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Faith, Hope and Love, these three.

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NO REVELATION from Heaven was needed to tell us we are sinful. But it was needed to let us see the depths of our sinfulness, the holiness of God, and the way of salvation.

CHRISTIANS should be the happiest people in the world. People worry and trouble their life through. If they don't have trouble they will borrow it. Some people embalm their trouble and keep it like an old Egyptian mummy.

ONE lesson to be learned from the Lord's washing the feet of his disciples is the willingness to do humble service for those who are nearest to us. He did not rush out into the slums of Jerusalem and wash the feet of the strangers there.

To do the humblest service for those who are near to us, has no eclat in it, and affords no opportunity for trumpet-blowing. It is much easier to neglect this duty and to go to meetings of all sorts of benevolent societies, while putting off even our sick upon the kindness of nurses in the infirmaries.

In speaking of the charges that missionaries in Peking had seized and sold things which did not belong to them, the *New York Christian Advocate* says: "While the subject in general interests us and all Christians, so far as we have been able to learn none of the missionaries of the Methodist Episcopal church have been publicly charged with action before, during or after the siege which rendered them amenable to serious censure." We congratulate the Methodists, and thank God that no Baptist missionary had anything to do with the things that had been so censured.

THE State Department at Washington gives out this information, and it is official and true: "If the whole horror of the murder and pillage done between Tien-tsin and Peking comes to be understood in the United States and Europe, the sum of it is so great as compared to the number of Christians who have suffered at the hands of the Chinese, that, rightly or wrongly, the Chinese are to be held the injured party. Lancers wantonly impaling little children by the wayside in the streets of Peking are some of the least of the well-authenticated horrors, and to some foreign soldiers a dead Chinese Christian is just as satisfactory an evidence of no quarter as a dead Boxer—they neither know nor care for such trifling distinctions." "And, meanwhile, God is looking on." When will Europe's cup of iniquity be full?

"The Religion of Democracy"—Ferguson.

BY W. POPE YEAMAN, D. D.

It is quite the fashion of late for the new theologians to wrap their vagaries in scraps of truth, so threaded as to give error a truth semblance, and thus the devil would deceive the very elect. The most sensational and successful artist in this insidious venture is the Rev. Dr. Ferguson, in a very readable and suggestive book styled "The Religion of Democracy." The title is catchy. And the author, with an entertaining audacity, plays the part of an iconoclast, and rivals Mrs. Nation in his smashing propensities. He forelooks a great revolution, and the incoming of the religion of democracy. It is not difficult to discern the misapplication of his designation of his new order of things. The Religion of Anarchy would have been a more befitting term, as we shall see.

That the book is attractive, it were folly to deny; and herein is its dangerousness. Perhaps it is rash temerity to venture criticism adverse of a work that has won the approval of scholars, clergy, and much of journalistic endorsement. One leading journal ranks Dr. Ferguson with Socrates, Plato, Marcus Aurelius, Emerson and Carlyle. In a sense, he is a philosopher: he is evidently a lover of learning, research and thought, with a philosophic turn of mind. All through his book are scattered great ideas and many familiar truths startlingly put, and with a refreshing indifference to his thesis. Indeed the book is without unity of discourse—floating converse clouds irregularly emitting scintilla in delightful surprise.

Our author has a God, but persistently leaves his reader in doubt as to what or who that God is. There is not a sentence or even a line to suggest the idea of a personal God. The materialism of the thought and the God idea are so blended that one almost suspects Pantheism, yet the author could not be convicted of this heresy on his own testimony. The "religion of democracy" seems not to include the idea or duty of worship; there is no worshipful God set before the reader. A second reading fails to discover a thought of sin, or a Saviour from sin. The idea of a future state of the soul, either for weal or woe, is scarcely, if at all, intimated.

Considered as a religious book, from a Christian point of view, it has no manifested mission, unless it be a contribution to the efforts of "advanced" (?) thought to turn the religious world upside down—a vain undertaking.

Having said this much about a book so widely and enthusiastically applauded, it is but fair to bring the book itself into evidence.

