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Faith, Hope and Love, these three.

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HEALTH has nothing more tender than a woman's heart when it is the abode of piety.

ARNOR, having said that men were brought to Christ not by his own words in his sermons, but by Scripture quoted, some one asked him, "What is the use of your words, then, at all?" He replied: "Simply this: God's word is his arrow; my words are the feathers that carry the arrow to its mark."

DR. W. A. BARTLETT told his brother Congregational ministers in Chicago some plain truths the other day. He said that looseness and liberalism are doing the denomination much harm, that what is needed is preaching about salvation and sin, and that "men who fill themselves with higher criticism and the husks of doctrine from which they have emasculated all meaning, do not get hold of the people."

DR. BURRELL uses a forcible illustration in speaking of preachers who do not believe with all their hearts what they profess to believe: "If" is like a crack in a pitcher; the pitcher may look well, but, inasmuch as it holds no water, the thirsty do not care for it."

It is a good day for old-fashioned Baptists when the *Religious Herald* raises its strong voice against over-organization. If the churches of Jesus Christ ever die in the South, the epitaph will be, "Died of suffocation from machinery."

For there is a possibility of having too much, if not of a good thing, at least of an allowable thing. Each separate piece of machinery alone may be advisable, but too much leaves no space for work, nor for breathing, and takes up too much thought and time for running.

But if God has an elect people in the land, and that He has we cannot question, before the point of death by suffocation is reached, the churches will rise and make short work of the machinery.

DR. F. S. DOBBINS says in the *Examiner*: "The English government has ordered all the missionaries out of its dominion in the Soudan." There is no one who is better informed upon all subjects connected with missions than Dr. Dobbins, but surely he must be misinformed this time, or we should have seen a vigorous protest in the *Canadian Baptist*, a staunch defender of religious liberty.

THE UNSHEPHERDABLE.

BY A NORTHERN PASTOR.

The word may not appear in the dictionary; no matter. Words are to convey ideas; they are an economical expedient. Every minister, pretty nearly, has people in his flock whom he cannot shepherd. The rest of the flock he can lead, but these simply will not be led. This is one of the severest trials to the Christian minister. It distresses him day and night, that in his flock are men and women who simply and persistently refuse to follow his leadership.

I am thoroughly conscious that it is easy to write articles, and even treatises, on pastoral duties; to give advice to our brethren at points where we ourselves are ignominious failures. Still, a sense of propriety should not deter us from speaking of those matters, the bare mention of which charges us with our own shortcomings. The simple fact that a man tries to handle a difficulty affords a partial ground for his venturing to speak about it. This, then, is my personal apology for writing as I do.

A RECALCITRANT SPIRIT.

In other words, a kicking spirit—this is the trouble with a considerable portion of the unshepherdable. Some men are born kickers, or have acquired the kicking spirit early in life. It is not simply a rebellious spirit by which they are moved. That in itself may be pardonable in our fallen humanity; but the spirit I am describing sets a man to hunting (or a woman, I should have said), for something to kick at. The slightest provocation, whether it affects the recalcitrant or not, is an occasion for making trouble. If the preacher tries to do something that is out of the old rut of things, he is talked about and perhaps labored with by these unshepherdables. I heard a man say that he was called to preach to a certain church in Pennsylvania. The prayer-room was gloomy and smoked. He urged the brethren to have it recalcitrant and otherwise improved. Money was raised on the spot. Some of the members were not present, and because the improvement was undertaken and carried through without their advice, they never forgave the preacher the whole time he was with the church.

I once had a widow woman in my church give me a claim of a thousand dollars on her estate, a claim which the trustees easily turned into cash. One of the older members of the church, a man, visited this woman, and besought her to withdraw her gift. She did not; but the recalcitrant brother never had anything more to do with me. I do not, to this day, understand the mental processes by which he took such a dislike to me—perhaps they were not mental processes.

And it is curious how these recalcitrants manage to bring everything to bear on the preacher. If one trades cows with a brother in the church and concludes that he lost, the preacher must feel the misfortune of the exchange. If the preacher preaches a sermon in the absence of one of these unshepherdables, which is reported to him as being a little hard on the recalcitrant class, in some way—no matter how—the preacher feels it.

I might say something about a kicking church—I know of one such—but I fear my article would be too long. Brother, are you pastor of a kicking church? Sir, my sympathy goes out toward you. I know a Baptist church in which almost every member is a kicker. That church

has kicked its good name sky-high. They kick the preacher, and one another; but the preacher has forty minutes every Sunday to bring the truth to bear on the people; and if they keep him long enough something will take place in that fold.

THE KNOW-ALL UNSHEPHERDABLES.

Some people will not be led because they know all to begin with. I preached to a church one Sunday of this kind. When at dinner with one of its deacons he said to me in a comforting way: "I heard only a few criticisms on your sermon to-day; some of the older ones, who are hard of hearing, said you did not speak loud enough." I verily believe that that man, and almost every person in the congregation, thought I was preaching a sermon for criticism, and not for the glory of God. I felt that there was something wrong all the way through. The trouble was, the people knew too much.

How hard it is to lead the know-alls! "Seest thou a man wise in his own eyes? There is more hope for a fool than for him." That is one of Solomon's sayings, if my memory is correct. We hear a good deal about Gospel-hardened people. Who are these? but the know-alls! And these are very hard to shepherd. They lead the preacher, instead of the preacher's leading them. The preacher has a hard road to travel, if he has to follow a flock of know-alls.

THE SENSITIVE ONES.

These are in almost every flock. Poor, wounded souls! They know, simply know, that they are the very ones whose feelings the preacher meant to hurt. I cannot stop to set this class forth, and why should I? I only desire to say that if this class knew how perilously near it came to downright idiocy, it would stop to consider its ways. You sensitive folks that are mad at somebody—mad at your preacher whom God set to watch over your souls—"consider your ways." You are very unshepherdable—continually getting out of the flock. You are too tender-footed to walk the steep, rough way to the "city which hath foundations, whose Maker and Builder is God." We pity you in your little selfish corner mulling over your grievances to some other weak, sickly members of the flock; but you love this, and men will follow the bent of their affections.

BLEATING FOR A DEPARTED SHEPHERD.

This the unshepherdable frequently do; and it becomes extremely hard for the shepherd on the ground to bear too much of it. Some people think it an act of piety to praise the preacher who has left, as a means of keeping the one on hand in a humble state. And it may be that if you got at the real facts, you would find that the preacher who went away felt obliged to go on account of these who bleat for his tender care. Naught but the courage of Omnipotence is sufficient to bear fully with our perversity. Thank God for his patience.

THE WORLDLY UNSHEPHERDABLES.

These follow the voice of strangers, and feed in the world's pastures. They would rather nibble stubble on the parched hills of the world's pleasures than feed on the richest pasturage that the Good Shepherd has provided for his own. Sundays they manage to get around toward the true fold, but not always. They may be too tired to come. A minister told me that he has in his flock a woman who begins early in the week her social run, and keeps at it all week. When Sunday comes she is too tired to get up. Such people ought to join a flock whose mem-

bers half kill themselves in pursuit of worldliness, and rest and recuperate religiously during Lent. What for? That they may go at it again when Lent is gone.

Sometimes these worldly unshepherdables get back into the midst of the flock every Sunday; but they are not at home. The preacher knows it. They are strangers to him and to the heart of his message. What is to become of them, anyway? Are they bound for heaven? If so, they face in a strange direction. Perhaps they have a Bible we never saw, out of which they get their hope.

THE SKEPTICAL UNSHEPHERDABLE.

You have met them, I suppose? They are doctrinally at sea. One of them said to me recently: "It may sound strange for me to say so, but I am out of sympathy with orthodoxy at many points." It was not strange at all. Some things lose their strangeness after awhile. The fact that some members in the flock hold "peculiar views," may either irritate the preacher, and cause him to spend more time on their case than is wise, or it may cause him to fall into an unmanly softness for the sake of the skeptics. A preacher should deal with such a sin as with any sin, in a straightforward, uncompromising way, basing his whole attack on God's Word.

There are other kinds of unshepherdables I might mention, such as the unforgiving and the easily-prejudiced. It really requires great generosity to be truly forgiving; and some people find it hard to forgive because they are not generous. In this case, it is almost a matter of spiritual deformity. Some are easily prejudiced, and are hard to win back. This is extremely sad.

But what is the true attitude of the preacher toward the unshepherdable? Shall he give them up and let them go? In some cases he is obliged to do this, I regret to say. Try in every way he can, and he finds his efforts a failure. Sometimes a service in time of suffering will be the occasion of the preacher's winning back to him the unshepherdable. And it is certainly the preacher's duty to put his feelings aside and go promptly to the help of one in his flock, even though that one has been very cruel toward him.

The pulpit is the preacher's place for fighting the devil, whether in the church or in the world. A powerful ministry in the pulpit is almost irresistible. He that marches grandly on in the strength of his God, and pays no attention to the carpers, will win the day. The trouble is, so many preachers get angry and fretful, and run to this member of the church and to that for comfort, and keep getting into deeper trouble. It is certainly a foolish thing to truckle to a church member who will regard you with contempt if he finds it out.

If we were called upon to name the one Biblical doctrine that to-day is held most loosely by the majority of evangelical churches, we should unhesitatingly mention the doctrine of the nature of sin. The doctrines of the deity of Jesus, of an authoritative revelation, and of salvation through the ministry of Christ, are held far more tenaciously. A poignant and controlling sense of sin has almost ceased to be an antecedent of conversion, and, if we may judge from widely circulated and representative sermons, the law of God, and man's relation to it, have almost dropped out of pulpit discourse. When attention is directed to this great theme the evil results of sin are dwelt upon rather than its essential heinousness. The punishment of sin is emphasized rather than its guilt.—Watchman.

Questions Answered.

BY SENEX.

"What shall be done with church-members whose names are on our books, but who never attend church, and for ten or twelve years we know nothing about them?" Look them up, if they can be found, and call them to account for their neglect of duty. If they cannot be found, drop their names from the book. But the church itself is as much to blame as are the members for allowing such a disorderly state of affairs. Why have they not been looked up long ago? A church ought not to allow a member to disappear for three months before investigation. No church can expect to be orderly or to enjoy much prosperity that does not look better after its membership.

"Is the hand of fellowship essential to church-membership? I know a few persons, one a preacher, who say it is."

No, it is not. And preachers ought not to be so ignorant as to suppose it is. Candidates become members of the church in full fellowship on a vote of the church admitting them "on being baptized." Having been voted in, they are then members fully so soon as they are baptized. It is usual to give the hand of fellowship as a fraternal welcome, and an expression of sympathy and kind feeling. But it adds nothing to their rights and privileges. They are no more members after it than they were before it. It might be omitted entirely without in the least affecting their status.

"In a case where a pastor resigns and his resignation is accepted by a tie vote, is it prudent for him to permit his name to be presented for re-election, when the church meets to elect a pastor?"

No; it would be very imprudent. It does not seem that any minister who had a proper measure of self-respect would consent to such a move. Strictly speaking, a tie vote is not an affirmative vote, and would not accept a pastor's resignation, but would instead refuse to receive it. It would, however, show that half the church were in favor of his leaving. And this would be quite enough for any sensible man, to show him that he could not be either happy or useful where one-half the church wished him to leave.

"Please tell us what to do with a deacon who attended a beer State Convention and lobbied and worked for the saloonists?"

The first thing to be done properly is to request him to resign and vacate the office of deacon. No church can expect to be blessed of God or respected among men which keeps such a man in the deacon's office. Then, if he will not resign, the church should vote to vacate the office and appoint a respectable man in his place. And, if his life is as unchristian as it appears to be from the question, he should be dealt with as a disorderly walker, and if possible be reclaimed and reformed and made a respectable Christian.

I have taken it for granted in this answer that by "beer State Convention" is meant a convention of brewers. But, so far as I know, they are not given to holding state conventions. And it may be the questioner means to designate a political convention where too many members drank beer, or which was dominated by brewers. If that is what was meant, the deacon had a right to go to the convention of his party, provided that he behaved himself as a Christian should while there. In that case his "working for the saloonists" may be the way an extremist would state the fact that he took an interest in the nomination of men who were not teetotalers.

"What became of those saints who arose and came from their graves after the resurrection of Jesus, and appeared unto many? Matt. 21:62."

We know nothing because the Scriptures are silent in regard to them. One man's guess on the subject is as good as that of another—and no better. We may ask what became of Lazarus, and the daughter of Jairus, and the widow's son

at Nain. We wish we knew, but we do not, and cannot know in this world. Nor would it benefit us beyond gratifying our curiosity. If it had been needful for us to know, we should have been told.

The brother asks if there is any reference to those who arose and came out of their graves, in Romans 8:29. I can see none. Romans 8:29 speaks of all the elect of God. "That he might be the first-born among many brethren" must be the clause which the brother thought suggested a connection with those who came out of their graves. The thought in Romans is that God predestinated all his elect in order that the Lord might be the first-born among many brethren. It was not chiefly that these chosen ones should be holy or happy, though that is the blessed result of the election and was God's design from the beginning. But the main purpose of man's salvation is, as Hodge well expresses it, "that through their holiness and happiness His glory, in the person of his Son, should be displayed in the ages to come, to principalities and powers." God's glory is the great end both of the creation of the universe and the salvation of his children.

MISSIONARY WORK IN CHINA.

Its Extent and Character.

BY HOBACON A. HANDLER, M.D.

China, the greatest of heathen lands, inhabited by perhaps the most extraordinary people on this planet, has now at last got missionary work established, practically throughout her country. This has been effected, against considerable hostility, both widespread and pronounced by persistent aggression on the part of many societies; notably that of the China Inland Mission. This society is largely the creation, and result, of the zeal of one man, Dr. J. Hudson Taylor, who went to China as long ago as 1854. It is English in origin, established in 1866, but now its eight hundred members come from many different countries, as well as different denominations. Its workers are to be found in fifteen out of the eighteen provinces, including some very isolated and remote parts of the empire. Many of them have died on the field, and are sleeping in the dust of China, yet so far only one has been martyred outright, though many have borne the loss of much in persecutions.

The second largest mission in the country is that of the American Presbyterian Mission, which has about two hundred and forty workers on the field.

The English Church Mission is the third largest mission at work. It has nearly two hundred workers, not including the forty-three ladies of the Church of England Zenana Mission, who work in association with them. The Church Mission has, I believe, a much larger number of native Christians than any other mission in the country.

There are four other societies with over one hundred workers each. According to the latest published list, issued last September, we find that in all there are fifty-six societies at work, with a total number of 2,818 missionaries.

With all this Protestant missionary enterprise, which indeed began in 1807, when Dr. Morrison, of the London Mission, first reached the country, we may well inquire, what are the results? First as to actual converts, which is considered by many as the chief thing. In 1837, a generation after Morrison began his work, there were only three converts. In 1843 there were six, in 1853 they numbered 50, in 1864 they were 8,000, in 1875 about 10,000, in 1886 some 25,000, and now it is claimed there are 100,000.

That certainly looks like progress, but what are they among so many? It is only one in 3,000, or a thirtieth of one percent of the entire population, that have as yet become Christians. Now if we could feel sure that all these, or even half of them, were "disciples indeed," "seeking first the kingdom," it would verily be a great cause for rejoicing. But we cannot so regard them, nor have we ever met a missionary that could. Even the sanguine and optimistic cannot and do not think so. It must in truth be admitted

that the Christianity (and by that I mean nothing less than discipleship) of the native, is not of a high type.

At this time when the great conference of missionaries meeting in New York City has resulted in many congratulations, given and received, I would like to put in a plea for some new considerations. There are two harmful influences at work, kept up by mission boards, with perhaps some pressure behind them from the home churches. One is, they will insist upon having only bright, cheering news from the field for publication, thus giving a false color to the whole work. The other is missionaries are pressed too hard for statistics of converts, leading to a superficial ingathering of nominal Christians.

One of the most sanguine missionaries of my acquaintance in North China told me he once wrote home two letters, giving the bright and dark sides of mission work, both equally true, and equally important to be understood and appreciated. Only the bright one was published. I will quote as briefly as I can from letters of missionaries which I have in my possession:

B. says: "Our dear friend R— told us how a home secretary had written to a man on the field not to write any gloomy news from heathendom, but to write all cheerful news."

F. says: "The H— church has decreased to less than half its former number, and many of the remaining ones are very unsatisfactory."

