

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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FORTY-SIXTH MEETING

OF THE

SOUTHERN BAPTIST CONVENTION.

(Continued from last week.)

Saturday Afternoon.

The body was called to order at 2:30 by President Northern. The congregation sang "What a Friend we have in Jesus," and "Jesus, Lover of My Soul." W. A. Hobson, of Florida, led the devotional exercises.

Dr. Willingham led in prayer. Ps. 84 was read, and W. B. Rutledge, of Kentucky, offered prayer. Then "I am Thine, O Lord" was sung. Dr. Davidson, of Alabama, offered prayer; then "Am I a Soldier of the Cross?" was sung.

The subject of Foreign Missions was then taken up. Dr. R. R. Acree, of Tennessee, led in a special prayer for God's power on the session. "All Hail the Power of Jesus' Name" was sung. Then J. D. Chapman, of South Carolina, led in prayer.

Secretary Burrows read a communication from Great Britain and Ireland, inviting messengers from our body to meet them in an English Speaking Congress in Edinburgh, Oct. 1, 1901. The President designated Bro. Oscar Hayward, of Tennessee; Geo. Cooper, of Richmond, Va., and Lansing Burrows, of Tennessee, and any others that might go.

Secretary Willingham stated that he wanted a free and full discussion on Foreign Missions.

Missionary W. B. Bagby, of Brazil, spoke of the work in his field. He has been on the field for 20 years, and had not been back for eight years. Brazil has a population of 18,000,000, and South America, 50,000,000. Twelve years ago Brazil became a republic, with religious liberty or toleration. The people are anxious to hear the Gospel. Bro. Bagby pleaded earnestly for reinforcements. There are only seven male missionaries in South America.

O. W. Pruett, of China, spoke of the work in North China. He said the Boxer movement was the devil overstepping himself; that this movement would result in great good to missions in China. He advocated schools and medical missionaries.

R. E. Chambers, of Canton, Ohio, our oldest station in the Empire, spoke on "Lights which Come into the Missionary's Life." He considered the joys of his work as unpeepably greater than the hardships. There are 10,000 people with the same surname in China. Christianity changes the servant from the machine to a worker, willing and anxious to serve. Gamblers and thieves change into faithful workers for the Lord. Christianity helps in sorrow. Bro. Chambers

pleaded for reinforcement by at least one man to go to the work with Bro. Williams north of Canton. He looks joyfully forward to his return in September next.

"Blest be the tie that binds" was sung. Geo. L. Wesson, of Mississippi, introduced a resolution against accepting indemnity for loss in the Boxer uprising. Bro. E. E. King presented greetings from the church at Rome, Italy.

Bro. J. R. Forish thinks that in twenty years anti-mission Baptists will be as rare as diamonds the size of goose eggs. He emphasized Matt. 28:18-20. God said "Go," and He will remove the obstacles. Secretary Willingham followed in a speech of great earnestness and power. He thinks many churches are hampered by needless outlay in their own buildings. Our great need is men.

J. L. Gross called for a special prayer for more men, and he was asked to lead the prayer.

The hour for adjournment having arrived, the body was led in prayer by Secretary Willingham, after which it was declared adjourned to 8 p. m.

Evening.

The body was called to order at 8 o'clock by Vice-President Eagle. "Blessed Assurance" was sung. Then Bro. H. A. Wolfson sang "When the Roll is called up Yonder," the congregation joining in the chorus. Bro. R. B. Headen, of Georgia, led in prayer. J. L. Gross, of Georgia, led the devotional exercises, reading Isaiah 58 and part of Luke 11. J. O. Rust, of Tennessee, led in prayer.

B. F. Riley read the report of Committee on Time, Place and Preacher for next session. The time is Friday before second Sunday in May, 1902; place, Asheville, N. C.; preacher, F. O. McConnell, of Virginia, alternate, C. L. Laws, Maryland.

Bro. A. K. Seago introduced a resolution to appoint a committee of seven looking to the improvement of the religious condition of New Orleans.

D. M. Ramsey read the report of the Committee on Finances of the Foreign Board. The report recommended that if possible the expenses of the work be reduced; that all the churches be urged to contribute; and that our force in the field be increased.

Bro. G. W. Truett read the report of the Committee on Papal and Pagan Fields. The committee strongly endorses the conduct of our missionaries during the recent troubles in China, and the sending out of medical missionaries. The sending out of 25 new missionaries was recommended.

J. W. Millard, of Maryland, spoke in "The Vindication of Foreign Missions by One Hundred Years of History." He said the missionaries have been the explorers of civilization and the enlargers of human knowledge. The cause has been vindicated by the results at home and abroad.

H. A. Wolfson then sang "I'll go where you want me to go, dear Lord."

C. H. Jones, of Kentucky, then spoke to the report. He said missions is another name for Christianity, and Christianity is love at work. We have men, means and open doors.

J. B. Gambrell, of Texas, spoke on "Enlargement of the Work." He said he had no objection to the shell of the Hardeball, but that all the running-gear had been taken out. God can shape the circumstances and give the resources. Doors are open on the foreign field. We want larger giving and more givers. Missions are one.

The report of Committee on the Foreign

Board was read and adopted, and the report of the Foreign Board as a whole was adopted.

The congregation then joined in singing "Praise God from Whom all Blessings Flow," and the benediction was pronounced by Secretary Willingham.

Sunday Morning.

Various pulpits of the city were supplied by our brethren.

Afternoon.

President Boatwright, of Richmond College, Va., spoke on "Some Ideals in Baptist Education."

C. S. Gardner, of South Carolina, spoke on "The Consecration of Wealth."

O. H. Jones spoke on "Some Things that are Before."

Evening.

Dr. J. B. Hawthorne spoke on "What Baptists have done, and may do for Religious Liberty." He distinguished between religious liberty and religious toleration. The latter we have, the former has not yet been realized. He gave stirring facts showing the foremost part that Baptists have taken in the great divorcing of church and state.

Dr. W. W. Landrum spoke on "The Twentieth Century City and the Problem of its Evangelization." Three-fifths of the Baptists in the United States are in the South, and most of these in the rural districts. The time has come for us to move upon our great cities. Let us plant a Baptist church in every town.

The session then closed.

Monday Morning.

The body was called to order at 9:00 o'clock. Hymn "How Firm a Foundation" was sung, and also "My Faith Looks up to Thee." Bro. Gardner, of Georgia, led in prayer. "Come Thou Fount" was sung. J. L. White, of Georgia, led the devotional exercises. He read from James 1, Heb. 11, and Mark 11:24, after which he led in prayer. "Nearer, my God, to Thee" was sung.

Minutes of Saturday's proceedings were read and approved.

Chairman Kemper, of Missouri, read the report of the Committee on Nominations. Adopted.

J. B. Oranfill read the report on "The Denominational Press." "A free press is the only safeguard for our denominational life." The suppression of our papers would mean destruction to our great missionary organizations and enterprises. Every messenger and pastor was urged to help in the circulation and reading of our denominational papers. Report adopted.

Dr. B. M. Palmer, pastor of the Presbyterian church in whose house we met, presented a communication from the Methodists. Dr. Palmer led in prayer. By motion of Sec'y. Burrows, the communication was referred to the Committee on Foreign Missions. Adopted.

The special order at this point was the report of the "Committee of Nine." President Northern earnestly appealed for great consideration in speaking.

President Mullins led in a special prayer for the peace of the body.

Here Dr. Hatcher asked for a collection for Dr. Hawthorne's church.

Here the rules were suspended, and J. G. McCall, of Georgia, read a resolution recommending the change of Rooms of Literature and the enlarging of the field of operation. Adopted.

J. B. Gambrell presented the report of the Committee of Nine. Recommends, 1st That this committee renew its declaration to elicit, combine and direct the energies of the Convention. 2nd That a special agency be employed and located at Baltimore. 3d That the Con-

vention accept the offer of the Baltimore brethren to provide \$4,000 a year for three years on condition that the Sunday School Board provide \$3,000 a year.

Dr. J. B. Gambrell spoke for the report. The great majority of our people are not contributing; they are God's undeveloped people. He hoped that three years' experience would show the best way.

A. J. Barton presented a substitute, that five brethren be appointed by the three secretaries, the Board to be located at Atlanta, and the expenses to be paid by the three Boards now existing.

Dr. S. H. Ford was the next speaker, but the hour for adjournment having arrived, the speaker yielded to the hour to resume his speech at the next session. "Am I a Soldier of the Cross?" was sung, and the closing prayer was led by Dr. I. T. Tichenor.

Afternoon.

President Northern called the Convention to order at 2:30. "Come Thou Fount" was sung. L. O. Dawson led in prayer.

The regular order was suspended so as to incorporate the proceedings of the B. Y. P. U. into the minutes of the Convention.

Manly J. Breaker, of Missouri, called for a reading of the report before the body, and for a division.

Dr. S. H. Ford then resumed the speech he was making when the morning session adjourned.

Dr. Eaton said the report confessed a weakness he did not relish. It confesses to not being the best thing, but only the best thing the committee could agree on. Dr. Eaton moved to amend by referring the whole question to a committee to report next year, and that the Convention thank the brethren of Baltimore for their generous offer.

Dr. Hawthorne hoped the whole matter would be laid on the table.

Dr. S. Y. Jameson, of Georgia, said that the only way to reach the non-contributing churches is through the pastors. He strongly opposed the report.

Dr. M. D. Jeffries, of Tennessee, favored Dr. Eaton's position.

J. W. Millard, of Baltimore, said we were agreed that there is a great need, but not agreed as to how to meet it.

M. Ashby Jones, of Virginia, opposed the whole question.

A motion of Bro. R. L. Borner, of Georgia, to table was lost.

Dr. Eaton's motion prevailed. The report as thus amended was then adopted.

Adjourned with prayer by Bro. J. F. Kemper, of Missouri, until 8 p. m.

Evening.

"Come Thou Fount" was sung, after which prayer was offered by Bro. W. M. Harris, of Texas, praying especially for Dr. Kerfoot, who was reported very sick.

Home Mission work was then taken up. Report of Committee on Texas Storm Sufferers read by Bro. W. M. Harris, saying that the damage done to our church property amounted to about \$75,000, and that the Home Board had agreed to raise \$30,000, and asked the Convention to endorse this move.

Dr. Gambrell stated that the Texas State Board would raise \$15,000. Adopted.

John D. Jordan moved to appoint a committee of five to report on Young People's work. Carried.

J. D. Chapman, South Carolina, read a report on Vice-Presidents Home and Foreign Boards, which was adopted without discussion.

A. J. Holt read report on changes in co-operative work, recommending co-

(Continued on fourth page.)

Questions Answered.

BY SENEX.

"In talking about our national hymn, some one said the tune was 'God save the Queen.' It is not of any lack of admiration for the great Queen, but from a feeling of independence that I regretted this. The air to our hymn ought to be original. Some said, however, that the tune is not an English one. Is this true?" This question is not in my line, but I answer it because I wish to protest against calling "My Country, 'tis of thee" a hymn. The word hymn was originally a Greek one and meant a song or ode in honour of the gods. The English word means the same, a song in worship or honour of God.

To call "My Country, 'tis of thee" a hymn, is to say that the country is a rightful object of worship. It is paganism, pure and simple. Only the last verse has any right whatever to the name hymn, as that is not addressed to the country, but is a prayer to God. Call the song a national ode, praise it to the fullest extent of the adjectives in the English language, but do not dishonour God by calling it a hymn. As a poem, the song does not rank high. But the music is stirring. It is all right for Fourth of July celebrations, &c., and for a song for college days and parlor entertainments. But it has no place on Sunday, nor in the worship of God.

Having entered my protest, I will answer the question. The tune is the same as that of "God save the King," as the British song is now sung. But Mr. Smith did not adopt it with any idea of "guckling to the English as my questioner seems to think. In fact, when he wrote it, had he desired to honour any other nation, he would have complimented France by using the Marseilles. For we owed our independence to France's help against England.

The tune was not an original one when used to accompany "God save the King." The origin of both words and tune are doubtful. Back in the seventeenth century there was a royal ode in which were the words "God save great James, our King." The first appearance of the song as it is now, that is, its first public singing was in 1740, I believe. It is said that in this final form it was written by Henry Carey, but I have never thought that was clearly established.

As for the tune, that has been traced back to a song in France in honour of Louis XIV. Thence it made its way to Germany and to England. I have seen the statement somewhere, in some account of Rev. S. F. Smith's writing "My Country, 'tis of thee," that he was not familiar with "God save the King" when he wrote his poem in 1832. He found the tune in a German song book, and was struck by it, and wrote the words to fit it. How true this may be, I do not know and I do not feel sufficient interest in it to lead me to investigate.

That the tune is not original is a matter of no moment. Stirring music is not too common, nor can every composer write it. And that is the first requisite in a national song, if it is to become indeed national and be generally sung by the people.

"In Genesis 32:30 we read, 'For I have seen God face to face, and my life is preserved.' But in Exodus 33:20 God says, 'Thou canst not see my face, for there shall no man see me and live.' Did Jacob tell an intentional falsehood when he claimed to have seen God?" I am glad my correspondent asks the question in the way he does, instead of asking me to "reconcile" the passages. For the latter verse quoted is the utterance of God, and God must be true though every man be a liar.

Jacob thought that the man with whom he wrestled was a manifestation of God, and I think he was right. There are many who consider this wrestler the angel who appeared to Joshua and the one who spoke to Manoah, the second Person of the Trinity manifested before

his incarnation. The Jews saw God manifest in the flesh walking in and out among them for thirty-three years.

But Jacob did not see God in all his glory as he appears to his angels. He saw only the veil of a human form, such as no doubt Adam saw when the Lord God walked in the garden in the cool of the evening. We see the difference in the thirty-third chapter of Exodus. In that it is said, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Yet afterwards Moses prayed, "I beseech thee, shew me thy glory." And God replied to him, "There shall no man see me and live." And, granting Moses' request as far as he could, God caused his glory to pass before Moses but covered him with his hand as He went by, allowing him to see as much as he could see and live. It was under the veil of the cloudy pillar that God spoke to Moses face to face (Exodus 33:9). It is of this essential, unveiled glory that God speaks: "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honour and power everlasting. Amen."

"What is meant by the expression in Proverbs, 'He speaketh with his feet'?" That is a puzzling expression. The explanation would be easy enough were it not that the connection makes such speaking the characteristic of a naughty person, a wicked man. Were it not for that, we could conclude the words tell in a vivid way the old truth that "actions speak louder than words." A man may make the most lofty professions of love to God and man; but if his feet walk in the ways of injustice and wrongdoing, they speak of the true nature of the man in a most emphatic and convincing way. (On the other hand, when a man's feet are always busy going about doing good, his feet may be said to be speaking most eloquently to the glory of God. Tell me where a young man goes, and I can form a fairly accurate estimate of his character.

But the connection makes it seem that not merely a man's walk is meant, for a good man's feet speak as plainly as a bad man's. I have seen an explanation somewhere which struck me at the time as making the allusion clear. The writer said that in the East men do not wear their sandals in the house, and they use their feet to make secret communications which they do not wish others to know. They have a language with the toes which they use with marvelous dexterity. He gave some illustrations of the ordinary speaking with the feet one of which I remember. If a guest wishes to leave a feast and wishes another to go with him, unseen by the host, he lifts one of his feet. If the other is unwilling, he lifts his foot and puts it down again. Brigands use the foot-language in deciding the fate of their captives.

Whether the writer was correct, I cannot say. But it explains why talking with the feet is done by a naughty person, a wicked man. The feet are used when concealment is desired, for deception and hypocrisy. They are also used by cowardice to say what men would not dare to say openly with their mouths.

The Footpath to Peace.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—Henry Van Dyke.

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The New Style of Sabbath.

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

The wise and witty Dr. John Todd, of Pittsfield, who was, for a short time pastor of a rather fashionable city congregation, once said, in his caustic way: "It is amazing hard work to keep piety alive in this world. In the country they sleep it to death, and in the city they kill it by silks and ice creams." If Dr. Todd had lived twenty-five years longer, he would probably have affirmed that a far more formidable danger to the life of true piety in this land comes from the new style of Sabbath. The communities to which he preached half a century ago held what may be called the old-fashioned idea of Sunday as a day of rest from secular labor, and for the worship of God. The life of evangelical religion was held to be indissolubly linked with the life of the Christian churches, and their life to be dependent on the proper observance of God's Day and of His worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer, and the spiritual effects of this lowering of the Sabbath tone are undeniable. To the church it means "heart failure!"

One of the outcomes of the new Sabbath is the introduction, and immensely wide establishment, of the secular Sunday newspaper. That keen observer, Mr. Moody, repeatedly declared that he regarded the Sunday press as the most formidable foe to the influence of the Gospel in our land. Whether the enormous circulation of these papers be one of the causes of the lowered tone of Sabbath observance, or only one of its effects, we need not stop to conjecture. He was certainly right in regarding the moral influence of a sadly large portion of the Sunday morning newspapers as antagonistic to the spread of evangelical religion. The secular Sunday press does its utmost to secularize the Lord's Day, and, by so doing, it aims a terrible blow, not only at evangelical religion, but at public morality. No one will deny that a vast number of people are kept from the house of God by this Sabbath-breaking press; they are spending sacred time over these blanket-sheets instead of listening to the message of eternal life. Those who do go from them to the sanctuary find a sorry preparation for worship in what the late Dr. Storrs tersely called "a bath of blood and fun." I wish it were true that no members of the church of Jesus Christ were supporters and readers of these journals. It is one of the saddest evidences of the encroachments of this new Sabbath that so many professed Christians are willing to support a press which puts its own pecuniary profits above the commandments of Jehovah, and the eternal interests of men. "Be ye not partakers of other men's sins."