The materialism that threads the thought of the book throughout is not fairly concealed by the incidental truth interspersed as drapery, e. g., "It is not so bad to be a materialist. If you keep to the facts you will not get away from God. The moral laws are not separate from matter. They are wrapt in the fibre of the material world. You cannot dig anywhere without striking them.... You need not doubt that the embryo of the soul of man is found in the plants and animals.... The day dawns for the lovers and men of action who have souls to their bodies and bodies to their souls, and are not curious about the distinctions."

These are but samples from a large stock. They do not recall to the Christian mind, except by contrast, the words of the Saviour-Teacher: "And fear not

those who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Here is a distinction. Shall we take counsel of Jesus or of the materialist?

The philosophy of our author has a smack of *Udantism*: "The infinite is one without a second; there is no other existence. Finite intelligences are only specializations of the One Self, who lives and acts within them, the existing cosmos is a mysterious union between externally existing soul and the absolute."—Ellinwood. Similar is the philosophy of our author, though not so clearly stated. His is a rambling thread through a many-colored fabric: "Environment is the body of God, and the germinal soul of man is lapped in God like a child in the womb. The desire and longing of God is to get the soul born; and there is a labor of sons in the parturition." (Now let us put this alongside of a previous quotation, "the soul of man is found in the plants and animals," and we have plants and animals and God as identical. This looks like materialistic pantheism.) And further: "As the scheme of the creation is the integrating of free souls out of the soul of God, and as God thrusts forth his child and veils his own face with ever thicker veils, waiting with infinite restraint for the man to act from within himself in *original love*." (The italics are mine).

In another place he ascribes great worth and religious force to doubt, claiming it as the basic and vital principal in faith, and pictures the world as seen through doubting, and then adds: "From all of this the soul of man turns away in bitterness. If he is nothing but the Finest Thing Made, then it is all over with religion and great art, and it is all over with magnanimity and valor." The change to come with the religion of democracy is thus described: "In a word, the typical man of the old order finds himself caught and confounded in the creation, and his freedom is to get out to the creator; while the typical man of the new order feels himself identified with the Creator, and his freedom is, like God's, to get into the creation.... Thenceforward his interest is not what is to become of him, but what may the creation become, and he sets his face steadfastly toward Jerusalem; he is no longer creature, but creator." Let the reader take the emphatic terms of these quotations—"integrated from the soul of God," "original love," "Finest Thing Made"—and examine them in connection with the text. Is there anything but an attempt to revamp, under a taking title, the ancient philosophy of Oriental heathen?

As to the future state of the soul, our author's doctrine—if he has any—is so put that he leaves the reader in doubt; perhaps it is well for the new theologians to feel their way cautiously along such lines. So far as there is any intimation on this subject, it is not in accord with accepted interpretations of God's Word—I will not say heretical—for the author, though a minister of the Protestant Episcopal church, has no partiality for orthodoxy, as we shall soon see. He says: "The Jewish people were the religious people *par excellence*, simply because they did not make religion a speciality, and did not occupy themselves with vain questions concerning the immortality of the soul. The progress of religion throughout the ages has consisted in withdrawing men's minds from another world to this; it is the passing of the hope of immortality into the present sense of eternity.".... "You belong here. Did you suppose that you belonged to some other world than this, or that you

belonged nowhere at all—were just a waif on the bosom of the eternities? Is not that unthinkable? Incontestably you belong here." Over against this is the testimony of an older and profounder philosopher: "Pilgrims and strangers" with "citizenship" in heaven, is the testimony of divine philosophy and the experience of the Christian heart.

The "religion of democracy" is, or is to be, purely a *secular religion*. "It is the greatness of the age," says the author, "that it is engrossed in economics; that it sees in tangible things, wrought by the labor of men, sacramental values and the materials of religion. This is the beginning of a new order of things, more beautiful and joyous than has yet been seen on the earth, for how was it possible to make the earth glorious while the poets and artists stood gazing into heaven?.... So much for the first note of the resurgent church—its sacred and eternal secularity."

The "religion of democracy" means a *revolution*—an overturning of the thought and faith and institutions and life of the ages. The basic idea of the proposed revolution is seen in the following utterances: "The faith of the Bible is not a conviction about God.... It is clear that, in the main, He (God) has thrown the world upon its own benediction, and that He is not, and will not be, all in all.... The church as it stands to-day is not merely a lumberer of the ground; it is an obstacle to faith and a preventer of goodness.... The churches of the past have generally professed a superhuman constitution. But it is evident that they without exception sprung out of limited and mortal ideas, since they have scattered the people, rejected or ignored the expanding vision of the world, separated the sacred from the secular, and broken the continuity of the ages."