E. writes: "What you say about the converts finds an echo in my heart. What is the work worth? Will it stand? I very much fear for some of our most trusted helpers. They have been paid by the mission for years, and so long as they are paid they will stick to us. I earnestly hope some of them have a firm hold on the truth, but I doubt it." Again in a second letter: "Instances of people joining the church for the sake of temporal benefit abound. Indeed I am often tempted to ask, where are the cases of persons joining the church from love to the Saviour?"

A. writes: "For some months our landlord and others of his household have been 'anxious inquirers.' I refused them a loan of ten dollars and they have all dropped off." There are many such cases as that.

D. writes: "I never feel sure of them (the converts) till they die and go to heaven, for they are liable to fall. Some of those in whom we place the greatest confidence may be the first to depart from the faith."

T. says: "My heart is ready to bleed for God's cause in China; to see the way it is made to suffer at our hands. Few seem willing to forego false success. We come to feel that our non-success (in making converts) is a reflection upon us in the eyes of men." And subsequently he writes: "So much of the support given to missions is on the basis of mere sentiment, that supporters cannot be told the true state of things without our incurring the danger of alienating them, and thus losing their support. But this is the day of expediency."

F. writes in *The Chinese Recorder* of February, 1898, as follows: "Thousands of Chinese have undoubtedly entered the Christian church for the purpose of helping themselves financially." "Globe trotters find considerable foundation for their jeers about rice Christians." Out of fourteen paid helpers of Dr. N's—, ten have been either excommunicated or dismissed for grave faults. In our own mission (Pekin), only one, out of the five young men whom we educated for the ministry, is now preaching."

I would like to urge the following: Do not be impatient for converts. The work is God's, not ours. Much or little fruit is not in our power to secure. God's Word shall accomplish that which he pleases, it shall prosper in the thing whereto it is sent. Then the right and logical conclusion is, that it is not sent to do more than it is now accomplishing.

Do not press the missionaries for statistics, for special numbers of converts. They are untrustworthy and misleading. Do not insist upon the work being described as "grand, hopeful, cheering," etc. Verily there is another side, and of

large proportions. Call for reports, neither cheerful nor gloomy, but primarily truthful, and publish them, fearing nothing.—New York Observer.

THE MAN OF GOD.

The man of God believes in God. He believes that God is, and that He is a rewarder of them that diligently seek Him. This belief is a profound conviction which controls his entire life. His faith in God is so strong that he trusts in Him implicitly at all times. He is sure that God is near, that He cares for His people, that He will never leave them nor forsake them, and this assurance is an anchor which holds his soul steadfast and unmovable.

He belongs to God. He recognizes the sovereign right of Jehovah in all his talents, all his time, all his service. He is not his own master. He calls no man master. He serves no party. He is not subservient. He is an independent and free man. He has surrendered himself to Him to whom he rightly belongs, and sealed that covenant by a solemn vow. His soul and body, his will and affections, his possessions and life are all the Lord's. He is a man of God.

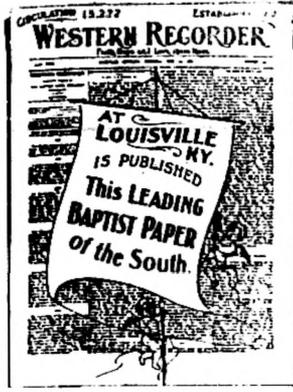
He is the servant of God. He is not ashamed to bear the yoke and acknowledge that he is not his own master. Freedom does not consist in the absence of all sovereignty and dominion, but in cheerful submission to rightful authority. No man is capable of absolute self-mastery. No one could be safe in his own hands. Mr. D. L. Moody often declared that if the Almighty should offer him the privilege of having his own way, he would unhesitatingly decline it in favor of God's way; "for," said he, "His way is infinitely better than my way." One of the greatest of modern preachers once said, "It seems good to have one's own way; but there is one thing better still; that is, not to have one's own way." The man of God is the servant of God, not by constraint, but willingly. The song of his heart is:

"Thy my delight Thy face to see,
And serve the cause of such a Friend."

The man of God bears His image. He is like God. Born again by the Holy Ghost, he is a new creature. "That which is born of the Spirit is spirit." He is a spiritual man. His will, his conscience, his affections, his mental powers are no longer of the earth earthly. Love, joy, peace, meekness, gentleness, patience, godliness and fidelity characterize his spirit. He not only seeks to know and do the will of God, but the Spirit of God dwells in him, moving him toward holy things. He walks with God, and whatsoever he does is done for the glory of God.

The man of God is a good man, a strong man, a happy man, a useful man. He is not less manly by being a man of God. His mental faculties lose none of their vigor and alertness, his courage is not diminished, his self-respect is not destroyed. He has more self-respect because he knows himself to be a nobler man. He has more courage, because he has nothing to fear. His faculties are more vigorous, because they are in contact with the infinite Mind. His life is more beautiful, because God dwells in him, and he is in God.—N. Y. Advocate.

TAKING UP the cross means simply that you are to go the road which you see to be the straight one; carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces or calling people to come and look at you. Above all, you are neither to load nor unload yourself; nor cut your cross to your own liking. Some people think it would be better for them to have it large; and many, that they could carry it much faster if it were small; and even those who like it largest are usually very particular about its being ornamental and made of the best ebony. But all that you have really to do is to keep your back as strong as you can, and not think about what is upon it—above all, not to boast of what is upon it. The real and essential meaning of "virtue" is in that straightness of back.—Raskin.



THE CONCLUSIONS THAT HAVE BEEN REACHED.

BY REV. J. L. D. HILLYER.

For several years much controversy has existed as to the nature and perpetuity of the church. A large amount of labor and research has been directed towards the ascertainment of the bottom facts about the church system. What conclusions may we feel safe to assume? The conclusions that follow will be the immediate result of a line of argument presented during last year in several articles that appeared in the WESTERN RECORDER under the titles: 1st. Church Propagation A Priori; 2nd. Church Propagation by Analogy; 3rd. Church Propagation in History; 4th. Church Propagation Illustrated. These conclusions, however, conform in all essential particulars to the best work of many eminent scholars. They were written, however, three years ago, as the fifth chapter of a tract which I hope to bring out later under the following general title page: "Propagation of Baptist Churches," by J. L. D. Hillyer. Catholics prove identity by heredity and infer validity. Baptists prove identity by validity and infer heredity.

These conclusions are: 1st. What is essential to propagation? We have found by examining the law of the church, the analogies, the history, and the supposed breaks in the system, that the one essential to the propagation of the system is the earnest work of a faithful man, guided by the Holy Spirit, who, having been taught and baptized himself, can teach others and baptise them. Such a man is the "good seed" of the parable. For the mere purpose of propagating the church system, the connecting link may be the good seed, or the children of the Kingdom. "The field is the world." The fruit produced consists of those who are brought to Christ. Under the commission, those who are thus led to believe must be baptized, either by the evangelist or by his authority. Several baptized believers continuing to meet for worship and sacred acts, do so voluntarily and by mutual agreement and covenants more or less distinctly declared, do, in the very facts of the case, constitute a church. That is the way the first Baptist church at Jerusalem came into being. Such a body is a church, not in the church system, but in the Church of Christ.

Would it be right now for persons with no other qualifications than those which have been defined, to go to work as an independent evangelist and plant churches indiscriminately all over the country? No; because other churches have rights which must be respected. The New Testament plainly teaches this, and hence the origin of "church comity."

Look at the inspired history. Philip went up to Samaria when the church at Jerusalem was scattered abroad by persecutions. And the Holy Spirit came down and brought "joy to that city" under his preaching. When the brethren at Jerusalem heard of it, Peter and John went to Samaria.

Thus the comity between the Samaritan church and the Jerusalem church was secured; because Peter and John represented that church more completely than the single evangelist Philip could. Philip, led by the Holy Spirit, went soon after into a desolate place, there he made a convert and baptized him. This new convert quite likely carried the Gospel into Ethiopia and established churches. In these cases the question of comity did not arise. The place was desert and the new disciple was going to a country not seen, from the teaching of the Bible, that ordination is essential to baptizing. Philip's ordination, so far as shown, was to the "Committee of Seven" to serve the tables. He is described as a man full of the Holy Ghost and of power. When the brethren who were scattered abroad went to Samaria, they were met by the Apostles at Jerusalem. No ordination is mentioned. Yet churches sprang up under their preaching. We cannot prove that ordination is essential unless we can prove that Philip was ordained. When, however,

Paul and Barnabas were called to a work that represented the whole church system, they were ordained by prayer and fasting and the imposition of the hands. Thus beforehand the comity between the churches was established, and on their example our practice of ordination by the ministry stands not on a flimsy pro of law, but of comity. Not necessity, but expediency.

When Peter authorized the baptism of the Gentile, Cornelius, he raised a new question. The church at Jerusalem called Peter to account. He showed that he had been guided by the Holy Spirit, and the brethren at Jerusalem rejoiced in the fact that "to the Gentiles also was given repentance unto life."

When Paul was converted and joined the church at far-away Damascus, the church at Jerusalem required a special endorsement of him before they could receive him. This endorsement was given by Barnabas.

We have no account of the method by which the fraternal relation between the church at Jerusalem and the many churches that were scattered abroad was secured, but that such fraternal relation did exist is clearly shown by the correspondence between the church at Jerusalem and the church at Antioch. Those scattered churches were, however, genuine churches, whether recognized or not. Their validity did not depend upon recognition by other churches, but affiliation with other churches was not possible without recognition.

3rd. Confirming the Church. We learn from Paul's letters that an important part of the work of the evangelist was to "confirm the churches." That confirmation, we think, bore no resemblance to modern Episcopal confirmation. Those early churches were not at all completely organized. They did not have very clear views of the Scripture's doctrine in all cases; hence they needed instruction. The churches at Rome, Corinth, Ephesus and Philippi needed such instruction, as we see from the letters of Paul. Such work was done by and accurately named by the word "confirming." The confirmation was done to the churches, and not to the candidates for membership.

4th. Our Present Day churches. Our system may seem, under so-called "Baptist Usage," to be much more complex than what at first appears to have been the case in the New Testament churches. But every act, and every apostolic precept in reference to the perfecting of the saints and care of the churches should have its antitype in our practice, and in point of fact our churches are generally in conformity with the Scripture teachings, and where they are not so in fact, they know that they ought to be so, and the belief is that they are, and when they see their errors they will abandon them.

The Tests Applied. We hold, therefore, that when, in our times, we hold a church, composed of baptized believers in Christ, who have the Testaments as the only rule of faith and practice, and living in fellowship with other churches of like faith and order, such church is a regular Baptist church. We may presume that, in its period of life, "those things have been done which they are not so in fact, they always act on this presumption. This presumption showing is all that is necessary to accredit a Baptist church in this country in these days. During the medieval times, from the beginning to the end, there were many sects that did not accept all of the assumptions of the New Testament, and hence were not evangelized. That is, they believed in regeneration. They trusted in the blood of Christ. They were more or less clear on the doctrine of atonement. Such sects may be claimed as the ancestors of the evangelical orders of to-day. Anger was, in faith, more a Presbyterian than a Romanist.

But when we find churches in history that conform to the New Testament requirements, namely: "A converted membership, the Bible the only rule of faith and practice," and refusing all alliance with secular power, we claim that church to have been a Baptist church. It may have had very crude notions about some things, but they have had no notions, but it did not countenance infant baptism, not accept a substitute for the baptism enjoined in the New Testament, nor amalgamate with the world. It may have been ill taught and badly led, but it held to the Bible as the only law. This gave it an inherent power that was continually effecting its purification, and the Spirit. Our churches do—do not, in fact, but they are becoming more and more like that which the Lord requires, as they continually and faithfully study and apply the Bible.

But suppose that we know, as in the case of Rome, that the beginning was irregular. We may still assume that at some subsequent period true seed, with regular baptism, got into it, and from that time on all new members were baptized regularly, because done by the sanction and authority of that part of the church which was regular. This is the only way to escape the snare which is left because a regular Baptist church. The mixed churches in England are in disorder so far as their fellowship unbaptized people. But they who hold to the correct doctrine and practice are the genuine church. Any church holding fellowship with unregenerate people, or with those who show no evidence of conversion, is in like manner in disorder, yet it does not cease to be a genuine church because of such disorder. The Lord in his providence will either destroy or restore such churches.

But what of Pedobaptist churches? They may be called churches of the Spirit. "One hope, one Lord," "one faith and one Father," "one God," may be Christians, but they are not within the church system. They may have the seed of the Kingdom and may reproduce their kind,

but it is not the building up of the Church of Christ. They lack the one baptism. They cannot be of the one body.

Will the ideal Catholic church ever exist in this world, when there shall be for the whole kingdom of grace "one body, one Spirit, even as we are called in one hope of our calling, one Lord, one faith, one baptism and one God and Father of us all?" "This were a consummation devoutly to be wished." The Lord prayed for its accomplishment. I believe that it will come, and in its coming the Bride—the Lamb's wife—will have made herself ready for the marriage.

LOVING-KINDNESS.

David cries in Psalm 51, "Have mercy upon me, O God, according to thy loving-kindness." Dr. Cook says, in his comment on this verse, "The first word, 'mercy,' is strong; it implies kindness and gentleness. But the second is much stronger; it speaks of deep, tender, parental sympathy, of an abundance and overflow of those feelings which assure the penitent child of his mother's unalterable love, of her yearning for his return to her bosom." The Hebrew word "racham" is often translated "mercy." But more than twenty times in the Psalms it is rendered by the compound word, "loving-kindness." That word seems to have been coined by the makers of King James' version, because no one then existing was sufficiently comprehensive and emphatic to express the meaning of the original. God's love, as apprehended by the inspired writers of the Old Testament, and more fully revealed in Christ, is more than mercy. By that word we understand merely forgiveness. The governor is merciful to the convict and pardons him. But he pardons only when asked and urged to do so, and the idea of pardon is that of forgiveness and prepare the way for it. And when the pardon has been issued he thinks no more of the man who has been set free. He leaves him to shift for himself. But how different from this is the mercy, "the tender mercy," as David calls it, of God. He devised a way, by the obedience of a believing one, whereby he could be just and yet justify the ungodly. The building of that new and living way involved the humiliation and death of his beloved Son. Yet he shrunk not from the sacrifice. And then, when the way was opened, he sent his Spirit, and his servants to go in to him and obtain, not only pardon, but eternal life. Those whom he forgives he adopts as his children; he makes them joint heirs with his eternal Son.

No wonder that this divine loving-kindness, which began to care for us in the ages ere time began, and shall continue to cherish and bless and glory the objects of it forever, is called by the apostle "marvellous." The Testaments are one of the most wonderful in our language. It combines in its twofold elements all that we can conceive of as good and gracious. Love and loving come from the Anglo-Saxon "lufe," which is akin to life, as we have it in belief. It is not the love of opinion or of passion, but of affection united with faith. Divine love is not impulsive and fickle, as is so much of what men call by that name. But it is based on the possibilities of worth which it sees in its objects, and upon the consciousness of ability to develop those possibilities until their best becomes brotherly love. "Thus there is a wisdom, a power and permanence in God's mercy which lifts it far above the highest human ideal.

Kindness, from "kind," whose root is the Old English word "kin," expresses the idea of sympathy and of sense of kinship. God has treated himself together lovingly. "The Father, who can be 'touched with the feeling of our infirmities' (Heb. 4:15). And he has given us promises whereby we may be "partakers of the divine nature" (2 Peter 1:4). Hence there is a union between us and God, closer than that between us and any of our human kindred, and he does and must love us more tenderly than a mother loves her child. It is not merely the love of compassion that he feels for us, but the love that must result from our new and near relationship in Christ.

Surely the Spirit who inspired the Bible must have guided the translators in the use of that word. The more we study it, the fuller it becomes of a meaning which makes us think what Paul says about "the love of Christ, which passeth knowledge" that we might be "filled with all the fullness of God" (Eph. 3:19)—C. E. B. in Herald and Presbyter.

THE PORTFOLIO OF A PESSIMIST.

A pastor has made a great find. He has discovered that his church needs a men's missionary society. All the other cliques and stripes in the church had separate organizations. And withal money came slow. The men have most of the money. Organize the men for missions, who, I thought! But look on the other side. The women and children draw from the church support to the support of their squads. Suppose now the men behave no better. What will happen to the church financially? All the others go off leaving the men to foot the church bills. If the men go, who foots the bills? The Devil.

Already existing cliques organizations have nearly wrecked the unity and spirit of the church. The men's organization may finish the business. And missions won't get any money after the church is killed off. Christ established the church as the unit of strength, and the power of the church is the power of this unit depends on its unity. It cannot combine by splitting any more than anything else can. It cannot apply life by

dispensing life. It cannot depart from the law of its life and keep its life. Split churches, that fall to pull together, are at the bottom of our missionary embarrassments. The men's missionary society is a device of the Devil. And he gets quartered, he grows older.—A. Fessier, in Commonwealth.