Another evidence of this new Sabbath is to be found in the increasing difficulty to maintain a second service in a multitude of churches. Various devices are resorted to, such as musical "praise services," special courses of sermons, etc., but it is still true that churches which once were well attended in the evening are now attended by a handful. Many excellent people are kept from a second service by legitimate reasons, by home duties, or Christian labors elsewhere, yet the prevailing reason for thin congregations on Sunday evening is the preference to be somewhere else than in the house of God.

In an article I once wrote on "Building Up Country Churches," I exhorted the ministers in the rural districts to scour their parishes by thorough pastoral visitation, in order to reach and bring in the non-church-goers. A very clear-headed and faithful pastor in a country parish not very far from one of the largest cities in Massachusetts sent me a very suggestive response. He says that he has visited freely and faithfully among the whole community, interested himself in the people, got their children to the Sunday-school, and been kindly received in their houses. But he says "the great majority of the people do not come to

church. It is not from the lack of friendly feeling toward me, but it is from pure worldliness. They want to go elsewhere, and do other things, or lounge at home over the Sunday newspapers. The lower element—the decidedly evil-minded element—I do not take into account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days. The children are sent to Sunday-school until they are old enough to do as they choose, and then they are likely to join their elders in remaining away from church. Christians are too easily led into this secularization of the Sabbath, beginning very commonly with family visiting. This is fatal to church-going." This able and excellent pastor adds that he had recently visited another rural parish in Massachusetts whose church in former generations was well filled, but is now attended by only a handful. The fault was not chargeable to want of fidelity on the part of their minister, but to a widespread disregard of the claims of God's holy day and of His worship.

Such a testimony as this from such a man as my correspondent is a dangerous signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from any church, that prefers a visit to a neighbor to an interview with Christ Jesus—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwells in the atmosphere of such a desecrated Lord's Day. Let us take warning from Germany, where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities, not over one-fifth of the nominal Protestant population enters God's house on God's own and only day for His worship!

Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of Him means ruin to ourselves? Do most of our church-members keep the Lord's Day as sacred and as sweet as they ought to do? The very life of the church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means the slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God's Day!—Christian Intelligencer.

Be Ready to Believe.

When I read the Gospel story and see how ready the sick and the blind and the needy were to believe Christ's Word, I often ask myself what it was that made them so much more ready to believe than we are. The answer I get in the Word is this—that one great difference lies in the honesty and intensity of the desire. They did, indeed, desire deliverance with their whole heart. There was no need of pleading with them to make them willing to take His blessing.

Alas, that it should be so different with us! All indeed wish, in a sort of way, to be better than they are; but how few there are who really "hunger and thirst after righteousness;" how few who intensely long and cry after a life of close obedience and the continual consciousness of being pleasing to God!

There can be no strong faith without strong desire. Desire is the great motive power in the universe. It was God's desire to save us that moved him to send His Son. It is desire that moves men to study and work and suffer. It is alone the desire for salvation that brings a sinner to Christ. It is the desire for God and the closest possible fellowship with Him that will make the promised land attractive to us. It is this that will make us forsake everything to get our full share in the obedience of Christ.—Ex.

The Most Important Events of the Nineteenth and Twentieth Centuries, as Set Forth in Prophecy.

BY L. B. WOOLFOLK, D. D.

If we look to divine inspiration, it will point as unmistakably to the most important event of the past century, and to the most important events of the century upon which we are now entering, those events being clearly pointed out in prophecy.

The only event of the Nineteenth Century of sufficient importance to be set forth in prophecy is the rise of the great imperialism of capital, centered in London, which is the seventh head of the beast of Revelation; and is also symbolized by the great red dragon. This imperialism of capital has grown up from small beginnings, and now dominates all the nations of the earth. It has pushed the frontiers of the British Empire into Egypt and Burma; it is wringing on the British Government to the destruction of the Boers, in order to gain possession of their territories; it is wringing on Great Britain and the other European powers to the partition of China. This imperialism is an anti-Christian power, and wages treacherous, cruel wars, contrary to the laws of civilized warfare.

The imperialism of capital has now attained its maximum of greatness, and the hour of political judgment will soon sound the signal for its overthrow.

The grandest events of the Twentieth Century are clearly set forth in prophecy; and the prophecies which foretell them are so numerous, so clear, and so unmistakable, as to mark the course of events from now on down to the millennium as plain as the history of the past.

The first great coming event is the sounding of the sixth trumpet, which is now impending; which will usher in the grand conflict for which the nations of Europe have been preparing, in which the German Empire, allied with Great Britain, Austria and Italy, will overthrow Russia and France.

This triumph will lead to the establishment of the German Empire over Southern and Western Europe. The rise of the German Empire is symbolized in prophecy as the rise of the beast from the abyss. This beast, which rises from the dead out of Hades, is the Roman Empire, the sixth head of the seven-headed beast, which received a deadly wound (a wound unto death), whose wound was healed so that it lived again (Rev. 13:3). This dead Roman Empire will be revived in the German Empire over Southern and Western Europe. Thus, the German Empire will be the sixth head of the beast to life again, while it will actually be (Rev. 17:3, 11) the eighth.

The course of events following on the establishment of this German Empire is very clearly set forth in prophecy. Two events are set forth, being the invasion of the United States by the German Empire, and the suppression of Protestantism (the death of the witnesses) in Great Britain.

At that time Great Britain, will have become a member of the German Empire, while retaining her own king and Parliament. It is not stated in prophecy whether this adhesion is the result of conquest or consent; but as the imperialism of capital has been the prime agent in the establishment of this empire (Rev. 13:2, 4), it is probable that it is a partnership arrangement to establish a joint rule over the nations of the earth. The first step in carrying out this plan, as it would seem, will be the conquest of the United States.

The great body of dissenters in Great Britain constitute the conscience of the country. If they shall see the power of Britain allied with Germany for the overthrow of religion and liberty in the earth, their discontent would probably require expression.

This suppression of Protestantism in Great Britain by the beast from the abyss continues between three and four years (Rev. 11:7-11), during which the bodies of the slain witnesses lie unburied. During this time, as it seems, the invasion of the United States is pressed forward.

Then occurs a great outbreak (an "earthquake") in the dominions of the German Empire. This is most probably an uprising in France against the German dominion, encouraged by the people of the United States, and the boiling discontent of the down-trodden dissenters in Great Britain.

Availing themselves of this "earthquake," the British dissenters rise, throw off the German yoke, and revolutionize their government (Rev. 11:13); and the standard of the chief men of the country being put to death in the revolution, probably in military conflict.

Aided by the "earthquake" and the revolution in Great Britain, the United States succeed in driving out the invaders; and we give an invitation to the British revolutionists to enter the American Union (Rev. 13:9). The invitation is accepted, and thenceforth the British Isles become states of the great Republic.

This ends the events of the sixth trumpet; and now the seventh trumpet sounds—the trumpet of political judgment upon the guilty nations of Europe which God shall "destroy them which destroy the earth" (Rev. 13:18). The seventh trumpet sounds the tocsin for the great final war of the earth—the war between the United States and the Continental Empire of the Beast of Revelation.

It will be a long war, the most successive events are represented as the plagues of the seven vials of God's wrath upon the guilty

nations of Europe (Rev. 16:1-21). First, the fleets of Continental Europe are swept from the ocean in great naval conflicts. Then an uprising against the German Empire, no doubt fostered and aided by the United States, is followed by furious conflicts along the Rhine.

Germany receives an accession of power, probably the aid of Austria coming to her assistance, by means of which she suppresses the revolts with frightful cruelties.

But Germany is exhausted by the conflict, and now Austria takes the field, and overthrows the tottering German Empire, and seizes the European supremacy.

At this juncture the Jews are restored to Palestine by the United States. Russia rouses all the nations of Europe for a grand combined movement against Palestine. In the conflict that follows, the invaders seem to prevail. But just then, at night, a great earthquake occurs—the mightiest earthquake since man was on the earth. The volcanic region around the Dead Sea breaks out into renewed activity. The Shekinah, symbol of the divine presence, the pillar of fire upon the summit of burning mountain in Edom, its summit flaming up to the heavens. A south wind bears the fiery column, a flaming meteor, coruscating with lightning and volleying with thunder, to the northward upon the camp of the invaders, where it consumes men and animals with its fiery breath.

God, by the Shekinah of His presence, saves the world from the triumph of despotism and wrong. The war is over. Kings and nobles call for the mountains to fall on and hide them from coming wrath. All thrones fall. The Republic extends its power over all the earth.

The signal fulfillment of prophecy crushes unbeliever forever. Criticism of the Bible and infidelity are in the dust, never to rise again.

The great final war ended, a half century follows, in which the Gospel, word of just and wise legislation which will bring the might of capital, so as to prevent the further oppression of the great masses of mankind, and linked together beneath the yoke of equal rights and fraternal Christian affection, mankind will enter upon the thousand years of millennial blessedness and peace.

The Twentieth Century will witness all these grand events, and will usher in the thousand years of peace. In a short time now, the long expected clang of arms will resound in Europe, and the world will know no more until all wrongs are eradicated, and all false institutions are stricken down, and truth and right shall universally prevail. Then the earth shall ring with the grand acclamation, "Holy, holy, holy is the Lord God of Hosts. The whole earth is full of His glory." Philadelphia, Penn.

An Epidemic of "Rush."

BY MARY K. BALDWIN.

The attempt to discover the precise starting point of an epidemic often proves baffling to medical experts, yet there is an agreement upon the theory that the disease germ has attacked a weakened tissue and involved the whole organism.

Our epidemics of religious sensationalism, artistic and literary crazes, social fads, and fashion idiosyncrasies, are not they also the result of the invasion of disease germs upon a weakened part of our nature? Philosophers who dispense only regard affect upon communities are in commotion on account of a new idea or purpose, regard the stir as only a nine days' wonder, an experience in the path of development, and can prophesy, "This, too, will pass." And so it will at last in form, while the world again seems to come to its bearings and jog on contentedly until another epidemic seizes it.

An epidemic is always to be regretted, no matter what form it takes, or whether found in the physical, mental or psychological realm. After it is passed, those who are wise, and who take the general welfare as heart, give themselves to the study of its nature, and its relation to existing conditions, and try to make it possible to prevent a recurrence of the overwhelming attacks that involve abuses and loss.

But what shall be said of the epidemic of "rush" that is menacing the physical and mental health of the nation? There is no age and no condition exempt from its force; its germ has penetrated into secret and into sacred places. The school-girl is in its power; the maiden who has entered society hastens from lunch to dinner, and then on to the theatre; by the exalted old elders—women who have been drawn into the social vortex and must move on through the irresistible force of the times.

Then the intellectual whirlpool with its daily attractions, its lectures upon all subjects, dramatic readings from every well-known author's works. Recently a lady declared the fact that she had listened to one particular popular lecturer on more than seventy separate occasions, following his courses in different cities. This is undoubtedly an extreme case, of shall we say, hero worship? or intellectual mania? but it shows the trend of the hour.

During this year's Christmas displays was observed an unusual collection of memoranda books, and a crowd in front of the counters. Having a chance at last to examine the goods, they were found to be of all forms, sizes and prices, with the word "Engagement" wrought in various ways upon them. The one who discovered the idea of flooding the market with these little affairs made a decided hit,

for never in the history of the country has the general public felt the need of a help to the memory with reference to engagements as now.

But the saddest phase of this rushing condition is the hurry of the church in which its minister is expected to lead. The one who is willing to carry the banner for the moral, intellectual and even the social advance columns. The church calls for a versatile, attractive ministry. Is it any wonder that its leader, in trying to meet the demand in his emergencies, attenuates his ability, and misses spiritual power?

Is it necessary that one called to preach the Gospel of Christ should "serve tables," by frequent speeches at the presentation of loving-cups; or respond to every call to say a few words upon social occasions to give an affair distinction?

Of course, the preacher to-day must work in a wide way, but breadth does not necessarily mean diffusion, and certainly not slavishness to the feverish force of multiplied duties. It is to be regretted that the congregation for whom God to utter the word of the driven world—"I am rushed," but they sometimes do.

In contrast to a hurried ministry, it is very restful to study the attitude of the Great Teacher as he sat upon the hillside, receptive to the sweet influences of nature, taking in largely of that beauty which is in harmony with truth; lying restfully in the boat tossed by the tempest, and sending sweet words of comfort to the excited, fearful disciples; providing for material wants without descending from his high duty to accomplish.

And all this was possible because of what he chose at the beginning of his course, upon that lonely mountain apart from the world. He refused the rewards of ambition, and the popularity of its service. This held him pure, calm, and kept him free from the hurry and haste of fashion in interpreting the will of the Father. If this example of the Master could be fully grasped by those who would follow it, the mental and moral diseases that are the result of abject submission to the spirit of "rush," would be unknown; service would be more effectual, and purpose quickened.—Interior.

An Abandoned Advantage.

By what right does the preacher of the Gospel claim the attention of men? Because he has eloquence, learning, convictions? Because he deems himself called of God to that service, or because men have called him? None of all of these are a sufficient warrant for his teaching men in positive terms what they ought to be and to do. It is because, in addition to some of the qualifications named, he has a message from God to men. This conviction preaches and force to his words of utterance, and is a great subjective advantage.

Do all preachers of the Gospel rest their claim to a hearing upon this ground? Many, perhaps most, of them do; but they do not always avail themselves of the advantage thus afforded them. For example, a good, orthodox preacher announces as he preaches the words of Christ, "Men ought always to pray and not to faint," and lays out his discourse on the following lines: He who made the universe is almighty, all-wise and good. He is able to control the forces he has sent forth, and, having a fatherly heart, will control them in the interests of his children, especially if they obey the instinct he has implanted in them, the instinct of prayer, and call upon him for help. Prayer, therefore, has a place in the divine administration. Furthermore, whatever argument there is in favor of praying at all, it is based upon the fact that we ought to pray and not faint. Delay in the answer to prayer is not denial. The love and wisdom of God are present in the delay as much as in the answer. Delay may be occasioned by the lack of preparation to receive the blessing sought. It may be due to preparation to receive a blessing, as Browning says, "God takes time." Whatever the cause, known or unknown, the only thing to do is to keep right on praying.

In such a discourse, while many good and true things are said, and while the argument is clear and sound, there is no reference to any other passage of Scripture, and no exposition of the words of the Bible which Christ introduces to illustrate and impress the duty of perseverance in prayer. In short, the text might have been taken as well from any other book as the Bible. There was no accent of divine authority in the sermon, no "Thus saith the Lord," and the inference might have been legitimately drawn that the doctrine of impurity in prayer rests on rational grounds alone, and if no good reason could be produced in its favor the teaching is unsupported and not binding. There is a good deal of that kind of preaching, and it appears to be increasing.—Christian Herald.

How often we would like to dictate to our Heavenly Father, choosing the methods of his aid! And how miserably we should fail if he allowed us to put our hands upon the reins of power! His help is both intelligent and far-reaching. It has regard to growth as well as present need. Sometimes he supplies alms, that we may not slip and fall. Sometimes he takes away a prop, that we may learn to stand and walk. But however little he allows us to do, his working is always the highest intelligence in the service of the most perfect love.—I. O. R.

LITERARY.

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

BOOKS.

OLD FORT SCHUYLER, by Everett T. Tomlinson. 12mo, 296 pp. Philadelphia: Amer. Bap. Pub. Society. Price, \$1.25.

We have not read this book owing to pressure of work, but we can recommend it without reading for the reason that every Mr. Tomlinson's stories, and have found them bright, unusually entertaining, and entirely wholesome, which gives us faith that this story is worthy of commendation.

It is a story of the Revolution, and the incidents are the glazy, absorbing, and thrilling adventures of two boys in those stirring times. It would take a writer very much inferior to Mr. Tomlinson to make a dull story out of this material.

An Incident With a Moral.

BY GEO. C. LORIMER, D. D.

Some years since, after speaking in North Carolina, I ran into a blizzard—something unusual in the South—and I observed that everybody was frightened. My first reason for this was that the telegraph poles fell about our tracks, and men had to get out of the car and remove them so that we could get along. I saw janitor as encased in ice, and roses that had been blooming in beauty the day before all ice-enwrapped; their beautiful colors gleaming through the icy shroud. Everything was charming to me except the deluge; but it was not so for poor people in the South, who didn't seem to know what to do with a blizzard. Of course I know, having had experience with them in the West, but there these poor people were shivering in their coats. I saw as we passed, and up to Mr. Tomlinson's was charming to me except the deluge; but it was not so for poor people in the South, who didn't seem to know what to do with a blizzard. 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SOUTHERN BAPTIST CONVENTION.
(Continued from First Page.)

operation in every state where practicable. Report adopted after considerable discussion.

C. H. Jones read the report on Foreign Population and Cuba, recommending enlarged force in Cuba.

Bro. C. D. Daniel, a missionary to Cuba, was invited to the stand, and made an interesting speech. Report adopted.

Report of Committee on Home Mission Work Among Negroes read and adopted without discussion.

Report on Needs of Home Board read by Assistant Secretary, saying that the work was not lagging, but that never before were there greater needs.

C. V. Edwards, pastor of First church, New Orleans, made a speech, urging the Home Board to take immediate steps to extend the work in New Orleans.

M. A. Holcomb, of Kentucky, moved to amend the report by suggesting that the Home Board be urged to look after educational work in the mountains. Amendment adopted. Report as amended adopted.

Committee on Enrollment reported number entitled to representation, 1st class, 964; 2nd class, 476; total, 1,441. Number present, 1st class, 617; 2nd class, 170; total present, 787.