The characteristics of the church under the *regime* of a democratic religion may be gathered from the following predictions: "The church shall.... understand that civilization is the sum of all sacraments and the supreme and most intimate test of the spirits of men.... The church will utterly shatter the caste of goodness and definitely abandon the attempt to mark a distinction between good persons and bad."

This paper makes no claim to thoroughness of review of the remarkable book in evidence. The lack of system in the book makes methodical review next to impossible. Only so much has been quoted as may indicate the general trend of the work. "The Religion of Democracy" is a prophecy of religious anarchy. Democracy implies government—authority. Dr. Ferguson's new order is without government, and therefore it is simple anarchy.

It cannot be gainsaid that the reader of the book will be refreshed by a striking way of putting many familiar but great truths of human life; but these are in concatenation with dangerous errors. The book is well calculated to unsettle the minds of the unstable.

The "Twentieth Century Movement" will be antagonized by many specious errors. The leaders of Christian work must return to the old paths, and "reset the old land-marks." The authority of God must be emphasized, while his grace and love are magnified. The religion of the Bible is not a religion of democracy, but of autocracy. God has not surrendered his sovereignty to man.

SOON no man's love though of a mean degree; love is a present for a mighty king; much less make any man thine enemy.—George Herbert.

Were Christ's Sufferings Vicarious?

BY REV. A. S. WORRELL.

1. He suffered on account of others. "He was wounded for our transgressions; bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes [bruises] we are healed" (Isa. 53:5). "He hath laid upon Him the iniquity of us all" (v. 6). "For the transgression of my people was He smitten" (v. 8). When thou shalt make His soul an offering for sin, He shall see His seed," etc. (v. 10). "He bore the sins of many, and made intercession for the transgressors" (v. 12). This chapter, of itself, proves, in a most undoubted manner, that Christ did not suffer on His own account, but on account of others.

2. He bore the sins of others. "Who His own self bore our sins in His own body on the tree" (1 Pet. 2:24). "Christ also suffered for sins once, the just for the unjust, that He might bring us to God" (1 Pet. 3:18). "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "Even the Son of Man who came, not to be ministered to, but to minister, and to give His life a ransom for many" (Matt. 20:28). "Him [Christ] who know no sin, He [the Father] hath made to be sin for us (or on our behalf), that we might be made the righteous of God in Him" (2 Cor. 5:21). If Christ did not bear our sins, and if the sins of the people were not the cause of His sufferings, it would be impossible to express that fact in the Greek language, or in the English either.

3. He died for, or on account of, the sins of others. "He died for our sins according to the Scriptures" (1 Cor. 15:3). "Messiah shall be cut off, but not for Himself" (Dan. 9:26; also Isa. 53). "If One died for all, then they all died" (2 Cor. 5:14, R. V.). Here it is plainly stated that He not only died, but that He died for all; and Paul states plainly that since He died for all, all died (R. V.); i. e., all died, judiciously, in the person of their Representative. In Hebrews 2:9, we learn that "He tasted death for every man."

4. His blood avails to put away sin. "If we walk in the light as He is in the light, we have fellowship one with the other, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1:5). "Hath made you overpers, to feed the church of God, which He purchased with His own (Son's) blood" (Acts 20:28). "Much more, therefore, being justified by His blood, shall we be saved from wrath through Him" (Rom. 5:9). "In whom we have redemption, through His blood, even the forgiveness of sins" (Col. 1:14). "Jesus, also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 12:12). "And, having peace through the blood of His cross, by Him to reconcile all things to Himself" (Col. 1:20). "Ye were not redeemed with corruptible things... but with the precious blood of Christ" (1 Pet. 1:18, 19). "They overcame him (Satan) by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11). "These are they that came up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

5. Why did Christ take on a human body? The answer is found in Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, He [Christ] took part of the same, that, through death, He might destroy him that had the power of death—that is, the Devil" (See also John 1:14; Phil. 2:7; Romans 8:3, etc.). Jesus Christ did not begin to be, when He was born in a manger in Bethlehem; for "in the beginning was the word, and the word was with God, and the word was God. All things were made by Him, and without Him was not anything made, that was made" (John 1:1-3; Col. 1:16-19). The Divine put on the human (sin always excepted)

when Jesus was born. "Unto us a child is born, unto us a Son is given; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:8). It was in His two-fold nature, as God-man, that He made His sin-offering; His humanity dying, and His divinity stamping His offering with infinite value. By this one offering He put away sin (Heb. 9:26).