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.

LET THERE BE LIGHT. By David Lubin. 12mo, 520 pages. G. P. Putnam's Sons, New York City.

Mr. Henry Morton was a rich capitalist and manufacturer, and associated with him was his wealthy nephew, Joseph Morton. Overhearing a conversation between two working-men who had come to the house to make repairs, Joseph became interested in a Club of six men who met to discuss the social, political and commercial conditions of the world. This book gives an account of their debates on these subjects. They show plainly serious evils in our present civilization, but when they come to the remedy they make an utter failure. And their attacks upon the churches make one indignant. A writer who sees some things as clearly as does Mr. Lubin, ought to be able to see that the root of all these ills is sin, and that the atonement is the only efficient remedy which has ever been found for sin.

IN CIRCLING CAMPS. By Joseph A. Altsheler. 12mo, 220 pp. New York: D. Appleton & Co.

This is a romance of the war, which we opened with unusual interest, because the author was a Confederate boy, a newspaper man, and the author of several novels which had attracted deserved attention. The story opens in Washington City just before the inauguration of Lincoln. The hero joins the Northern army and fights through the war. There are many stirring events described. The best thing in the book is the original character, Shaftoe, who, in his way, equals David Harum. Mr. Altsheler has written in this book a story which will add to his reputation, and which will be very popular in the North.

TO PAY THE PRICE. By Silas K. Hocking. Cloth gilt top 75 cents; linen cloth 40 cents; paper 25 cents. Advance Publishing Co., 215 Madison St., Chicago.

The story deals effectively with the puzzle as old as Job, of the seeming prosperity of the wicked, and the evil which befalls the righteous. The leading figure is a speculator of the Hooley or Barney Harney type, who wins wealth as suddenly, and falls as swiftly as he did. This new fancy picture is drawn in English and American readers know him. Perhaps they have been dazzled by him. The lesson of his life is pointed in this book with thrilling interest. True love has its traditionally troubled course in the story, but its worth is established by the outcome, and the evil of the match of convenience is effectively portrayed.

MAGAZINES.

Richard Harding Davis will give in the August number of Scribner's Magazine a most important article on the situation in South Africa, entitled "Pretoria in War Time," and containing an interesting interview which Mr. Davis had with Kruger. This will be the third of the articles which Mr. Davis has written for this magazine since he went to the Transvaal in January. The first of his articles appears in the June number, and tells of the fighting of Buller's column, while the second article, which will appear in the July number, will give an account of the relief of Ladysmith, and the scenes and conditions that existed in the long-besieged city.

The strong fight which Hon. Bird S. Coler is making against corruption, whether it show itself in his own political party or among his opponents, makes his article in the Saturday Evening Post, of Philadelphia, upon "Running a City on Business Principles," one of exceptional interest.

My character to-day is, for the most part, simply the residue of all the thoughts I have ever had, or all the feelings I have ever formed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed.—Rev. Chas. H. Parkhurst.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 8.

CHRIST THE BREAD OF LIFE.

John 6:29-40.

MOTTO TEXT—"Jesus said unto them, I am the bread of life."

"The day following, when the people, which stood on the other side of the sea..."

"Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread..."

At the close of the last lesson our Lord, after feeding the multitudes, sent them away. He commanded his disciples to get into the boat and go to Bethsaida, and he himself went up into the mountain to pray.

The Lord does not answer their question. When he came was no concern of theirs, and he would not gratify idle curiosity. He saw through their motives in seeking him and shows that he sees in his answer.

"Labor not for the meat which perisheth." The end and object of our labor must not be of food. That is necessary only that the strength it gives may be spent in securing higher things.

"Which the Son of man shall give unto you." They are to labor for this bread, yet it is the gift of God.

"For him hath God the Father sealed." Seals were used where

we use signatures. The miracles which he wrought were signs that God endorsed the Lord as a Saviour.

"Then said they unto him, What shall we do, that we might work the works of God?" They ask, "What shall we do?"

"This is the work of God." The work required by God is the meaning. Not "works" as they had said, but work.

"The work required by God is the meaning. Not 'works' as they had said, but work. 'That ye believe on him whom he hath sent.'—Faith is the work they are to do, and even that is the gift of God that no man should boast.

"They said therefore unto him, What sign shewest thou?"—Insatiate for marvels and wonders. They were right in thinking that one who made such claims for himself ought to be able to work great miracles, thus proving that God was with him.

"Our fathers did eat manna in the desert."—They are replying to what might have been his answer to their demand. He had sought a sign for them only the day before.

"Verily, verily."—Our Lord uses those words when he is about to speak some great truth to which he wishes their closest attention.

"Labor not for the meat which perisheth." The end and object of our labor must not be of food. That is necessary only that the strength it gives may be spent in securing higher things.

"For him hath God the Father sealed." Seals were used where

"A Good Name is Better Than Riches."

Hood's Sarsaparilla is a good name. A legion of those who owe health to its blood purifying qualities laud it to the skies.

Weakness—"I was all run down, weak and without appetite. A friend brought me a bottle of Hood's Sarsaparilla. I began taking it and three bottles entirely cured me."

Blood Purifier—"We think Hood's Sarsaparilla has no equal as a blood purifier and irrigator of the system."

Hood's Sarsaparilla Never Disappoints

is from God when it gives life. The manna was for the Jews alone, but this true bread is for those among all nations who shall believe upon him.

"Lord, evermore give us this bread."—Their thoughts still fixed on material bread, having no comprehension of spiritual life. Men's eyes are blinded that they cannot see nor know.

"He that cometh to me shall never hunger; and he that believeth on me shall never thirst."—Coming refers to drawing near in penitence, feeling the need of a Saviour from sin.

"Ye also have seen me and yet believe not."—A proof that they had not eaten of the bread of life. This did not trouble the Lord, because he was cheered by the great doctrines of election and final perseverance of the saints.

"All that which the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—Our Lord was the strongest Calvinist who ever lived, and he delighted in the great "doctrines of grace," as our fathers loved to call them.

THESE two stories of Job and Peter throw much light on the whole subject of temptation. I see Satan held in check by the government of God.

FROM ANNISTON, ALA.

Baptist affairs, generally speaking, in this vicinity are moving along grandly. Oxford, Oxanna and Anniston, the three sister cities, have eleven Baptist churches; six of these are white; each of these is splendidly located in their respective communities.

Bro. G. F. Mullens is the meek overseer of the Oxanna flock, and has been for about three years. The church, under his splendid leadership, have grown in all departments of church work.

Bro. P. M. Jones has resigned the pastorate of Glen Addie church, where he has been pastor since its organization, more than two years ago.

OILS AND GOLD MINES

Major Desborough, writing from Fresno, Calif., says: "I found Grape-Nuts food 45 miles in the mountains in an old oil camp, where the whole crowd, 10 men, eat it for breakfast every day and every Sunday have it in a pudding for dinner."

General E. O. Machen, an old Confederate soldier, has just returned from an extended trip through the Southwest and along the Mexican border, investigating mining properties.

The Grape-Nuts breakfast food is especially valued by campers and frontier people, as it is already cooked and ready for instant service, and being concentrated, furnishes unusual strength and nourishment, in a small quantity.

The reason for this is that there are selected elements in Grape-Nuts that furnish direct to the brain and nerve centers, the necessary particles to rebuild the delicate gray matter contained in these parts.

summer in Texas, holding revival meetings, for which he is well qualified.

Bro. J. H. Foster, Jr., who has been pastor of Parker Memorial church for more than four years, has a firm hold upon his people than ever before.

On Sunday night, the 17th inst., the First church and pastor closed a most gracious protracted meeting. Before the meeting began the pastor was anxious to have some one else to do the preaching, but the members said: "We need no other preacher."

With this meeting closed the first year's work of the First church with the present pastor. During the year the pastor has preached 320 sermons, 233 of which have been preached to the church here and 87 elsewhere.

PROGRAMME.

The following is the programme of the Centennial Missionary Meeting to be held with the Bellevue Baptist church, Ky., June 30th and July 1st, beginning at 10 A. M.

- 1. The Bible basis for Missions.—M. J. Hoover.
2. Our obligations to give to the cause of Christ.—O. M. Huey.
3. Missions one hundred years ago.—C. G. Jones, Elmer Atwood.
4. The Holy Spirit in Missions.—A. L. Vickary, S. M. Adams.
5. The present condition of Missions in the World.—B. F. Swindler, J. A. Lee.
6. Outlook for Missions.—W. P. Harvey.
7. Sermon.—J. A. Kirtley.
8. A century of Education.—Arthur Yager.
9. Sermon.—W. E. Gwatkin.

LEA & PERRINS SAUCE
The Original and Genuine Worcestershire Sauce
Butlers in the best families and all first class cooks can tell you that soups, fish, meats, gravy, game, salads and many other dishes are given an appetizing relish if flavored with Lea & Perrins' SAUCE.
John Duncanson Sons—Agents, New York.

SEVERAL THINGS.

Recently I accepted the invitation of Pastor R. W. Morehead to occupy his pulpit at Princeton. It was indeed a pleasure to meet with the old friends, especially as I found them sufficiently interested in the Master's cause to be just about to begin a series of meetings in which they were to have the aid of Bro. J. S. Cheek, of Elmo, Ky. The meeting lasted almost three weeks, and resulted in about a dozen accessions to the church. Bro. Morehead lives among these people and is well entrenched in their affections, and it is hoped he will be able to bring them up into a higher and holier and more enthusiastic zeal for the Redeemer's kingdom.

At the last services with my Uniontown church the congregations were somewhat larger than usual, and the indications more favorable. One approved for baptism, and hopeful indications for other additions by letter. We are expecting to engage in a series of meetings ere long, with Eld. Ben M. Bogard, of Searcy, Ark., to do the preaching.

By request of Pastor G. W. Riley I preached for his Morganfield people, and will preach for his Corydon church next Sunday. Bro. Riley has a very inviting field at Morganfield, of which he may well be proud. I very much enjoyed my visit among them. By special invitation of the relatives I preached the funeral sermon on occasion of the death of Mrs. K. H. Jones at the Morganfield church the Sunday before.

The Board of Trustees of Sturges Baptist College have elected Eld. Ivan M. Wise as its President, and he has accepted and entered upon the work of raising money to pay a debt which has crippled the institution far too long already. It is hoped men of means will be liberal and let this incubus be removed that the school may be able to go forward fulfilling the important mission of usefulness of which it is capable.

The good people of Mt. Olive church have arisen in their majesty and built themselves an elegant house, and have decided to dedicate it to God's service free of debt on the second Sunday in August, and have extended the writer a unanimous invitation to preach the dedicatory sermon, which he has agreed to do. Dinner will be served on the ground, and it is expected that a large crowd will be present.

T. E. RICHBY.
Sullivan, Ky.

BETTER say, "This one thing I do," than to say, "These fifty things I dabble in."—Dwight L. Moody.

WASHINGTON AND LEE COMMENCEMENT.

One hundred and fifty years ago Robert Alexander planted the Augusta Academy—the seed from which has sprung Washington and Lee University. It became a chartered institution in 1782, and its 118th commencement was just closed. The baccalaureate sermon was preached by Rev. Dr. Randolph H. McKim, of Washington, from the text, "Quit you like men; be strong." At night Rev. W. A. Barr, of Richmond, Va., delivered the address before the Y. M. C. A. Both discourses were strong and able, and the earnest attention paid to both was very marked.

Monday night the two literary societies held their joint celebration, and four young gentlemen—two representing the Washington Society and two the Graham-Lee—contended for the orator's medal, which was awarded to Mr. E. D. Ott, of Virginia.

Three years ago last February Virginia's greatest jurist, Hon. John Randolph Tucker, Dean of the law school, died in Lexington, and at the following commencement the Alumni Association undertook the erection of a building in his honor, and as the result of these efforts a noble and massive granite building, well equipped in every particular, was handed over on Tuesday to the Board of Trustees with appropriate dedicatory exercises. Rev. Dr. Beverley D. Tucker, of Virginia, read an impressive ode, and, in the absence of Hon. John G. Carlisle, who had consented to deliver an address, but was prevented by sickness, Rev. Dr. Quarles gave an interesting account of Mr. Tucker's life and services.

Tuesday night Hon. John W. Davis, of West Virginia, a former professor of law in the University, delivered the address before the alumni, in which he held up the lives of noble men as an inspiration and stimulus to higher and truer living.

The closing exercises took place Wednesday morning. There were 12 academic graduates (8 A. B. and 4 B. S.) and 18 in law. After the delivery of diplomas and the announcement of honorary degrees, President Wilson addressed the graduates in a few well chosen and inspiring words, and the audience was dismissed with the benediction by Rev. Dr. Beverley Tucker.

The degree of LL. D. was conferred upon the following gentlemen: Gen. Wm. F. Draper, of Massachusetts, United States ambassador to Italy; Wm. L. Fratcher, President of the University of Texas; Thomas H. Somerville, professor of law in the University of Mississippi.

THREE THINGS FOR THE THREE BOARDS.

The recent session of the Convention at Hot Springs, was counted in some respects as the best in its history. The religious fervor was very powerful, and there were indications on every hand that the denomination has set itself for a forward movement, and there were three definite things—one for each of the three Boards—distinctly set out.

TWO HUNDRED THOUSAND DOLLARS.
This is the high mark set for the Foreign Board. Surely it is a noble undertaking, and calls for a strong united effort on the part of the denomination. What a crowning year it would be if the Board at Richmond should come to its close, showing that this had actually been accom-

plished, that the Baptists of the South had given two hundred thousand dollars, to Foreign Missions, and that the Board had moved forward in the foreign field.

ONE HUNDRED AND FIFTY THOUSAND DOLLARS.

This is the standard for the Home Board. In its work on the home field, the Home Board establishes and increases a base of supplies for the foreign field. Surely it is entrusted with a great work. What the Baptists of the South are able to do on the foreign field depends very largely on what they do on the home field.

EVERY SUNDAY-SCHOOL IN THE SOUTH.

This is the high aim set for the Sunday-school Board. The report to the Convention showed that eighty per cent of the schools reported in the South are in alignment with the Convention's work, and are giving it support in the Board at Nashville. The thing that we desire is to have the remaining twenty

HARD TO STAY GREAT.

Force in Nature intended to Level Those who Push Ahead of the Mass.

By brains, hard work, and self-denial a man reaches a position of wealth and greatness.

Right then, by a natural law, the contrary forces set to work to tear him down, to prevent his getting too far ahead of the regular evolutionary development.

Think it over and you will remember your own and your friends' experience.

When fortune's face begins to smile, misfortune's iron hand appears, for the man yields to some or many of the "tearing down" forces, anxiety, worry, whisky, tobacco, lust, coffee, etc., etc. Health begins to leave and the man is unable to hold his lofty position.

Only the grim, determined fellows, who recognize the devils that would rob and slay him, and who stoutly and steadily refuse to allow them to work on him, are able to "stay great."

Is it worth while? You are your own master and judge. You can kill them or you can yield, and they will down you.

A man says, "I can't quit." There is but one answer, "Get down then to the lower place that the big crowd of 'commons' occupy."

It is only the "masters" who can remain masters.

Coffee is one of the most dangerous sluggers in the list, for it is veiled and seemingly harmless, but its mission is to weaken heart, kidneys, and digestion, then slowly follows weakness of purpose and inability, and the victim all unconsciously of the reason, steps backward and downward from his hard-earned place among the great ones.

It is easy to shift the coffee habit by taking on postum Food Coffee, a distinct and scientific "anti" for coffee.

Postum (well-made) satisfies the coffee taste, and instead of breaking down the heart and nerve centres builds them up in a remarkable manner as the result of the action of the ingredients carefully and expertly selected from nature's storehouse of sustaining and rebuilding food elements.

You can be great and stay great if you have sturdy determination and make use of the discoveries of modern science and research. Postum Food Coffee is made at the famous pure food factories of the Postum Co., at Battle Creek, Mich.

per cent enlisted with us, and so present a solid front in the ranks of the Sunday-school workers. How earnestly we wish that the pastors and Superintendents would all combine and move forward toward this great end during this century year.

These are the three things at which we are aiming for the three Boards, and if they shall be accomplished, surely it will make this coming year the greatest in our history.
J. M. FROST.

AS TO SENEX.

The writer has for years been an ardent admirer of Senex, always reading with interest his column in the WESTERN RECORDER. And, by the way, I hope that Senex will save and publish this valuable matter in book form. Properly arranged and indexed it would make a volume of great worth on all questions of church and religious life.