Report on Woman's Missionary Union, read by O. L. Hailey, of Arkansas, heartily recommending their work. Report adopted.

A. J. S. Thomas offered a resolution authorizing the secretary and assistant secretary to print and distribute 10,000 minutes, and receive \$100 each for their services. Adopted.

J. W. Millard offered a resolution requesting the Foreign Mission Board to look into the matter and see if there are any fields now unoccupied; if so, to arrange to occupy them as soon as possible.

Resolutions of thanks offered by Bro. Folk to citizens of New Orleans, the press, railroad, hotels, &c.

Resolution of thanks offered the President of the Convention for his impartial rulings. Adopted.

"Blest be the Tie" was sung, after which Bro. Geo. W. Truett, of Texas, dismissed by prayer.

WOMAN'S MISSIONARY UNION.

We give below the report of the Woman's Missionary Union, which shows a gratifying increase during the year. The amount contributed is \$31,801.81. Last year the amount of regular gifts was \$27,767.65, which was increased by an annuity gift of \$4,000 to \$31,767.65, so that it will be seen that in regular gifts there has been this year really an advance of \$4,043.60.

The responsibility of every Christian to obey the great commission of our Lord and Saviour is recognized by the Woman's Missionary Union. With thankful hearts, we note the dawn of the morning upon nations which have long been in darkness and night, and we rejoice because of the hundreds of thousands who are now striving to walk in the way of God's commandments. During the past year we have endeavored to aid the Foreign Board in the enlargement of its work.

In compliance with request for co-operation from the Southern Baptist Convention, at Hot Springs, 1900, also in harmony with plans suggested by the committee appointed in connection with the New Century Move-

There Are 2400

Disorders incident to the human frame, of which a majority are caused or promoted by impure blood.

The remedy is simple. Take Hood's Sarsaparilla.

That this medicine radically and effectively purifies the blood is known to every druggist, known to hundreds of thousands of people who themselves or by their friends have experienced its curative powers.

The worst cases of scrofula, the most agonizing sufferings from salt rheum and other virulent blood diseases, are conquered by it, while those cured of boils, pimples, dyspeptic and bilious symptoms and that tired feeling are numbered by millions.

Hood's Sarsaparilla

Will do you good. Begin to take it today

mont, extensive effort was made for the organization of new societies among both women and children. Five thousand six hundred and twenty-five letters were sent to pastors in twelve States, also in Oklahoma and Indian Territory, stating the new century aim of the Woman's Missionary Union. The large number of replies was greatly appreciated, and as the outcome of this correspondence with pastors, two thousand three hundred and thirty-five letters were written to ladies whose names were suggested. Replies were again most gratifying, clearly showing that God had made ready the hearts of his people. Many new societies have been organized, each one of which, we trust, may become a stream of blessing to the Foreign Mission Board.

At the annual meeting of the Woman's Missionary Union in 1900, four hundred and thirteen dollars were contributed for the purchase of a Gospel boat, to be used by female missionaries in China, and for payment of running expenses for one year.

As the glad Christmas-tide was approaching, with faith in divine power to overrule the troubles in China for the advancement of Christ's cause, literature was distributed which had been specially prepared for the Week of Prayer. This included programme on China for use in connection with "ingathering of Christmas envelopes," of which 75,000 were issued. Numerous appeals were made in organs of the Board, circulars, State papers and personal letters. As in former years, there has been difficulty in securing accurate results because some State treasurers fail to designate money sent, but with thanksgiving, we report that the Christmas offering was larger than ever before, amounting to \$6,955.67. This offering has been a feature of the Woman's Missionary Union ever since its organization in 1888, and in thirteen years has yielded \$56,122.

While visiting from place to place in different States during the year, the Corresponding Secretary of the W. M. U. repeatedly emphasized the increased need of the Foreign Board, and in various ways sought to stimulate willingness to "bring the tithes into the store-house," and so "prove God" according to his promise, in the opening of this new epoch.

Sunday-school missionary day, for which the W. M. U. contributes programme and collection design, is a recognized factor in

increasing receipts of the Foreign as well as the Home Board, but its greatest value is the educational training of young people along missionary lines.

Letters of greeting from the annual meeting were again sent foreign missionaries, followed later in the year by other messages of encouragement and sympathy. Upon the return of missionaries to this country, they have been received most cordially. As "workers together for God," nearness to one another has brought greater nearness to him, greater recognition of the responsibility of service.

The importance of reading the *Foreign Mission Journal* is appreciated, and many clubs, as well as single subscriptions, have been secured. The two departments in charge of the Woman's Missionary Union have been continued, and are regarded as valuable helps to the study of missions, especially by leaders of societies and bands.

The total contributions for the year from the Woman's Missionary Union to the Foreign Board are \$31,801.81.

Expenses of the W. M. U., \$2,477.25. Of this amount the Foreign Board paid \$1,122.85, which includes \$172.83 spent in connection with Christmas offering. W. M. U. officers receive no salaries, and for the first time the traveling expenses of the Corresponding Secretary are included.

STATISTICS.

Letters and manuscripts	20,010
Postals	46
Leaflets, pamphlets, etc., distributed	519,516
Mission cards (prayer)	29,370
Mite boxes and envelopes	162,710
Mite barrels	4,286
Papers	2,700

During the past year the Woman's Missionary Union has again and again heard the voice of the Great Shepherd of Israel saying, "Feed my lambs." Faithful effort has been made to heed the command through the carrying out of recommendations from the Sunday-school Board.

Appreciating that helping the Periodical Department is serving the Sunday-school Board at all points, also recognizing in a special degree the value of *Kind Words* as an aid in presenting missions attractively to young people, the adoption of the Board's periodicals has been heartily advocated. Three divisions of the *Teacher* have been regularly supplied, viz.: "Illustrations" for the weekly lesson, a "Teacher's Exchange," and a "Catechism," briefly covering the various fields and phases of Southern Baptist mission work. The two departments in *Kind Words* that have for years been in charge of the Woman's Missionary Union, the *Missionary* and the *Young People's Scripture Union* have been continued. In addition, since the enlargement of the paper, material has been furnished for another department entitled *Facts and Folks*.

For the fourth year Sunday-school missionaries were included among those to whom boxes of clothing were sent. This assistance is not only highly valued by the missionaries, but the giving of it has a reflex influence upon societies, bringing them into sympathy with the need for Sunday-schools in destitute frontier sections.

Continued interest has been taken in the Home Department, also in the Annuity Fund and Book Endowments of the Sunday-school Board. The Woman's Missionary Union workers have been urged to influence officers and teachers for the introduction

of the Home Department into their schools, and to persuade those to become members who cannot attend the regular sessions.

The contributions to the Sunday-school Board for the year are \$9,023.58. Of this amount \$622.42 was in cash; \$6,401.16 valuation of boxes.

The expenses of the Woman's Missionary Union (officers of which receive no salaries) are \$2,477.25. For the first time the traveling expenses of the Corresponding Secretary are included in expenditures. The Sunday-school Board furnished \$400.

Every Woman's Missionary Society becomes a factor by which the work of the Sunday-school Board may be advanced. Therefore attention is directed to the fact that the organization of missionary societies has been a most important feature of the year's work. Letters were sent to pastors in twelve States, also in Oklahoma and Indian Territory. Through helpful replies it has been possible to come in touch with numbers who had hitherto been unreached. Thus, the Woman's Missionary Union has endeavored to aid in plans for "eliciting, combining, and directing the energies of the whole denomination."

With recommendations of the Home Board as a basis of effort, believing every argument that is Christian, every argument that is patriotic, every argument that is world inclusive implies obligation to advance Home Missions, the Woman's Missionary Union has zealously labored for "enlargement." Through visiting Indian Territory, Oklahoma and other sections during the past summer, the Corresponding Secretary of the W. M. U. became more deeply impressed than ever before with the conditions and needs of the home field. The impressions thus received, the information gained have been shared as opportunity offered with workers in the different States. Effort has also been continually made to stimulate interest in the mountain region and mill population, also to increase

OLD SOAKERS.

Get Colored With Coffee

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., Mrs. S. M. Brazier, says she used coffee for about 40 years, and for the past 20 years was troubled with stomach trouble. "I have been treated by many physicians but all in vain. Everything failed to perfect a cure. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach."

I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me, then I commenced using Postum Food Coffee. I had it properly made and it was very pleasing to the taste.

I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia. I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum."

the sense of responsibility for the foreign population, the colored people and those in Cuba.

The erection of church buildings is deemed a necessity of permanent work, and with gratitude we recall that the foundation of the church building loan fund was laid through gifts of \$8,500 from the Woman's Missionary Union; \$1,000 was from a Maryland worker; \$500 was from Kentucky, and the remaining \$2,000 was from one who wishes name and State withheld.

The Home Board asked in cash of the Woman's Missionary Union \$25,000 towards the work of the year. The amount given including gifts to the church building loan fund is \$20,649.54.

As in previous years, the observance of the Week of Self-Denial proved an important factor in increasing moneyed receipts. Appreciating that information is essential to intelligent praying and generous giving, special literature was prepared. This consisted of a programme for the Week of Prayer and five short leaflets on different phases of Home Mission Work. The annual leaflet with self denial as its theme was written by Dr. F. H. Kerfoot. The programme for the first time embraced both Home and Foreign fields of the Southern Baptist Convention, but collections were entirely for the Home Board. Eighty-five thousand, five hundred envelopes were distributed. Among self-denial offerings worthy of mention was that of \$25.50 from a little church in Indian Territory and \$10 from the German children who attend the industrial schools in Baltimore.

Box interest has frequently awakened societies to the needs of frontier fields, thus leading to increased cash contributions. Three hundred and sixty-five boxes valued at \$26,887.88 were sent to home missionaries.

In various ways, through consecration of self, many have served others for their highest good. A "Volunteer Teachers' Work" was inaugurated during 1900 in North Carolina, the idea being a "Sunday-school every day in the week" during the summer months. This effort was very successful. Work among the immigrants as done by Miss Buhlmaier in Baltimore is a stimulus to interest in the foreign population, especially to Maryland workers. Industrial schools for German children have again been carried on through volunteer service with blessed results. Basted garments for use in these schools are supplied by societies and bands. The helping hand has also been extended to the colored people. Through industrial schools in Baltimore, and by the pursuance of various plans in different sections, it is believed that quietly, but effectively, much good is being done.

Another and very important feature of the year's work has been the comprehensive and painstaking special effort made to increase the number of Woman's Mission Societies and Children's Bands. Pastors rendered assistance which was much appreciated. As far as can be ascertained 569 societies and bands have been organized, and, with dependence upon God, we look forward to the time when all the women of our Southland shall recognize individual responsibility for helping to answer the prayer, "Thy kingdom come."

With thanksgiving and trust we look forward to the work another year, hoping that every W. M. U. worker may recognize the force of individuality, nature every individual elem

performs its part in the success of the whole. Every twinkling star adds beauty to the night. Every grain of sand adds its quota to the general equipage of the universe. Every twig has its place in the botanical world. Every tiny insect fills its place in the zoological realm. Of the highest of God's creations, it is written "Every one of us shall give an account of himself to God," and in the great work to which as Southern Baptist women we have been called, success will be largely dependent upon personal fidelity. Information, enthusiasm and prayer are elements in service which will also be blessed by the Holy Spirit. The acquiring of the first costs effort, time and sacrifice, but the day of miracles is not passed and we fail in duty by neglecting to become informed regarding events in connection with the progress of God's work. Again the cause of missions is worthy of all the enthusiasm we can put into it. Let us not regard enthusiasm as a mark of shallowness, for it was exemplified in the life of Christ. Paul, pleading for Israel, willing to be accused for its sake, was an enthusiast. Wm. Carey, Alexander McKay, David Livingstone, Dr. Morrison and a host of others, some now in the heavenly land, others on the mission fields, are as enthusiastic for Christ's cause as was Adoniram Judson who when asked, "What promise is there of ultimate success?" replied, "As much as that there is an Almighty God who will perform his promises—this and no more." The work to which we are committed is not ours but God's.

He is sounding forth the trumpet that shall never call retreat. O, be swift, my soul to answer him, be jubilant in his feet. For God is marching on.

Finally, prayer men's needs in connection with missionary work which can be met in no other way. Rev. J. Hudson Taylor at the Ecumenical Conference gave the following incident to illustrate the thought of God's power being available. In 1880 earnest prayer was made that God would make it possible for the China Inland Mission to send out 100 missionaries. Further, they asked for an increase of \$50,000 over the previous year. In answer, offer of service came from 600 men and women. At the end of the year, exactly 100 of those ready and most suitable had been sent out, while \$45,000 had been given.

Inspired and encouraged by the memory of God's dealings in the past, and by the knowledge that through our offerings and labors each one of us is permitted to be a co-laborer in his great plan for the redemption of the world, shall we not, in entering upon another year, consecrate ourselves anew to his service? May the glad song of our hearts be:

This whole wide world for Jesus! Through all its fragrant zones; Ring out again the watchword, In loftiest, grandest tones.

The whole wide world for Jesus! We'll wing the song with prayer, And link the prayer with labor, Till Christ his crown shall wear.

ANNIE W. ARMSTRONG, Baltimore, Md.

CHRISTIANS MAY mistake their growth by judging of their case according to their present feeling. They observe themselves, and cannot perceive themselves to be growing, but there is no reason to conclude thence that they are not growing. "The seed sown and grows up, he knoweth not how."—Thomas Boston.

DEACON H. K. HITT.

BY H. W. VIRGIN.

In the person of Deacon Henry Kalfos Hitt there has passed away one of the most remarkable characters ever known in this part of the State.

Bro. Hitt, or, as he was familiarly known by every man, woman and child in these parts, as "Uncle Henry," was born December 4, 1825, on a farm not far from Lagrange. He practically lived all of his life on this farm (the place where he died being a part of the original farm owned by his father); he died at "Forest Home," April 27, 1901.

Bro. Hitt was a descendant of a remarkable old German family, Louis Fisher being the American representative, he being one of the early colonial settlers. In the United States there are two thousand descendants of this Louis Fisher.

Bro. Hitt was married twice. His first wife was Lucy Powell Hitt; five children blessed this union. His second wife, who survives him, is Sister Jemima M. Hitt. The Lord sent five children to bless this union. Eight children are living.

In the death of Bro. Hitt the Lagrange church lost one of its most efficient members. Our brother joined the Lagrange church in 1853, and at his death was its senior deacon and one of the oldest members. Sixteen years after becoming a member he was made "moderator," filling that position very acceptably till his death.

It is said, "When God formed the heart of man he planted goodness there as the proper characteristic of his divine nature, and the mark of that beneficent hand from which man sprang." Goodness was the principal element of our deceased brother's character, in that he was one of God's best representatives.

Our brother found the secret of a happy and contented life, the love of a Redeemer and the fellowship of kindred soul.

The impress of his character was always for good. The writer can testify to the blessing which a close association brought.

Servant of God, well done; Rest from thy loved employ; The battle fought, the victory won, Enter thy Master's joy.

Soldier of Christ, well done; Praise be thy new employ; And, while eternal ages run, Rest in thy Saviour's joy. Lagrange, Ky.

On the second Sunday in October, 1898, the Milton Baptist church took the first step toward the building of a new house of worship. On that day the church appointed Dr. S. E. Hampton, Joseph H. Lindsay and the pastor as a building committee, with instructions to solicit subscriptions, and to take any steps they deemed expedient toward the carrying out of the enterprise. One great obstacle to be met was the limited financial strength of the church, the membership being small and the majority of the members able to do but little. But by working the field pretty thoroughly, and finding a sale for the old house and lot, and by obtaining assistance from other sources, one year after it was appointed, the Building Committee decided that a sufficient amount was in sight to justify the beginning of the work, and accordingly the contract for the foundation was let and that much of the work completed before winter began. In June, 1900, the contract for the building was let, and on the fourth Sunday in

October the first service was held in the new house.

It was decided not to dedicate until the house was furnished with pews, which were not received until January of this present year. Again the dedication was delayed until settled weather. Sunday, May 12, was finally appointed as the day of dedication.

Pastor H. W. Virgin, of Lagrange, was chosen to preach the dedicatory sermon, and a grand and edifying sermon it was, from the text, "Worship God," as found in Rev. 19:10. To say that the magnificent audience was highly pleased is stating it mildly.

Three hundred and eighty-three dollars were subscribed towards the liquidation of a debt of about four hundred and thirty-six dollars, leaving a deficit of something over fifty dollars unprovided for. Here is an excellent opportunity for some good brother or sister to aid a worthy cause.

We have a very handsome and substantial house built on the parsonage lot, which, when furnished complete, will have cost about two thousand dollars.

The Ministers' and Deacons' meeting of Sulphur Fork Association meets with us in June. We extend a most hearty invitation to the WESTERN RECORDER to meet with us.

Yours in Christ,

R. M. FINEST, Pastor.

WOULDN'T SELL IT.

See Pure and Clean Composition Not For Sale.

A Cornell girl was put on a Grape Nuts diet and discovered some facts. She says: "While a student at Cornell I suffered from improper diet. The banquets and other social functions—with their rich refreshments—served to completely upset a stomach already weak from rich pastry, highly seasoned meats, and confections furnished by loving parents at home.

I became irritable, nervous and my appetite became more and more capricious. Only rich, highly seasoned food suited me, and this further wrecked my health. I was sallow, having lost my pink and white complexion. I became dull eyed and dull brained, the victim of agonizing dyspepsia and intestinal trouble.