These Scriptures prove: 1. That Jesus Christ was incarnated that He might die, not for Himself, but for man. 2. That He took upon Himself our sins, and died to expiate human guilt. 3. That, in His death, He did put away sin, judiciously, thus making it possible and certain that the person who repents of sin and accepts Christ as His sin-bearer, is freely pardoned on the ground of Christ's death for him. 4. That all who come in touch with the blood of Christ are pardoned and cleansed. If all this does not prove that His sufferings were vicarious—i. e., for others—it would be difficult to prove anything in the realm of Christianity.

Finally, the death of Christ in behalf of man is the only ground of salvation to a guilty and lost world; but it still remains true, that "whosoever believeth on Him shall not perish but have everlasting life." Nothing can be permitted to supplement the sufferings of Christ as the ground of pardon and salvation; albeit, without repentance and personal faith in Christ, no actual sinner can be saved. "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Now the person who does not see that Christ's sufferings were in behalf of others, and that His death on their behalf is the ground of pardon and salvation, has read His Bible to little purpose. The whole Gospel of Christ rests upon the fact of His vicarious sufferings and death, whereby He put away sin; and all preaching that does not rest upon this fundamental and all-important fact is not in the interest of true Christianity.

Of course, no person of intelligence ever supposed that Jesus Christ suffered just as the unpardoned sinner will suffer in hell; nor that had not Christ died on the cross, each impenitent sinner would have been crucified just as Jesus was: all that any reasonable interpreter of the Word of God claims is, that Christ did actually take upon Himself the sins of man, and made expiation therefore by the shedding of His blood and by His death on the cross; thus making it possible for the Gospel proclamation to be issued from Heaven; that whosoever repents of his sins, and believes in Jesus Christ, shall be pardoned and saved.

The infinite God-Man was the only One who could grapple successfully with the infinite evil—sin; and now that He has done this, what is especially needed is, that men shall "know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). Such knowledge would dispell all doubt, and make one bold to preach Christ, rather to preach about Him.

It is all-important that those who know the truth should stand for it; not a part of it only, but all of it; for only as they represent the whole truth can they be at their best as defenders of the Gospel of Christ.

Thou hast been faithful over a few things.—

MATTHEW XXV. 21.

Some years ago, in Paris, a young man named Arsene hanged himself at his master's house because a cruel word had doomed him to be a grocer. He left a memorandum bewailing his hard lot, and beseeching his parents to erect a simple tombstone to his memory, with these words inscribed thereon: "Born to be a man; died a grocer." The plain truth is, as another has said, that he was not born to be a man; if he had been, he would have lived a grocer. He would have quietly and conscientiously discharged the duties of his humble calling, till, by his zeal and faithfulness, he had demonstrated his fitness for something higher.—Forward.

How the Church Makes the Minister.

BY ALBERT E. WAFFLE, D.D.

It is commonly supposed that the minister makes the church; but it is equally true that the church makes or unmakes the minister. The relation and influence of minister and people are reciprocal. If the earth wants a shower it must send up moisture to the clouds. If the churches want good, efficient, and successful pastors, they must use the proper means to develop them. The churches with which a young minister has his first and second pastorates have a larger influence in determining his power and usefulness than his college and seminary. Here is an important fact which seems to have been largely overlooked.

At the outset I wish to emphasize the thought that it is not a question of the minister's comfort, but of his usefulness as a servant of the Lord Jesus Christ. It would not be well for him to be saved from all hardships and difficulties, even if such a thing were possible. Such pampering would be almost certain to spoil him. But his work ought not to be hindered and his power impaired by the folly or negligence or wickedness of those who have covenanted to be his helpers. The members of a church, in ways of which they have never thought, may increase their pastor's efficiency and success.