But, while taking Senex as authority on such matters, as a general thing, I think for once he has slightly erred, when in a recent article he deals so unparaphrasingly with the "What-would-Jesus-do?" idea.

He says, in effect, (I only quote from memory,) he wants to hear no more of "What would Jesus do?" That the question should be, "Lord, what wouldst thou have me to do?" That what Jesus would do no man can know, for when on earth he was constantly surprising even the apostles by doing something they did not expect, etc., etc.

Now all this, like everything else Senex writes sounds very forcible, and, for a common layman, without any theological training to presume to find any fault therewith seems the height of presumption. Yet, not in a presumptuous spirit, but with humble trepidation, I venture to suggest that the honored Senex has overlooked some features in the case.

That Christ did often surprise his most intimate disciples by doing something they did not expect, and the opposite of what they supposed he would do, is true. But we must remember that what they expected was according to their preconceived notions and in harmony with the universal idea of the times that he had come to set up a temporal kingdom. That idea had, of course, been completely exploded, his spiritual kingdom has been set up, and all his doings and teachings have been explained as relating to this. We have vastly superior advantages over the apostles previous to the ascension, favored as they were, in the way of understanding the acts and teachings of the blessed Savior.

Our duty has been made clear on general principles, and the application to special cases of the idea of "What would Jesus do?" is simply another way of saying, "Lord, what wouldst thou have me to do, in his special case?" For the Bible certainly teaches that he was not only our Lord and Master, but also our example. "If I, your Lord and Master, . . . ye ought also."

H. W. DAVIS,
Providence, Ky.

Summer Excursions—Colorado, Utah.

The Union Pacific will place in effect on June 21, July 7th to 10th inclusive, July 15th and August 1st, Summer Excursion rates of 50 cents for the round-trip, 75 cents for Missouri River to Denver, Colorado Springs, Pueblo, Golden and Salt Lake. Tickets good for returns until October 31st. For full particulars, address J. F. Aglar, General Agent, St. Louis, Mo.

Take the Louisville, Evansville & St. Louis—All-Sea—to all points West. It is 20 miles the shortest route. Two daily trains—S. A. N. and S. R. N. J. B. Campbell, General Agent, Louisville, Ky.

Over-Work Weakens Your Kidneys.

Unhealthy Kidneys Make Impure Blood.

All the blood in your body passes through your kidneys once every three minutes.



The kidneys are your blood purifiers; they filter out the waste or impurities in the blood. If they are sick or out of order, they fail to do their work. Pains, aches and rheumatism come from excess of uric acid in the blood, due to neglected kidney trouble.

Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working in pumping thick, kidney-poisoned blood through veins and arteries.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their beginning in kidney trouble.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy is soon realized. It stands the highest for its wonderful cures of the most distressing cases and is sold on its merits by all druggists in fifty-cent and one-dollar packages. You may have a sample bottle by mail free, also pamphlet telling how to find out if you have kidney or bladder trouble. Mention this paper when writing Dr. Kilmer & Co., Binghamton, N. Y.

THE BRITISH-BOER WAR.

EDITOR WESTERN RECORDER:
Some of your readers think the continued justification of the Boers and condemnation of the British, in the WESTERN RECORDER is one-sided, and hardly consistent with the claims of all.

It is well known that many of the English people lament and have lamented this terrible conflict, but they are not blind to the serious truth that the President Kruger and not Queen Victoria first declared war, and that hostilities commenced on British and not on Transvaal territory. Had the Boers awaited England's *Manifesto* they had awaited a long day, as her Majesty and the Christian people of England (especially the Nonconformists) were not friendly to the war party as represented by Joseph Chamberlain. Had the Boers fortified their own country and remained therein, the sympathy of the world would have been largely theirs.

In the next place it is well to remember that the hope of the natives lies in the success of the British arms. This seems to be the undisputed testimony of American travellers and missionaries. There must be some good reason for this.

It may be true that England has no moral right to the country held by the Boers; but what right have the Boers to it? Of whom did they purchase it? They would have been annihilated in their wars against the natives had not England fought and vanquished their enemies.

Personally, I deplore this war, and believe it ought to have been averted, and while members of my own family are at the front, I denounce it as an unrighteous war, but I do not believe the unrighteousness is all on one side.

J. J. HALL,
Norfolk, Va.

TRACTS.

We wish to call attention to a sermon by Dr. J. T. Christian on "The Blood of Christ," 16 pages, used extensively by Evangelists J. H. Dew and Sid Williams in their meetings. We have the sermon in tract form and can furnish them for \$1.50 per hundred, postpaid. Send orders to the Baptist Book Concern, Louisville, Ky.

brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are; that no flesh should glory in his presence." Again, remember the passage in 1 Thes. 5:9: "God hath not appointed us to wrath, but to obtain salvation by our word Jesus Christ." And then you have my text, which methinks would be quite enough. But, if you need any more, you can find them at your leisure, if we have not quite removed your suspicions as to the doctrine not being true.

But there are some who say, "It is hard for God to choose some and leave others." Now, I will ask you one question, Is there any one of you here this morning who wishes to be holy, who wishes to be regenerate, to leave off sin and walk in holiness? "Yes, there is," says some one, "I do." Then God has elected you. But another says, "No, I don't want to be holy; I don't want to give up my lusts and my vices." Why should you grumble, then, that God has not elected you to it? For if you were elected you would not like it, according to your own confession. If God, this morning, had chosen you to holiness, you say you would not care for it. Do you not acknowledge that you prefer drunkenness to sobriety, dishonesty to honesty? You love this world's pleasures better than religion; then why should you grumble that God has not chosen you to religion? If you love religion, he has chosen you to it. If you desire it, he has chosen you to it. If you do not, what right have you to say that God ought to have given you what you do not wish for? Supposing I had in my hand something which you do not value, and I said I should give it to such-and-such a person, you would have no right to grumble that I did not give it to you. You could not be so foolish as to grumble that the other has got what you do not care about. According to your own confession, many of you do not want religion, do not want a new heart and a right spirit, do not want forgiveness of sins, do not want sanctification, you do not want to be elected to these things: then why should you grumble? You count these things but as husks, and why should you complain of God who has given them to those whom he has chosen?

Thus I have tried to say something with regard to the truth of the doctrine of election. And now briefly let me say that election is absolute; that is, it does not depend upon what we are. The text says, "God hath from the beginning chosen us unto salvation;" but our opponents say that God chooses people because they are good; that he chooses them on account of sundry works which they have done. Now, we ask, in reply to this, what works are those on account of which God elects his people? Are they what we commonly call "works of law"—works of obedience which the creature can render? If so, we reply to you, if men cannot be justified by the works of the law, it seems to us pretty clear that they cannot be elected by the works of the law; if they cannot be justified by their good deeds,

they cannot be saved by them. Then the decree of election could not have been formed upon good works. "But," say others, "God elected them on the foresight of their faith." Now, God gives faith, therefore he could not have elected them on account of faith, which he foresaw. There shall be twenty beggars in the street, and I determine to give one of them a shilling; but will any one say that I determined to give that one a shilling; that I elected him to have the shilling, because I foresaw that he would have it? That would be talking nonsense. In like manner, to say that God elected men because he foresaw they would have faith, which is salvation in the germ, would be too absurd for us to listen to for a moment. Faith is the gift of God. Every virtue comes from him. Therefore it cannot have caused him to elect men, because it is his gift. Election, we are sure, is absolute, and altogether apart from the virtues which the saints have afterward.

"He will have mercy on whom he will have mercy," he saves because he will save. And if you ask me why he saves me, I can only say, because he would do it. Was there anything in me that should recommend me to God? No; I lay aside everything. I have nothing to recommend me. When God saved me, I was the most abject, lost, and ruined of the race. I lay before him as an infant in my blood. Verily, I had no power to help myself. Oh how wretched did I feel and know myself to be! If you had something to recommend you to God, I never had. I will be content to be saved by grace, unalloyed, pure grace. I can boast of no merits. If you can do so, I cannot. I must sing, "Free grace alone, from the first to last."

Hath won my affection and held my soul fast." And, next, the election is personal. Here, again, our opponents have tried to overthrow election by telling us it is an election of nations, and not of people. But here the apostle says, "God hath from the beginning chosen you." It is the most miserably shift on earth to make out that God hath not chosen persons, but nations; because the very same objection that lies against the choice of persons lies against the choice of a nation. If it were not just to choose a person, it would be far more unjust to choose a nation; since nations are but the union of multitudes of persons; and to choose a nation seems to be a more gigantic crime—if election be a crime—than to choose one person. Surely, to choose ten thousand would be reckoned to be worse than choosing one; to distinguish a whole nation from the rest of mankind does seem to be a greater extravagance in the acts of divine sovereignty than the election of one poor mortal, and leaving out another. But what are nations but men? What are whole people but combinations of different units? A nation is made up of that individual, and that, and that. And if you tell me that God chose the Jews, I say, then, he chose that Jew, and that Jew, and that Jew. And if you say he chooses Britain, then I say he chooses that British man, and that British man, and that British man. So that is the same thing after all. Election, then, is personal: it must be so. Every one who reads this text, and others like it, will see that Scripture continually speaks of God's people, one by one; and speaks of them as having been the special sub-

jects of election. "Sons who are through God's election." Why Jesus Christ believe; By eternal destination Sovereign grace is here received." We know it is personal election. The other thought is—for my time flies too swiftly to enable me to dwell at length upon these points—that election produced good results. "He hath from the beginning chosen you unto sanctification of the Spirit, and belief of the truth." How many men mistake the doctrines of election altogether! And how my soul burns and boils at the recollection of the terrible evils that have accrued from the spoiling and the wresting of that beautiful portion of God's glorious truth! How many are there who have said to themselves, "I am elect," and have sat down in sloth, and worse than that! They have said, "I am the elect of God," and with both hands they have done wickedness. They have swiftly run to every unclean thing, because they have said, "I am the chosen child of God, irrespective of my works, therefore I may live as I list, and do what I like." O, beloved! let me solemnly warn every one of you not to carry the truth too far; or, rather not to turn the truth into error, for we cannot carry it too far. We may overstep the truth; we can make that which was meant to be sweet for our comfort, a terrible mixture for our destruction.

Whoever believes God's truth, and believes on Jesus Christ, is elect. I frequently meet with poor souls, who are fretting and worrying themselves about this thought—"How, if I should not be elect?" "Oh, sir," they say, "I know I put my trust in Jesus; I know I believe in his name and trust in his blood; but how if I should not be elect?" Poor dear creature! you do not know much about the Gospel, or you would never talk so, for he that believes is elect. Those who are elect, are elect unto sanctification and unto faith; and if you have faith you are one of God's elect; you may know it and ought to know it, for it is an absolute certainty. If you, as a sinner, look to Jesus Christ this morning, and say—

"Nothing in my hands I bring,
"Simply to thy cross I cling,"

you are elect. I am not afraid of election frightening poor saints or sinners. There are many divines who tell the inquirer, "election has nothing to do with you." That is very bad, because the poor soul is not to be silenced like that. If you could silence him so, it might be well, but he will think of it, he can't help it. Say to him then, if you believe on the Lord Jesus Christ you are elect. If you will cast yourself on Jesus, you are elect. I tell you—the chief of sinners—this morning, I tell you in his name, if you will come to God without any works of your own; cast yourself on the blood and righteousness of Jesus Christ; if you will come now and trust in him, you are elect—you were loved of God from before the foundation of the world, for you could not do that unless God had given you the power, and had chosen you to do it. Now you are safe and secure if you do but come and cast yourself on Jesus Christ, and wish to be saved and to be loved by him. But think not that any man will be saved without faith and without holiness.

Now, lastly, what are the true and legitimate tendencies of right conceptions concerning the doctrine of election? First, I will tell you what the doctrine

of election will make saints do under the blessing of God; and, secondly, what it will do for sinners if God blesses it to them.

First, I think election, to a saint, is one of the most stripping doctrines in all the world—to take away all trust in the flesh, or all reliance upon anything except Jesus Christ. How often do we wrap ourselves up in our own righteousness, and array ourselves with the false pearls and gems of our own works and doings. We begin to say, "Now I shall be saved, because I have this and that evidence." Instead of that it is naked faith that saves; that faith and that alone unites to the lamb, irrespective of works, although it is productive of them.

I know nothing, nothing, again, that is more humbling for us than this doctrine of election. I have sometimes fallen prostrate before it when endeavoring to understand it. I have stretched my wings, and eagle-like, I have soared toward the sun. Steady has been my eye, and true my wing, for a season; but, when I came near it, and the one thought possessed me—"God hath from the beginning chosen you unto salvation"—I was lost in its luster. I was staggered with the mighty thought; and from the dizzy elevation down came my soul, prostrate and broken, saying, "Lord I am nothing. I am less than nothing. Why me? Why me?"

Friends, if you want to be humbled, study election, for it will make you humble under the influence of God's Spirit. He who is proud of his election is not elect; and he who is humbled under a sense of it may believe that he is. He has every reason to believe that he is, for it is one of the most blessed effects of election, that it helps us to humble ourselves before God.

Once again. Election in the Christian should make him very fearless and very bold. No man will be so bold as he who believes that he is elect of God. What cares he for man, if he is chosen of his Maker? What will he care for the pitiful chirpings of some tiny sparrows when he knoweth that he is an eagle of a royal race? Will he care when the beggar pointeth at him, when the blood royal of heaven runs in his veins? Will he fear if all the world stand against him. If earth be all in arms abroad, he dwells in perfect peace, for he is in the secret place of the tabernacle of the Most High in the great pavilion of the Almighty.

I am one of his elect. I am chosen of God and precious; and though the world cast me out, I fear not. Ah! you time-serving professors, some of you can bend like the willows. There are few oaken Christians, now-a-days, that can stand the storm; and I will tell you the reason. It is because you do not believe yourselves to be elect. The man who knows he is elect will be too proud to sin; he will not humble himself to commit the acts of common people.

Moreover, election will make us holy. Nothing under the gracious influence of the Holy Spirit can make a Christian more holy than the thought that he is chosen. "Shall I sin," he says, "after God hath chosen me? Shall I transgress after such love? Nay, my God, I will give myself to thee, to be thine forever, by election, and by redemption, casting myself on thee, and solemnly consecrating myself to thy service."

And now, lastly, to the ungodly. What says election to you? First, you ungodly ones, I will

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excuse you for a moment. There are many of you who do not like election, and I cannot blame you for it, for I have heard those preach election who have sat down and said, "I have not one word to say to the sinner." Now, I say you ought to dislike such preaching as that, and I do not blame you for it. But, I say, take courage, take hope, O thou sinner, that there is election! So far from despiriting and discouraging thee, it is a very hopeful and joyous thing that there is an election. If thou goest to him, and askest him, thou shalt receive; for he never has spurned one yet! Is not that hope for you? What though there is an allotted number, yet it is true that all who seek belong to that number. Go thou and seek; and if thou shouldst be the first one to go to hell, tell the devils that thou didst perish thus—tell the demons that thou art a castaway, after having come as a guilty sinner to Jesus. I tell thee it would disgrace the Eternal—with reverence to his name—and he would not allow such a thing. He is jealous of his honor, and he would not allow a sinner to say that.

EDITORIAL.

We are glad of the favor with which our proposed reform in the proceedings of the Southern Baptist Convention has been received.

Dr. Burrows thinks 40 minutes are needed for the organization of the body, the calling of the names of messengers, &c.

Five minutes will do for the address of welcome. We did not time Dr. F. D. Hale in Owensboro, but according to our estimate, his address of welcome to the General Association occupied 1 minute and 12 seconds.

If our great Convention is to be what it ought to be, it must be more of a deliberative body. The time should not be wasted in the opening, so that measures need to be rushed through at railroad speed on the last day.

It is generally recognized that the Secretaries have no authority to give the floor to any particular man. Once a brother got up and made an argument to the Convention on a pending question and afterward found that one of the Secretaries had asked another brother to speak at that time, and the appointed speaker was thus cut out.

In the Northern Anniversaries the plan has been largely followed of having speakers appointed beforehand. The object seemed to be to secure an entertaining meeting.

Why the Bible in Baptist colleges—E. B. Pollard. Why the denominational paper—A. J. S. Thomas. Why use money for the cause of Christ—O. E. Taylor.

very popular speaker was announced, there was a crowd; but there was practically no deliberation. The few that voted for officers, voted the printed ticket that had been prepared for them.

Add to this the life membership feature of our Northern Societies, and we need not wonder that the wisest of the brethren are studying how to get closer to the people.