I was finally forced to leave school and came home an irritable, wretchedly sick girl. The plainest food disagreed with me, and I bade fair to starve to death, when a physician advised my physician to put me on Grape-Nuts Food diet. To make a long story short, the transformation from wretched ill health to good health was marvelous. I liked the new food so well, and it agreed with my tortured stomach perfectly, regulated my bowels, my headaches left, and the color of the skin gradually grew better. In 8 months I found myself rosy, plump, and strong.

I would not sell my clear complexion, bright eyes and general good feeling for the costliest, richest mess of Delmoican postage.

I returned to Cornell, finished my course, and can now study, think and live. The food that enabled me to regain my health I shall never forget." Name furnished by Postum Cereal Co., Ltd., at Battle Creek, Mich.

PLYMOUTH CHURCH
 1000 BATTLE CREEK, MICH.
 Telephone this paper.

RETIREMENT WITH CHRIST.

It is a question to be asked with urgent thought, how may we secure retirement with our Lord?

We may secure it by keeping sacred seasons for daily prayer and study of God's Word. The morning watch, the noontide pause, the evening retrospect must have a place in life for us if life is not to grow so thin and shallow as to dwindle into death, as the stream from an oasis sinks into the desert sand. In solitude we meet with God; he speaks and his servant hears. Visions of the unseen shine on the inward eye; the truth of God is made true for us; his love, love for us; and we grow strong and calm. "Yourselves apart."

The use of Sundays is another help. Sunday is often a busy day, but there are morning hours and evening leisure for us all. Our Sunday ought to be a hill top from which the pilgrim looks first backward on the way that he has come, to gather from its incidents cause for confession and food for thankfulness; then forward to the unknown, untrod pathway of the coming week, and for its need and service yield himself to God. "Yourselves apart" should be writ large across each Sunday of the year.

Times of recreation and of holiday assist us in securing retirement with Christ. To get out of four square rooms, off macadamized roads, beyond the reach of lamp-posts, with their stereotyped morality, "Keep to the right," is a good thing. It ought always to be a going apart with the Master to rest awhile. I do not mean that we shall kneel on our handkerchiefs and pray out loud, as I once unintentionally saw a man do in the middle of a wood; but I do mean that we shall open every avenue of our nature to God. Murmur of summer sea, whisper of breezes through the trees, shining of evening star, waving of golden corn on August harvest fields will speak to us of him. Recreation that does not re-create our inmost life is vain. A holiday in which no hours are spent in study of God's Word, no day is given to lonely rambling with the Master at our side, belies its name. "Yourselves apart."

There is a way in which our Master secures retirement for us when we will not seek it for ourselves. There are times when the cares of this world spring up and choke the growth of grace in us. Business presses; its claims increase; our mastery over it vanishes; it begins to be our taskmaster. We need rest and quiet, but we are deaf to the voice that bids it. It is God's Word spoken, perhaps, by a doctor, or by a verse in a hymn, or by a word in a sermon. We put it away. "Quite impossible, things could not go on without me." Till at last he who sees how near the frayed cord is to breaking touches us with his finger and lays us aside. Things do get on without us; but there are things without which we could not get on any further in the Christian life. We learn them and receive them on a bed of pain, in the place of weakness, in the wilderness of affliction. There God whispers them to our hearts. "Yourselves apart."

It matters not how we learn it so long as it is learned; how we practice it, so long as it is done. The rich life finds its treasure in God's hiding place; the strong life gathers its power in the shadow of the Almighty; the life that is meek and lowly of heart learns its sublime lesson in

LIFE SAVED BY SWAMP-ROOT

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the secret place of the Most High. The man whose society ennobles you lives much of his life alone with God. No need to-day is deeper than that Christian retirement. No life can be so blessed as to be able to bless others, which does not dare to seek and to secure secret communion with him who loved the wilderness and solitary place, and make them vocal with his prayers. No voice is more loving in its urgency than that which calls us from the rose garden of Sharon, saying, "Come ye yourselves apart."—London Baptist Times and Freeman.

A REQUEST

To the Churches Composing the Long Run Association.

In giving your next report to the association, please to state what number of your members contribute to church work. The clerk of the association will please prepare a column for that purpose. I would suggest, also, that the moderators and clerks of all the District Associations do likewise. W. E. POWERS.

DEAR RECORDER—I am so glad to say that my wife has at last quite recovered from her long spell of sickness. She spent five months in bed. I have not spent a Sunday in the city for a long time. When I am not filling my regular appointments I have been accepting invitations from various churches in the State to preach and lecture on the mission work, and I trust I have been able to do some little good in this way. Very sincerely your brother in Christ, EARLE D. SIMS, Louisville, Ky.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit; just put it up, cold, keeps perfectly fresh, and cooks almost boiling; can put up a bushel in ten minutes. Last year I sold directions to over 12 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I am now only willing to give my experience so much and feel confident anyone can make one or two dollars a week, which is only a few days. I will mail sample fruit and full directions to any of your readers for fifteen cents (in two-cent stamps, which is only the actual cost of the sample, postage, etc. FRANCIS CARMY, St. Louis, Mo.

WHAT IS IN HEAVEN.

[From an Album.]

There is holiness in heaven! Pure as its lucid air, Its crystal dews, its snow-white flowers, Are all the spirits there. And pure their praise as in accord They utter "Holy is the Lord."

OUR PULPIT.

LOVEST THOU ME?

BY ALEXANDER MACLAREN, D.D.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yes, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.—John 21:15.

Peter had already seen the risen Lord. There had been that interview on Easter morning, on which the seal of sacred secrecy was impressed; when, alone, the denier poured out his heart to his Lord, and was taken to the heart that he had wounded. Then there had been two interviews on the two successive Sundays in which the Apostle, in common with his brethren, had received, as one of the group, the Lord's benediction, the Lord's gift of the Spirit, and the Lord's commission. But something more was needed; there had been public denial, there must be public confession. If he had slipped again into the circle of the disciples, with no special treatment or reference to his fall, it might have seemed a trivial fault to others, and even to himself. And so, after that strange meal on the beach, we have this exquisitely beautiful and deeply instructive incident of the special treatment needed by the denier before he could be publicly re-instated in his office.

The meal seems to have passed in silence. That awe which hung over the disciples in all their intercourse with Jesus during the forty days, lay heavy on them. And they sat there, huddled round the fire, eating silently the meal which Christ had provided, and no doubt gazing silently at the silent Lord. What a tension of expectation there must have been as to how the oppressive silence was to be broken; and how Peter's heart must have throbbled, and the others' ears been pricked up, when it was broken by, "Simon, son of Jonas, lovest thou me?" We may listen with pricked-up ears, too. For we have here, in Christ's treatment of the Apostle, a revelation of how he behaves to a soul conscious of its fault; and in Peter's demeanor an illustration of how a soul, conscious of its fault, should behave to him.

There are three stages here: the threefold question, the threefold answer and the threefold charge. Let us look at these.

I.—THE THREEFOLD QUESTION.

The reiteration in the interrogation did not express doubt as to the veracity of the answer, nor dissatisfaction with its terms; but it did express, and was meant, I suppose, to suggest to Peter and the others that the threefold denial needed to be obliterated by the threefold confession; and that every black mark that had been scored deep on the page by that denial needed to be covered over with the gilding or bright coloring of the triple acknowledgment. And so thrice having said, "I know him not!" Jesus, with a gracious violence, forced him to say thrice, "Thou knowest that I love thee." The same intention to compel Peter to go back upon his past comes out in two things besides the triple form of the question. The one is the designation by which he is addressed, "Simon, son of Jonas," which travel back, as it were, to the time before he was a disciple, and points a finger to the weak humanity before it had come under the influence of Jesus Christ. "Simon, son of Jonas," was the name that he bore in the days before his discipleship. It was the name by which Jesus had addressed him, therefore, on that never-to-be-forgotten turning-point of his life, when he was first brought to him by his brother Andrew. It was the name by which Jesus had addressed him at the very climax of his past life when, high up, he had been able to see far; and in answer to the Lord's question, had rung out the confession: "Thou art the Christ, the son of the living God." So the name by which Jesus addresses him now says to him in effect: "Remember thy human weakness; remember how thou wert drawn to me; remember the high-water mark of thy discipleship, when I was plain before thee as the Son of God, and remembering all these, answer me! lovest thou me?"

The same intention to drive Peter back to the wholesome remembrance of a stained past is obvious in the first form of the question. Our Lord mercifully does not persist in giving to it that form in the second and third instances: "Lovest thou me more than these?" More than these—What? I cannot for a moment believe that that question means something so trivial and irrelevant as "lovest thou me more than these nets, and boats, and the fishing?" No; in accordance with the purpose that runs through the whole, of compelling Peter to retrospect, it says to him, "Do you remember what you said a dozen hours before you denied me: 'Though all should forsake thee, yet will not I.' Are you going to take that stand again? Lovest thou me more than these, that never discredited their boasting so shamefully?"

So, dear brethren, here we have Jesus Christ, in his treatment of this penitent and half-restored soul, forcing a man, with merciful compulsion, to look steadfastly and long at his past sin, and to retrace, step by step, shameful stage by shameful stage, the road by which he had departed so far. Every foul place he is to stop and look at, and think about. Each detail he has to bring up before his mind. Was it not cruel of Jesus thus to take Peter by the neck, as it were, and hold him right down, close to the foul things that he had done, and to him, "Look! look! look ever, and answer, Lovest thou me?" No! it was not cruel; it was true kindness. Peter had never been so abund-

antly and permanently penetrated by the sense of the sinfulness of his sin, as after he was sure, as he had been made sure, in that great interview, that it was all forgiven. So long as a man is disturbed by the dread of consequences, so long as he is doubtful as to his relation to the forgiving love, he is not in a position beneficially and sanely to consider his evil, only in its moral quality. But when the conviction comes to a man, "God is pacified towards thee for all that thou hast done;" and when we can look at our own evil without the smallest disturbance rising from slavish fear of issues, then we are in a position rightly to estimate its darkness and its depth. And there can be no better discipline for us all than to remember our faults, and penitently to travel back over the road of our sins, just because we are sure that God in Christ has forgotten them. The beginning of Christ's merciful treatment of the forgiven man is to compel him to remember, that he may learn and be ashamed.

And then there is another thing here, in this triple question. How significant and beautiful it is that the only thing that Jesus Christ cares to ask about is the man's love. We might have expected: "Simon, son of Jonas, are you sorry for what you did? Simon, son of Jonas, will you promise never to do the like any more?" No! These things will come if the other thing is there: "Lovest thou me?" Jesus Christ asks to each of us, not for obedience primarily, not for repentance, not for vows, not for conduct, but for a heart; and that, being given, all the rest will follow. There is the distinguishing characteristic of Christian morality, that Jesus seeks first for the surrender of the affections, and believes, and is warranted in the belief, that if these are surrendered, all else will follow; and love being given, loyalty and service, and repentance and hatred of self-will and self-seeking will follow in her train. All the graces of human character which Christ seeks, and is ready to impart, are, as it were, but the pages and ministers of the regal love, who follow behind and swell the cortège of the servants.

Christ asks for love. Surely that indicates the depth of his own. In this commerce he is satisfied with nothing less, and can ask for nothing more; and he seeks for love because he is love, and has given love. Oh! to all hearts burdened, as all our hearts ought to be, unless the burden has been cast off in one way, by the consciousness of our own weakness and imperfection, surely, surely, it is a gospel that is contained in that one question addressed to a man who had gone far astray, "Simon! son of Jonas, lovest thou?"

Here, again, we have Jesus Christ, in his dealing with the penitent, willing to trust discredited professions. We think that one of the signs of our being wise people is that experience shall have taught us "once being bit, twice to be shy;" and if a man has once deceived us, by his flaming professions and ice-cold acts, never to trust him any more. And we think that is "worldly wisdom," and "the bitter fruit of earthly experience," and "sharpness," and "shrewdness," and so forth. Jesus Christ, even whilst reminding Peter, by that "more than these," of his utterly hollow and unreliable boasting, shows himself ready to accept once again the words of one whose unvaracity he had



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proved. "Charity hopeth all things," and Jesus Christ is ready to trust us when we say, "I love thee," even though often in the past our professed love has been all disapproved.

We have here, in this question, our Lord revealing himself as willing to accept the imperfect love which a disciple can offer him. Of course, many of you will know that there is a very remarkable play of expression here. In the two first questions the word which our Lord employs for "love" is not the same as that which appears in Peter's two first answers. Christ asks for one kind of love; Peter proffers another. I do not enter upon discussion as to the distinction between these two apparent synonyms. The kind of love which Christ asks for is higher, nobler, less emotional, and more associated with the whole mind and will. It is the inferior kind, the more warm, more sensuous, more passionate and emotional, which Peter brings. And then, in the third question, our Lord, as it were, surrenders, and takes Peter's own word, as if He had said, "Be it so. You shrink from professing the higher kind; I will take the lower; and I will educate and bring that up to the height that I desire you to stand in." Ah, brother, however stained and imperfect, however disapproved by denials, however tainted by earthly associations, Jesus Christ will accept the poor stream of love, though it be but a trickle when it ought to be a torrent, which we can bring him.

These are the lessons which it seems to me lie in this triple question. I have dealt with them at the greater length, because those which follow are largely dependent upon them. But let me turn just now briefly, in the second place, to—

II.—THE TRIPPLE ANSWER.

"Yea, Lord; thou knowest that I love thee." Is not that beautiful? That the man who by Christ's resurrection, as the last of the answers shows, had been led to the loftiest conception of Christ's Omniscience, and regarded him as knowing the hearts of all men, should, in the face of all that Jesus Christ knew about his denial and his sin, have dared to appeal to Christ's own knowledge. What a superb and all-conquering confidence in Christ's depth of knowledge and forgiveness of knowledge that answer showed! He felt that Jesus could look beneath the surface of his sin, and see that below it there was, even in the midst of the denial, a heart that in its depths was true. It is a tremendous piece of confident appeal to the deeper knowledge, and therefore the larger love and more abundant

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forgiveness of the righteous Lord. "Thou knowest that I love thee."

Brethren, a Christian man ought to be sure of his love to Jesus Christ. You do not study your conduct in order to infer from it your love to others. You do not study your conduct in order to infer from it your love to your wife, or your husband, or your parents, or your children, or your friend. Love is not a matter of inference; it is a matter of consciousness and intuition. And whilst self-examination is needful for us all, for many reasons, a Christian man ought to be as sure that he loves Jesus Christ as he is sure that he loves the dearest upon earth.

It used to be the fashion long ago—this generation has not depth enough to keep up the fashion—for Christian people to talk as if it were a point they longed to know, whether they loved Jesus Christ or not. There is no reason why it should be a point we long to know. You know all about your love to one another, and you are sure about that. Why are you not sure about your love to Jesus Christ? "Oh, but," you say, "look at my sins and failures;" and if Peter had looked only at "his sins, do you not think that the words would have stuck in his throat?" He did look, but he looked in a very different way from that of trying to ascertain from his conduct whether he loved Jesus Christ or not. Brethren, any sin is inconsistent with Christian love to Christ. Thank God we have no right to say of any sin that it is incompatible with that love. More than that, a great, gross, flagrant, sudden fall like Peter's is a great deal less inconsistent with love to Christ than are the continuously unworthy, worldly, selfish, Christ-forgetting lives of hosts of complacent, professing Christians to-day. White ants will eat up the carcass of a dead buffalo quicker than a lion will. And to have denied Christ once, twice, thrice, in the space of an hour, and under strong temptation, is not half as bad as to call him "Master" and "Lord," and day by day, week in, week out, in works to deny him. The triple answer declares to us that in spite of a man's sins he ought to be conscious of his love, and be ready to profess when need is.

III.—LASTLY, WE HAVE HERE THE TRIPLE MISSION.

I do not dwell upon it at any length, because in its original form it applies especially to the Apostolic office. But the general principles which underlie this threefold charge, to feed and to tend both the sheep and the lambs, may be put in a form that applies to each of us, and it is this—the best token of a Christian's love to Jesus Christ is his service of man for Christ's sake. "Lovest thou me?" "Yea, Lord!"—Thou hast said, go and do. "Feed my lambs; feed my sheep." We need the profession of words; we need, as Peter himself enjoined at a subsequent time, to be ready to "give to every man that asketh us a reason of the hope," and an acknowledgment of the love, that are "in us." But if you want men to believe in your love, what ever Jesus Christ may, go and work in the Master's vineyard. The service of man is the garb of the love of God. "He that loveth God will love his brother also." Do not confine that thought of service, and feeding and tending, to what we call evangelistic and religious work. That is one of its forms, but it

is only one of them. Everything in which Christian men can serve their fellows is to be taken by them as their worship of their Lord, and is taken by the world as the convincing proof of the reality of their love.

Love to Jesus Christ is the qualification for all such service. If we are knit to him by true affection, which is based upon our consciousness of our own faults and evils, and of our reception of his forgiving mercy, then we shall have the qualities that fit us, and the impulse that drives us, to serve and help our fellows. I do not say—God forbid!—that there is no philanthropy apart from Christian faith, but I do say that, on the wide scale, and in the long run, they who are knit to Jesus Christ by love will be those who render the greatest help to all that are afflicted, in mind, body, or estate; and that the true basis and qualification for efficient service of our fellows is the utter surrender of our hearts to him who is the fountain of love, and from whom comes all our power to live in the world as the images and embodiments of the love which has saved us that we might help to save others.

Brethren, let us all ask ourselves Christ's question to the denier. Let us look our past evils full in the face, that we may learn to hate them, and that we may learn more the width and the sweep of the power of his pardoning mercy. God grant that we may all be able to say, "Thou knowest all things; thou knowest that I love thee.—Baptist Times and Freeman.

FROM ALABAMA.

