good for an ingathering."

A two weeks' meeting in the Indian Prairie church, Franklin county, Mo., closed with 18 additions to the fellowship of the church.

A ten days' meeting in the Monticello church, Mo., closed with 18 additions, 16 by experience and baptism.

A four weeks' meeting in the Morelle church, Mo., closed with 57 additions to the fellowship of the church.

The Milan church, Mo., have set apart their new house for the worship of God.

A meeting in the Good Hope church, Saline county, Mo., resulted in 15 additions to the fellowship of the church.

Pastor M. D. Early held a meeting in the Morristown church, Tenn., without outside assistance, which resulted in 24 additions to the fellowship of the church, with others to follow.

A seventeen days' meeting at Cedar Creek church, Tenn., closed with 31 professions of religion, 13 baptisms and 5 restorations. Where are the others?

A meeting in the Bearden church, Tenn., resulted in 25 professions of religion, 34 additions, 28 by experience and baptism.

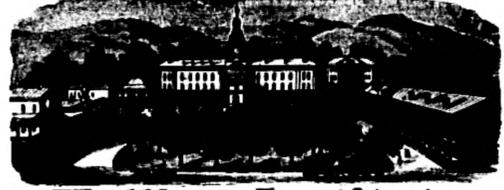
Twenty-five have been added to the fellowship of the Bainbridge-street church, Chester, Va., all by experience and baptism.

Thirteen have been baptized into the fellowship of the Parkley church, Va., among them a Methodist minister and his son.

I HAVE it in my heart to tell you what the Lord is doing for our church at Morehead. We are in the midst of a gracious revival of religion. Bro. W. A. Borum, of Somerset, is doing the preaching. Our church began holding a series of consecration and prayer services the last week of May, and the 4th of May we were joined by Bro. Borum. He has been preaching twice a day, some days holding three services. He is preaching the "old-fashion," simple Gospel, and God is giving him power. There has already been 21 conversions and many more expected this week. There is a general waking up. Whereas our town has been feasted with cold, formal worship, now not only our little band of a few members are enjoying religion, but many from the different denominations are being converted or are asking for prayers. Pray that the Lord will continue to bless our efforts. LUKE P. W. WILLIAMS, Morehead, Ky., June 12.

MARRIED

By W. D. Moore, at his home in Anderson County, Ky., he J. W. Smith, of Shawnee Run church, to Mrs. Sarah B. Herndon, of the Old Goeben church, Thursday, June 14, 1900.



Hollins Institute

will open its 54th session on the 19th of September, with its accommodations increased from 15 to 25 boarders. This is a school for girls and young ladies in which all the scientific, watch-care, supervision and inspiration of a cultured Virginia family prevail. Literature, Languages, History, Science, Music, Art, Elocution, etc., are taught under high standards. The Faculty and management is composed of 10 gentlemen and 20 ladies. The scientific system is used. Diplomas are issued in 12 departments, each of which collects of influence and prominence in this and other countries. The school is located on the S. & W. Ry. (Richmond) Division 7 miles north of Knoxville City—a region of rolling hills, beautiful beyond description, and replete with health. There are six main buildings, all of brick, with extensive verandas, all connected by covered ways. It contains a large and valuable mineral spring—sulphur and chalybeate, which conduces largely to the health and vigor of growing girls. A delightful home for girls during the period of development, and girls from all sections delight to be here. Write for catalogue. CHAS. L. COCKE, Supt., Hollins, Va.

COMMENCEMENT OF GEORGETOWN COLLEGE, 1900.

The commencement exercises began this year (June 9) by the Academic Declamatory contest. There were seven young ladies in the contest, and they all did well, but the beautiful gold medal was given to Miss Annie Aakew, of Georgetown.

The annual sermon was preached in the college auditorium Sunday morning by Rev. Lansing Burrows, D.D., from Luke 20:3. Subject: "Question against question." I will not attempt to report the sermon, but the sermon was a profound impression upon the large and thoughtful audience.

At night the sermon for the college Y. M. C. A. was preached by Rev. E. M. Ayres, of Georgetown. The sermon was practical and helpful, and our people always hear Bro. A. with pleasure.

Monday night we were delightfully entertained by the Junior Class of the college with a play, "The Stoops to Conquer, or the Mistakes of a Night," by Oliver Goldsmith.

The Senior Class exercises were excellent. Several of the class took part, and I will not venture to say which was the best.

Tuesday night the Students' Association was addressed by Attorney Victor C. Bradley, of Georgetown. His subject was "The Home." The evening was stormy, but a good number heard Mr. B., and appreciated his address.

Wednesday morning eight young men and six young women were presented for graduation. The members of this class have been with us from three to six years. They were faithful, and take with them not only a diploma, but the best wishes and love of faculty and student body.

The meeting of the Woman's Association met in Eusebian Hall at 3 P. M. It was one of the most interesting meetings ever held, and greatly enjoyed by the members and host of visitors.

NOTES.

The report of the Treasurer showed that the finances of the college were in good condition.

The Trustees honored the following brethren with the degree of D.D.: Rev. J. A. Booth, Rev. J. F. W. G. Lema, Rev. A. Dawes, Rev. C. W. Jones, and Rev. B. N. Prestridge. The first three were graduates of the college years ago.

Dr. J. E. Harry, who has filled the chair of Greek and German for eleven years, has resigned to take charge of the department of Greek in Cincinnati University. The trustees elected as his successor Dr. Granville Torrell, of Harvard University. He has the endorsement of the best Greek scholars of the nation.

It was generally expected that the trustees would elect a President for the college at their annual meeting June 12. But in this there was a disappointment. The Nominating Committee failed to nominate, and there was no election.

Dr. Arthur Yager was continued as chairman of the faculty September 4, 1900. J. K. NUNNELLY.

THE voyage of human life under any other wind than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds, unless we know the pleasantness of having Christ on board, and the certainty of getting safe to land under him, pray him with all their hearts to abide with them.—Ex.

FROM MARYLAND.

The Western District Baptist Association of Maryland convened with the Upper Berea church in Montgomery county June 9th, continuing in session two days.

Sunday was devoted to preaching and other devotional services. Bro. C. M. Noss, of Baltimore was moderator and Rev. W. W. Wood, of Frostburg, Md., was the secretary. They are both most efficient officers.

Rev. C. L. Lova, of Baltimore, preached the introductory sermon from Matthew 23:23: "What shall I do then with Jesus which is called the Christ?" The sermon was practical, simple, forceful and was feelingly delivered. Besides this sermon, there were five others preached and all were strong ( Gospel ) sermons.

Rev. A. F. Choate, the colporteur and Sunday-school missionary, who has been traveling over the association with the Gospel wagon, added much to the session of the body by his black-belt talks and other enthusiastic speeches.

Miss Annie Armstrong was present and led a ladies' missionary meeting under the tent.

Miss Claudia J. White, the returned missionary from China, daughter of Rev. S. R. White, pastor of the church, made a talk on her work in China.

Just before adjournment, Rev. W. W. Wood, in comparing the association with others of which he had been secretary, said it was the only time when every report was ready; that the largest number of churches were represented; largest number of churches and pastors received; largest delegation by 50%; largest congregations; the fullest and most animated discussions; and that a marked improvement had been made among all lines of work that had for its purpose the furtherance of the cause of Christ.

This is truly gratifying to me, a comparative stranger among Maryland Baptists, and I know it will be to all who love the Lord. "Forgetting the things which are behind"—in the sense of being satisfied with them—let us all stretch forward to the things which are before.

T. H. CAMPBELL.

Rockville, Md.