The minister's time should not be absorbed in work which does not properly belong to him, and which others can just as well do. He should not be obliged to attend to the finances of his church, nor to the details of its benevolences, nor to its social functions and entertainments. His business is to preach and teach the Word, to do personal religious work, and to direct the affairs of the church with reference to spiritual results; he ought not to be made a "man of all work." I have sometimes wondered what sort of a man the pastor of an institutional church has to be. As the director of a dispensary, as the superintendent of a wood-yard, as manager of a sewing school, as banker for a penny fund, as spanker-in-chief of a kindergarten, and all the rest, I wonder how he can be a man of God, a man of study and thought and meditation and prayer, and so a man of spiritual power.

THE MINISTER NEEDS HOPEFULNESS AND COURAGE

if he is to be a man of power and success. He needs them for at least three reasons: First, he is engaged in a hard work. It is the greatest and most difficult work in the world—the work of changing sinners into saints. Those of us who have honestly tried it with one are not likely to long for the task of trying it with hundreds. It will tax the minister's resources to the utmost, and he will feel that he is not "sufficient for these things." There is much in the work itself to discourage and depress the minister. The strongest man in this calling have their fainting-fits, their seasons of utter despair. A man without large courage and hopefulness has no business in the ministry.

Again, the minister needs hopefulness and courage, because his spirit is contagious and will infect his people. If the minister and his people both become discouraged and depressed, there can be no hope of success. Without faith in God concerning their work, without faith in themselves, and without the confidence of the community, they will also be without energy and enterprise.

In the third place, hopefulness and courage are essential to warmth, enthusiasm and effectiveness in public speaking. A minister's power in the pulpit depends mainly upon the spirit with which he comes to his task. A strong heart, lofty faith, dauntless courage, burning enthusiasm, and abundant nerve force are the chief sources of pulpit efficiency. A preacher should go into his pulpit at his best in body, mind and spirit, but the state of his feelings is the most important. In every department of his work the minister needs courage and hopefulness. Moody never said a truer thing than this: "God has no use for a discouraged man."

Whether a minister is strong or weak in spirit, heartened or discouraged, will depend largely upon his people. They can make him cheerful and hopeful if they will. The best means of accomplishing this desirable end is to co-operate with him in Christian work. Nothing cheers a minister like having a working people. He knows that he can do nothing with or through a company of idlers. How much courage and hopefulness would a general have if his soldiers did not obey his orders and follow him? How many victories would he win? Faithful attendance and attention on his ministry strengthens the spirit of the pastor. Empty pews, which ought to be filled by members of the church, are terribly depressing on the preacher. Every one of them is a bucketful of water to extinguish his fire.

Often a pastor goes from his closet of prayer to his pulpit, full of enthusiasm for his work, to be chilled and depressed by empty pews. It is not the small congregation that disheartens him; it is the evidence of indifference and neglect thrust into his face at a critical time in his effort. Almost as bad are sleepy, listless, or inattentive hearers. Effective oratory consists of good speaking and good listening. It is not fair to insist that the preacher shall lift his hearers out of a dull and sluggish condition before he can move or interest them. They ought to be immediately responsive. Many a poor sermon is due to poor listening—to the careless, inattentive, or frivolous attitude of the audience. By such influences the preacher's spirits are so depressed that he cannot do the best that is in him, and his power as a preacher is destroyed. On the other hand, a sympathetic and interested audience makes a powerful preacher. A minister is cheered by proper responsiveness in the prayer-meeting: Good attendance at that service is the best evidence that his work is prospering. If the people take part readily and freely, it shows him that they are in a good spiritual state. The prayer-meeting is the pastor's harvest-time. He gives to his people of his best on Sunday; they should give to him in the service for prayer and conference. People can do much to encourage their minister by opening the way for him to serve. Every true pastor is glad to find opportunities to do good. He is looking for work. His people should ask for his help and counsel in their trials and sorrows. It will cheer his heart for him to know that they want him. They should give him their confidence. I knew a woman who blamed her pastor and said many hard things about him, because he did not sympathize with her in a trouble about which she never told him. People can often help their minister by pointing out to him opportunities to serve others. They can cheer him by carefully guarding his rights at funerals, weddings, and on similar occasions. They should not take the heart out of their pastor by preferring another to him in matters which are naturally his prerogatives. If they do, he will feel that they have dishonored him before the community in which he must do his work, and in which he needs every possible help.