DEAR RECORDER:—

I am feeling so good this morning, I want to shake hands with old Kentucky friends. I left the office in Montgomery yesterday, hearing from the Home and Foreign Mission and Sunday-school Boards before I left.

Alabama was entitled to 50 delegates last year; this year 81. But here are the figures:

Foreign Missions.....	\$11,527.35
Home " " " " " "	8,703.95
S. S. Board " " " " " "	254.80

Total \$20,486.50

To rich Kentucky people these figures will not seem large, but they are immense for us. I felt so happy over the outcome, I concluded to take two days off with my children at East Lake—a thing I haven't done for six months.

The Baptist cause in Alabama is in a very happy, hopeful condition. We are united along mission lines, and are pressing this work everywhere. Whether our contributions for State Missions will show a corresponding increase with the other Boards, remains to be seen. We certainly need it, for there is a vast deal of work in our state which needs to be done. We think we are solving the question, What shall be done with the non-cooperating churches?

Missionary pastors are the great need. Churches come into line and co-operate in mission work just as fast as the leaders lead in that direction. How to get hold of the leaders? is the greatest question.

Our Ministers' Institute Board is likely to be a valuable helper along this line. Dr. Shaffer, its secretary, is arranging for a great Institute at Anniston the latter part of June, at which Dr. Sampey and others will give us instructions in the Bible and strengthen us as preachers along

all lines. This meeting will be followed by smaller meetings in the associations through the summer and fall. Reaching the preacher—that is what we are trying to do; as fast as we do that we reach the churches.

The Howard College here at East Lake is doing marvelously well considering that it has no endowment. It has 180 acres of land, which is increasing in value each day, but it yields no income. We are planning and praying for an endowment. Our Northern friends of all denominations are turning loose a lot of money in our state for the education of the negroes at the famous Booker T. Washington Industrial School at Tuskegee; but they seem to have but little care for their poor white brethren. But we are not complaining. It is all right to help in the education of the negro. God will raise up funds for us if we need them, and show ourselves worthy of help.

Our Judson Institute at Marion is a marvel among schools. It has no endowment, but it has friends and patrons who are crowding its halls with boarders. One hundred and fifty is about all its buildings will accommodate, and they have been filled for the last two years.

The Central Female College at Taskalosa, though not owned by the Convention, is under Baptist control. Pastor Dawson and President Giles have resuscitated it, and it is enjoying a most prosperous year.

The Alabama Baptist is a great power in the state. It has greatly improved in the last few months. Its circulation was never so large as at this time.

OUR MISSIONARIES.

Dr. Ayers, from Anniston, one of the great men among us, has gone as a medical missionary to China. Miss Willie Kelly is on a visit home, after six years at Shanghai. She has traveled much, and wherever she has gone has aroused deepest interest among the women and children. She will not address mixed assemblies. It is unfortunately true that returned missionaries can get no rest at home. This good woman will be compelled to return to China for rest. Every railroad station where she stops, even among strangers, they soon find her out, and ply her with questions about China. The neighbors drop in, after she has returned home weary from a trip, "just to hear her talk." Every woman's society in the state insists on her visiting them, and all the pastors feel sure that the visit of a live missionary will stir their churches. She is preparing to return to the field of her labor in August.

AT GEORGETOWN.

As the time draws near for the commencement at Georgetown, my heart turns in that direction. Unfortunately for me, the Howard commencement conflicts. It will be a grievous disappointment, since my youngest daughter graduates there this year. And Dr. B. D. Gray is the future President! I congratulate all Kentucky. Nobody knows how I will miss him. He was my earnest sympathizer and wise counsellor. Bro. Gray has proven a fit everywhere he has been tried. I am sure the Presidency of Georgetown will not be an exception. He takes with him a cultured wife, a graduate of Mary Sharp in his best days, who will fill her place charmingly. God bless the College and its new President. W. B. CRUMPTON, East Lake, Ala.

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EDITORIAL.

The recent session of the Southern Baptist Convention in New Orleans had its peculiar features of interest. Twenty-four years ago the Convention met there, and the growth of the body in that period was strikingly manifest. We had great men present then, but the body and its work were small in comparison.

The personnel of the Convention was remarkable for the presence of eminent laymen. Gov. Northern was President, being unanimously re-elected, while Govs. Eagle, Heard and Longino, with the Hon. Joshua Levering, were Vice Presidents. Govs. Heard and Longino are the present chief executives of Louisiana and Mississippi respectively. There were present also such eminent laymen as Judge Haralson, Judge Hillyer, Judge Mallory, Judge Watkins, Gen. Atkinson, Dr. Williams, Dr. Taylor, Mr. J. Ad. Middleton, Col. Slaughter, President Pollock, President Cooper, President Boatwright, Dr. Slade, Mr. A. K. Seago, Hon. J. H. Tucker, Mr. T. H. Ellett, the Ellyson brothers, Mr. R. L. Berner, Mr. Geo. Murphy, and many others. The Convention was never richer in prominent laymen.

Everybody missed Dr. B. H. Carroll, and regretted the illness of Dr. Kerfoot, which necessitated his being carried back to Atlanta before the Convention was over.

The only thing that had electricity in it which came before the body, was the report of the Committee on the report of the "Committee of Nine." This was the special order for 10 A. M. Monday, and it consumed the rest of the day. Dr. Gambrell, the chairman, read the report urging the work, accepting the Baltimore offer and establishing a standing Committee of Co-operation in that city, to work in conjunction with the state boards. Dr. Barton offered a substitute declining the Baltimore offer, and appointing a Committee of Co-operation in Atlanta. After three speeches had been made, and it was manifest that neither of those propositions was acceptable to the body, the editor of the *Western Recorder* got the floor and offered, with "a few feeble remarks," a substitute, urging the work, thanking the Baltimore brethren for their generous offer and referring the matter of agencies to a special Committee to report a year hence. After much discussion and many points of order, in which there was some confusion that put quite a strain on the President, this substitute, which had been accepted by Dr. Barton, prevailed by a decided majority. We hope this new committee (of only 5) will be able to find the best possible solution to the questions involved. It is a large subject and a most important one.

The report of Dr. Cranfill's committee on denominational papers, which was feared would contain something dreadful, was so manifestly sensible that it passed promptly and without discussion.

There were 787 actual representatives enrolled, and there were probably three times that many visitors. Of the messengers Kentucky sent 110; Texas, 136; Mississippi, 78; Louisiana, 88; Alabama, 99; Georgia, 88; Tennessee, 61; Virginia, 40;

South Carolina, 31; North Carolina, 25; Arkansas, 28; Missouri, 39 (we were surprised that Arkansas and Missouri did not have more); Maryland and Florida, 11 each.

The Convention seemed to make a fine impression on the city of New Orleans, where our cause has been (among the whites) very weak. There are 87 Baptist churches in New Orleans, but 63 of them are colored and only 4 white. Pastors Dobbe, Edwards, Tomkies and Moseley are doing good service amid many difficulties. Some think it is worth while for the Baptists of the South to build a handsome stone edifice in the best part of the city, and to put in it one of our very strongest preachers and support him well, in addition to sustaining the work we have there now. We have had many noble workers in the Crescent City, e. g., Hinton, Wilson, Taylor, Landrum, the Purfers and others, and yet the results fall below what we all hoped for. It is a field of peculiar difficulties, and if we are to do our work there, we must go at it more vigorously than ever before. We heard good reports of the work of the present pastors, three of whom are partly supported by the Home Mission Board.

Dr. J. B. HAWTHORNE, in a vigorous address at the Southern Baptist Convention, Sunday night, said much with which we agree, and some things from which we dissent.

He needlessly dragged in the "16th" controversy by saying the Anabaptists "did not become immersionists till the middle of the 17th century." Of the many facts that could be cited, disproving this position, we mention only the decree at Zurich, Switzerland, more than 100 years before 1641. This decree enjoined that incorrigible Anabaptists should be put to death by drowning, because they insisted on dipping, and the authorities would give them their fill of dipping, and dip them to death.

After running over the history of the struggle for religious liberty, and showing that the world's progress in this regard was due principally to those who held the Baptist faith, Dr. Hawthorne insisted that religious liberty in the United States is still incomplete. The Senate and House of Representatives in Washington have chaplains, and this is claimed to be antagonistic to religious freedom. Dr. Hawthorne adds:

"In our army and navy there are scores of Christian ministers wearing the insignia of federal authority and performing the work of their sacred calling, backed by the strong arm of civil power. They are commissioned and paid by the government."

Yes, there are chaplains in the army and navy who hold commissions as such from the government, but Dr. H. did not charge that preference was given to any one denomination over the others, or that any limitations were laid down as to religious teaching. His contention is that the very existence of a chaplain is *per se* a violation of religious liberty. But we will not stop to discuss that point.

The thing on which Dr. Hawthorne laid chief stress, however, was the taxation of church property. He said:

"You need not be told that the complete abolition of state aid to the church will carry with it the repeal of all laws exempting church property from taxation. The exemption of the property of a religious institution from taxation is equivalent to an appropriation of money from the state's treasury for the support of re-

ligion. It would be stupidity to deny that proposition."

We plead guilty to just that "stupidity," for we "deny that proposition." Dr. Hawthorne went on to specify that the house of worship (Dr. Palmer's) in which he was speaking, ought to be taxed. The argument may be concretely put as follows: Here in a town is \$100,000 worth of church property, and the tax rate is 2%. If this property were taxed the government would get \$2,000 from it. Exempting this property, it is claimed makes it necessary to add that \$2,000 to the tax bills of the citizens whose property is taxed. The fallacy here is that the presence of this church property so affects the public as to make less taxation necessary. A town with churches exempted pays less taxes than would a town of the same size that had no churches at all. Church property should be exempt because it makes for civic righteousness, and rests wholly on the benevolence of the people. It is contrary to public policy to tax benevolence.

Will anybody claim that exempting from taxation the property of our Louisville Baptist Orphans' Home, for example, increases the tax rate of our city and state? But for this institution these orphans would have to be cared for by the city and the state, and that would cost far more than the taxation of the property would bring.

Suppose a number of public-spirited citizens should raise a fund and build a needed road, which they would keep in repair and charge no toll, but allow the public to use the road freely—would exempting that road from taxation be "equivalent to an appropriation of money from the state's treasury," or the county's treasury, for the benefit of those men? Would having such a road exempted from taxation add anything to the burdens of the people of the county?

The same principle applies to school property. Is Georgetown College a burden to the tax payers of Georgetown and Scott county because it is exempt from taxation? Do the people of Russellville and Logan county have to pay more taxes because of the presence and exemption of Bethel College? Towns often, in order to secure the location of factories, exempt their plants from taxation for a series of years. Suppose Shelbyville should agree to exempt from taxation for ten years the plant of a \$100,000 factory, if the owners would put it there, and thus bring many new tax payers and buyers who would spend their money in the town. In such a case, could any citizen of our neighboring city complain that his burden of taxation had been thereby increased?

These cases illustrate various phases of the subject. The question of tax exemption is a large one, and church exemption is one department of it. In general, property is exempted when it is believed to be for the interest of the public that it be exempted.

Dr. RUFUS O. BURLISON, of Baylor University, Waco, Texas, died on Wednesday of last week.

Had he lived till the 7th of August he would have been 78 years old. A native of Alabama, he studied at the old Nashville University, and was licensed to preach when only 17, by the First Baptist church in Nashville. Under the pastoral care of Dr. R. B. C. Howell, Dr. Burlison studied theology at the Western Baptist Literary and

Theological Institute at Covington, Ky., where he graduated in 1847. During his course of study he preached every week, and he became well known in this state.

Leaving Kentucky, he became pastor in Houston, Texas, where his labors were greatly blessed. It was in June, 1851, that he became President of Baylor University at Independence, Texas, where he was also pastor of the church, and where he baptized the famous Gen. Sam Houston.

In 1861 Dr. Burlison removed to Waco, with his brother, Dr. Richard B. Burlison, who died in 1879, where they established Waco University, of which the former became President. When the two institutions were consolidated at Waco, the institution took the name Baylor, and Dr. B. was President, until a short time since, he was made President Emeritus. His connection with the University, therefore, lacked less than a month of covering half a century.

Dr. Burlison has thus been a prominent figure and an important factor in Texas Baptist affairs for nearly 54 years. He is the last of his generation, and he will be long remembered. Baylor University is his monument. He laid the foundations on which others are building nobly.

The pastor of the Disciples in Georgetown, the Rev. V. W. Dorris, writes in regard to recent references to him: "I have offered no direct formal challenge to either of the churches mentioned in your editorial, but I have, for years, preached that baptism to the penitent believer is for the remission of past sins in the sense of 'in order to,' and this I still believe and teach, and am likely to continue to do so as suitable opportunity affords, if the Lord spares my life." How suitable opportunity could afford if the Lord should not spare his life, he does not tell us.

Our informant did not state that any formal challenge had been sent to any particular church in Georgetown, but that in his own pulpit Mr. Dorris had preached just as he himself states, and had challenged contradiction. A little farther in the letter from which the above extract is taken, Mr. Dorris says: "These positions I have taken and set forth in a positive direct way, and have said again and again that I did not believe they could be Scripturally gainsaid." This confesses all that our correspondent told us on this point.

Be sure to go to the General Appreciation at Murray, Ky., June 18th. It is preceded by a Ministers' Meeting, June 11th. Murray is a fine town, and will give the messengers and visitors a cordial welcome. The Baptists there have lately built a handsome house of worship. The location is near one end of the state, it is true, but it is on the railroad and may be reached either by the L. & N. line via Paris, or by the I. C. line via Paducah. We especially urge the brethren in the central and eastern parts of the state to attend. Let us all go, and let us have a great meeting at Murray.

It is really not necessary that, in order to assist in serving humanity, one should migrate to some new locality, and advertise his purpose, either *via voce* or in the press. To do good should be the spiritual condition, and not in the least a matter of geography.—Lillian Whiting.

SUBSCRIBER for the RECORDER.

Editorial Varieties

The pictures we have seen of Aguinaldo do give him a very boyish appearance.

The new Bishop of London, over whom such a bad wind raised, parts his hair in the middle.

The population of Johannesburg has decreased since the Boer war began from 48,000 to 15,000.

It is said that the friars in the Philippines are so ignorant of Venetian and Kosovar. This will greatly aid in solving the Philippine problem.

Parliament has appropriated \$2,500,000 for the royal household expenses. This is an increase of \$800,000 above what was allowed Queen Victoria.

In one day in New York recently the exchange of bank checks on the clearing house amounted to \$50,000,000. These figures are astonishing.

Korea does not propose to allow her citizens to be ruined by opium, and so a law has been proclaimed there that all opium smokers will be put to death.

King Edward VII has commissioned Mr. Edward A. Abbey, an American artist, to paint the scene of the King's coronation. That is a compliment to America.

The *Congressionalist* is shocked at the assurance of the *Herold and Preiger* that modern civilization is apostasy. "We heartily agree with the *Herold and Preiger*."

France is following our example in abolishing the canteen from the army. General Andre has issued an order prohibiting the sale of intoxicants in French colonial barracks and camps.

Great Britain and Ireland, by the census just completed, have a population of 41,000,000. This is larger than was generally supposed. The population of the British Empire is several times as great.

The *Recorder* fared very well in all respects at the Convention in New Orleans. Many new subscribers were enrolled and many most cordial words of encouragement and approval were spoken to us. It is a great privilege and a great responsibility that belongs to the *Recorder*.

The "Committee of Nine" has proved a problem to the Convention and to the brethren. We think there should be more determination to get the work done and then it would be easier to agree on methods. "Where there is a will there is a way," and when no way can be found, certainly the will is lacking.

In his speech in behalf of his committee's report on the work of the "Committee of Nine," Dr. Gambrell spoke of those who look at the cost of mistaken work more than they look at the work done and he said such a man "has but one eye and that is crossed." That was a striking designation, truly.

It was a matter of great regret that Dr. Kerfoot got seriously ill at the Convention and that it was necessary to take him home to Atlanta. He had been sick before and really was not able to attend the meeting. We earnestly hope he will be soon and completely restored. He is suffering from the effects of grip, and he should be very careful.

The New Orleans papers were specially kind to the Convention, publishing its proceedings and giving it up, printing the pictures of the brethren, etc., etc. The Baptists got such an advertisement in New Orleans as they never had before. We hope the meeting of the Convention will be a great blessing to New Orleans and to our cause there.

Our white Baptist pastors in New Orleans are manfully struggling against great odds and with encouraging success. Pastor Gilbert Dobbs at Calveaux Place is especially following distinguished predecessors. The First church has taken new life under Pastor C. V. Edwards, whose congregations fill the house. Valence-street has that grand man, Pastor C. W. Tomkies, as leader, and he does lead, while the work of Pastor A. G. Moody is the best of his life.

The Rev. W. H. Campbell of the London Missionary Society reports that in various parts of India, whose committees are abandoning idolatry and declaring their readiness to become Christians. The movement is among people of the lower class who have the idea that becoming Christians will better their condition. While they have the idea of spiritual religion, yet they are in a condition to be preached to and more missionaries are needed for such places.

We have received the proceedings of the Southern Baptist Convention just held in New Orleans. It is a stout and a neat pamphlet, which, beside the proceedings and the Board's reports, contains denominational statistics for the South and lists of our pastors in the territory of the Convention, of those who were ordained last year (76) and of those who died (16). More ordinations took place in Kentucky (8) than in any other state. We congratulate Secretaries Burrows and Gregory on their promptness in issuing this "Annual," for that is what they call it now.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

THE CHILD FLOWER'S CROWN.

BY REV. C. O. MARSHALL.