ONE of the most delightful series of sermons we have ever listened to were those preached by Dr. Weaver, of Louisville, while he was with us in May. He is a man with much learning as well as of great experience and a heart yearning for the salvation of souls. His day sermons on spiritual life were said by many who heard them to be the finest as well as the most helpful ever preached in our city by any man.—Evangelist.

Pastor I. B. Timberlake of Nicholasville, called at our office as he passed through the city on his way to the General Association. He reports his church doing well and speaks highly of Dr. W. H. Felix's address at the close of the commencement exercises of Jessamine Female Institute. Mrs. Vineyard, President of Jessamine Female Institute, graduated sixteen young ladies, and the school is popular and in a prosperous condition. H.

If you have Smoked too Much Take Herzford's Acid Phosphate.

"It is a grand remedy in excessive use of tobacco." Believes the depression caused thereby, and induces refreshing sleep.

THESE are in business three things necessary: knowledge, temper and time.—Queen Feltham.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

MY LITTLE BROWN BIRD.

BY OORA MATSON DOLFOIN.

My little brown bird, though you could not sing. Yet your heart beat warm and true; To love and be loved was the only thing In the whole bright world to you.

A FRESH-AIR EXCURSION.

BY M. H. OORNBALL LEON.

CHAPTER I.

"Well, I think you're foolish, Ally. The old lady could take care of herself well enough for one day, if Mrs. Carter or somebody ran in and gave her her dinner and—"

"Mrs. Griffiths looked across the table at her step-daughter, who sat in the window-seat, sewing—a staid, quiet figure that contrasted with her own smartly clad person in a way that made Alice seem dumber and older and more apart from the gay side of life than she actually was.

"Granny can't be left alone all that time," Alice answered, "even if I would care to give any one the trouble to get the meals for her. Just think if anything were to happen, and she helpless there in her chair! It wouldn't be right."

"It's hard on you, though, being so sacrificed to the poor old thing," remarked Alice's father, who came in to the room at that moment. "You've not left home for a day, I believe, since—why, not since we came to live here."

"Ten years ago—just think of that!" Mrs. Griffiths chimed in. "But you never were like a girl since I first knew you. And now you've kept Lulu or Violet at home on a Bank holiday when they were girls. Why, they go now, and take the babies with them."

"I couldn't take my baby with me."

Alice smiled as she looked at the old woman crippled with rheumatism who dozed in the arm-chair by the fire, and as she smiled she looked younger and less sad.

"You've never left her before, I'd think of myself for once, Ally, and chance it."

Mrs. Griffiths was a good-natured woman where the exercise of good nature did not involve self-sacrifice. "Whit-Monday will be your birthday, too," she concluded. "Let's make a treat of it."

"A woman isn't so anxious about celebrating her birthday when she's thirty as she was when she was twenty," Alice answered, folding her work and taking a jug from the shelf in which to fetch the milk.

"Well, I think you're foolish," Mrs. Griffiths repeated. "What's the good of always staying at home and getting moped? There was never any turning Alice when once she's made up her mind," she added to her husband as her step-daughter left the house. "Not like Lulu and Violet; you always could get them round."

What was the good of it? Alice repeated the question to herself as she passed through the cottage garden, bright with forget-me-nots and wallflowers, into the path beneath the elm trees which led by a back way to Mrs. Carter's farm.

What was the good of it? Of the life that went on? What course apart from all the stir and stress and labor of the world? It was the same, year after year, except that every year made her a little older and set her a little further back on the shelf upon which she had taken her place when she was first married. Her only consolation was that her two pretty, lively daughters, who had been the conspicuous members of the household till marriage called one after the other forth.

"Getting moped." Yes, no doubt she was getting moped. The ques-

tion, "Is life worth living?" is not one which ever occurs to those who are content with the healthy, natural conditions of daily work and family interests. Alice's life gave her too much leisure to think. Mrs. Griffiths was a brisk woman, who preferred doing most of the work of the house herself, leaving to her step-daughter the care of the household which she herself had but little skill or patience. Alice sewed beautifully, and her fingers were never idle; indeed, for the greater part of the day she was doubly employed, since while she put in her delicate stitches she kept watch over her helpless grandmother, and was at hand to minister to any want of hers. But attendance on the aged woman, who dozed away most of her time, seldom uttering a word, and needle-work were Alice's occupations which allowed Alice unlimited time for thought, while Mrs. Griffiths went on her stirring talks about the house, or, when these were done, out to gossip with her neighbors. And Alice's life, with the dreary future which she vividly imagined, was not a life that afforded too little material for thought. She should not have been an old maid yet, but that was what she considered herself and most people accordingly considered her. Alice had always been of a retiring nature, and the sort of acquaintance whom Mrs. Griffiths and her daughters attracted to the house were not of those among which Alice would have been likely to form friendships. She had, indeed, hardly made an intimate acquaintance during the ten years she had lived with an old man of the town. There had been a village festival, to which a stranger had come over from the town; a young man, Robert Arden by name, who was agent for Smith's bookstall at Exbridge. Alice had seen a great deal of him that afternoon, for somehow he had seemed to prefer her society to that of the many livelier and more gaily dressed girls, who would have been willing enough to make themselves pleasant to him.

Robert Arden was a very superior young man, highly educated for his position, and he had been to him long been to Alice the revelation of a new phase of pleasure in life—the intellectual. Perhaps it was because of this, and perhaps it was because that day was the last before she knew from her old home to a distant part of England, that had made Robert Arden a prominent figure in Alice's memory ever since. Her friends had teased her about him, as girls will tease other girls to whom a man has paid any marked attention. Still, on the single occasion when she had met him at home, Alice had learnt that Mr. Arden had become engaged to a beautiful girl for whom he had had a prolonged though secret attachment.

What if that news had died in Alice all these had ever been in the life of romance. And now she was on the verge of thirty and what had she ever done in her life—what was she ever likely to do with it? What was the use of it now, except to keep her out of the way of the workhouse infirmary, where in her present state, she might be almost as happy, though Alice would never allow her mother's mother to end her days there?

"None of us liveth to himself." Where did those words come from? They were certainly the answer. Life—that strange gift, coming unthought, clung to so desperately by most, thrown away so recklessly by others—must have some purpose beyond what the recipients could guess. This it was that pressed its burden round, knew not that its shade formed the playing ground of a troop of happy children; these patient cows that stood in the farmyard to be milked knew not that on them depended a hundred helpless babies and feeble sick folk for nourishment and strength.

The "moped" look passed from Alice's face as she returned with the milk. She stopped to speak to the children under the oak tree, asking them who was that pale boy filling his basket with daisies for his mother. That was Tommy Fielding's brother. He had always lived in London, and he thought the 'country was "like it must be the other side of heaven," the superiority of country joys over those of the city consisting in all the things which to eat that were in the former.

When Alice got back to the cottage she found Granny in tears. There were times when the old woman appeared to be sleeping, but was not, and it proved that she had heard and

taken in the conversation relating to the Whit-Monday eating, which Alice was giving up in order to spare for her. "I can't think what I'm spared for!" she murmured between her poor, weak sobs. "I'm no good, sitting here helpless in my chair, just to be a burden to every one!"

"The sweetest womanhood there was in Alice—the warmth of feeling, the delicate tenderness, that lay beneath her unobtrusive exterior—leaped to the front. She put her arms round the old woman impulsively and kissed her. "None of us liveth to himself," she repeated. "Perhaps you're spared to us for my sake, to give me something to love and care for. What is the good of babies but to be loved and done for? And you are my baby, Granny—didn't you hear me say that just to-day?"

CHAPTER II.