Dr. D. D. MacLaurin, of Detroit, as we stated last week, offered at the recent Anniversaries an amendment doing way entirely with the money basis in the American Baptist Missionary Union. It is likely that this amendment will pass.

The Texas Baptist Standard said editorially that "somebody in Louisville" discovered a lack of piety on the part of a certain brother, because of the said brother's position in the late controversy. This was a very generous (?) and courteous (?) thing to say about "somebody in Louisville."

Two new books have been issued which are specially good campaign documents for Baptists. "The Baptist Why and Why Not," is the first of these, and is issued by the Sunday School Board.

Why the Bible and not other standards—T. T. Eaton. Why Baptist and not Roman Catholic—H. McDonald.

Why Baptist and not Episcopalian—J. J. Taylor. Why Baptist and not Methodist—R. A. Venable.

Why Baptist and not Presbyterian—T. S. Dunaway.

Why Baptist and not Campbellite—E. E. Folk.

Why baptism of believers and not infants—R. P. Johnston.

Why immersion and not affusion—O. A. Stakeley.

Why baptism not a saving ordinance—J. B. Moody.

Why close communion—O. L. Hailey.

Why a converted church membership—J. O. Rust.

Why Sunday Schools—N. B. Broughton.

Why missionary and not anti-missionary—W. M. Harris.

Why missionary and not omissionary—O. L. Laws.

Why local churches and not State church—G. B. Eager.

Why conventions of Baptist churches—J. B. Gambrell.

Why education by Baptist schools—J. P. Greene.

Why the Bible in Baptist colleges—E. B. Pollard. Why the denominational paper—A. J. S. Thomas. Why use money for the cause of Christ—O. E. Taylor.

Why the Baptist doctrine—F. H. Karfoot.

Why loyalty to Baptist principles—H. F. Sproles.

Why the Baptist sentiment—W. E. Hatcher.

Why become a Baptist—D. M. Ramsey.

A Declaration of Faith—J. Newton Brown.

Think of all this for \$1.25. The articles range from 10 pages (Dr. Dunaway) to 82 pages (Dr. McDonald) and they are, of course, of varying merit.

PILLARS OF ORTHODOXY.

This book, edited by the Rev. B. M. Bogard, has just come from the Baptist Book Concern, and there have been a great many advance orders sent in.

Then in turn we have Dr. Wm. Vaughan and his "Law and Gospel," Dr. A. P. Williams and his "Regeneration," Dr. James P. Boyce and his "Divine Decrees," &c.

Along with the sketch of Dr. Pendleton is his famous tract, "An Old Landmark Reset." Dr. Broadus' sermon is on "Glad Giving;" Dr. Jeter's, on "Communion;" Dr. Graves', on "Effects of Baptism."

Beside the topics mentioned, we have W. E. Penn on the Divinity of Christ, J. B. Moody on Conditions of Receiving the Holy Spirit for Service, T. T. Eaton on Baptism and on the Philadelphia Confession, S. H. Ford on the Inevitable Church Theory, J. S. Coleman on The Work of the Baptists an Urgent Work, J. T. Christian on What Baptists Have Done for the World, W. P. Harvey on Baptists in History, and J. N. Hall on the State of the Dead.

We have thus a great variety of authorship and a wide range of topics. The book gives the reader a clear, though, of course, not complete, idea of each writer. It is a unique book, and constitutes a fine campaign document.

EX-CHAPLAIN F. M. WELLS writes us that he is about to spend a year in travel and study. He goes to the Orient with Mr. Atlas, a native of Egypt, and who has just joined the Central church, Memphis, with the understanding that he is to be baptized in the Jordan by Mr. Wells.

We are asked to name "all the places in Palestine" desirable to visit. We suggest Badakker's Palestine as the book to get.

The case of church spontaneous generation reported by the Religious Herald as occurring in Louisiana, and denied by the Baptist Chronicle (Alexandria, La.), turns out to have been no case at all; and to have occurred in Mississippi instead of Louisiana. The Herald now informs us that its "well informed student of denominational history" got it all wrong; which is just as we supposed. Instead of an unbaptized man's baptizing one from whom he in turn received baptism, they baptizing the rest, and so starting a church; the facts are, says the Herald, that a number of emigrants, including a licensed Baptist preacher (Richard Curtis) left South Carolina and went to Natchez Co., Miss. After arriving there, "Eld. Curtis" organized a church baptizing, by the direction of the church, those who had not been baptized. So this case of church spontaneous generation evaporates.

But even if such a case should occur, that would not prove it to be right. Plenty of wrong things come to pass in this world of sin. It is reported that such a case occurred in Brazil, and about this we would be glad to have all the facts. Perhaps on examination this case will turn out to be different from what is reported, just as in the Louisiana case.

God works at both ends. When the eunuch was ready to be baptized, there was Philip. When Cornelius was ready, there was Peter. When Oncken and his companions in Germany, on studying the New Testament, reached the conclusion that they ought to be baptized, God had Barnas Sears ready to baptize them. So it goes. God does not half do anything.

Certainly the spontaneous generation of churches is not according to the commission, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end."

We have never seen anything in Scripture to authorize spontaneous church generation. If any one knows of any such passages, we will be glad to have them cited. Whatever in church order is not "according to the Scriptures" is not proper. If the Bible be, as Baptists have always regarded it, the only infallible and the all-sufficient rule of faith and practice, then whatever is not in accord with Bible teaching should not be taught or believed. No Baptist is warranted in holding to spontaneous church generation, unless he can point out passages of Scripture which he believes teach that doctrine.

It is gratifying to note the heartiness with which all the brethren support our new State Secretary, Dr. Bow. Those who preferred others, who were named for the position, accept the voice of the General Association, and they will heartily cooperate with Dr. Bow. This is just as it should be. Our new Secretary begins work under most favorable conditions. We have no doubt he will abundantly justify the wisdom of his choice.

The minutes of the late session of the General Association at Owensboro lies upon our table. It is a very neat pamphlet, published by the Baptist Book Concern. Secretary Nunnellee does things with neatness and dispatch.

Editorial Varieties

It is one of the commonest of self-deceptions for our fancy that people are eager to hear what he is eager to say.

Marion University, at its recent commencement, conferred the degree of Doctor of Divinity on the Rev. W. M. Harris, of Galveston, Texas. This is an honor most worthily bestowed.

Keeble College, Louisiana, conferred the degree of Doctor of Divinity on the Rev. J. W. Porter, of Mayville. Dr. Porter is one of our best and most popular preachers. Kentucky leads all the states in the new D.D.'s this year.

The editor of the WESTERN RECORDER will preach in Tremont Temple, Boston, next Sunday. Dr. Lorimer has sailed for a three months' absence abroad. He will visit the Paris Exposition before his return. Mrs. Lorimer accompanies him.

Deacon M. W. Sherrill, the only surviving member of the original General Association, organized in 1801, died the morning in Owensboro as a messenger from Walnut-street church. He says this was the best association he ever attended.

There is a great demand for the sermon recently published in our columns, "Why I was immersed," by a Presbyterian. We are pleased to put it in cheap tract form. One prominent pastor, Dr. W. J. K. Cox, thinks he could place a thousand copies. It is certainly a telling document.

Richmond College has made Dr. E. Y. Mullins a LL.D. Colonel Thomas Tabb, of Hampton, Virginia, was similarly honored. At the same time the D.D. was given to the Rev. H. L. Quarles, of Richmond, and to the Rev. Mr. Huntington of Petersburg; the latter is not a Baptist, we believe.

In 1866 a church of England clergyman who was visiting in London, wrote about him: "I am surprised and grieved to notice the excessive bitterness of some, and the extreme contempt of others for Mr. Spurgeon." Whenever a preacher is positive and aggressive, he is sure to have the hostility of many whose notions he crosses.

Mrs. John T. Moore, of Clinton, Ky., has been teaching in the Baptist Sunday-school there for fifty years. She has kept house, had a large household, and has had her share of care and trouble, and she has never allowed anything to interfere with her church duties. She has read the Westminster Confession for over half a century, and is an honored member of our Old Guard.

We mentioned last week the five degrees of Deity conferred by the First Baptist church of Dayton, Ky., of which the Rev. A. J. Ramsey is pastor. The exercises began gathered by any college this season. Georgetown is not lavish with her degrees, and only occasionally breaks out, but when she does, it counts.

We acknowledge a handsome invitation to the 10th anniversary of the First Baptist church of Dayton, Ky., of which the Rev. A. J. Ramsey is pastor. The exercises began Tuesday of this week and will close next Sunday night. The programme is of special interest. The leading parts are by those who have served as pastor, except that Dr. Dargan delivers both sermons on Sunday. We extend our congratulations.

Mrs. Catherine Woodruff, of Knoxville, Tenn., mother of that Baptist nobleman, W. W. Woodruff, Esq., renews her subscription in advance, as usual. According to our best information, she is our oldest subscriber, and no paper ever had a truer friend. Would that our land had more of such common-sense Christians, such mothers and such lovers of the faith once for all delivered unto the saints.

There has been organized in Louisville a Baptist Deacons' Conference. Meetings have been held in several of the churches. The objects of the Conference are, 1st, to bring about the acquaintance of the deacons and a fellowship between them, and 2nd, to give opportunity for the discussion of subjects relating generally to the work of deacons. Just as we have a Baptist Ministers' Conference, so it is well to have a Baptist Deacons' Conference. The next meeting of the latter will be at Chestnut-street church, Friday, June 30th, 8 p. m., at which "manners and importance" of the churches will be discussed from the deacons' standpoint." All deacons are invited.

The situation in China is more serious than was anticipated. At this writing it looks as if there is to be war between China, on the one hand, and the United States, Great Britain, France, Germany, Russia and Japan on the other. Of course there can be but one result to such a war, but there would be great loss of life and there would be great and world-wide change in national politics. We are sure that the results will make for the furtherance of the Gospel; but we feel deeply concerned for the safety of our missionaries. Let fervent prayers go up to their behalf from all our churches. "The Lord's Chalice never" will certainly be crushed if the war goes on, yet great damage to foreign interests will be done before the Powers can bring their forces to bear on the Chinese. Li Hsing Chang has gone to Peking, saying he will bring about peace, and it may be that other powers will be induced to make formal declarations of war. "For, although there is fighting, there is as yet no war."

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Kiss the Son" and on "Hear ye the meek." One received by letter. Bro. W. T. Amis has been secured as assistant during the summer. He is a young man of rare gifts and of brightest promise.

Broadway—Pastor Jones preached, Chestnut-street.—Pastor Weaver preached on "God's defense of the believer," and on "Elisha in Dothan."

East—Pastor Christian preached on "Heaven," and on "It is pleasant to behold the sun." One received for baptism and baptized.

McFerran Memorial—Pastor Hamilton preached on the first Epistle of John.

Twenty-second and Walnut—Pastor Dement preached on "The Bible as the providential come," and on "Joyriding in the cross of Christ." One received by letter.

Franklin-street.—Pastor Jenkins preached on "Missions," and on "Be ye also ready." Sunday-school picnic Tuesday.

German—Pastor Wm. Ritzmann preached on "The wise, their labor and reward." Children's meeting at night. Twenty-four dollars collected for famine sufferers in India.

Highlands—Pastor Dawes preached on "Looking upward," and on "The conversion of the sinner."

Logan-street.—Bro. J. H. Dew preached on "Go forward." At night Pastor Montgomery preached on "The preciousness of Christ." One received for baptism.

Parkland—Pastor Taylor preached on "The Lord is my strength and song," and on "Invitation to Hobab." He enters formally on his work as pastor the second Sunday in July.

Portland avenue—Pastor Tralle preached on "Loving one's neighbor," and on "Believing God."

Southgate-st.—Pastor McFarland preached on "Love's burden," and on "False peace."

Third-ave.—Pastor Boyet preached on "The believer's inheritance." At 8 P. M. he preached in the tent on "Airs from your evil ways." At night he preached on "What God was to himself." Two joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached on "Ye have done it unto me," and on "The wrath of the Lamb."

Clifton—Pastor Foster preached on "Christ's witness," and on "Missions." One baptized.

East Mead—Pastor Cooper preached on "Obedience," and on "God's call." One received by letter and one baptized.

The Point—Pastor Farrer preached "The rich man and Lazarus." Gospel tent meeting begins next Sunday. Dr. C. H. Jones will help.

Brown's Toll Gate—Bro. A. N. Whittinghill preached on "Preaching the Word." Good prospects for a work there.

Right-mile.—Bro. J. R. Johnson preached on "The divine contract."

Oakdale—Pastor Hill preached on "The Lord's message to the church at Ephesus," and on "Thou hast sold thyself for nought." Three inquirers.

The Pastors' Conference passed resolutions expressing their high es-

imate of Bro. J. H. Dew, and their regret at his leaving the State. He has gone to be State Evangelist of Missouri, under the appointment of the Missouri State Mission Board.

THE STATE.

Pastor Edgar W. Barnett writes from Columbia: "We have recently closed a meeting of ten days with our church at this place. Bro. J. H. Dew was with us as the principal preacher. He won the hearts of all the people, and did a great work among us. Many who were in a lukewarm condition were greatly revived. The church is now in the best condition that I have ever known it. Bro. Dew is the strongest preacher of the old-time doctrine of salvation, by grace that I have ever heard. He is the pastor's friend, and endeavors to bind together pastor and people. Eight additions to the church, 5 by baptism. We are glad to think of his leaving us. God has done great things for us wherever we are glad. I am now in my seventh year as pastor at this place."

Bro. P. E. Burroughs writes: "It has been my privilege to be with Pastor S. W. Smith, of Monterey, in a two-weeks' meeting. The Lord graciously revived his work, adding 18 to the fellowship of the church. It was a most precious experience. Pastor and people heartily co-operating with the visiting brother in the effort to save the lost. Under the wise leadership of Bro. Smith the church will shortly erect a handsome brick building which will be one of the best church buildings in Concord Association. Bro. Jack Head has a beautiful home in the town, and with his consecrated wife, is a power for good in the community. The Hartwig and Newberry churches, of which he has been generous to me in many ways during the five years of my pastorate, have voted me a vacation to visit Europe. The pastor's assistant will also go. We sail on the St. Paul July 18."

Our Morehead church has been most signally blessed in a meeting in which the beloved pastor, William H. Borum, of Brum, W. Va., was present. The faithfulness of the pastor and the prayers of the brethren had made the church in a spiritual state to hope for a blessing. There were 22 additions, and some other were converted who may be yet added. Bro. Borum won a warm place in the hearts of the church.

Pastor Wm. J. Maboney has just closed a meeting in his church at Pleasantville. He did the preaching. Church revived and four additions.

Pastor Wm. J. Agee writes: "We closed a meeting at Sparta Tuesday evening, June 20, of 23 days' duration. We had the assistance of Bro. N. F. Jones, of Patriot, Ind. It ended almost on the first week, but afterwards the weather was propitious, and the Lord smiled graciously upon us and we are rejoicing. We had 30 additions, 18 by letter, 18 baptized and one awaits the ordinance. The little church has been strengthened. Bro. N. F. Jones is a good preacher, and he goes away with the love and esteem of the entire community. The outlook of this most important field seems bright."

OTHER STATES.

Bro. W. T. Gordon writes from Englewood, Kan.: "My dear wife was buried June 19. After a five weeks' illness of most intense suffering, she was called to rest. It is a great bereavement to me. I feel all that I can do is longer and longer without her. Pray for me and my sorrowing children."

Bro. John T. Walter writes that he has moved from Vidalia, La., to Chicot, same state, and that the Lord is blessing him in his work there.

Pastor W. A. Taliaferro has taken hold of his work at Furman, Ala., with good prospects. We are sorry to lose him from the region, but we commend him heartily to the good people at Furman and everywhere else.

Our church at Eufaula, Ala., have secured the services of that prince of pastors, M. B. Wharton. Happy Eufaula.

The Trenton-street church, Harrison, Tenn., has set apart Bro. E. J. Baldwin to the full work of the Gospel ministry.

We see in a Southern Baptist paper that on Sunday night in a Baptist church "the children did remarkably well." If that means that they behaved and listened well, good. We fear it means that they spoke at the time of public worship, when the Baptist custom from the time of the Apostles has been to have men speak, who have been called of God to preach. We hope all sorts of exhibitions in which children recite will be confined to week days.

Eld. E. S. Graham held a meeting in the New Hope church, Mo., which closed with 10 additions to the fellowship of the church.

A fifteen-days' meeting in the Bethel church, Hickory county, Mo., closed with 23 professions of religion and 8 baptisms, with others to be baptized next month.

Sixteen have been added to the fellowship of the Conder church, Mo., the result of a two-weeks' meeting.