I picked up a sun-beam that fell as my feet
An angel had carried it down.
It glittered with dew-drops jewels, radiant—
It surely was meant for a crown.

As I laid it gently at my side,
The angel blew the breath
Of a flower on it, that last year, died,
And called it back from death.

The soul of the flower soon took form—
It arose as if from prayer;
It gathered life in the early morn,
And strength from the evening air.

And as I looked in the pasting dawn,
One morning, bright, in May,
I saw on its brow, unvalued, the crown,
The angel dropped that day.

DADDY'S ANGEL.

BY MRS. G. B. BRANNEY.

She had promised her mother to be good to "Daddy," and though barely eleven when the solemn charge was imposed upon her, she rose to the occasion in a way which puzzled many older heads and hearts.

Luke Merrifield had been a heavy drinker for years, but one who never lost a day's work in consequence. During his brief courtship of Lucy Baine—the daughter of a wealthy farmer (whose acquaintance had been made to make when fitting up the incandescent light in the spacious dining-room) he had become an avowed total abstainer. It had been enough to see Lucy's pretty brown eyes shadowed by tears on one memorable occasion when he had been "behind the mark" to make him (as he earnestly believed at the time) adore drink forever.

"Where could a fellow find any pleasure in indulging in a kind likely to give a woman he loved best in the world?" he had said with spirit when a special friend amongst his workmates had bantered him by his temperance views; and he adhered most steadfastly to his resolution during the first two years of married life, but when a slight accident put him off work for a week or two and the club doctor advised a glass of bitter beer with his meals, as a tonic to appetite, he was secretly not sorry to give the memory of some play.

And this was the beginning of trouble. It came as the gathering of clouds upon the fair sky of Lucy Merrifield's happy home life. There is plenty of misery short of cruel words and real death, and the innocent deers. Lucy was never a neglected wife, nor one suffering from any unjustified need which a good weekly wage could purchase, but in some mysterious way life beat with feeble pulses after the shock of the discovery that she was craving for stimulants had revived.

Her little home lacked none of the attention she had always bestowed upon it, but she no longer sang at her work, and it was an oft-repeated experience that the kitchen on the hot boiled dry her thoughts elsewhere, and Luke delaying his home-coming. And as some fair flower, dependent upon sheltering leaf for its power to bloom unharmed beneath the warm rays of early summer sunshine, droops and fades when such protection is withdrawn, Lucy, missing Luke's tender and helpful companionship, faded—a chill—only an ordinary cold it seemed at the time—and she had reached the borderland of death.

Her little dark-eyed daughter, her very self in miniature, stayed away from school to run errands for mother, whom a kindly neighbor did her best to serve. And little Lucy would do her mother's bidding and kneel beside her and, with folded hands, repeat the Lord's Prayer, not once but many times a day.

"It is full of comfort, child—never forget—as soothing for the living as the dying," the elder Lucy said one day, words her little daughter would ever link with memories of "mother."

Then as the sun sank to rest, tingling with golden light a bank of clouds, the sick woman—looking out upon the clear light until her face seemed to have caught a portion of its glory—smiled at the little girl and gave her parting charge—
"Be good to Daddy."

And Luke coming home from work with pent-up feelings in his heart

(and in his hand a bunch of Lucy's favorite sweet peas), found his child asleep, her head upon her mother's pillow; and his wife—dead!

"He feels his loss above a whit," said the neighbors in hushed whispers, as the weeks went by, and Luke Merrifield's face wore a perpetual frown, as even did his little daughter gain from him a smile of those early days.

"Like enough," one more direct of speech than the rest was heard to say; "for if he'd loved his wife a little better than he did his glass, she would have had less time for fretting herself ill. Luke Merrifield does deserve more blame than pity if all had their rightful due!"

Little Lucy shaped to the necessity of the hour and stepped far ahead of actual years in thought for "Daddy."

It was Easter-tide—the season of all others full of life and hope, and yet in its gay holiday-making a time of dire temptation to the weak. Luke Merrifield fell beneath the seductive influence of the "new wine" which persuaded him to "have a drink" "just this once."

Little Lucy had been promised—it chancing that Easter fell late and spring was far advanced—a walk to the woods with "Daddy," primrose gathering. But the rain was washed and waited—as mid-day passed into afternoon, and evening came gently along wrapped in the soft shadows of sunset—for Daddy's home-coming.

Sitting at an open window on the watch and listen, the little girl heard two workmen talking. They had crossed the village green together and passed where their ways divided, standing the moment just beneath the window at which Lucy sat.

"For mine, the 'new wine' was gone in drink than I've ever seen him get drunk thing his wife's not here to break her heart."

"It's worse luck, though, I'm thinking to the child," replied the other. "For mine, it comes hard on her now there's no mother to hide the father's faults!"

The landlord's a bit ashamed," said the first speaker, "or he would not make way for him in his back parlor as he's done. Let's hope he'll sleep his sober before his little lass sees him!"

Then with a "Good-night, mate," the two men parted, leaving a tender-hearted little girl, in her seat by the window above, crushed beneath a great sorrow.

"It's my Daddy they mean," she had said herself with a big sob, "body seems to shake her fragile body like a sudden gust of wind makes the weeping willow tremble as it bends over a bed of water-lilies on the bank of a flowing river. "Oh! whatever shall I do? I promised mother I would be good to him. Degan's that mean 'twisting him to come home before he has more drink? Perhaps, if he saw me somewhere near, he would be sure to come along!"

Even as she planned it in her own mind she felt to stand beneath the shadow of a great responsibility, and realising the nearness of that mother of whom she thought to-day as an angel in heaven, she sank upon her knees and repeated the Lord's Prayer!

"Our Father—mother's Father and mine!"—so ran her prayer, "Which art in heaven—"

She lingered there a moment; it brought so vividly to her childish mind the height and breadth and greatness of the surroundings.

"Give us this day our daily bread"—"mother" had taught her that that meant just the very thing most needed would be please supply—and she needed—oh! how greatly—to help Daddy!

The rest of the prayer fell sentence by sentence from her childish lips, until the close, "For thine is the kingdom, the power and the glory, forever and ever. Amen," lifted her once more above and beyond the immediate range of her own personal being. Alas! her young mind with the thought of God's greatness and strength.

Then she set forth on her mission, to find and bring Daddy home. There were four public houses in that small town, less than a hundred souls; but the "Ploughman's Arms" was the chief one. So little Lucy turned in that direction. But scarcely had she come within sight of it than she was conscious that some unusual excitement prevailed. A crowd of people were gathered round, and some were hurrying in it in search of something, while others shouted words she could not catch.

No one noticed little Lucy as she stepped from the fringe of the crowd into the street. Only when a sudden sound of crackling timber, the flames burst forth, and threw their lurid light over the wan faces

of men and women, did some one see Luke Merrifield's little girl push her way to the front and—was the child mad?—pass within the open doorway of the burning bar.

It was that moment, and might have been but the excited imagination of some visionary brain which thought the child had actually entered where those within were actively thrusting out such furniture as came first to hand.

Little Lucy's National School teaching had instructed her about "what was best to do in case of fire." More than once (for the good old-fashioned plan was then as much a part of education as teaching the A B C) a fire scare had been rehearsed, and what to do in an emergency had been enforced by practical demonstration.

To this was doubtless the fact that Lucy threw her cloak over her head and face, arranging it that she was only just a sufficient opening to serve for sight. She made straight for the bar parlor. She knew where it lay, having been there with a former landlord's little girl on several occasions. It was to the right of the burning bar, and at that moment was untouched by actual fire, though filled with smoke from a room to the left—volumes pouring in through the open doorway.

The bar parlor was in darkness. Little Lucy stood in the midst of the smoke coughing beneath her cloak—her eyes smarting. She was listening for some sound of Daddy, of whose presence she never doubted from what she had overheard from her window. Just as she made quite sure she could hear the heavy breathing of some one asleep, a door on the left leading into the kitchen was burst open and the light of burning timber revealed to her a form huddled up in an arm-chair. The child dropped upon her breast a wide-eyed stare (which fell over the brow) partly hid the face of the slumberer.

But little Lucy had seen enough to know the sleeping form was in truth the one she was in search of—her Daddy.

In a moment she was by his side, had pushed back the wide awake hat and was eagerly kissing the closed eyes.

"Daddy, wake up! Dear Daddy, wake quickly she cried; then, seeing her words had no power to arouse the sleeper, she chafed his cheeks with her eager, hot little hands.

BRAIN FOOD

is of Little Benefit Unless It is Digested.

Nearly every one will admit that as a nation we eat too much meat and too little of vegetables and the grains.

For business men, office men and clerks, and in fact every one engaged in sedentary or indoor occupations, grains, milk and vegetables are much more healthful.

Only men engaged in a severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule, meat once a day is sufficient for all classes of men, women and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

It is always best to get the best results from our food, that some simple and harmless digestive should be taken after meals to assist the relaxed digestive organs, and several years' experience have proven Stuart's Dyspepsia Tablets to be a very effective and safe active digester and remedy which may be taken daily with the best results.

Stuart's Dyspepsia Tablets can hardly be called a patent medicine, as they do not act on the bowels nor any particular organ, but only on the stomach, and after such meal as stomachs lack, peptic disease and by stimulating the gastric glands, increase the natural secretion of hydrochloric acid.

People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion which means perfect health.

There is no danger of forming an injurious habit as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in the stomach medicine and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets, and after a week's use note the improvement in health, appetite and nervous energy.

The sound of the burning timber, and the noise of the watching crowd outside (the greatest ever) fresh arrival of furniture with a clear) made Lucy feel heart sick and giddy. She felt her powerlessness to arouse her father but, each moment growing more desperate, stifled and blinded by the smoke-filled air, she sprang upon his knees and twisted her arms about his neck, while uttering almost as a piercing wail the one word—
"Daddy!"

At length the sleeping man was aroused. With a sudden bound Luke Merrifield sprang to his feet, Lucy falling to the ground the while. He stood as one dazed, then, suddenly sobered by sight and smell and scorching of his fire-destroying surroundings, he made for the door. In his fright and sudden excitement he completely overlooked Lucy, stepping over her prostrate form as if she had been part of the room's furniture. Pushing his way through all that hindered with the strength of a diamond bar, he passed through the dismantled bar, now literally alive with flames, and plunged into the open air.

A cheer greeted his advent. It was then that the man who had seen little Lucy pass in and had thought no more of it, suddenly recalled at this moment that the child would have been searching for her father—shouted out to Merrifield:
"Where's your little lass?"

"Safe at home in bed, I hope, more so," Luke's reply was he pressed at the side of his companion together and made as if to pass on homeward.

The next minute and his dulled brain had grasped the fact forced upon him by the one who had spoken first, that he was in the burning hallings. To go back—to force his way through flames and smoke—to retreat half choking and make another venture—all this was done more quickly than it takes to tell the story.

Again and again the expectant crowd set up a cheer to encourage what they knew by this time must be a desperate search.

A length Luke Merrifield was discerned bearing something in his arms.

"Make way," he shouted in a hoarse voice, then, passing through the crowd which opened for him, he sank upon one knee and gently placed the unconscious burden upon the other, he said pathetically to those rough men who gathered around him:
"Mates, if you are men of prayer, pray God above to spare my angel child."

And many a tear-filled eye watched a scene which in days to come would be interwoven with the history of that little village—Luke Merrifield's frantic grief as he bent over the unconscious form of his little daughter—his passionate prayer to heaven for mercy on the child—the doctor's arrival—the hurried sending for the fly from the George Inn the other side of the green to bear the little girl and her father to the Cottage Hospital.

There is not a child in that village to-day who has not heard the story, and does not know of its association with the sweet-faced month on crutches who is spoken of (to the aged as "Daddy's Angel" (to the youngest she is "Mr. Merrifield's daughter") and who lives her beautiful life amongst them as one whose gentle speech and ways have in them worth having for the content and fairest world. But there have been great happenings since the night of the fire which made little Lucy a cripple. Luke Merrifield as a sober man was an excellent workman. He had determined to make the most of his having for the daughter to whose devotion he owed so much, and prosperity favored him. From one position he rose to another until as an employer of labor he managed to put by his savings more quickly than he heretofore, and in time came the chief happening of those to which he have referred. "The Ploughman's Arms" had lost its license. The property was changing hands. Luke Merrifield bought it, and made it the Temperance Club and Coffee House. And should you chance to pass that way, gentle reader, and happen to notice (as you will be sure to do) the genial landlord and his sweet-faced daughter on crutches, remember these two are the ones whose story I have been telling you—Luke Merrifield and the little girl who rescued her father from the fire—Daddy's Angel.—The Quiver.

CAREFUL temper, joined with fine physique makes a perfect athlete, knowledge delightful and wit good-natured. It will lighten sickness, poverty and affliction, convert



After Baby Comes.

In the days following the baby's birth there is often a long uphill struggle to recover strength, and the nurse busies herself in the preparation of jellies and broths for the invalid.

When Dr. Pierce's Favorite Prescription is used as a preparative for motherhood the baby's advent is practically painless, there is abundant strength to nurse and nourish the child, and a rapid recovery from the shock and strain inseparable from maternity.

"I was pleased that Dr. Pierce answered my letter," writes Mrs. C. W. Young, of South Eugene Street (Lee Park), Wilkesbarre, Penna. "When I had those mishaps I began to think I would never have children. My back used to almost break and I would get sick at my stomach and have such headaches I did not know what to do; they used to set me nearly crazy, and I used to dread to get up, I fell so bad; then I began taking Dr. Pierce's Favorite Prescription. When baby was expected I took it all the time I was that way. I fell fine all the time, and I never got those drowsy spells now, hardly ever have a nervous headache any more. It is a perfect remedy for a boy; he is the light of our existence. I am now twenty years old and my baby is almost eight months old. I now feel well, and weigh the pounds and the baby up gains. We feel very grateful for the good your medicine did for us, we are both healthy. Thank you, Dr. Pierce's Pleasant Pellets keep the bowels healthy."

Dr. Pierce's Pleasant Pellets keep the bowels healthy.

Wanted - Agents

For the sale of our new and improved... Agents in all the towns of the South.

ROYAL INSURANCE COMPANY

LIVERPOOL. (Incorporated.)

John B. Castleman, Manager Southern Dept., Columbia Building, Louisville, Ky.

Agents in all the towns of the South.

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Ignorance into an amiable simplicity, and render deformity itself agreeable.—Joseph Addison.

Children's Corner.

ATTENTION, CHILDREN.

A friend who has more than once devised good things for the Recorder directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the Recorder shall have as a premium a nice Bible with a ten-dollar gold piece in it.

Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

A SONG WITHOUT WORDS.

BY G. R. GLASGOW.

"Father," said Betty, "please don't hurry home; it is not a bit late yet, nor dark, and I want to see Flossy and Clover coming up from the meadow. This is such a comfortable stile—do lean on it."

Betty's father looked out across the meadow and the brook, into the shining, silver sky, and then down at his little girl.

"It is a delightful stile, Betty, and very tempting; but somehow I have never liked looking over at the Red House since the widow came there!"

"Father, I thought the Red House was empty?"

"Did you, dear? No. The widow lives there alone now—at least, she has her children to comfort her; but they are very young, and she is sad, Betty!"

"How many children has she, father?"

"Five, I think. I have an idea that one met with a violent death just after its poor father, but I have not asked her. I did not like to speak to her about it; although, sometimes, I have had the audacity to peep between the chinks of her curtain, and see the little heads clustering round her."

Betty was making a slow calculation in her own mind.

"Five! That's like us, father. May we get to know the children? Even if they are very, very sad about their father, they might like to have us to tea."

"Yes, dear, but it must be the other way round—they must have tea with you, for they are very poor, and I don't think my hungry daughters would appreciate their tea. Their father worked hard, and was very provident, and often and often I have watched him going home after nightfall, laden with food for his wife and little ones. But now it is so different! The little widow

works night and day, and denies herself even the necessaries of life; but it is a hard thing for her, Betty, to satisfy, and tend, and nurse her growing family."

Betty's blue eyes were soft and misty with tears.

"Oh, father, how terrible it sounds—do let us help them—the poor widow and her little children! I will give them some of my breakfast every day, and my tea. Poor, poor widow!"

"You must not imagine she is discontented because she is sad, Betty. She is a brave little soul and I have heard her singing to her little ones when I am sure her heart was very heavy. I was glad to hear her, because it made me think that she was getting over her loss."

"How did her husband die, father?"

"He died a violent death."

Betty looked round fearfully, and then grasped her father's hand.

"Murdered! Oh, father, how horrible! Surely it can't be true! Nurse would have told us; she always tells us horrors when she is doing our hair."

"All the same it is true, Betty, although nurse may not have heard of it. He was shot down on his way home, as he was traveling slowly in the cool of the evening. The poor little wife was looking out for him, and she saw it all. The cruel gun, the ambushed enemy, the brave effort he made to get home, the struggle, the fall, and then—the end! Oh, Betty, I shall never forget the pitifulness of it—the cries of the desolate wife, the clamour of the children. I was over the stile—this stile—in a moment, and I carried him home, and laid him out stiffly on the seat under the yew tree. I meant to bury him in the early morning, but when I came again he was gone."

"But, father, wasn't he very heavy? How could you carry him alone?"

"No, dear, he was light enough; a small, spare fellow, with shrewd, bright eyes—and—"

"Father!" interrupted Betty. "You are making it up. I know you wouldn't talk to me like that about any real murder. Oh, father, is it really and truly true?"

"Yes, it is quite true?"

"Oh, I know what you mean," said Betty, with flushed cheeks. "It is true, in a way, but not as I mean. It is not a man at all; just an animal, or a bird! Oh, I guess all the story now! It is that little brown wren that Cyril shot the first day of the holidays."