The next morning Alice woke with an idea: to celebrate her birthday with an outing, as she put it, but by an outing she meant a party of poor children from London to come out for the day, she said at breakfast. "Will you let me, father? Their dinner won't cost more than it would have done to take me with you."

"Just like you, Alice, to want to have your treat at home! You've always got ideas different from other folks. But I don't see any reason why you shouldn't do it, if you want to; do you, James?"

"There's that poor parish I was reading of in the paper on Saturday," Alice went on. "Just in the heart of London. They were begging money for the Holy Family to give the children a breath of country air. Even one day, they said, would do the poor little things good; and, if they're invited out, perhaps their journeys could be paid for out of the fund."

When breakfast was over Granny beckoned Alice to her with a mysterious air. "You look in my wash-box and you'll find a little bag with a key in it," she whispered.

"Alice obeyed, and took it out. "That's the key of my box upstairs. You look in my box and you'll find a little tin case. Bring it to me."

Again Alice obeyed. "Now you open that," Alice followed her directions.

The Value of Charcoal.

Now People Know How Useful It is in Preserving Health and Beauty.

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

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but a natural substance that cleanses and purifies always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal cleanses the skin and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willie charcoal, and their harmless action cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but three-fifths of a cent a box at drug stores, and although in some cases a potent preparation yet I believe I've more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

"Untie that holland bag." Alice did so, and took out nine sovereigns and two guineas. The old woman gazed at the money with a proud affection. This gold formed the whole of her earthly possessions. She had laid it by many years ago for her burial, that she might have a really superior funeral which would be a credit to her family.

"I've been thinking of what you said to me yesterday, Ally. 'None of us liveth to himself.' You've been a good girl to me all these years, and I will give you one of these sovereigns to spend upon your treat. That'll bring down a dozen of the children and take them back again. I've always thought I'd be buried in an oak coffin, but, maybe, I shall lie as quiet in a deal one." She hesitated, and then added: "There was two half-sovereigns at the bottom of the bag, wasn't there? Well"—with a triumph of generosity that it needed Alice's refined perceptions to appreciate at its true worth—"you shall have one of them too to give the poor children a real treat. It isn't a matter to me if I don't have my handles to my coffin. You've always been a good girl to me, Ally," she repeated.

From this time the old woman seemed to wake to new life, and her interest in the coming festivity exceeded that of even Alice and her father. She had the letter from the Vicar of the Rastolf parish with its grateful thanks read to her over and over again. Twelve children were to be sent down under the care of a church warden, and those who had been selected for the expedition were already wild with joyful anticipation.

Granny liked to hear every item of the good things provided for the repeat detailed to her, with particulars as to cost and quantity. The Vicar of St. Mary's church stood alone. The neighbors, when they heard through the gossip Mrs. Griffiths of the odd fancy formed by "that queer step-daughter of mine," and "the poor old lady's" gift towards it, seemed inspired by these good examples. Mrs. Carter promised a supply of milk and butter. A friend of hers sent four pots of home-made jam, another neighbor two dozen eggs, a third a colossal cake of her own baking. Granny's money went into the substantial part of the feast; the rest of the party was supplied with the leaves of bread and the tea, of which she prophesied much would be required.

"Well, really, I believe you two are looking forward to Whit-Monday more than we are," said Mrs. Griffiths, laughing. "If I could only ride Lulu and her husband would go for the trip with them, I believe I would stop at home and help you!"

CHAPTER III.

Whit-Monday broke the most glorious day there had been that month. Alice was up almost as early as the sun to finish her preparations for the day's festivity. She felt a little nervous about it, and had gone to bed the night before wishing she had never undertaken such a formidable thing. What if any accident should meet with an accident? What if the "church warden," whose presence Alice would very gladly have dispensed with, should think the treat she was providing for the party inadequate? What if it should rain?

But, as she looked out of her window the morning sun shone on the golden buttercup-fields shining in the May sunshine, and the silver of the dew-laden tracks of shade where the elm trees threw their long shadows towards her across the wet, cool grass, as she listened to the birds singing & hummed at once, as though they would break their hearts with joy; as the sweet smell of the lilacs in blossom in the garden below, and the may, of which the hedges now were full, filled the room with fragrance, she rejoiced that the question of rain was settled. "Was it likely to be a success?" had been resolutely put aside.

The party for "The Island" were off at 8 o'clock; Mrs. Griffiths in a silk gown and bagged mantle, with a feather bonnet, and her maid, who she wore for the occasion, who she could not bear to leave any of her best things at home, in spite of the promise, visible in the quivering air, of an exceedingly hot day.

Alice, in her simple gingham, in which she could work and play with the children, found herself a welcome and looked delightfully frayed and cool in comparison. There was a vivacity about her to-day which had not been seen in her for a long time.

"Why, Alice, I declare you don't look nearly that 'moped'!" said Mrs. Griffiths, with good-natured sincerity, as she wished her good-by. "Got everything ready, Ally?—talked old Granny, as soon as they were gone. "Everything except taking the pe-

DR. PIERCE'S FAVORITE PRESCRIPTION. MAKES WEAK WOMEN STRONG AND SICK WOMEN WELL. Includes an illustration of a woman and text describing the medicine's benefits.

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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 come from a distance to our parlor, 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 at summer evenings is a pleasure to family and friends.

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atoes, and one can't do that before-hand; but they're all ready to go into the oven," laughed Alice.

"And how many jam tarts did you say there was?"

"Three. I wonder if that will be enough for them? It should be, with three rice puddings and the curds and cream, and the stewed pears Mrs. Moffat has sent in."

"And I hope you've got most enough. There's that church worker, now. Men have such appetites! Don't you think you ought to have done something especial for him? Maybe he won't like faring the same as the children."

"Then he must go and fare somewhere else. I only wish he would! But I don't think it will be a he. I never thought of that! I supposed it would be a district visitor or a Sunday-school teacher."

"You go and meet them now, Ally. They might lose their way where the two paths divide in Scott's Field."

Alice, nothing loth to escape from her grandmother's fidgety questions, put her hat forthwith and set out.

As she reached one end of the long stretch of grassland known as Scott's Field, a party of children appeared in the far distance. Alice could hear their laughter and shouts as they played in it among the young wheat, and the obsequy, commanding voice of some one who called them back, bidding them follow him in single file along the path. Then a man's figure came in sight.

It was a he, then? Granny was right. Alice did not know whether she was glad or sorry, as, instead of a meek, little middle-aged lady in a brown dress, a young man appeared, coming with swinging steps through the corn.

His word was law, and it did not need much of a glance on his part to keep the children from the temptation of plunging in among the wheat again to pick the big white camions and gray mustard flowers.

Alice's eyes were on him. Surely there was something familiar in that long, swinging tread, that upright figure? Almost before she could distinguish the young man's features she saw that he was smiling. Yes; there was no mistaking that smile!

In the meantime the church worker's eyes were not less riveted. At first he only thought how fresh and bright was the smile of the boy of the May morning and the freshness of the country life, the girl at the stile looked in her cotton gown and straw hat. It was not till he was within a few paces of her, not till her smile came in answer to his, that he took of his hat and exclaimed:

"Miss Griffiths!"

He held out his hand and clasped hers warmly.

"This is a pleasant surprise! When I heard the name Griffiths I thought of you, of course—something in Alice's hat leaped up at the words, 'of course'—but I had no idea that it could be really you."

Then the children claimed attention. Directly the wheatfield was passed, and they were released from the tight grip, they all clustered round Robert, shaking heads with Alice, as they were bidden to do, and then, the word of permission given, racing, tearing, shouting in all directions, filling their hands with may and the bluebells they found beneath the bluegrass, and busied for birds' nests, trying to catch butterflies and enjoying themselves as noisily and as unmistakably as Alice had already pictured to herself.