A meeting in the Star Hope church, Mo., resulted in 18 additions to the fellowship of the church—14 by experience and baptism.

Eld. J. E. Matthews held a meeting in the California church, Mo., which resulted in 17 additions to the fellowship of the church.

A meeting in the Hunting Creek church, Bedford county, Va., closed with 16 additions by experience and baptism and one by restoration.

Fifteen have been added to the fellowship of the High Hills church, Virginia, as the result of a recent meeting.

Fifteen have been added to the fellowship of the Salem church, Virginia, 14 by experience and baptism.

A seven days' meeting in the Synanon church, Georgia, resulted in 21 additions to the fellowship of the church.

Sixteen have been added to the fellowship of the Antioch church, North Carolina, 11 by experience and baptism.

A nine days' meeting in the Cherryville church, N. C., closed with 11 additions to the fellowship of the church.

A GOOD COMPLEXION

Depends on Good Digestion.

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

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

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

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

Sturt's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant skin eruptions, gas, indigestion, good health and a clear, bright complexion.

The Mt. Vernon church, Rutherford county, N. C., was greatly blessed in a meeting which closed with 35 additions to its fellowship.

A meeting in the Berea church, near Elizabeth City, N. C., resulted in 35 additions to the fellowship of the church.

CORRESPONDING SECRETARY.

Allow me to express my sincere thanks to the brethren for the confidence expressed, and the honor conferred in choosing me to the honored and responsible position of Corresponding Secretary of the General Association of Kentucky Baptists. Above and beyond this I sincerely thank the brethren for the kind assurances of sympathy and co-operation. While I shall sacrifice no principle, I shall not be the servant of any section or faction, but shall seek honestly to be the servant of Kentucky Baptists. Identified with West Kentucky, I was reared in the mountains, educated at Georgetown, and at Russellville and honored by Bethel College, session of pastor in two of our large cities, also on the extreme northern and southern border of the state, I could not be sectional if I would, and would not if I could. I shall trust God and the brethren, and the able advice, sympathy and co-operation of the State Board, and of the honored and beloved retiring Secretary, Dr. J. W. Warder; I crave and ask the same from the pastors and churches. Let us be united in our brethren and our purpose for which the General Association was organized, prayerfully and liberally fostering all her interests.

It will be impossible, of course, to reach even half the district associations in October, but I shall be glad to build a meeting here if they have enough religion and money to build anything they want to build. One noble brother—I wish we only had more like him—agrees to give \$1 for every \$3 raised by the church. If they raise \$15,000, that means \$5,000 for him. We have hundreds of Baptists in Kentucky as able to give as he is, but, unfortunately, we have few who are as consecrated and willing. They have already raised over \$15,000.

Your servant, J. G. Bow.

DEAR REMOVAL.—Through correspondence with two of my special friends in the ministry I have learned that they will be in Kentucky to spend their vacation, and some of our pastors who wish to be absent may secure first-class supplies.

Bro. Wm. H. Hester, of the Central church in Memphis, will spend his vacation at Erlanger, and could be secured for the second, third and fourth Sundays in August, and first and second Sundays in September.

Bro. Thos. A. Johnson, of the First church in Hagerstown, Md., will be in Emittance from July 10 to August 10. These brethren are well known in Kentucky.

There is great excitement in these parts over the great meeting of the S. Y. P. U. in Cincinnati July 12-15. Preparations are in the hands of able brethren who will do their work well, and Cincinnati will do her best. The meetings will be held in Music Hall, and it would be difficult to find anywhere a building better suited for such purposes.

Have just read the RECORDER's fine report of the General Association. Sorry I could not be with the brethren. Dr. Warder retires from his great work with the love and confidence of his brethren. I feel Secretary Bow is a strong man in every sense, and mission work in Kentucky will feel his mighty touch.

In Dr. Christian's departure to Chicago I feel a personal loss. Baptist affairs in Covington are in good shape. Bro. Lewis Hoffmeister was ordained deacon in the First church recently to succeed Dr. W. A. Bradford, who has returned to his old home in Butler. With best wishes, yours as ever, C. G. JONES.

Covington, Ky.

GOLDEN JUBILEE.

First Baptist Church, Dayton, Ky., June 26 to July 1, 1900.

This will be a memorable occasion. The following addresses will be given:

History of the Church—Pastor A. J. Ramsey.

Personal Reminiscences by former pastors—Rev. Preston Blake, Rev. C. G. Skillman, Rev. A. L. Jordan.

Marks of Progress—Rev. C. G. Skillman, Carthage, Mo.

The Struggle for Religious Liberty—Rev. A. L. Jordan, East St. Louis, Illinois.

Past and Present—Rev. Preston Blake, Lexington, Ky.

On Sunday Dr. E. C. Dargan will preach morning and night.

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DANVILLE, KY.

Last Sunday it was my pleasure to drive from Harrodsburg to Danville, a distance of ten miles, where I preached for Pastor Henry A. Sumrell. The congregation was large and attentive, and I was made to feel happy in the hearty greeting I received from friends of many years standing. Pastor Sumrell is highly loved by his people, and it is quite evident the love is reciprocated, for he thinks Danville church one among the best he has ever known. The Danville saints have concluded to build a meeting house. They have enough religion and money to build anything they want to build. One noble brother—I wish we only had more like him—agrees to give \$1 for every \$3 raised by the church. If they raise \$15,000, that means \$5,000 for him. We have hundreds of Baptists in Kentucky as able to give as he is, but, unfortunately, we have few who are as consecrated and willing. They have already raised over \$15,000.

THE NEW SECRETARY.

I was very much disappointed in not being able to attend the General Association. Not what we would, but what we must, makes up the sum of living. It is often true of a pastor. However, I am well pleased with the action of the body.

I feel sure Bro. Bow's election as Corresponding Secretary will give general satisfaction, and that he will have the sympathy and co-operation of the brethren of the state. Dr. Bow is a man of prudence and ability, and no doubt his administration will be entirely satisfactory.

Now brethren, let us have placed Bro. Bow in this position of responsibility, so let us be true and loyal to him. Let us "lengthen our cords and strengthen our stakes," and thereby greatly enlarge our mission operations. Kentucky has more white Baptists than any other territory of its size in the United States, and she has the resources that no other state has. Let us do something worthy of our state.

Wm. D. Nowlin, Lexington, Ky.

IMPORTANT NOTICE TO DEACONS.

There will be a meeting of the Louisville Baptist Deacons' Conference at Chestnut-street Baptist church, Friday evening, June 29, at 8 o'clock. All deacons are requested to be present. Matters of importance to the churches will be discussed from the deacon's standpoint.

Jos. T. Watts, Jr., Sec.

MR. JAMES HUSTON HALL, JR., of Maysville, was married June 13th to Miss Margaret Duke Watson, in Cincinnati. They make their home in Maysville. We extend our congratulations to Mr. James Huston Hall, Sr., who has long been a pillar in the Baptist church of Maysville.

As we go to press we receive a telegram from Pastor Hugh Searcy, of Lewisburg Baptist church, Mason county, announcing that their baby girl died Monday, aged ten months. We greatly sympathize with Bro. Searcy and wife in their sore bereavement.

THE Baptist Female University desires a first-class teacher of Business Course. Applicants should furnish testimonials, attainments, character, and mention denomination. Woman preferred. Address, R. T. VANN, President, Raleigh, N. C.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE TWO GLASSES.

There are two glasses filled to the brim on a rich man's table, rim to rim; One was roddy and red as blood. Said the glass of wine to the paler brother, 'Let us tell the tales of the past to each other.'

THE HILLSBORO REVIVAL.

BY AUNT DEBORAH.

MY DEAR AMELIA: Yes, it's all true what you read about in the papers concernin' the great revival to Hillsboro, an' much more beside. I happen to know considerable about the inner workin's of it, for you must remember that Caleb's sister's husband's cossen's folks all attend that church, an' what's more, the pastor's wife there is half-sister to Miss Merritt across the street from me, an' Miss Merritt has been a witness to the Hillsboro parsonage rite in the midst of everythin'.

The minister, Dr. Baakem, thought that the revival begun with a course dress of him; but it has come to me that the revival began with the old man's bed-room once a week for a long time. Nobody went to it but old Anty French, who can't git to church on account of rheumatism, an' Eben Forter, who's blind. You wouldn't hardly expect that two fellows could shake the hull town, but you see, they had faith enuf to 'move the arm that moves the world.'

"Brother Harris," sez he to the president of the board, "when did you ask anybody to come to Jesus?" "I don't know," sez the president, "remembered it bein' it was his sister what 'shed been konvarted by his means. He hedn't spoke to nobody sense."

her, altho' she has been to him an' axed him real humble. An' there was the richest man in the church, the richest man in the town, who's pritty near needs a bomb to burst it open. He giv's three dollars last year to Misahuna. Lawton Harris is the principle dry goods dealer into Hillsboro. He sed rite out that if he should git sed rite with God, he would rath be himself. Then there's William Marston, who owns the Wilsey block, with a regular saloon into the basement; an' James Nash, who's up to his eyes in lodges; an' several who couldn't see God for tobakker smoke. It was an awful season, with what come to lift an' what didn't, fer sum of the whitest faces was on them that didn't own up to nothin'.

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THE WOMAN'S MEETING.

While the Ministers' Meeting was going on at the Third church, Owensboro, the Woman's Missionary Union held their annual meeting at the First church. The session opened at 10:30 a. m. Friday, June 15.

In the absence of Miss Broadus, Mrs. Parrish announced that agreeable to Miss Broadus' request Mrs. Prestridge would preside, and she accordingly took the chair. Mrs. Tucker led the devotions. Mrs. Parrish gave a very appropriate address of welcome, in admirable taste. Mrs. Thomas responded appropriately, reminding the ladies of their responsibility.

After Mrs. Cox, Mrs. Thomas and Mrs. Carr were appointed a Committee on Enrollment, Mrs. Matlack read the address of Miss Broadus, congratulating the ladies on their work, and urging hard work and prayer as means for making their meetings more interesting. The talent of the church should be utilized, and ladies fitted for such service should be asked in advance to be prepared on special topics. There should be more prayer in the meetings.

The work of the Central Committee was clearly and handsomely presented in a paper by Mrs. Dr. Rees. She urged the need of raising more money for the expenses of this special work. She brought out the fact that Dr. Toy assisted in the first organization of the Central Committee.

Miss Lida Ramey offered a delightful paper on the "Babies' Branch" work. It is important to begin early in training missionary workers.

Miss Mattie Donohue told most pleasantly and intelligently of the work of the Sunday-school Board, and how that work helped that of the ladies. This was followed by interesting reports from various women's societies and sunbeam societies.

At the afternoon session Mrs. Hughes presided and Mrs. Blackwell led the devotions.

Mrs. Matlack made a good talk on increasing the contributions to the Home Board, and sending boxes to the frontier missionaries. A number of boxes were promised. This was followed by an able paper from Mrs. Prestridge on "The Loan Fund for Church Extension."

A letter from Miss Broadus was read, urging the securing of native helpers for our foreign missionaries. This was followed by an animated discussion in which it was said that one native could do many times as much good as an American missionary.

There were pledges taken sufficient to provide for the boat-house for the use of Miss White in China. After further reports from the societies, Miss Hollingsworth was introduced. She told about the Orphans' Home and its work.

On motion of Mrs. Prestridge a resolution of thanks to the ladies of Owensboro was passed unanimously, and by a rising vote.

The meeting was spirited and interesting, and was greatly enjoyed by all present. The music was excellent, including solos by Mrs. Griffith and Mrs. Arnold and a duet by Misses Griffin and Van Arsdale. This was pronounced, on the whole, the best meeting the ladies have yet held.

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DEAR RECORDER:—I do not know the name of the excellent correspondent who reported the Anniversaries for your paper, if so, I should make my politest bow in acknowledgment for the pleasant things he said about my address. I would also call attention to an unintentional mistake with reference to the invitations to both the Southern Baptist Convention and the Baptist Anniversaries to meet in St. Louis in 1908.

I frankly confess that personally I favor the union of our Baptist forces, but that has nothing to do with the St. Louis invitations. They would have been extended just as cordially had I been utterly opposed to union. Nor did these invitations contemplate either the death or the injury of the Southern Convention. They simply meant a frank invitation from St. Louis Baptists to the Baptists of the United States to meet there, not in joint meeting, but simultaneously in 1908. There were no sinister designs harbored. No net was spread in sight of the bird, for we have no net to spread. Bro. Brown frankly explained on the floor of the Anniversaries the plans that had occurred to us. They are in outline as follows:

1. Let the two bodies through appropriate committees fix a time of meeting.

2. Let the mornings and afternoons be devoted by each body meeting in different places, to the transaction of its particular business.

3. On two or more evenings let there be joint mass-meetings of the two bodies, with programme of speakers, subjects, etc., arranged before hand by joint committees appointed by the separate bodies.

4. It is also our intention, if the invitations are accepted, to seek the presence of representatives from English, Canadian and other Baptist bodies at these mass-meetings, thus giving them a Pan-Baptist character.

This, Bro. Editor, is the whole plan. There is no desire to compromise or entrap anybody. We are brethren, and it certainly can not harm us to meet and mingle with brethren. It will give to the world an object lesson of our oneness as a people, and will strengthen the hands of brotherhood and fellowship. It was with this feeling the Pastors' Conference and the Baptist churches of St. Louis extended the invitation. I know the Baptists of the South will take it as frankly and openly and as sincerely as it was given. No brother need be afraid that he will be forcibly deprived of his liberty—all we seek is a better and broader acquaintance among Baptists.

Yours truly,
R. P. Johnston.

St. Louis, Mo.

A WORD OF ENCOURAGEMENT.

There are enough men who make it their business to discourage their neighbors. Church and State are full of critics. Statesmen, lawmakers, officers of the government, ministers of the Gospel, and workers in the vineyard of the Lord are followed by an army of self-constituted critics who feel called on to condemn everything that is done. The air is full of fault-finding, the sky is black with denunciation, and the world is full of discouraged souls.

Discouragement and happiness are incompatible. When hope and courage go out joy goes also. The depressed one hangs his harp on the willows, for how can he sing the Lord's song with a heavy heart? The most perilous

time in one's life is when he is tempted to give up. His strength is gone with his hope. He cannot fight the battle of life. There is as much hope of a dead man as of a hopeless man. If Satan can only take away our hope, he has us in his power, and can do with us almost as he will. Discouraged people lose confidence in God. They conclude that God has forgotten them, has not treated them justly, or that there is no God.

The Bible is the best book for discouraged souls in the world. One can find more encouragement here than in all other books put together. Here is encouragement for the weak. All are weak, but some are painfully conscious of peculiar weakness. There is nothing they can do. They cannot preach, nor pray nor sing nor write. They are neither poets nor orators nor painters nor statesmen nor scholars.

They have no calling, no trade, no tact, no adaptation. They see no place where they can lay to a helping hand. What says the Bible to them? "God hath chosen the weak things of this world." Let the weak one remember that he belongs to the very class from which the Almighty makes his choice. The weak shall confound the mighty. "When I am weak, then am I strong."

There is encouragement for us in our ignorance. We know little. We do not know how to preserve our physical health. Most persons who are sick are ignorant of the way in which they were overtaken by disease. They did not know how to avoid the invisible germs which invaded the body. The wisest scientist does not know. The invisible microbe is more than a match for our science. If we are ignorant of earthly things, how much more are we ignorant of heavenly things? If we cannot protect ourselves against material enemies, how shall we protect ourselves against spiritual wickedness in high places? Are we not helpless and hopeless in an evil world? Nay; the Bible says, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him." The soldier must not take pains to protect himself from the missiles of the foe. His business is to follow his leader; and if he shall fall, he shall be covered with glory, because he fell in the path of duty. We follow our Leader. He knows all dangers. He is our Keeper. If we fall while following him, we fall in the way of duty, and all is well. "The steps of a good man are ordered of the Lord."

Burdened souls need comfort. The man who has a large family and a small income, the poor man who has no income, the afflicted who suffer pain, the aged who are laid aside, those who are wronged by their neighbors, all bear heaven burdens. Some are crushed to the earth. They have more than mortal can carry. Is there a word of encouragement for them? Here it is: "Cast thy burden on the Lord, and he will sustain thee." Jesus, who fell exhausted under the burden of his cross just outside the gate of Jerusalem, knows what it means to be overloaded. He hath borne our sorrows and carried our griefs. Moreover, burdens which are cast on the Lord become blessings. They work together with all other things for good.—Christian Advocate.

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HOWARD COLLEGE COMMENCEMENT.