"Well, Betty?"

"I knew you were sorry, father, although you did not say anything."

"And what was the good of saying anything, I should like to know, when Cyril was back in his own room, practising with his air-gun to see how many more murders he could commit with impunity!"

"He didn't mean it to be a murder, father. Tell me more about her."

"About the little brown wren?"

"But call her the widow, father—it sounds so much more sad."

"Well, the widow was just what I told you, Betty; just as patient and brave, and tender-hearted; and if you care to clamber over the stile, and climb to the first branch of the ash tree, you can peep between the chinks of her curtain, and watch her cuddling her babies, and singing her song without words."

"Cyril never thought of it like that, father," said Betty. "He just likes a target to shoot at. If I tell him the story of the wren, father, and call her the widow, as you do, I don't believe he will ever shoot at birds again. Cyril has a very kind heart, really."

"Well, you can try, Betty," said her father.

"Not pot at the wrens, Betty," said Cyril, when she told him.

"Oh, of course not, if father would rather I didn't. It does seem rather beastly, if you look at it from the wren's point of view! And they do make a horrid noise! But I must have a target of some kind, so you might fix me up a bottle over the gate. I assure you I would much rather have a bottle."—Little Folks.

In the long line of portraits of the Doges in the palace at Venice, one space is empty, and the semblance of a black curtain remains a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falieri was beheaded, and his image as far as possible blotted from remembrance. As we regarded the singular memorial, we thought of Judas and Demas, and then, as we hear in spirit the Master's warning word, "One of you shall betray Me," we ask within our souls the solemn question, "Lord, is it I?"—Spurgeon.

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NEW YORK STORE
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<p>Black Goods.</p> <p>45c 40-inch All-wool Poplin, worth 60c.</p> <p>75c 44-inch Silk Brocade Grenadine.</p> <p>\$1.00 46-inch All-Silk Striped Grenadines.</p> <p>\$1.25 44-inch All-Silk Brocaded Grenadines, reduced from \$2.</p> <p>Wash Goods.</p> <p>7c Yard—4,000 yards of Embroidered Batiste, Madras, Percales, in light and dark colors; goods in this lot worth 1 1/2 to 2 1/2 a yard. They are in lengths from 3 to 10 yards.</p> <p>10c Yard—All colors in Fast-color Chambrays.</p> <p>15c One lot of fine Linen Lawns, in good, desirable patterns, colors warranted fast.</p> <p>15c Yard—One lot of Plain and Fancy colored Figues, in white, navy, green, red, etc., stripes and mottled effects; worth 20c to 40c.</p> <p>18c Yard—New line of Fancy-Woven Madras, the very newest colorings for shirt waists.</p> <p>25c Yard for new Mercerized Foulsards, all the very latest printings and colors, with a pretty, silky finish; the regular 8-oz. quality.</p> <p>25c Yard—Full and complete line of Linen Madras Shirtings, solid colors and fancy weaves.</p> <p>Summer Gloves.</p> <p>\$1.35 Our well-known Suedes, new-set embroidery, all the pretty new light shades for summer wear.</p> <p>\$1.50 See our line of Pique Suedes, the correct traveling Glove, Beaver, Gray, Mode, Black.</p> <p>\$1.75 Jouvin et Cie, 2-strap Suedes, all the latest colors. The practical fitting glove in the market.</p> <p>\$2.00 Heynier and Jouvin et Cie, 4-strap Black Suedes. These are perfect in color and fit. These are one of the "summer fads."</p> <p>Silks.</p> <p>69c A yard beautiful line of the very best quality New Wash Tissues, warranted to wash; regular 80c quality.</p> <p>49c A yard for Kaisai Silks, an elegant assortment in all of the newest colors and whites.</p>	<p>Dress Goods.</p> <p>19c A yard for Challis that sold for 25 cents.</p> <p>39c Challis that sold for 50c and 50c.</p> <p>\$1.49 A yard All-wool Kiamine, former price \$2.00.</p> <p>\$1.25 A yard Imported Figured Kollene, was \$1.75.</p> <p>69c A yard All-wool Kiamine that sold for \$1.00.</p> <p>Men's Wear.</p> <p>45c Men's Grenadine Neckwear, in new, Windsor and Windsor-stiles.</p> <p>25c Men's Fancy Hoods, in fancy stripes, drop stitches, lazes, etc.</p> <p>39c Men's Fancy Striped Ribbed Balbriggan Shirts or Drawers.</p> <p>50c Men's Cross-barred Nainsook Shirts or Drawers.</p> <p>50c Men's Light or Medium Weight Balbriggan Shirts or Drawers.</p> <p>50c Men's Light Weight Cambric Night Shirts, low neck, fancy stripes or plain.</p> <p>\$1.00 Men's White Neglige Shirts; also full line of new fancy striped effects.</p> <p>\$1.50 Some exclusive novelties and stripings in Men's "Biar Brand" Neglige Shirts.</p> <p>Hosiery.</p> <p>35c Ladies' Fancy Polka Dots, plaids, stripes, embroidered in lace effects, in large variety.</p> <p>50c Ladies' New Persian Effects, in all-over laces, embroidered laces and large variety of fancy effects.</p> <p>75c Ladies' Very Sheer Effects, in lace, laces, colored, embroidered lace ankles and all-over lace.</p> <p>\$1.50 Ladies' Fancy China Milk Hosiery, in dropstitch of plain, reduced from \$2.5 and \$3.00.</p> <p>\$1.50 Ladies' very fine Lisle All-over Lace, medallion, lace ankle and very sheer effects.</p> <p>\$3.00 Ladies' Pure Silk All-over Laces, cardinals and whites; regular \$5.00 quality.</p> <p>Genuine Automatic Sewing Machine Only \$35.00.</p>
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ON THE WORLD FAMOUS DENVER & RIO GRANDE R.R.

SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 2.

JESUS, OUR HIGH PRIEST IN HEAVEN.

Hebrews 9:11-14, 24-28.

MOTTO TEXT—"He ever liveth to make intercession for them."—Heb. 7:25.

Campbell Morgan says truly and forcibly of the Epistle to the Hebrews: "The letter to the Hebrews was intended for those who felt as though under the new dispensation they had lost all that was most dear to them. Judaism, with its priesthood, was stricken root and branch, and was passing away. The writer of this letter teaches the fact that it is only the external elements of Judaism that are going, and something infinitely better is taking its place—something that contains all that was essential and eternal in the old system."

"But Christ being come a high priest of good things to come."—The coming refers not only to his incarnation, but to his whole work when on earth from the birth to the ascension. Good things to come has reference to the glory and blessedness of the children of God after this life is ended. Eye hath not seen nor ear heard, nor has it entered into the heart of man to conceive what these good things are which shall be his people's inheritance in the hereafter. By a greater and more perfect tabernacle, not made with hands, that is to say, not of this building."—There is a difference of opinion as to what is meant by the greater and more perfect tabernacle. As the proposition ought to be translated "through" instead of "by," commentators generally think the reference is to the heavens through which our Lord passed as he ascended, as the high priest passed through the outer room of the tabernacle, and went behind the veil into the Holy of holies. He only entered that holy place once a year, and no other priest could enter it at any time. "Not of this building" means not of this creation, that is, not of earth.

"Neither by the blood of goats and calves, but by his own blood as entered in once into the holy place."—The blood of the sacrifices made ceremonially clean, and gave the priests admission to the temple. The high priest by such blood prepared himself for his entrance into the most holy place. How much grander was the covenant, the tabernacle—in short, how much greater was everything which was won by the blood of Christ, of which the blood of beasts was but a feeble type. "Once for all," the Greek is. This is in contrast with the yearly entrance of the high priest into the Holy of holies. "Having obtained eternal redemption for us."—Everywhere the Scripture teaches the final perseverance of the saints. The redeemed are redeemed for all eternity, they are saved once for all, as their Lord once for all paid their ransom with his blood.

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean."—Those who had been defiled. The ashes of a spotted heifer that had not borne the yoke, mingled with running water, were sprinkled

upon those who had been defiled by touching a dead body, and cleansed them from that defilement. These things did make the bodies ceremonially clean, and were the symbols of the spiritual cleansing of the soul. The blood of bulls and goats did do their work; how much more could the blood of Christ do its far greater work. The animals were involuntary sacrifices. The Christ of his own will offered himself as a sacrifice in our stead.

"Purge your conscience from dead works to serve the living God."—Dead works refer to their efforts to save themselves by their own righteousness. Paul says all such works are dead, utterly unavailable to earn salvation for us.

"For Christ is not entered into the holy places made with hands, which are the figures of the true."

—The holy and the most holy places of the tabernacle were the figures or symbols of the higher things. "But into heaven itself, now to appear in the presence of God for us."—The high priest once a year entered the sanctuary in which was the ark on which the Shekinah was; but he entered bearing a censer with burning incense, the smoke of which made a protecting cloud between himself and that token of God's presence. But our Advocate and high priest stands at the right hand of God and makes intercession for his redeemed. Our Lord is not a dead Saviour, nor did his work for us cease when the atonement was completed on the cross. It is a blessed thought that not only did he die in our stead, but that he ever lives to make intercession for us.

Before the throne my Surety stands. My name is written on his hands.

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others."—That the sacrifice of our Lord was once for all, was one point in its superiority to the sacrifices of the Mosaic dispensation. Everything which would reconcile the Hebrews to giving up their old worship is emphasized. The great temple was no longer needed, for the sacrifices were ended.

"For then must he often have suffered since the foundation of the world."—For men had been guilty in every generation. "But now once in the end of the world."—In the end of the ages, literally; that is at the end of one dispensation. "Had the priestly intercession of Christ been like the services of the Levitical priests, requiring perpetual repetition, it would have involved repeated descents and sufferings on earth, and repeated re-ascensions and entrances into the heavenly sanctuary. No such thing has occurred; no such repetition of the victim's sufferings has been made—all has been deferred for one single, final, all-sufficient offering."—Hendrick.

"And as it is appointed unto men once to die, and after this the judgment."—There is no coming back for a second probation. There is no avoiding the judgment—it is as sure as death. The carelessness of sinners in the face of these stern and awful facts, is the greatest mystery of sin.

"So Christ was once offered to bear the sins of many."—Which answers the question whether many shall be saved. He has died for his people, for his chosen. He was their substitute and paid the penalty of their sins in his own body on the tree. He is coming the second time without sin, means that he will not then be bearing the sins of others. His coming shall be visible, the

Greek being "will he be seen." There is no ground for the heresy that Christ's second coming is a "process" and not an event, and that it has already taken place.

GENERAL ASSOCIATION OF BAPTISTS OF KY. AT MURRAY.

The Ministers' Meeting of Kentucky Baptists will convene in Murray, June 11, at 10 A. M. The General Association will convene June 18, at 10 A. M. Rev. O. M. Thompson, of Louisville, was selected to preach the annual sermon, with Rev. H. H. Hibbs as alternate.

RAILROAD RATES.

Arrangements have been made with all railroads in the state for the usual one and one-third fare on the certificate plan. Each person who expects to attend these meetings can buy a ticket at starting point and at other places where he has to buy a ticket, pay full fare, and get from the agent a "standard form" certificate, showing that full fare has been paid. When these certificates are signed by the Secretary of the General Association, and vised by the local agent at Murray, the purchaser can return for one-third of the regular fare. Tickets can be bought three days before the meetings begin, and will be good for three days after they close. Some days before starting, when practical, it will be well to see if your railroad agent has secured the necessary certificates. J. K. NUNNELLEY, Sec.

OUR DISTRICT ASSOCIATIONS.

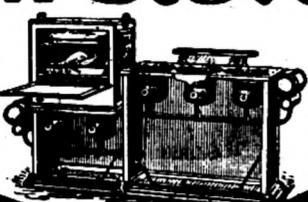
In the near future I will mail to the clerk of each District Association in the State, blank church letters. If they are promptly distributed and the brethren urged to gather all items of interest, as indicated in the letter, and send them to the District Association, our statistical tables will be greatly improved next year. Many of the associations do not report much that ought to be reported. For example, the Sunday-school work. I write this note, hoping that brethren in every District Association in the State will begin at once, and see that full reports are made from every church in the State.

Fraternally,
J. K. NUNNELLEY, Sec'y.

A Match Starts the Meal

If You use a

WICKLESS BLUE FLAME Oil Stove



No Fuss
No Mess

If your dealer does not keep them, write to the nearest agency of

STANDARD OIL CO.

For several years in this country, even among Baptist preachers, it is quite common to have an experience meeting in each protracted effort. They will commence the meeting with preaching and prayer, &c. But if the meeting fails to show up satisfactory results within a week or ten days, he will set a day apart for each Christian to say something, women and all.

Then follows begging, coaxing, exhorting, pleading, reproving, and, upon the whole, almost abusing because each Christian doesn't say something for Jesus, mixed and mingled with which are several experiences related.

This writer has had a little more than twenty-two years' experience in the ministry and our best and most successful meetings have been those where we had no experience or testimony meetings, except the "foolishness of preaching."

Of course it is all right for a convert to relate his or her experience when he applies to the church for membership, but after that let him tell his experience by the way he lives. Consequently, we have long since decided that when we commence a meeting to go on and preach the Gospel if we can do so, and if not we will send for somebody that can.

FOURTH RAINWATER

[We are glad Bro. Rainwater protests against the speaking of women in any sort of a religious meeting. Calling it an experience meeting does not abrogate God's command to silence in the churches. The meetings in Orinith were such meetings in which all the brethren spoke. Paul ordered them to speak one at a time, forbade the women even so much as to ask a question, and reminded them that the words of his to the women were the commandment of the God.]

WHAT ARE OUR SACRIFICES?

There are people who talk as though God owed them something in return for their sacrifices. These are the people who take great comfort out of the comment, "She hath done what she could," applying that commendation in a miscellaneous, ominous way for which there is no warrant in Scripture. That self-satisfied spirit was well rebuked by the godly Puritan divine, Thomas Hooker, to whom

the remark was made, when he was on his deathbed: "Sir, you are now going to receive your reward." "Sir," replied Hooker. "I am now going to receive mercy." The further along he advances in the Christian life, the more dearly does the humble believer come to prize the idea of mercy.—N. Y. Observer.

The Baccalaureate sermon of the Southern Baptist College at Bolivar, Mo., will be preached next Sunday by Rev. B. M. Bogard, of Searcy, Ark. Bro. Bogard is well known in Missouri, and many friends will be glad of this opportunity to see and hear him.

QUAINT, QUEER AND QUIRIS

Salt Lake City.

The late Col. John Cookerell in the *Cornopolis* said: "There are three unique cities in America, and one of these is Salt Lake City." It is not only unique in its Temple, Tabernacle and Mormon Church institutions, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has, perhaps, more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Saltair resort where the water is "colder and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs, Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the Rio Grande Western Railway in connection with either the Colorado Midland or Denver and Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyons, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage for copy of "Utah—The City of the Saints," to George W. Heints, General Passenger Agent Rio Grande Western Railway, Salt Lake City.

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DALLAS, TEXAS.

A DELIGHTFUL OUTING.

Party of Kentuckians to Make Tour to Pacific Coast.

Plans have been completed for a fine trip, during the very low Epworth League rates to San Francisco, to be under the personal escort of Dr. W. P. Harvey.

The party will leave Louisville, Monday, July 8th, at 8:20 p. m., over the Monon Route to Chicago, thence the O. & N. W. and U. P. Rys to Denver.

The first stop will be at Denver, one day, after which a day will be spent at Colorado Springs and Manitou, where those who desire may visit Pike's Peak, Garden of the Gods, etc.

Next will follow the journey through America's most inspiring and picturesque landscape, over the famous Denver & Rio Grande Ry., reaching Salt Lake City Saturday night.

The party will mostly return via Portland, Ore., and the Northern Pacific Ry., to enable those who desire to visit Yellowstone Park.

The committee in San Francisco make the following careful estimate for a comfortable trip with easier side trips.

Fare from Louisville and return \$55.50
Sleepers, one berth, round trip \$6.50
Meals en route, round trip \$15.00

Those who return via Portland may make the side trip to Los Angeles, etc., and from San Francisco to Portland over the famous Mt. Shasta Route for \$18.50.

This itinerary will enable one to see Denver, Royal Gorge, the Grand Canyon, Colorado Springs, Manitou, Pike's Peak, Glenwood Springs, Salt Lake City, Great Salt Lake, San Francisco, Stanford University, San Jose, Del Monte, Pacific Grove, Santa Cruz Big Trees, Los Angeles, Pasadena, Santa Monica, Redlands, Riverside, Mt Tamalpais and many other places of interest.

Those who desire to stay longer and see Yosemite Valley or Yellowstone Park, or both, may do so, only it is important to decide before tickets are bought.

applying for space in sleeper, send \$6.50 for single berth, or \$13.00 for section, stating whether to be occupied by one or two.

Further information will be furnished by addressing either Dr. W. P. Harvey, 642 4th Ave., Louisville, Ky., or E. H. Bacon, District Pass. Agent, Monon Route, Louisville, Ky.

GOD'S UNSPEAKABLE GIFT.

The salvation of God, prepared through Jesus of Nazareth, Son of God, is perfect; also as free as the air to every one who wills to receive—that is, believe (John 7:17; John 1:12, 20; Hebrews 2:9; Colossians 2:10; John 8:37).

Their affections are set upon things above and they are willing to do God's will when the error of judgment is passed (2 Timothy 2:19).

THE SUPERFICIAL JUDGMENT.

If one were to trust the rumors and expressed opinions about religion in the church, in society and in the press, one might decide that religion pure and undefiled no longer attracted the attention of the people.