"I am not a teacher," exclaimed Robert, laughing. "I am only secretary to the Band of Hope, but 'Teacher' is the children's name for all of us."

"They seem very fond of you," said Alice, noticing how one little girl, who walked with a crutch, held on to his hand, and the confiding look in the big brown eyes as she smiled up at him. "Have you children of your own?"

"Yes; forty-five; more than any married man of my acquaintance."

He looked down at little, lame Sophy, who laughed back again.

"Forty-eight now, sir," she said. "There are three new ones joined last Band meeting."

Something happened in Alice's heart then; she could not have told what.

The sight of a group of dog daisies lifting their white heads above the grass caused Sophy to hobble away on her crutches to gather them, when Robert's conversation took a soberer, though not less cheerful, tone. It was curious how he and Alice seemed to have picked up the embryonic friendship at the point where it had been broken off.

Robert began by asking Alice about herself, and when he had heard all she had to relate of her quiet life at Hurstfield, he told her of his own experience during the past ten years. He was still an agent for Smith's, but was now at one of the large

stations, and was doing very well. He lived by himself, and did some things find it a little lonely, though his spare time was packed full with reading and bicycling, and his work with the Band of Hope.

### CHAPTER IV.

What a day that was! glorious with the brilliant sunshine, and the fields and hedges full of flowers, and the sweet breeze that blew over unbroken miles of country and the songs of birds that filled the air from morning till night—a day ever to be remembered with joy by those slumber children, some of whom had never seen the country before; none of them whom had ever had so warm a welcome, so bountiful an entertainment, such a day of unclouded bliss; a day to be remembered by the two elders with a joy exceeding theirs as the waters of a deep still river exceed those of a babbling stream. But there was laughter too with them as they carved the great joint of beef and helped the sars in that excellent cold dinner, laid out in the garden of Rose Cottage; as they led the youngsters through the lanes and woods, so full of treasures at every turn; as they boiled the kettle in the picnic tea upon the Common, while Granny, for the first time induced to take a drive in the parish bath-chair, looked on, half in laughter, half in tears.

At last the children were left beneath the oak-tree for a final half-hour's play in the care of good Mrs. Carter, and Robert and Alice walked back to the house through the young twilight. The sun had just set, and the sky was aglow; the daisies and buttercups and speedwells had long ago shut their eyes, but the may kept wide awake to catch the faint crimson blinset on its white petals.

The home-peace in that room over the cottage put forth a double scent with the approach of night, and the air was heavy with cool, moist fragrance as Robert ardent and Alice walked up the garden path.

They had been talking together all day, finding so much to tell, so much to hear, and the long hours had not seemed long enough; but now in these last minutes together they fell into silence. This was after Robert had touched upon a subject left out in the first recital of his experience since the occasion of their last meeting ten years ago.

"I was engaged for one day; at least, I thought myself so. Then I got a letter—it should have reached me by the same post as the other, but it didn't—telling me it was a mistake. She cared for someone else, and ought never to have said so to me. She is married now," he added.

Alice's feelings respecting the conduct of the beautiful girl towards Robert were too pronounced for her to put them into words; so she did what was much better: she gave him a silent sympathy, which he was not slow to appreciate.

"That's a long time ago now," he said.

Granny was sitting wide awake in her seat as Robert and Alice walked down the garden path to the cottage. At her side was little Sophy, to whom she had been telling stories about her youth, and giving a lesson in making daisy chains.

"I hear you have met before," she said, as she looked at the two with an unwelcome gleam in her eyes. "I hope that you'll meet again."

Robert's eyes went over to Alice.

"We shall," he said, "if Miss Griffiths is willing."

It was many years since Alice had blushed, but a glow came over her face then like the sunset red upon the may.

Perhaps that was why, as they said "Good-bye" at last, Robert felt emboldened to hold her hand longer than is usual in a parting, and to sink his voice to that point which gives a significance to the words when he speaks to a woman, as he said:

"When may I come?"

"Well, Granny, you must be tired after all this," Alice said, as she returned to her charge when she had watched the party out of sight. Her face was still aglow with renewed youth.

"I'll take a little rest before I go to bed. But it's been a good day, hasn't it, Ally? And if you hadn't stayed with poor old Granny," she went on, "he would never—"

Alice stood over and kissed her. "If I were old Granny hadn't stayed with me, I should never have had the happiest day of my life," she said tenderly.

A smile came over the woman's face, lighting it up with a certain pathetic beauty. The light was on still when the washing over Alice came to carry her to her bed, and found the best form motionless. "None of us liveth to himself, and no man dieth to himself."

Her mission accomplished, Granny had laid her long-borne burden down. —The Quiver.

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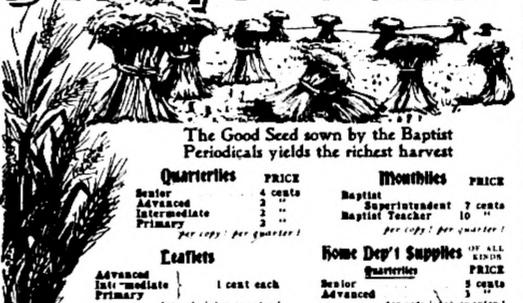
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DEAR OLD KENTUCKY.

Many Texas hearts are grieving and none more than mine on account of the mournful trial through which your dear old State is passing.

I can never forget the two joyful years I spent in the great, but ill-fated Baptist Theological Seminary at Covington, Ky.

But there are two great links that bind my heart tenderly to dear old Kentucky, and I will describe these links hoping they may arouse the mothers and patriots to do their whole duty, especially in these hours of peril.

First, my sainted grandmother's ashes rest in Kentucky soil, sixteen miles from Lexington. She was a sister of Gen. John Adair, and was married to my grand-father, John Burleson.

She was the only professing Christian in that sparsely settled neighborhood, and in her last hours she sent sixteen miles for a Methodist circuit rider to come and pray for her and her loved ones, but he had gone to another part of his large circuit.

The day before she died she called my grandfather's sister to her side and said, "dear sister Abbey I am dying and I do not know of a single Christian in this neighborhood, and I fear my three little children will never know a mother's Savior, for my beloved husband is absorbed in fighting Indians and chasing deer, and you are equally absorbed in the pastimes and pleasures of young people.

My father became very wealthy and high political honors were offered him, but he said, "I have but one burning desire in my soul and that is to be a useful, devoted Christian and educate my thirteen children and prepare them to become useful citizens and devoted Christians and meet my mother in heaven."

concluded to visit the beautiful city of Lexington, and especially, Ashland, the home of the illustrious orator and statesman, Henry Clay. When we reached Lexington the hotel keeper told us, "Mr. Clay is so heart-broken by the death of his son, Henry Clay, Jr., in the battle of Buena Vista, on Feb. 23, 1847 he has declined to receive visitors. But all visitors, especially those from other States, are cordially invited to visit Ashland, and a porter conducts them around the premises and it would be a treat for you to see the beautiful home of Henry Clay."

When we reached Ashland, we sent in our cards by the porter. Miss Emma Getchell, Maine; Miss Mary Buckner, Kentucky; Mr. John R. Downer, Ohio; Rufus C. Burleson, Mississippi. We requested the porter to say to Mr. Clay, "We would not intrude on his domestic sorrow, but only wished to visit the premises and express our admiration for his distinguished services as a statesman, and our sympathy for his great loss."

The porter soon returned saying, "Keep your seats, Mr. Clay desires to see you." Soon he entered the parlor, with that peerless dignity and simplicity that was never surpassed. He cordially welcomed us saying, "I have not received visitors during my great trouble, but seeing from your card that most of you reside in distant states, and I might not have the pleasure of meeting you again, I gladly welcome you."