Another way to put cheer and strength into a pastor for his work is to speak to him words of appreciation and gratitude. If his sermons and talks do his people good, they ought to tell him so. This should be done with wisdom and caution, and if the minister belongs to that class of vain people who "carry their comfort around with them," it need not be done at all. It is not necessary to flatter him, or to puff him up with the idea that he is the greatest preacher in the world, in order to let him know that his work is appreciated. What the good minister wants to know is whether he is helping his people to live better, happier and more useful lives. If they tell him that he is doing them good, every such expression will give him power for better work.—Watchman.

His who holds nearest communion with heaven can best discharge the duties of everyday life.—Selected.

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In the Holy Land.

BY REV. FRANK M. WELLS.

Since the 8th of October I have been very busy tracing the steps of our Lord from Beth-lehem, the place of his birth, to the Mount of Olives, the place of his ascension. This has been the greatest privilege I have ever had, and the experience has been wonderful. With my Harmony (by Dr. Broadus) in hand, and my Seminary notes and map, I have gone to every place He went, except "Bethany beyond Jordan," reading every section of the Harmony, and taking observations of each place. Surely Jesus led a busy life, and I am sure he was "weary of his journey," more than once. To give a full account of all I have seen while on these journeys, would fill every inch of space in the Recorder more than a dozen times.

My stop at Jacob's Well, study of the surroundings, Mount Gerizim, Shechem, and the reading of the 4th chapter of St. John, was so real to me, with the places referred to before my eyes, that I felt the very presence of Jesus. I stopped at Nain only a few minutes, long enough to read Section 4 and to see the place. Six hours more brought me to Nazareth, where I read, rested, saw, searched and prayed for four days. I shall never forget the Sunday I spent in Nazareth. Who could ever forget living four days in the home town of our Lord? God and nature gave Jesus a special place for a home—the most marvelous scenery in all creation. After climbing the hill to the northeast, and taking a farewell look at beautiful Nazareth, in two hours I was traveling I come to Cana of Galilee; here I rest, read Section 10, and drink at the spring from which more than likely the water was drawn. He turned into wine. How natural it was for Jesus and his mother and his disciples to be asked to a wedding in a village so near by as five or six miles. If the village was not in better shape than now, it is hardly probable that any but the wisest and best of his disciples would want to go to Cana, even to a wedding. Thirty minutes was all the time I felt like spending in Cana, and as I learn that Tiberias (the Sea of Galilee) is only ten miles away, I pass on through beautiful scenery, and find a beautiful bay, where I arrive at Tiberias for lunch. There is no place like the Sea of Galilee on all the earth. As one rides around it, sees the mountains looking down on the clear, calm and beautiful sea, one can't help but believe that God favored Cana in giving him a home in Capernaum near by the sea. And yet this city was so steeped in unbelief, that Jesus called down a curse upon it. What a dreadful thing it is for a city to be cursed of God? It means complete destruction. Chorasim, Bethsaida, and Capernaum are all totally destroyed, not a vestige remains, or remains to be cursed of God must mean nothing less than total destruction.

I journey up the Jordan till I reach Caesarea-Philippi. Here I stop for the night and read Section 16 and 17. After seeing all at this ancient city, I descend to Damascus, the oldest city in the world (7), remembering that Jesus never went any farther North, and as I remember that Saul of Tarsus went this road, the first thing I ask for on my arrival is the street called Straight, and the house of one called Judas. I then go to Nazareth, and its environments. I train for Bayrout, and after spending some days in this modern city, I ship for Haifa via Sidon and Tyre, and after spending some time on Mt. Carmel, and a visit to the river Kishon, where Elijah had the feat with the oxen (1 Kings 18:40), I leave Haifa for Joppa, and after reading Acts 9:36-10:— and one day's rest and search, I train for Jerusalem. Thus ended one of five of my Holy Land tours.