Wednesday, June 6, marked the close of one of the most successful years in the history of Howard College. The whole week, from the first of the exercises to the close, commencement day was a week of continuous triumphs.

The declamation and oratorical contests by the Franklin and Philomathic Literary Societies, and by representatives from the Sophomore and Junior Classes, and the orations by the Graduating Class, were of a high order, evincing much talent and labor on the part of the speakers and excellent training by the college faculty.

The field sports of the Athletic Club Monday afternoon, and battalion and prize drill by the cadet corps Tuesday were interesting, and attracted large crowds.

The commencement sermon, "Christ the Key to the Mysteries of Revelations," preached by Dr. W. W. Lundrum, of Atlanta, was a spiritual and intellectual feast such as it has rarely been our privilege to enjoy. Highly entertaining and instructive were the addresses delivered by Drs. Curry and Patrick, and Col. Caffey; Dr. A. C. Curry, of Birmingham, addressing the literary societies on "The Bible as a necessary means to culture;" Col. Francis G. Caffey, of Montgomery, speaking before the Alumni Association on the question of "Negro suffrage," and President Patrick, of the Judson Institute, in the baccalaureate address commencement day, on the subject of "Trus manhood."

The address of President F. M. Roof to the graduating class was direct, manly and impressive.

WESTERN RECORDER:

Please allow me space for a word about my work. Friendship is moving along steady. As you have already heard, we have a new house and well furnished for a country church, except a bell. During my three years' stay with them, they have practically built a house, given small amounts to the mission causes and increased the pastor's salary each year, notwithstanding the fact they are weak both financially and numerically.

At Maple Grove school house (close) we have a preaching station, where we have good congregations each first Sunday in the month.

I have entered upon my second year at Viney Fork, which is one of our oldest churches, organized in 1784. Recently we painted the outside of our house and put in a supply of song books, which were badly needed. They have taken up the mission question systematically for the first time. Under this head we have four committees to work through four periods, with a general chairman over all. By this system we have mission collectors at work the whole year. We also have two newly-ordained deacons, Brethren Wm. Sharp and Wm. Golden, consecrated Christian young men of bright promise. We have received twenty additions, under adverse circumstances. Also I have accepted a call to Panola (Drowning Creek) for our fourth time. This is one of our young churches, organized out of the ruins of an old one. They have an elegant country church, well finished and painted, almost paid for, which is due largely to the untiring efforts of Bro. D. F. Sharp, our clerk. They have a failing, however, which is the failing of most of our country churches—lack of mission interest. We also have a mission at Valley View which promises to be a grand work. Well located, a growing place and fine people, but poor people.

Yours in the work,
LEONARD L. KYLE.

REV. J. H. DEW, one of our most successful and popular evangelists, left on Monday night for Diberty, Mo. The Baptists of Missouri covet the best gifts, and have secured his services as state evangelist under the Board of the General Association. He already has applications for meetings to keep him busy until Jan., 1901. He deeply regrets to leave Kentucky, where he is so well known and loved for the sake of the work done. Our prayers will follow Bro. Dew and his noble and consecrated wife, and we hope that God will continue to crown his labors with success. H.

Whoso loveth instruction loveth knowledge.—The Bible.

IF YOU HAVE Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, none of them cases of over 20 years' standing. This is no humbug or deception but is honest remedy that has cured hundreds of cases. I have recently cured a lady who had been in bed for 18 years. Address JOHN A. SMITH, 628 Commercial St., Milwaukee, Wis.

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Arrive Old Point Comfort	11:00am
Arrive Norfolk	11:00am
Returning arrives in Louisville	11:00am

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Arrive Washington	12:00pm
Arrive Philadelphia	1:00pm
Arrive New York	1:30pm
Arrive Philadelphia	1:00pm
Arrive Washington	12:00pm
Arrive Richmond, Va.	11:00am
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Arrive Norfolk	11:00am
Returning arrives in Louisville	11:00am

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THE FARM

KENTUCKY TRADE ITEMS.

The wheat harvest has commenced.

Lamb shipments are reported from various parts of the state.

A good crop of honey ought to follow the abundance of white clover bloom.

A. W. Eastland delivered to J. O. Johnson 40 lambs that averaged 85 1/2 pounds.—Advocate.

Lyon & Huns sold six heifers at Danville last week at \$24, also a 1,000-pound steer at \$4c.

Woodford county farmers have decided not to take 60 cents for their new wheat, and are holding it for higher prices.

Anderson & Spillman, of Danville, bought a crop of 125 acres of growing wheat at 70c.

It is reported that the Bourbon county crop of bluegrass seed will reach 150,000 bushels.

A New York man, who has reports from the apple crop all over the country, says it will be a record breaker.

Brown & True, of Burgin, sold their crop of sixty head of lambs at \$5.60. The lambs averaged 92 pounds, bringing in the aggregate \$300.

R. L. Slade has an ear of corn, one side of which is of white corn and the other of red. It grew on Mr. Sam Shearer's farm near Boonesboro.—Cynthiana Democrat.

At Danville court day some yearlings and two-year-olds brought 4 1/2c and a few heifers \$4 to 4c. Butcher stuff was in fair demand at 3 to 3 1/2c. A half dozen horses sold at \$60 to \$100, but no milles were offered.

Cap. Gillispie bought of George Denton 20 cattle, 1,400 pounds, at \$5.12 1/2c; of Sid Hart, 40, average 1,400, at \$5.12 1/2c; of Roy Burroughs, of Bourbon, 32, average 1,850, at 5c.—Mt. Sterling Sentinel.

W. P. Grimes, who has given the disease much study, says that when cattle die of blackleg they should be either burned or buried at once and the place where they died should be well sprinkled with unslacked lime.—Interior Journal.

Lazarus & Altshuler bought of Waller Wilson, on the Davis farm, Glasgow Junction, last week, 15 head of mixed steers and three 700-pound heifers at 4 and 3 1/2c per pound. They also bought of the same party 28 head of small hogs for future delivery at 4 1/2 cents per pound.—Glasgow Times.

In many localities throughout the state crops were totally ruined by the heavy rains. The extent of the damage can not be accurately estimated at present.

In localities where the crops were not destroyed, the wheat was badly injured by being broken down and soaked, while the early fields already out are spoiling in the shock.

There were 750 cattle at Mt. Sterling last week, says the Sentinel, the best of which sold at 5c per pound, but most of the sales were at from 4 to 4 1/2c. Heifers, \$4 to 4 1/2c; cows, 2 1/2 to 3 1/2c; canners, 1 1/2 to 2 1/2c; bulls, 3 1/2c. Trade slow, with a small crowd present. There were between 3,500 and 4,000 sheep offered, but so few good ones were in the lot, it was disappointing.

GOOD THINGS FOR THE GARDEN.

ASPARAGUS AND SALSIFY.

EDS. COUNTRY GENTLEMAN.—Every farmer should have a row of this valuable vegetable. We have a row 160 feet long, and we have more than we can use. It is one of the earliest plants for the table and fills the place for green peas until they are ready for use.

Dig a trench a foot deep and 18 inches wide and fill up to within 4 inches of the top with rich rotten manure well mixed with earth. Set your plants out in this soil and fill up the trench as the plants grow until level full. Set the plants about 16 inches apart in the row. Keep well cultivated by going over frequently with a garden rake.

Don't let it go to seed; mow it off before the seeds are ripe enough to grow. Cover the row every fall early with manure, so the soakings can go down to the roots. Don't cut any for the table till the third year from planting. Put lots of salt on the row; this plant likes salt. By planting deep you can, with a sharp case knife, cut it a couple of inches under ground without injuring the roots.

Put the row in some out-of-the-way place, as it is a hard thing to get rid of. Don't neglect it and it will last a life-time. Early in the spring you can go over it with a horse and fine cultivator until you have it in fine shape.

Salsify or vegetable oysters should have a place in every garden. Sow five cents' worth of seed in a row, at the same time you do your beans or parsnips, and cultivate and thin the same as for parsnips. They will be ready for soup as soon as cool weather comes in the fall. Wash them clean and slice the roots up thin, and cook the same as for oysters, only longer.

Season and eat the same as oysters, and you will be surprised at the close relation they have to the genuine article. Dig up a good lot in the fall and pack them in wet sand in the cellar. You can then have "oysters" all through the winter without going to town after them. Leave part of the row in the ground for spring's use. If there are any left over, destroy them, for they are troublesome if left to ripen and scatter their seed.

CURRENTS, BERRIES AND GRAPES.

It is a hard matter to trim currant and gooseberry bushes too much; all the older canes should be cut out, and many of the new ones also. Leave only six or eight stalks to each bush. It may look like ruining the bushes, but don't be frightened. It will only make better and larger fruit. After trimming, put a wheelbarrowful of manure around each bush. Spread it around evenly and tramp it close around the bushes.

Old bushes may be renewed by trimming them vigorously, leaving only a few of the healthiest branches. Dig out the grass with a hoe, and then put some rotted manure around the bush; then put enough straw manure over this to keep down the grass, and tramp it down well. You will be surprised at the change in fruit. Try this and see if it does not pay. The best way to keep grass down around such bushes is with manure. They should be cultivated for best results.

It is much cheaper and better to raise your own blackberries than to go several miles after them. Plant a row—Snayder is a good variety—along one side of the garden, or close to a fence,

or in some out-of-the-way place. These can be mulched with straw a foot deep, and tramped close around the canes. Thin out old and dead canes, and also thin out where they are too thick. This work can all be done in winter when no other work is crowding. All the time that will be required in the busy season is the first year in setting out and cultivating. Once you get the patch established, it will last for many years, and furnish you with good berries with little trouble. The mulching is the important part.

This is not the proper way of attending to them from the fruit-growers' standpoint, but farmers can't afford to go to so much trouble as is sometimes advocated, and so the mulching process comes in handy right here. Black and red raspberries can be kept clean by straw mulch and save the cultivating. The mulch is not so good as cultivating, for the reason that it does not save the moisture so well, but it does very well.

There should be a row of at least a dozen vines of best varieties of grapes. Concord Moore's Early, Brighton, Delaware, Niagara, Worden, Vergennes and Agawam are all good varieties. They should be trained to a post or run on wires. We have ours trained to a post and like it very well. We keep them clean by cultivation and heavy mulching with good manure around each vine for several feet. You ought to see what fine grapes we have with so little trouble. Keep them well cut back, and don't let them bear more than they can mature well. Thoroughly well cultivated ground, that is very rich, will mature many more grapes in finer shape than poor ground. Don't think to grow the best of grapes on poor land.

In setting out such a small fruit garden, don't be stingy of the land. Make it 10 or 20 rods long, and make the rows wide enough apart so you can drive between them with a wagonload of straw or manure. This makes it handy to attend to them, and you will not be so apt to neglect them. We raise our garden in these wide spaces between the rows. It is always rich and well cultivated from the fact that our garden is there. The garden is set out in long rows, the entire length, and worked with a horse.

You can't afford in these days to bother so much with a hoe. The noted poem should read, "The Man with the Cultivator." The hoe is necessary, but shouldn't be used so much as formerly. We plow our garden between these rows with a strong horse and double-shovel plow, going over it several times and thoroughly working the ground up well and deep. We do not go so deep next the rows of small fruit, for it might injure the roots, but when we are a safe distance from them we go deep. This kind of a plow leaves no dead furrows and keeps the ground level. We smooth with a fine harrow. I don't see how any garden can be kept in better condition with so little work and trouble as we do ours by the above method.—I. N. Cowdrey.

An omelet often served at the Havans tables, and one that is much relished by American visitors to that city, is evidently an importation from Spain. In it are folded olives that have been stoned and cut into halves. Sometimes to the olives are added blanched almonds and a few seeded raisins, but the most delicate flavor is present when the olives are used alone.

CURED HER CANCER

The Remarkable Cure of a Case That Was Pronounced Hopeless.

HE DISPELS CANCER WITHOUT PAIN.

Mrs. J. M. Taylor, of Harrison, Miss., suffering for years from a cancer located in the right side of the face, and after suffering excruciating pains and many other things, was cured by Dr. J. M. Taylor's Cancer Remedy. She was pronounced hopeless, as physicians claimed that she would never live. She was cured by the Cancer Remedy of Dr. J. M. Taylor. This remarkable discovery was made in the laboratory of Dr. J. M. Taylor. This remarkable discovery was made in the laboratory of Dr. J. M. Taylor. This remarkable discovery was made in the laboratory of Dr. J. M. Taylor.



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This eminent scientist goes to every part of the globe and without the aid of surgery's knife or without the applying of tortuous burning plasters or without any kind whatever cure this dangerous and malignant disease. Mrs. Isabel Scriver, of West Liberty, Ohio, was cured of cancer of the breast by this wonderful scientist. Dr. David Wood, of West Liberty, Ohio, was cured of cancer of the breast by this wonderful scientist. Dr. David Wood, of West Liberty, Ohio, was cured of cancer of the breast by this wonderful scientist.

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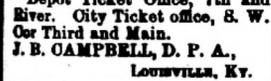
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What the world would like to know just now is how much Russia has to do with the Chinese Boxers. The killing of the Japanese Chancellor, the burning of the Jesuit-completed British legation quarters, the cannon-battering of Peking, the Chinese attacks, which fortunately they repelled by their coolness and bravery, seem to show the hand of Russia. But if the report of the murder of an American missionary is true, it indicates that Russia is not controlling the Boxers. For Russia has been a warm friend of the United States, which is strange in view of their former of government.

Items of Interest.

NEWS THE WORLD OVER.

A boy was killed at Kolints, West Prussia, and the murder was mysterious. Advantages was taken of this fact to stir the passions of the populace against the Jews. A synagogue was burned and the riot became so great that a battalion of infantry have been sent to the place.

While in Washington City, the Hoer delegates spoke in the highest terms of Adelbert Hay, the United States Consul to the Transvaal. They said his tact, firmness and energy had won him many friends. This tribute should be widely published, for there were many sarcastic comments upon Secretary Hay's sending his own son, so young and inexperienced a man to Pretoria.

Captain John W. McElwain murdered an unarmed Filipino at Cebu. He was tried by a court composed entirely of Americans and found guilty. Secretary Long has reduced his sentence to a public reprimand and suspension for six months on half pay.

Austria has had experience with citizens who come to the United States to avoid conscription, are naturalized and go back to Austria to live. These men are now to be forced to do their duty as Austrians or leave the empire. The United States Government has no objection to make, for their course shows they had no honest intention of being citizens of the United States.

Lord Curzon, Viceroy of India, announces that good rains have fallen in Mysore, and scattered showers elsewhere. There is grain, and to spare, in India, for grain is being exported this day. Sending corn does not mean the thing that it is supposed to mean and ropes to hang the men who board the grain and export it, when millions are starving.

The only missionaries who have been killed in China so far are two Englishmen, Messrs. Robinson and Norman. The Boxers have killed native Chinese, but that crime does not concern other nations any more than the awful murders in St. Louis do. We are of the opinion that the lives of the American missionaries are not in danger because Russia is honest and heartily friendly to this country.

Judge Taft and his Commission have reached Manila and announce in a proclamation that they have large power and are going to be very kind to the people if they will quit fighting. The Filipino demanded when he got the extensive powers, under what legal or constitutional warrant? They wished also to know if Congress did not control the matter and what guarantee could be given of Congress' action? The answer to these questions will be awaited with interest.

As the old soldiers were marching along in the parade of the Confederate Reunion, two or three girls stood on the sidewalk near where we were standing and waved their handkerchiefs. The day was very hot and they were marching in the sun, but the hair curls of those good gray heads. Some of the soldiers were men of high standing and great culture, some were poor and unlearned, but all of them were gentlemen.

A correspondent of the Chicago Record says there are two sides to the story of the Chinese "Boxers." The Germans and Belgians are building a railroad through the most thickly settled part of China, where every inch of ground is cultivated and men can barely live there. The German and Belgian engineers "run their lines over the hills, they tear down houses, burn villages, destroy crops, seize supplies, impose labor, and treat the people in a most cruel and arbitrary manner. The 'boxers' were organized to resist and revenge these outrages, and they use the only means in their power to punish their oppressor."

And now here comes a scientist of some sort with his facts and figures to prove that Lake Michigan is slowly but surely sinking, and that by the time the canal was done it would be useless on that account. If there is any truth in this man's opinion, and he seems to prove it, it is a good thing that Congress adjourned without passing the bill for a canal by that route.

The summer Rival has reached South Bay, Washington, coming from Bristol Bay on Behring Sea. She brought no direct news from Cape Nome, but made the report that Behring Sea is already closed for the season before the week is over than usual. This is good news for the many thousands who are going to the gold fields at Cape Nome.