While we were looking over the rare collections of jewels and souvenirs presented him from all parts of the world, I saw a magnificent portrait that greatly resembled the Sage of Ashland. I said, "Mr. Clay I suppose this is a portrait of your self in your younger days." He said with tears filling his eyes and his whole frame trembling, "That is the portrait of our beloved son that has recently died on the battle field of Buena Vista in Mexico."

Another Kentucky scene I wish could be engraved on the heart of every Kentuckian occurred at Ashland in 1847. The illustrious Dr. Malcom, President of Georgetown College preached the commencement sermon of the Western Baptist Theological Institute, and courteously invited students to attend the approaching examination of Georgetown College.

ENCOURAGED.

While listening at the preacher's hot Springs who discussed the undeveloped masses, some of the State Secretaries, who have been tugging for years with the question of how to reach the masses of our inactive, lifeless churches, were greatly encouraged to discover indications of a general revival of the subject.

I am sure that this has been the burden of every State Mission report for the last twenty-five years. Sometimes the people have grown weary of it and treated it as an old song. In some cases the secretaries have been laughed at for the sameness of their reports and their speeches.

A secretary had finished his speech before a large association. The people listened as if they were interested. A brother arose and said: "Brother Moderator, it is now too late for another speech, but I want to be recognized when we come together again, and Bro. Secretary I want you to be sure to be here. I want you to hear what I have to say."

"Brother Moderator, the fault I have to find with all these preachers and secretaries in their speeches on this question is: they talk of the theory of Missions and say nothing of the practical side—the *how* of the question. Now I want to talk of the *how* of Missions. *How* to reach the churches, *how* to reach every member, *how* to get the largest amount, etc., etc."

The speech over, the secretary replied about thus: "Brother Moderator, I am more discouraged at this moment than I have ever been. A fear that it is impossible ever to reach the people, has just taken hold of me. I have been working at this thing for years. I have preached, delivered addresses and written columns in the newspapers and the burden of all these has been the *how*. I have been really persecuted by the preachers because I so persistently pressed this one point. I have been disgusted with myself and feared I was a one-ideaed lunatic. This very day, before this intelligent audience I consumed an hour and a half of your valuable time discussing the *how* of the missionary question and here is one of the most intelligent men in the audience and one of the most active and best read members of the association, who sat right there and never heard a word I said. Brother Moderator what is to become of us? How long will it take the Kingdom to come at this poor dying rate?"

It may be the Secretaries of the Boards of the Southern Baptist Convention while in attendance on State Conventions were like that brother: "Ears have they, but they hear not." However, at Hot Springs we had evidence that the heaven which has been deposited in the State Conventions, these many years, is doing its work. W. B. O. Montgomery, Ala.

HAPPY the man who early learns the wide chasm that lies between his wishes and powers.

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ONE'S GOOD NAME.

A good name, which comes through having a good character, is a priceless possession. All the wealth which many people have is their good name. And such ones ought to have a jealous regard for their good name. They should prize it that they will not do anything which will destroy its high value.

And Paul pursued the same course. What vile slanders were concocted and circulated about him! Yet no one ever heard Paul threaten to bring suit against any of his wicked slanderers. Doubtless he was often pained by the vicious calumnies which passed over the country against him; and many people, who never saw him, must have believed that those stories were true. They had formed very bad opinions of him, which doubtless hindered his work; but he kept all the while busy for Christ and perishing souls.

HOOD vs. HOOD.

C. I. Hood & Co., Victorious in Important Cases—Injunction Against Dr. J. C. Hood.

Important suits have just been decided in the U. S. Circuit Courts involving the right to the word "Hood" or "Hoods". Messrs. C. I. Hood & Co. of Louisville, Mass., proprietors of Hood's Sarsaparilla, began suit for infringement against Dr. Hood of Louisville, Ky., who was putting up what he called "Dr. Hood's Sarsaparilla".

Messrs. C. I. Hood & Co. also began suit against a retail druggist in Indianapolis, Josiah H. Hensler, who was selling Dr. J. C. Hood's Sarsaparilla. Dr. J. C. Hood employed counsel and made a defense, but Judge Baker of the U. S. Circuit Court granted an injunction which on April 23 became perpetual.

These two decisions establish the exclusive right of C. I. Hood & Co. to the word "Hood" and their composition, but no other person can put up Hood's Sarsaparilla even if his name is Hood, nor any retail druggist sell or offer for sale any medicine calling the name Hood or Hoods other than that prepared by C. I. Hood & Co.

It is difficult to measure the vast influence which is exerted by an institution of learning such as Hollis Institute at Hollis, Va. During its existence of more than half a century, it has attracted students from all parts of the country, situated not only by its unique location from an educational standpoint, but by the attractiveness of its location and its salubrious climate, have received their education on the college and seminary, and many holding other positions of influence and prominence in the South and other countries.

Hollis Institute was founded in 1852, and has been enlarged from time to time until its present capacity is 75 boarding pupils. It is a school for girls and young ladies and the climatic conditions and the mineral springs (Sulphur and Chalybeate) found on the premises make it particularly conducive to their health and vigor during the period of development.

"A SECOND LIEUTENANT recently graduated from West Point, had just joined his regiment in Cuba and was standing near the palace in Havana, when a grizzled and unshaved old soldier, wearing a cavalry sergeant's stripes on his breeches, a blue shirt, and a campaign hat, stepped up and stood near him. The young soldier flinched at the manner in which the trooper ignored his proximity, and then turned on him sharply:

"Here, you man, did any one ever teach you how to salute?" "Yes, sir," drawled the trooper, as he glanced at the youngster. "Well, knock your heels together," said the young officer, and the trooper came to attention with the precision of an old soldier. "Now salute," he said, and the trooper's gauntlet came to the rim of his hat and stayed there until the young lieutenant answered it, at the same time demanding: "Now remember this, and don't let it happen again. What is your name, and what do you belong to?" "Without relaxing his position from attention, the old trooper again respectfully saluted, and remarked, dryly: "My name is Samuel Sumner, and I'm brigadier general of the cavalry brigade."

O. H. WETHEAD.

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THE FARM

KENTUCKY TRADE ITEMS.

The lamb crop is the finest ever known.

Joe Kendig bought in Lincoln and Boyle counties 27 horses at \$100 to \$800.

In Warren county 82 export cattle, weight 1,450 pounds, sold at 5c.

A lot of 415 lambs sold at the Bourbon Stock Yards in Louisville last week at 7c.

It has been real tobacco weather for the past two weeks and the crop is all set and an excellent record is reported.

R. F. Paul, of Adair county, raised 19,500 pounds of timothy hay on two acres and sold it for \$147.75.

Thirty extra calves at 4c, 170 hogs at 8 65 and 281 lambs, 84-pound average, at 5 to 6c are some of the sales noted in the Winchester Democrat.

John Burdette, of Marion Co., bought of R. Y. McElroy, of Lebanon, eight head of mules at \$82.50 per head.

Dealers in bluegrass seed estimate that the crop this season will be fully 60% larger than any season known for many years.

Walter Shropshire, of Oxford, sheared 504 pounds of wool from 48 sheep, being an average of 12 pounds per sheep.—Paris Kentuckian.

John T. White bought in Garrard and Rockcastle counties a nice bunch of heifers at 8 1/2 to 4c. He also bought a yoke of oxen for \$78.

J. M. Roberts sold to D. N. Prewitt a mixed bunch of sheep at \$2.75. He sold to Garrard and Lincoln county parties 90 mixed cattle at 2 1/2 to 5c.