Arbuckles' famous Roasted Coffee



The low price at which Arbuckles' famous roasted coffee can be sold is made possible by its enormous sale. It should not be classed with the inferior imitations sold at a cent a pound less than Arbuckles'.

ARBUCKLE BROS.
Notion Dept.
New York City, N. Y.

have any future, it must do something. In short, works, and not faith, are now in demand. So runs the superficial judgment of many.

THE MARKETS.

Table with market data including 'LIVE STOCK' and 'CATTLE' sections, listing various types of livestock and their prices.

Table with market data including 'SHEEP AND LAMBS' and 'HOGS' sections, listing various types of livestock and their prices.

Table with market data including 'LIVE STOCK' and 'CATTLE' sections, listing various types of livestock and their prices.

Table with market data including 'SALES' and 'RECEIPTS' sections, listing various types of livestock and their prices.

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 THE ONLY GENUINE
 Member of the *Jury*, PARIS, 1889
Alcool de Menthe de
RICQLES
 It quenches thirst and purifies the water.
RICQLES greatly relieves cases of Headache, Pain of the Stomach, Indigestion, Spasms and Cholera.
 Excellent as a dentifrice and toilet water; a preventive in times of pestilence.
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 For more particulars, write to
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BATH

When traveling, always use "Iklenza"; nothing will remove "railroad dirt" so quickly.
 "Pink eye" is relieved more quickly by the use of "Iklenza" than any other known remedy.
 If the eyes become tired or heavy, by too constant use, "Iklenza" will immediately refresh and revive them.

For sale by all druggists.
 Sent by mail, or receipt of price—30 cents.
 Send for Circular.

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GERMAN BANK,
 Fifth and Market St., LOUISVILLE, KY.
 CAPITAL.....\$250,000
 SURPLUS.....\$100,000
 General Banking & Savings Bank.
 INTEREST PAID ON TIME DEPOSITS.
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Lv. Owensboro	11:15am	11:30pm
Lv. Henderson	12:15pm	12:30am
Lv. Evansville	1:15pm	1:30am
Ar. St. Louis	7:30pm	7:30am

ST. LOUIS TO LOUISVILLE & EAST.

Ar. St. Louis	8:30am	8:30pm
Ar. Louisville	7:45pm	7:45am

LOUISVILLE TO EVANSVILLE AND RETURN.

Lv. Louisville	8:20am	8:20pm
Lv. Owensboro	11:15am	11:15pm
Lv. Henderson	12:15pm	12:15am
Ar. Evansville	9:40pm	9:40am

ST. LOUIS TO LOUISVILLE & EAST.

Lv. St. Louis	8:30am	8:30pm
Ar. Louisville	7:45pm	7:45am

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Items of Interest.
 NEWS THE WORLD OVER.

Columbia has refused to renew the concession to the Panama Canal Company unless they will offer the canal for sale to the United States on reasonable terms. It is said that the report of the Commission sent out by the United States Government to examine the canal routes will be favorable to the Panama route. It certainly has the advantage in many respects, chiefly in that it is a much shorter and cheaper route, and much work has already been done upon it.

The Ministers have told China that the indemnity will be increased to over \$30,000,000 by July 1. The Chinese Court has ordered Li Hung Chang to say that China agrees to the indemnity demanded, and will raise the money by increasing the tariff. The Chinese have previously agreed to the first demand of \$20,000,000. It is difficult to see any justice in charging her with further expense of the armies, which ought to get out and go home, as the United States soldiers have done. Gen. Chaffee and his command have been ordered to Manila.

The War Department has published a statement of the deaths in Manila for a year. There were 771 cases of plague and 195 deaths. The plague in India is on the increase, as it is in Cape Town. The health officer at Cape Town says the disease cannot be stopped till all the rats are killed. If the plague forces the cities to find some way to kill all the rats, it will have done a little good with all its evil.

The province of Yarabac has been considered entirely pacified. But the Filipinos came out of their hiding places and attacked the American garrison at Paglitan. They were repulsed after a fight in which one American was killed. The fight amounted to nothing, but the fact that they made the attack shows they are not yet subdued in that province.

A party of Hoers blew up the railroad between Graepan and Belmont, Cape Colony, in three places, apparently with the intention of intercepting a train carrying Cecil Rhodes. The damage done was slight, and was quickly repaired.

The Columbian revolution is ended. Senator Mills, Colombian Minister at Washington, has received a dispatch from Bogota, announcing that the revolutionists have accepted the terms offered by the government.

The Rev. Dr. Hillis, of Plymouth church, Brooklyn, is authority for the statement that the Rev. Dr. Harnon, the socialist lecturer, has been expelled as a member of the Congressional Association of New York.

A Californian vegetarian claims that a vegetarian diet removes all craving for stimulants, and says there are homes for drunkards where the only diet is bread and fruit, which has cured where all other means had failed.

The Indian Bureau has completed plans for the new institute at Liverd, Ala., which is expected to be one of the finest buildings in the Indian school service. It will cost \$125,000, and accommodate 250 to 300 pupils. The corner stone will be laid in July, and Representative Sherman, of New York, has been invited to make the dedication speech.

The New York Herald says that a letter just received by New York from Sir Rowley Atkinson shows that he has been obliged to relinquish much of his active literary work owing to blindness. In his letter he says: "My condition would be a sad one without patience and resignation. I never despair, and go on with my work, thanking heaven for my unimpaired mental powers."

John Tubert, the oldest resident of Syracuse, N. Y., has just celebrated his 103rd birthday. He was born in County Ballymore, Ireland, March 14, 1798. He has never ridden on a trolley car, worn an overcoat or overhosen or carried an umbrella. He has used tobacco all his life, but never drank intoxicating liquors. He was 61 years old. He never rode on a railway but once.

The best cure for buffalo bugs, according to Prof. Hodge, of Clark University, is not to use carpets. If the buffalo bug does no other good than to cause us to give up carpets and use instead hardwood floors and rugs, they will not have lived in vain, according to the professor's way of thinking.

Irish nationalists are desirous that Erse should be taught in the Irish schools. Speaking of the subject to a representative of the London Express, J. F. Boland, member of Parliament, who represents a division of County Kerry, said that he himself had hoped to learn the native language of his country, and hoped before many months to be addressing his constituents in their native tongue.

Citizens in Greenwood county, Kan., have decided to sue for lawyers. They have established a system of arbitration differences. Three men are chosen as an arbitration committee. They investigate the trouble and make a decision, which is final. A fee involving \$2,000 was settled in a suit last week by an arbitration committee.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge no element a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

MADDOX
 Sister Lillie Bernard Maddox, wife of Rev. E. D. Maddox, died in Centertown, Ky., May 1, 1901, aged 63 years, 8 months and 21 days. She professed hope in Christ and joined New Hope Baptist church in 1879, and lived a consistent member there until the Smallhouse church was organized in 1900, when she became a constituent member of that body. By her Christian efforts she has done a great work for the church and community. She was married to Bro. Maddox Dec. 6, 1859, and to them was born, Oct. 11, 1861, a babe, Sallie B. Maddox, who died Nov. 11, 1879, and was loving companion, a true help-mate to her husband, and was deeply interested in his work as pastor. It is sad they are separated so soon. Funeral services were conducted by Rev. J. K. Maddox. J. T. CARRIZON.
 Rockport, Ky.

YOUNG
 Althin Selby Young was born Dec. 8, 1878, and died May 4, 1901, at the residence of his father, Milton D. Young, near Bakera, Ky. He died in the very opening of youth's morning—just sick about a week—but before his final summons came, he yielded all to God, and was a true and earnest profession of his acceptance and forgiveness. May God heal the wounded hearts of the family left behind and prepare them all for the solemn ordeal of death and the realities of the eternity beyond.
 "Life's a short summer, has a flower; He died, alas! too soon he dies."
 T. A. CONWAY.
 Mariott, Ky.

NAIL
 Miss Ora L. Nail was born Feb. 21, 1877, and died May 7, 1901. Her illness was of short duration, being only about six hours, taking suddenly and quietly about 9 o'clock in the morning and dying about 3 o'clock p. m. She made a profession of faith in Christ when about fifteen years of age and joined Mission Baptist church, near Sacramento, Ky., of which she was a member at her death. She ever adorned the profession she had made and was a true and earnest Christian life. Her kind, Christian disposition won for her friends among all who knew her. She leaves a father, mother and two brothers, relatives and many friends to mourn her death. May God's Spirit comfort all that sorrow.
 J. W. CALDWELL.
 Sacramento, Ky.

BROWN
 Martha D. Brown died April 3, 1901, near Bonnieville, Hart county, Ky. She was born Jan. 4, 1837, and was 64 years, 8 months and 1 day old. She was the wife of Rev. D. F. Brown, a Baptist preacher, who preceded her to the glory land 16 years. Her funeral was preached by Rev. J. B. Crouch, of Stanford, Ky., in the midst of a host of sorrowing and weeping relatives and friends. Sister Brown was a devoted Christian and was loved by all who knew her. She was a member of Mount Pisgah Baptist church, Hart county, Ky. Farewell, dear sister, we bow in humble submission to our Father's dealing, but we feel deeply thy loss to us.
 W. E. WALSH.

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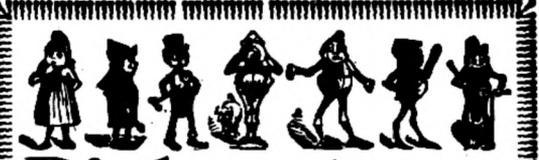
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 W. H. CONYER, G. A., S. P. Co., 53 East Fourth St., Cincinnati, O.

WHEN the sinner thinks: "My sins are out of measure sinful, and my heart is out of measure hard," why, think and remember that in Christ there is mercy out of measure merciful, and grace out of measure powerful.



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- The Autocrat of the Breakfast Table.—O. W. Holmes.
- Bacon's Essays.
- Barack Sam Buda.—Rudyard Kipling.
- Beside the Bonnie Briar Bush.—Ian MacLaren.
- Beyond the City.—A. Conag Doyle.
- Black Beauty.—Anna Sewall.
- Robert Browning's Poems.
- Burns' Poems.—Robert Burns.
- Child's Harold's Pilgrimage.—Lord Byron.
- Confessions of an English Opium Eater.—DeQuincey.
- The Coming Race.—Lord Lytton.
- Cranford.—Mrs. Gaskell.
- Crown of Wild Olive.—John Ruskin.
- Departmental Ditties.—Rudyard Kipling.
- Dream Life.—D. G. Mitchell (ik. Mary Yell).
- Drummond's Addresses.—Henry Drummond.
- Dicken's Short Stories.
- Drummond's Year Book.
- Elbow of the Sun.—John Ruskin.
- Emblems.—Longfellow.
- Favorite Poems.
- Heavenly.—Henry W. Longfellow.
- Half Hours with Great Authors.
- Half Hours with Great Story Tellers.
- In Memoriam.—Tennyson.
- In His Steps.—Charles M. Sheldon.
- Inez.—Augusta Evans.
- The Idle Thoughts of an Idle Fellow.—Jerome K. Jerome.
- Idylls of the King.—Lord Tennyson.
- Paul and Virginia.—Bernardin de St. Pierre.
- The Pleasures of Life.—Sir John Lubbock.
- The Princess and Maud.—Tennyson.
- Prince of the House of David.—J. H. Ingraham.
- Queen of the Air.—John Ruskin.
- Rab and His Friends.—Dr. John Brown.
- Rasselas.—Dr. Samuel Johnson.
- Representative Men.—Malph W. Knickerbocker.
- St. Mark's Rest.—Ruskin.
- Servitor Rosartus.—Thomas Carlyle.
- Lowell's Poems.—James Russell Lowell.
- Marion.—Scott.
- Mornings in Florence.—John Ruskin.
- Mosses from Old Manse.—Nathaniel Hawthorne.

Here is a Sample of the above lists of books.

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Best Canned Raspberries	1 1/2	1 3/4
Best Canned Strawberries	1 1/2	1 3/4
Best Canned Blueberries	1 1/2	1 3/4
Best Canned Blackberries	1 1/2	1 3/4
Best Canned Currants	1 1/2	1 3/4
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Items of Interest.

NEWS THE WORLD OVER.

There has been a renewal of the civil war in this country between capital and labor, a war from which we have had a rest for some time. The mobster struck in Allentown and the troops were called out to enable the company to run its cars. As some troops were riding in a car, some stones were thrown at them. They fired and killed two citizens, Mr. E. L. Smith and Mr. William M. Walsh, who were standing in Mr. Hensley's store. The list of wounded is large, one man being fatally wounded. On Saturday an agreement was reached between the company and the men. Both sides made concessions, but the men won a practical victory. Their chief demand, that a man should not be dismissed simply because he joined the union, was granted.

An earthquake shock was felt in several parts of Ohio on the 17th, and it extended into West Virginia. Houses were shaken as if by a heavy explosion in several towns, and the furniture was displaced in many houses. At Wellston the first shock was followed by two others. But no damage was done anywhere.

George Oudbury, the English chocolate manufacturer, has presented to the city of Georgetown a site of 100 acres, valued at \$100,000, upon which to build houses for working people.

Insanity is increasing so rapidly in New York State that the chairman of the commission of the insane has made a startling report. This says: "The annual increase of insanity in this state for several years has been over 7%." That there should now be over 2500 dependent insane persons in New York, with an increase of insanity which ratio exceeds the increase of the population of the state, is an appalling fact. Where is this to end?"

Remark said that Kruger was the shrewdest statesman and diplomatist living. The 69 year man seems to be resting quietly in Holland, having his eyes operated upon. But in reading the reports from Europe, one wonders if Kruger's hand is not in many things. Kruger is ready to be the Dutch Republic as she helped us win our independence from England, if other nations will second her. The German people to a man hate England, and hate their Emperor for siding with her. Kruger is playing a strong game in China against England, and even Italy is striving to get France and Russia. For how much of this is the wily old Paul responsible?

The latest advice as to the effect that Mrs. McKinley has passed the crisis in her recent critical illness, and that it is expected she will continue to improve. The President has expressed himself as deeply touched by the sympathy extended to him and Mrs. McKinley is recovering, the whole country will rejoice with him. He has received telegrams from the king and queen of England, President Loubet of France and many other European potentates, inquiring as to Mrs. McKinley's condition. Kruger is ready to be the Dutch Republic as she helped us win our independence from England, if other nations will second her. The German people to a man hate England, and hate their Emperor for siding with her. Kruger is playing a strong game in China against England, and even Italy is striving to get France and Russia. For how much of this is the wily old Paul responsible?

The Norwegian steamer Douglas, Captain Eriksson, which sailed from Havana, April 24th, for Cartagena, was wrecked off the Roanoke Islands, near Cartagena, Columbia. The crew was saved.

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The trustees of the First Methodist Episcopal church of Boston offer for sale a big bell cast by Paul Revere. The bell has a history which will be vouched for by the trustees, and the price is only \$100. The bell used to command the people of the old North and to worship. It was in the tower of the old First Church and bears this inscription: "The First Church, Cast in Boston in 1793 by Paul Revere." When a second, and later a third First church was built in Hanover street, the bell took its place successively in the towers. At the time the First church moved to Berkeley and Marlboro streets, the bell went with it. In 1844 the church on Marlboro street was torn down, because of the widening of the street, and since then the bell has been in a loft on South street.

EXCURSION TO SAN FRANCISCO.

We wish to call attention to the article on page 18, headed "A Delightful Outing." Instead of starting from Louisville on the evening of the 8th, we can leave on the evening of July 4th. This will enable us to avoid the Epworth League rush and give us more time for stop-overs along the route. The full number has not yet been reached, although more than enough to fill our sleeper have signified their intention to go. Space in sleeper is being assigned in the order that names come in, accompanied by \$6.50 for a single berth or \$18 for a section. If you are going, send name and money at once and state whether berth or section will be occupied by one, two or three.

GEORGETOWN COLLEGE EVENT.

- College Auditorium, May 31-June 5.
- May 31, 8 P. M.—Dramatic Entertainment by members of the Junior Class.
- June 1, 8 P. M.—Annual Declamatory Contest of the Preparatory Department.
- June 2, 10:30 A. M.—Baccalaureate Sermon by President A. H. Strong, D.D., of Rochester Theological Seminary, New York.
- June 2, 8 P. M.—Sermon before Y. M. C. A. by Rev. A. C. Davidson, D.D., Birmingham, Ala.
- June 3, 10 A. M.—Meeting of the Woman's Association at Eucypian Hall.
- June 3, 4 P. M.—Piano recital.
- June 3, 8 P. M.—Address before Literary Societies by John O. Rust, LL. D., Nashville, Tenn.
- June 4, 10 A. M.—Class Day Exercises by Senior Class.
- June 4, 8 P. M.—Quinquennial Banquet of Students' Association. Hon. J. O. C. Black, toast master.
- June 5, 10 A. M.—Commencement Exercises and Inauguration of President elect B. D. Gray, D.D.
- June 5, 8 P. M.—Commencement Exercises of Literary Societies.

ORDINATION.

At Third-avenue church, Louisville, Wednesday evening, May 15, the ordination of Bro. Ben T. Bethel, student of the Seminary, took place, by the request and direction of the church, the officiating congregation as follows: Dr. J. G. Bow, chairman; Bro. U. A. Ransom, Secretary; Pastor J. H. Boyet conducted the examination, Bro. A. N. Whittinghill led the ordination prayer, Dr. J. G. Bow delivered the charge to the candidate and Bro. J. F. Lloyd the charge to the church.

Bro. Bethel will go as a missionary to the mountains of Kentucky, under appointment of the State Board.



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