What the world would like to know just now is how much Russia has to do with the Chinese Boxers. The killing of the Japanese Chancellor, the burning of the Jesuit-completed British legation quarters, the cannon-battering of Peking, the Chinese attacks, which fortunately they repelled by their coolness and bravery, seem to show the hand of Russia. But if the report of the murder of an American missionary is true, it indicates that Russia is not controlling the Boxers. For Russia has been a warm friend of the United States, which is strange in view of their former of government.

DEATHS.

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

THARP.
Moses Tharp was born in Jefferson county, Ky. Sept. 27, 1828. When he was eighteen years of age, he made a profession of faith in Christ and was baptized into the fellowship of Beechland church by Elder W. E. Powers and from that time until the day of his death he lived a devout Christian life, loyal to his church and the Master's cause. On Dec. 11, 1878, he was united in marriage by Elder W. E. Powers to Miss Belle Hollis, whom he was the means, under God, of leading to the Saviour and into the church. In January, 1880, he moved to Owensboro, Ky., and joined the First Baptist church, and a few years later the church laid her hands on him and made him a deacon, in which capacity he served until the organization of the Third church, of which he became a consistent member and was elected a deacon. He was an earnest student of the Bible—two laymen were as familiar with the scriptures as he. He was devoted to the Sunday-school, had a large Bible class of men, was never absent from any service of his church, unless kept away by sickness. He was sick nearly a year with that dread disease consumption, but it was not dreaded so far as he was concerned, for those who waited around his bedside never heard one complaining word, one single murmur, but such a patient endurance, such an abiding trust in his Father's love, such a strong leaning on the everlasting arms has seldom been witnessed, until on March 19th, 1893, his Father summoned him home, and he gladly laid down his burden of life and went to meet his Lord. On the morning of the 20th, his brother deacons came and bore him for the last time into the church he had loved so well. His pastor, Rev. Fred D. Hale, preached the sermon from the text, "Well done, thou good and faithful servant," and followed by his sorrowing companion and kind friends, he was borne out to beautiful Kimwood cemetery and laid away to await the resurrection morn.

When the weary ones we love
Kiss on their rest above
Seems the earth so poor and vast
All our life-joy o'ercast
Hush! be every murmur dumb,
It is only till He come.

ONE WHO LOVED HIM.

MONUMENTS.
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Our attention is drawn to a danger which is pre-eminently one of this day; the intense activity of our times may lead to zeal in service, to the neglect of personal communion; but such neglect will not only lessen the value of the service; but tend to incapacitate us for the highest service. If we are watchful over the souls of others, and neglect our own—if we are seeking to remove notes from our brother's eyes unmindful of the beam in our own, we shall often be disappointed with our powerlessness to help our brethren, while our Master will not be less disappointed in us. Let us never forget that what we are in more important than what we do; and that all-fruit borne when not abiding in Christ must be fruit of the flesh, and not of the Spirit.

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Items of Interest.

NEWS THE WORLD OVER.

A regular army officer writes to the *Rochester Union* from Manila: "Our army is already found too small for its task. It is stretched now until efficient protection is given nowhere except in Manila. Every town and held becomes a headquarters for insurgents. To hold all the towns and to supply the gaps caused by sickness would require a force of 300,000." It was treating the soldiers badly for Congress to adjourn without having either increased the army or made a statement to the Philippine congress to its intentions.

There have been charges brought against so many United States officers in Cuba that General Wood has taken the matter in hand. He has appointed a commission, consisting of one United States army officer and two Cuban citizens, to try the cases. They have power to compel the attendance of witnesses. General Wood is a man who can be relied on to probe the whole matter to the bottom, without favor or affection. Deeply humiliating as the disclosures have been to all the people of this country, it is a pleasure to know that General Wood is as honorable as he is brave and skilful.

The settlement of the differences between the strikers and the street car company in St. Louis was agreed upon on all points but one. The men required that the strikers be given their old places. The company refused to discharge the new men who had taken their places, but agreed to put their names at the foot of the list and employ them as vacancies occurred. The strikers then offered to arbitrate the question of their reappointment, but the company declined.

The elections in Cuba passed off quietly. General Rodriguez was elected mayor of Havana. He was the Nationalist candidate. The total vote fell 4,000 below the registration. There was perfect order at the polls everywhere through the island.

The British losses in the war up to May 28th have been officially stated. They amount to 50,000. There have been several fights since then, in two of which the British loss in prisoners was more than 1,000. But this loss in prisoners was more than made good by the 1,500 whom the Boers left behind them when they left Pretoria, Chamberlain, for we refuse to believe Lord Roberts would have a head 19th, had been trying to find a Benedict Arnold among the Boers. Both and Delarey were each offered an annuity of \$10,000 per year to play Arnolds, but their answer was to make known the offer to their soldiers and their people.

It proves that the American missionary was not killed in China, nor was the German ambassador. So far the only foreign-

ers who are known to have been killed are two Englishmen who were killed some time ago. England has ordered 6,000 of the native troops from India to China, and Lord Roberts has been asked to spare a division. There is no doubt he can do this, as his army would still outnumber the Boers ten to one. The United States Government has ordered one regiment from Manila to China. Meanwhile, what is Russia's design in this thing?

Count Muraviev, the Russian Minister of foreign Affairs, died suddenly at St. Petersburg on June 21st. He had just finished his cup of coffee when he fell in a fit and died suddenly. His predecessor in office, the late General Lobanoff, died so suddenly. He was 64 years old and in good health. His loss is a very great one to Russia, because, while not the equal of Lobanoff, he was a very strong and far-seeing man. Just now, when the struggle of England and Russia in China has reached a crisis, his death is a great blow to his country.

The Republican National Convention met in Philadelphia. There was but one name before them for the Presidential nomination. Four men were nominated for Vice-President, but they withdrew their names. Therefore the ticket was unanimously adopted from the first. President McKinley was re-nominated for President and Gov. Roosevelt of New York was nominated for Vice-President.

There have been all sorts of wild reports from Shanghai, where the "intelligent contractor" of long ago seems to have been resurrected. Therefore it is a relief to have official information about the state of affairs in China. Admiral Kempf reports to Washington that the Chinese forts at Yaku were captured by the foreign forces, but the Americans took no part. The relief column fought its way to Peking and found the legation safe. Chinese servants to the legation had been murdered, but no foreigners had been killed.

The Japanese Government has forbidden the emigration of large numbers of Japanese to the United States and to Canada. This may be because of needing the men at home to fight Russia, or it may be to prevent embarrassment to the government. For the demand for the exclusion of Japanese was growing more insistent.

\$100 REWARD, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Ocular Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength, building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of names.

Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists Everywhere. Hall's Catarrh Cure is the best.

A FEW REMARKS.

In the *WESTERN RECORDER* of May 10th, page 2, beginning at top of first column, we have an article by J. H. Kilpatrick, D.D., setting forth the obligation and the necessity on Baptists to be the best people in the world. I have just read it twice very carefully and with deepest interest. I will say here that my respect for Bro. Kilpatrick as a safe and good man is almost without bounds. The article is safe and sound—as far as it goes. It is the most unsatisfactory satisfactory piece of composition I have seen in a long time.

Not long since I was afflicted with hoarseness. A good brother, at whose house I was stopping, gave me a bottle of Pond's Extract, and said: "You gargle some of this; if you happen to swallow some, it will do you no harm." Dr. Kilpatrick's article is good medicine, no doubt, for many afflicted, and, no matter who swallows it, nor how much goes down, it will not hurt.

The article cites that money, education, information and plans are all good—good enough in place—but they do not and can not bring results for which Baptists long—which answer to our high ideals. The argument is that we need "more religion." I do not see how these things can be gained. But what is religion and how can we get more of it? Just here is where I am interested, on both my own account and on account of others. It seems to me that "more religion" is no dependent on a wisely active service and this service is so connected with and dependent upon money, education, information and plans, that in order to have "more religion" we cannot lay too much stress on these things—keeping them however always in place, keeping them always on the human side of the case. I believe greatly in doing things when you are not prepared to do them. Christ said to the ten lepers: "Go show yourselves to the priest," and, while they were in no condition to present themselves to the priest, they went—went anyhow, "And as they went, they were healed." They got better very rapidly, in the way of obedience. Some Christians do not wish to give their money. They are waiting for "more religion." They should be told that it is more blessed to give than to receive and that they should not wait, but put the Lord to proof if it does "go against the grain." Many liberal givers of to-day began giving without "more religion." They needed "more religion," and, as they gave money, God gave "more religion."

However, I will not discuss further, but will close by asking Bro. Kilpatrick to give us an article setting forth the ways of getting "more religion." I am interested, for so much is needed. Let it be understood that I indicate nothing as to the means of "getting religion" at the outset. Men get into the church without a first experience of grace. It is useless to discuss the improvement of their condition. They should be "turned out" as soon as their true characters are discovered. There is no such thing as "more religion" for them. No matter what you do to a dead man, you cannot impart strength to him. There is a way, or there are ways, of strengthening a man, a church, a denomination, if already alive, and that's the point.

H. R. BERNARD.

A true friend is like (7)—the greater the ruin, the closer he clings.



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C. P. BARNES & Co.,
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A WORTHY ENTERPRISE.

We are more than pleased to chronicle the fact that this section of Arizona is to have a well-equipped custom smelting plant.

A few days ago when we said, "The erection of a smelter in or near this city is a proposition to which every man in Phoenix subscribes, as it would be one of the best institutions that could be located in this valley," we were ignorant of the fact that any steps had been taken looking toward the erection of a smelting plant in this section of the territory, but we now find that a strong company—the Acme Smelting and Refining Company—has not only been organized in this city, but that it has been energetically at work perfecting arrangements for the erection of an up-to-date smelter so quietly and in such a business-like way that it was something of a surprise to us to learn that so much had been accomplished.

The company is composed of some of Arizona's substantial citizens and has on its board of directors such men as Emil Gana, president of the National Bank of Arizona; Chief Justice Street; N. C. Wilson, of the shoe firm of Wilson & Woodbridge; H. M. Chapman, secretary of the Phoenix Board of Trade; T. T. Powers and others equally well and favorably known in Phoenix, and some of them throughout the territory and far beyond its borders. Ex-Chief Justice Cole of Iowa is also one of the directors.

Stock is being placed in quantities very satisfactory to the company, and not a little credit is held by eastern men who are widely known, many of them of national reputation. Indeed it would be a greater surprise still to the readers of the *Gazette* if we were permitted to publish the names of some of them who are to be stockholders in the management of a very conservative, and we feel safe in saying that the business will be so carefully conducted that investors need have no fear of their money being lost either through dishonesty or inefficiency.

And the scores of mining men in this section of the territory who have been clamoring for a custom smelter where the output of their mines can be treated without being obliged, as they are now, to avert the ore and ship only the best at a great expense, to smelters from five hundred to one thousand miles away, may congratulate themselves that a smelter will be erected, and especially that it is to be managed by such competent and trustworthy men as compose the Acme Smelting and Refining Company. They may rest assured that they will be dealt with on the square from start to finish.

Local investors who have not known of this opportunity to place their money to such good advantage, will certainly avail themselves of the privilege afforded before the stock of the company, now offered at about half its par value, is all taken.—*Arizona Gazette*, June 7, 1900.

Roosevelt College.

The thirty-seventh year of Roosevelt College was a successful one. Last year students from 19 Southern and 1 Northern States, Porto Rico, Cuba, Japan and Korea attended Roosevelt. The College is a curriculum with eleven studies, well adapted to suit the wants of all students. The instruction is given in the morning, and the afternoon is composed of men of liberal scholarship and successful experience. Few institutions offer so much to their students. The Roosevelt Valley is famous for its beautiful mountain scenery and healthful climate. The moral, social and religious advantages of Salem are unsurpassed. The Catalogue of 52 pages shows the methods, the moral and social facilities of the college, and the facilities of the city. Write for a copy of the Catalogue, with the June 15th, 1900, issue of the *Recorder*, Dr. J. D. Drake, Salem, Va.

Valuable Note Book Free.

The Union Pacific Railroad Company has just issued a publication, entitled, "OUTDOOR SPORTS AND PASTIMES." It is one of the best publications of its kind ever issued, containing all that can be learned in relation to Bass Ball, Bicycle, Cricket, Football, Golf, Tennis, Lawn Tennis, Polo, Quoits and outdoor sports of all kinds. It is a very useful little book, well printed, with diagrams to illustrate the text. No devotee of any of the sports enumerated should be without it. It contains also a full list of the United States Golf Club Association, twenty-nine Foot Golf rules, with a list of 215 golfers who are members of the United States Golf Club, and a list of 151 golfers who are members of the United States Golf Club. It is a very valuable note book, and will be sent free to any one who will send for it. Write for it to the Union Pacific Railroad Co., Olive Street, St. Louis, Mo., will mail the note book free of charge, in stamps to cover the cost of postage.

Be humble or you'll stumble.—D. L. Moody.

THE MARKETS.

LIVE STOCK.

Report for week ending June 23.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 75@4 80
Light shipping, 1,200 to 1,350 lbs.	4 40@4 45
Best heifers	4 00@4 10
Fair to good butchers	4 25@4 30
Common to medium butchers	4 20@4 25
Thin, rough steers, poor cows and calves	3 50@3 60
Good to extra light, 100 to 150 lbs.	3 75@3 80
Common to medium oxen	3 50@3 55
Feeders	3 75@3 80
Stockers	3 50@3 55
Stubs	3 00@3 10
Veal Calves	6 00@6 10
Milch cows—Choice	8 00@8 10
Fair to good	7 50@7 60

HOGS.

Choice packing and butchers, 225 to 300 lbs.	5 00
Fair to good packing, 150 to 200 lb	4 75
Good to extra light, 100 to 150 lbs.	4 50@4 55
Fat sows, 150 to 200 lbs.	4 75@4 80
Fat shoats, 100 to 150 lbs.	4 50@4 55
Pigs, 40 to 90 lbs.	5 00@5 10
Mongrels, 100 to 250 lbs.	4 00@4 10

SHEEP AND LAMBS.

Good to extra shipping sheep	3 75@3 80
Fair to good	3 50@3 55
Common to medium	3 25@3 30
Stubs	2 00@2 10
Skips and scullawags, per head	3 00@3 10
Best butcher lambs	4 00@4 10
Fair to good butcher lambs	3 75@3 80
Tail-ends	1 50@1 75

Report for week ending June 23.

LEAF TOBACCO.

SALES WITH COMPARISONS.

Following were the sales for the week and year to June 23, with comparisons:

	Week.	Year.
Year 1900	2,452	74,211
Year 1899	2,353	72,261
Year 1898	1,749	56,125
Year 1897	1,971	60,250

SALES.

1900.	1899.	1898.	
Total sales of new crop to date	81,967	68,354	54,000
Sales new crop to date, original inspection	65,506	77,447	47,900

REJECTIONS.

1900.	1899.	1898.	
Rejections this week	594	646	691
Percentage of rejections to auction sales	77	73	81
Rejections Jan 1 to date	19,231	17,915	14,890

RECEIPTS.

1900.	1899.	1898.	
Receipts this week	3,715	2,025	1,470
Receipts Jan. 1 to date	57,854	70,411	44,230

BURLY—1899 CROP.

Red.	Colony.	
Trash, green or mixed	\$4 50@4 60	\$3 50@4 00
Trash, sound	5 50@6 00	5 00@5 50
Common lugs	5 00@5 50	4 50@5 00
Medium lugs	5 50@6 00	5 00@5 50
Good leaf	7 50@8 00	7 00@7 50
Common leaf, short	7 50@8 00	7 00@7 50
Common leaf	8 00@8 50	7 50@8 00
Medium leaf	9 00@9 50	8 50@9 00
Good leaf	10 00@10 50	9 50@10 00
Fine and selections	12 00@12 50	11 50@12 00

DAKE—1899 CROP.

Trash, green mixed	\$3 50@4 00
Trash, sound	4 50@5 00
Common lugs	4 00@4 50
Medium lugs	4 50@5 00
Common leaf, short	5 50@6 00
Common leaf	6 00@6 50
Medium leaf	7 00@7 50
Good leaf	8 00@8 50
Fine and selections	10 00@10 50

PASTOR S. W. SMITH, of Monterey Owen county, has had a successful meeting. Bro. F. E. Burroughs assisting him. There were 10 admissions and over \$2,300 raised to build a new church building. The brethren have a nice lot, and expect to build a house to cost when completed about \$3,500. This is substantial progress. THE core principle of practical Christianity is obedience.