Last week was a banner one for sales of dark tobacco by the Louisville warehouses, the total sales being 2,069 hogsheads of dark, against 698 of Burley.

The best way to put Paris green on potatoes is to mix it with flour until the flour has a greenish tinge, then put it on the plants by sprinkling it from a can with holes in the top like a pepper box.

A "blackberry winter" is usually followed by a good crop of blackberries. For several years the crop has been a slim one. The present prospect is very promising for a heavy yield.—Shelby Sentinel.

The Stanford Journal notes the sales of 11 steers and heifers at \$19 each; a bunch of butcher cattle at 8 1/2c; 100 fat hogs at 4 1/2c; two crops of old wheat at 77c; 1,000 bushels of hay at \$18.50 on the cars; 170 cattle, wt. 925 lbs., for \$6,900.

Paris Court.—About 300 cattle on the market of good quality, but the demand was limited. Jonas Weil sold 30 cattle to Henry Letton at \$36 each, and Simon Weil sold 50 cattle to Lewis Rogers at \$31 each. There was a crowd of fair size in town.—Paris News.

The wheat crop this year will be the heaviest ever known. In 1892 Kansas had 3,500,000 acres of wheat and raised 70,000,000 bushels, an average of 18 bushels to the acre. This year the winter wheat acreage is 4,685,819, as estimated by the growers, and the average yield will be larger than that of 1892.

HOW TO MAKE AN UNPRODUCTIVE TREE BEAR.

BY H. E. VANDEMAN.

There are many fruit trees that seem to wear out the patience of their owners by failing to bear. They are apparently old enough, big enough, and have had everything in the way of cultivation and manuring done for them that seemed reasonable, and yet they will not bear.

It may be that excessive kind treatment has been the very cause of the refusal to bear. They have grown too much and are yet in the wood-making business rather than in fruit-bearing. It may be that the variety is not an early bearing one, and the proper time to bear has not come. The climate may be one which does not favor early bearing.

If either of the two latter is the cause, a little more time may put things to rights. However the bearing of such trees may sometimes be hastened by the same means that will be recommended for excessive wood growth. This is, to check. There are several ways to do this. Some advise cutting back some of the roots, but I do not like this plan because it permanently cripples the tree. I have known iron spikes to be driven in the body, and sometimes the bark is pounded, which makes ugly scars. Neither of these methods seems advisable.

The plan which I have followed with success and without permanent injury is girdling in early summer time. This should be done in June. A single cut may be made with a knife through the bark, entirely around the trunk at any convenient place; or, two or more such cuts may be made. If a ring of bark several inches wide is peeled off entirely around the trunk of an apple or pear tree at this time of year, no harm will follow, for a new bark will soon form over the wound.

Another very good plan is to remove long strips of bark about two inches wide, pointed at both ends, and leaving spaces of bark of about the same width. Any of these will cause a checking of the flow of sap and an unusual formation of fruit buds instead of an excess of wood buds. The trees of the stone fruits are much more sensitive to injury and will not safely endure such treatment as has been described; nor do they usually need anything to force them into bearing.—Vick's Magazine.

SOME ENEMIES OF BEEES.

EDITORS COUNTRY GENTLEMEN:—Some one has said the worst enemy bees have is an ignorant and careless bee-keeper, which is undoubtedly true, because if we maltreat and neglect our bees, very soon all kinds of enemies can easily get a foot-hold and work havoc among them. One of the worst pests in the bee-yard is the bee-moth. Neglected, weak or queenless colonies fall an easy prey to them and are speedily ruined. The worst damage they do is generally in hives where the bees died during the winter and the combs are kept where the moth can get at them. In an incredibly short time all combs are a mass of black ruins. The common black or brown German bee is generally troubled more by the moth than the Italian. This might be accounted for by the fact that the moth is very active and can raise many broods per season in a warm climate like Italy; hence the Italian race has acquired, through the long experience of

many generations, the ability to resist the moth completely and successfully. So if we wish to get rid of the moth's depredations in our colonies, we simply Italianize them all and then allow nothing in the yard but good, strong, healthy, normal colonies, allowing none to remain queenless any length of time, and we may not see a worm in a comb all summer.

If we wish to keep combs in empty hives where bees have perished, we must fumigate with sulphur about every two weeks. This is easily done by closing the hives and blowing some fumes of sulphur into them from the bee-smoker. I like to have a good mass of glowing hardwood coal in my smoker and drop a handful of sulphur on them and fill every empty hive with the fumes, though I prefer, when the honey flow begins, simply to tier up story on story on strong colonies, and one colony will take care of many combs and often store an astonishing quantity of honey. Some believe that antismoth balls placed in the hive with the empty comb will keep away the moth; but it was not a success with me, and the bees did not take kindly to the bad-smelling comb when given to them later. It repelled the bees better than the moth.

If the entrance to the hive is large enough, mice will sometimes get in, though rarely, and do considerable damage. Some birds, among them the bee-martin or king-bird, are sometimes classed as bee enemies, but I could never see or determine from careful observation in my section of the county that birds, ants, skunks or loads did any perceptible damage in the apiary. They are our friends in many ways, and we should be slow in accusing them. L. W. LIGHTY.

HOW EGGS ARE SECURED.

As a rule, the greatest profit in raising chickens comes from eggs, and whether our chickens are roosting in a comfortable house or in a leafless tree, it is well for us to recognize a truth that is very generally overlooked, namely, that the hen that shivers during the night is not likely to lay on the following day. Two objections will probably be offered to this proposition. The first will come from those who will say that their mother's hens roosted in trees and laid as many eggs as anybody's; and the second will take the form of a statement that a hen that is ready to lay will do so without regard to wind or weather. It is not well to question any statement that a man makes concerning his mother's coffee, biscuit, butter, pies or hens.

It is true that many generations of hens have roosted in trees, hatched in the weeds and brought up their broods in the fields, but the man who undertakes to raise chickens for profit will find it an uphill business if he starts in that way. It is generally believed that egg formation takes place mainly at night. Let us suppose there are twenty fertilized cells in the egg sac of a healthy hen. Under favorable conditions she will probably lay twenty eggs within twenty-five or thirty days, but if exposed to the weather she may not average an egg a week. During a long cold spell some years ago I kept a small flock of hens in a fairly warm house, gave them tepid water to drink, warm food, grain, etc., and had fresh eggs every day. Leaving the door open for one night would have checked their laying for an indefinite time.—Journal of Agriculture.

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### Items of Interest.

NEWS THE WORLD OVER.

The plague has broken out among the teamsters employed by the United States Government in Manila. It is coming dangerously near the soldiers, but the government corral has been quarantined and houses where the teamsters lived will be burned. Dr. Doty, the health officer of New York City, says there is little to be feared from the plague in cities which keep clean and see that every one has pure air and water.

It is a good thing that the three men who attempted to blow up the Welland Canal by dynamite have been caught and their guilt proved. They were sentenced to life terms in the penitentiary, which sentences were entirely just. We wish the United States would follow this example and promptly send all train wreckers to their life sentences. To the honour of Canada be it said that a life sentence there means a sentence for life.

The newspapers report that the United States government has said to China that she must put down the "Boxers" who are in open rebellion against the Chinese government, because they endanger the lives of American citizens, is evidently a fake. China could just as well send word to the United States that they must put down the Filipinos promptly on account of the many Chinese in the Philippines.

The "Director of Public Safety" in Philadelphia went to John Wanamaker and told him if he did not have the attacks on the city administration in a newspaper owned by his son stopped, he would publish accusations against Wanamaker's private character. Wanamaker told him to publish everything he knew, and informed the public of the threat. Staid Philadelphia was moved to wrath, and a great mass meeting was held which passed stinging resolutions against the man who had made the threats and the mayor for whom he was acting.

Mr. A. G. Robinson disposes conclusively the story of the great armament of the Boers before the Jameson raid, and adds: "The argument advanced to contend that the English from South Africa is too manifestly only a huge 'pipe-dream,' invented, probably, for pure political effect. There is no evidence available to show that Naboth had any purpose of saying a conquest of the kingdom of Ahab."

A despatch received in London from Western Africa practically announces the repulsion of Kumbani. This will be interpreted by the hostile tribes as a British retreat and will thus tend to spread the rising. The Spectator says that even a check to the relieving force may necessitate the reconquering of the whole of Western Africa.

The fighting in the Philippines goes on increasing. Gen. MacArthur has called for reinforcements, and three regiments of cavalry are to be sent him. In a fight on the island of Samar, Lieut. Evans, of the Forty-third Infantry, was among the killed. One thousand Filipinos were attacked at Cateman and fought six hours before they were driven off. All over the islands there is fighting, and hundreds of Filipinos are being killed. Gen. MacArthur computes their losses at over 30,000.

Congress took no action in regard to the Philippines, though such action seemed most important. The Filipino leaders have issued a manifesto, saying that by the treaty of Paris and the Constitution of the United States the decision rests with Congress, and not with any Commission sent out by the President. As this is true, Congress ought to act promptly and say what it intends to do, and the long session has passed without any action.

The meat bill which passed the German House was a drastic one. It excludes all canned meats and salted meats and all fresh meats unless it is brought in whole or half carcasses. The House in the Reichstag made the passage of this bill the condition on which they would let the Emperor carry out his pet scheme for enlarging the army and navy.

On June 4 the statue erected by subscriptions in France and in this country in honor of Gen. Rochambeau was unveiled at Vendome, France. In 1793 Gen. Rochambeau came with 6,000 Frenchmen to help the colonies in their war for independence against England, and this statue given by citizens of both countries is a deserved tribute to his memory.

The Watchman, of Boston, quotes from an article by Postmaster General Smith in which he wrote: "American rule and influence will, we confidently believe, bring blessing and benefit to the new people who have come under the flag, and in no feature more distinctly than in an honest, thorough and progressive postal service," and in which he greatly praised Maj. E. G. Rathbone. This article was published just as the daily papers announced the actual completion of the postal service in Cuba and the disgrace of Rathbone.

### DEATHS.

Actual subscribers who insert an obituary notice of job friends free. We charge a word for all over 100 words. We are unable to advance. Omit the words and you know at once what the charge will be. Unless the money is sent before the notice, it will be brought down to 30 words.

**COOPER.** Died, at the residence of her son, H. M. Cooper, at Hopeville, La., on May 20, 1899, Sister Caroline Cooper, aged seventy-two years seven months and eleven days. Sister Cooper, who was formerly Miss Caroline Slater, was born Oct. 14, 1827, in Hiram Co., Miss. She married June 4, 1847, George W. Cooper, of Copiah Co., Miss. Her religious, a Baptist minister, performing the ceremony. They both united with the same church; in 1850, moved to Haines parish, La.; in 1853, affiliated with Two church; in 1861, moved to East Baton Rouge parish; they were in the Jones Creek Baptist church; in 1868 her husband was killed by a team running away and she was made a cripple for several months. She was devoted to her children, five boys and one girl, all of whom survive her. In 1868 she went to her daughter in Baker county, Oregon; there she was in with organizing the first Baptist church of Haines. In 1882, she came to Accompany Haines parish, La., and went in the Baptist church, her membership being there at her death. She was buried by the side of her husband in the Jones Creek cemetery. She was a constant member of the church just fifty years—never doubting, but always hopeful and trusting. May the Lord recompense her work and a full reward be given her. The Lord under whose wings she has gone to take refuge. [Mississippi papers please copy.]

**MCCLURE.** After a short illness of only eight days, Mrs. Eva McClure died at her home in High Grove, Ky., April 18, 1899, age twenty-two years. It is with deep sorrow that we record the death of this noble woman who was the sunshine of her home and the favorite of a large circle of admiring friends and relatives. Under all circumstances death is a sad and sorrowful thing, especially when it comes to the young in the flush and bloom of a joyous life; the death of the dear one was not only a severe blow to the hearts of her family who knew and loved her so well, but elicited the deepest sympathy from all who came in contact with her, as she had endeared herself by her many lovely traits of mind and character to every one who knew her. The daughter of Mr. and Mrs. W. J. Jagger; was a member of Mt. Washington Baptist church; served as organist there for eight years. A loving husband and four devoted babies are left and and lovely, besides a host of sorrowing relatives. Her funeral services were held at her late home, where we meet her some sweet day by and by. Farwell, dear Eva, since that we must sever. From all we hold dear in our youth or our years. But to meet thee in heaven, we'll make every effort to die. And rejoice in our sorrow and smile in our tears. **AMEN.**

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**Summer Excursion—Colorado, Utah.** The Union Pacific will place in effect on June 15, 1899, the following rates: With and August 15, Summer Excursion rates of one fare for the round-trip, plus 25% from Missouri River to the terminus. For full particulars, address J. P. Agler, General Agent, St. Louis, Mo.

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If we will not take the one step that is made clear, we cannot know the part of the way that lies in the shadow. But doing the duty that lies nearest will ever bring us to the next day. Today, we shall know, God's will is made plain, bearing in his hand a little lamp to light you.—J. R. Miller.

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## Items of Interest.

NEWS THE WORLD OVER.

Attention has been so much taken up with the strike in St. Louis that the look-out in Chicago has somewhat dropped out of mind. But the effect upon business has become so serious that the railroad have petitioned both parties to cease the fight. Eighty thousand men are involved in the look-out, and if it continues much longer it will seriously damage the fall trade as it has the spring and summer business.

Commodore Marshall Parks died in Norfolk, Va., aged 70 years. He commanded a Southern gunboat during the war and gained distinction by his skill and daring in running the blockade. Belle Boyd, the Confederate spy, died suddenly, June 11th, of heart disease, at Kibbourne, Wis., aged 67 years.

At a Cabinet meeting, Secretary Hay's war policy was sustained. American lives and property in China are to be protected and the American forces are to act independently so far as possible. From the political schemes of the Powers, the United States are to hold aloof, and Minister Coe is cautioned again to avoid all entanglements.

The London Daily Express, one of the most sensational of the London papers, published a story that the man who was the father of the Chinese Emperor some years ago had made a secret visit to somebody or other in Peking with an appeal from the Emperor to the foreign powers to establish a protectorate over China. The story has been refuted with a strange degree of credence, though it stands on about as good a foundation as the "grape-vine" despatches during the war.

What the situation is in Ashanti is hard to conjecture from the latest reports. First the rebel force had reached Kumassi, and then it had not. The British governor was captured by the Africans, and then he wasn't, and so it goes. Col. Willcock's chief, in command telegraphs that Col. Carrier attacked the natives at Dompson and dislodged them after a long fight, but his losses were so heavy he had to retreat to Kwina.

It has long been among the medical opinions of the unlearned that there was some relation between consumption and cancer, and that when there were many deaths from the one, there was a falling off in the deaths from the other. Two distinguished Germans have published statistics, one in 1895 and the other in this year. They show conclusively that the deaths from cancer in Prussia have steadily increased since 1841 and those from consumption decreased.

One of the most interesting sights of the Session was the presentation of the Sou Noe Kee camp of Indian veterans from North Carolina to the pretty sponsors. Eleven of these veterans and nine of their sons marched in, Susie Owl carrying their old battle flag. They marched on in grim silence. Beautiful girls crowded around them with the hearty praise of their valour. The only response was that one grunted "Bang bang" and the others assented.

President Davis' granddaughter introduced herself and said how proud she was to meet such warriors. Susie Owl looked at his comrades and said, "The speaks white truth," and the others assented. Their relations, however, gave way when Gen. Coleman, their old commander, came up with his hearty "Hello, my comrades," and introduced his daughter. Susie Owl extended the old flag to them and the Indians crowded around them with glowing faces.

A car on the Oliver-street cable line in St. Louis was badly damaged by some high explosive which had been placed on the track. A car on the Baden extension line was blown from the tracks; it is supposed that the car-wheels exploded a dynamite cap. The front trucks of the car were about demolished.

Mrs. Gladstone died on June 14. She was the eldest of the "beautiful Glynnes" girls, daughters of Sir Stephen Glynne, and was married to Mr. Gladstone in 1839. Her beauty was one of the least of her attractions. She was an ideal wife and a noble mother, and to her care and wisdom Gladstone owed much of his long-continued health and strength. The woman of the last chapter in Proverbs was the model on which her life was formed.

Gen. Lucena was preparing to make an attack upon Papaya. Gen. Fuston sent a force of cavalry and infantry to resist the attack. They found the Philippine in force two miles from Papaya, and a fight followed in which the Filipinos were routed, losing 20 killed. One American was killed.

The forty-first day of the strike in St. Louis brings a sad story. One man was killed by a deputy sheriff, a car was partly wrecked with dynamite, and a non-union man badly beaten. The suggestion may be a good one to put the governor and the mayor on one of the cars, and keep them riding through the most turbulent district, till they do something.

The natives in Gambia, West Africa, have risen and made an attack. Two British Commissioners and six police were killed. The rising does not extend very far as yet, and will probably be soon subdued, unless it does extend, with but little difficulty.

### TENTH INTERNATIONAL CONVENTION

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## SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 1.

OUR LORD WALKING ON THE SEA.

Matthew 14:22-35.

MOTTO TEXT—"Of a truth thou art the Son of God."—Matthew 14:33.

And straightway Jesus constrained his disciples to get into a ship, and go before him unto the other side. He had just fed the five thousand. The disciples were reluctant to go and leave him alone in that uninhabited region, and he had to insist upon their going. They thought they and knew better than he what was the best course to pursue, as we so often do.

And when he had sent the multitudes away, he went up into a mountain apart to pray. One of the most things in these days is the little time given by ministers to their private prayers. No wonder conversions have fallen off and Zion languishes. Let all of us follow our Lord's example in his prayers, and not to allow the cares of this world to shorten the time we spend in our closets.

And when the evening was come, he was there alone. The second evening of the Jews beginning at sunset. But the ship was now in the midst of the sea tossed with waves. There is a striking contrast between the quiet mountain side where the Master was praying and the tossing sea and endangered boat. The sea was about five miles across, and according to John's account the disciples had rowed three miles when the Lord reached them. The expression in Greek is a very strong one, "tortured by the waves." The Sea of Galilee is noted for its sudden and severe storms.

And in the fourth watch of the night, Jesus went unto them, walking on the sea. The fourth watch was from three to six in the morning. He had spent the night in communion with his Father, and now goes to the help of his weary apostles. The wind was indeed contrary when their strong arms had not succeeded in rowing any further. They must have been much exhausted by their efforts.

And when the disciples saw him walking on the sea, they were troubled. They were frightened. All of them saw him, and it could be no optical illusion with one of them. They were so frightened they cried out with fear. Man is always frightened when in the presence of the supernatural. Whenever angels have appeared the fear they excited is told. This is mostly because man knows himself guilty and deserving of punishment, and shrinks from the presence of holiness with the feeling which led Adam to hide himself amid the trees of the garden from the presence of the Lord.

Be of good cheer; it is I; be not afraid. They recognized the voice, and fear and weariness gave place to joy. That which had frightened them most was their great blessing. Often deliverance comes in a guise we do not understand, and we too cry out in fear. It is a blessed thing for his people that, however terrible the storms of life, their Lord is always at hand to succor their needs.



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## THE MARKETS.

### LIVE STOCK.

Report for week ending June 16.

### CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Good to extra, etc.

### HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fair to good packing, etc.

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Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fair to good, etc.

Report for week ending June 16.

### LEAF TOBACCO.

SALES WITH COMPARISONS. Following were the sales for the week and year to June 16, with comparisons:

Table with 3 columns: Year, Week, Year. Shows sales for 1900, 1899, 1898, 1897.

### GRAIN.

Table with 3 columns: Description, 1900, 1899, 1898. Shows total sales of new crop.

### REVISIONS.

Table with 3 columns: Description, 1900, 1899, 1898. Shows rejections this week.

### RECEIPTS.

Table with 3 columns: Description, 1900, 1899, 1898. Shows receipts this week.

### BURLEY—1900 CROP.

Table with 3 columns: Description, 1900, 1899, 1898. Shows sales for green mixed, Trach, sound, etc.

Peter rebounds from fear to over-confidence. "Lord, if it be thou, bid me come unto thee on the water." He had worked other miracles; he would work this one. There was no good to be accomplished by any such test of divine power, and Peter needed a lesson. He took his self-confidence for faith in his Lord, nor is he the only one who has made that mistake. His Lord bade him come, and Peter left the ship and started out boldly. "But when he saw the wind boisterous, he was afraid; and beginning to sink, cried, saying, Lord save me." He should have waited for the Lord's call before he essayed to walk on the water. The moment he became afraid he began to sink. His presumption was turned into humility and a consciousness of his own inability to walk on the sea. He had time for but few words, but they were all he needed, "Lord, save me." In storms of temptation, in storms of affliction, those words from a sincere and penitent heart shall ever save.

And immediately Jesus stretched forth his hand, and caught him. How dear must have been the touch of that saving hand. "O thou of little faith, wherefore didst thou doubt?" Showing conclusively what appeared from the preceding verse that it was his fear which caused him to sink, and that fear was rooted in distrust of his Lord's word to come, and distrust of his Lord's power to give him the ability to come. Peter needed many lessons to teach him the difference between self-confidence and confidence in God.

And when they were come into the ship the wind ceased. A moment before it had been boisterous; suddenly there was a calm. John tells us that the boat, which was in the midst of the sea, was at once at the land. They were worn out with their night's work, and the Lord, by his miraculous power, took them at once to the haven of rest.

Then they that were in the ship. The apostles, and it may be others who aided in managing the boat. "Of a truth thou art the Son of God." The Messiah which was for to come. The words translated worship may mean that they prostrated themselves before him in reverence as to a man, or that they adored him as God.

### BLOOD POISON CURED BY B. E. B.

Deep-seated, obstinate cases, the kind that have resisted doctors, hot springs and patent medicine treatment, quickly yield to B. E. B. (Botanic Blood Balm), thoroughly tested for 25 years. Here you find a potent medicine in the most homely form. It is a cure for all blood poisons, such as Eczema, Scabies, Ringworm, Itch, and all skin diseases. It is a cure for all blood poisons, such as Eczema, Scabies, Ringworm, Itch, and all skin diseases. It is a cure for all blood poisons, such as Eczema, Scabies, Ringworm, Itch, and all skin diseases.

If you have lived, take thankfully the past; Make, as you can, the sweet remembrance last. —John Dryden.

Fourth July,

The "Air Line" (L. E. & St. L. C. R. R.) will sell tickets Louisville to Kansas City and return, July 1st, 2d and 3d, limited for return to and including July 3rd, for one fare for the round-trip. Ticket office Third and Main streets, Seventh street Union Depot.