The most supreme object of interest to all pilgrims to Palestine must be the place where the Lord who died for us, suffered, was buried and rose again. Many pilgrims have come, through many centuries, to seek the place where the Lord lay, and ever since the Empress Helena had erected, in the fourth century, a memorial church in Jerusalem, the place she selected has been held sacred by all Catholics as the site of the Holy Sepulchre. For the possession of this treasured spot thousands of lives were laid down during the Crusades. But in the clear light of better learning, when all belief must be tested by evidence, when the world has learned the right, and the Scriptures are more clearly studied than ever before, it has become evident that this venerable church does not stand on Calvary. The place on which this city is built must always have been a fertile and healthy one, and the wall of fortification, and military engineers and Bible students agree in the belief that that part of Jerusalem could never have been "without the gate" (Ezek. 12:13) of the fortified city.

More than one hundred years ago attention was directed to a hill called the northern gate of the city as the possible site of Calvary. Viewed from the walls or heights around, this low hill seems to stand up like a platform on which to erect a cross. It is about 20 feet high, and the side facing the city is a straight, perpendicular wall of about 100 feet, and is reached by a large cave, generally called Jeremiah's grotto (in which in the place where Jeremiah wrote "Lamentations" as he wept over Jerusalem), and in the center by small caves and lanes, which in the noon-day shadows, group into a series of terraces to the wall. This place would be a human shell, and it is clear that no one fails to recognize the place at once. The top of the hill is flat, and is covered with

old graves; in spring is green with short grass and wild flowers. There, we believe, on this "green hill far away" our Lord was crucified. The hill slopes away to the North, East and West, and still later the wall of fortification of the city stood beyond it. A little thought will show how well this site answers to the Gospel story.

Coming out from the city through the Damascus gate, as I have done full many times, following in thought the sad procession, and first note the steep flesh of ground outside the gate, where our Lord's strength failed, and one who was coming down the road from the country, was compelled to bear His cross. Then as they bring Him to the place Golgotha, a skull, both have to pass by the slaughter-house, thus fulfilling Isaiah's prophecy: "He was brought as a lamb to the slaughter-house," (as Hebrew scholars render that verse). This hill is in full view of the city walls, and of the most frequent roads in the country, and is fully exposed to the gaze of all passers-by. The Jews still this day know this hill as the "hill of execution," and from this hill those who were condemned to death by stoning were thrown over this cliff. Likely this is where Stephen met his death.

Now if it is proven that this Skull Hill was Calvary, the sepulchre where our Lord was laid must be close by. For "in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand" (John 19:41). At this day I can say, in that place, namely the side of the hill enclosed by the road running into the country, there is a garden at the foot of the hill, a rock-hewn sepulchre, answering the description of the Gospel. Because it is Jewish in style and direction, and of the time of the Herods, and it is hewn out of the rock. It is evidently the grave of a rich man, being unusually large and made with great care. In width the sepulchre is nearly five times as long as it is deep, and some inches longer than I am. I lay down in the sepulchre and there was plenty of room for much "anrouding," as it was the custom of the Jews to shroud the body well. The other places in the sepulchre, evidently intended for other members of Joseph's family, are unfinished.

There is not a Baptist church in Jerusalem, and during my stay here in the city, I have worshipped at the tomb of our risen Redeemer, reading the New Testament account of his death and resurrection, and his resurrection. This alone has well paid me for my journey.

Air in the Churches.

There is always air in the churches, but it is not always fresh air. Sometimes it has been breathed over and over again for a score of times, until it has been robbed of all its oxygen, and is heavy with impurities and death. At other times it is the old impurities which can only be removed by a change of air every week. No wonder the sermon is uninteresting, the preacher dull, and the entire congregation stupefied, some sleeping with their eyes open, and some with their eyes closed. Even if he were to think only of himself, no preacher can afford to let his audience go to sleep for want of fresh air; and if he thinks of his heavenly-ordained commission and the import of his message, he will see to it personally that there is a sufficient supply of fresh air in his church, while at the same time that the temperature in what it should be, and drafts are not permitted to blow unpleasantly on any one in the audience.

Why can we not have fresh air? It costs nothing. It is abundant and always at hand, needing only a proper place to get in. It would be difficult to say whether there is abundant fresh air in the churches, or whether the church more important than proper means of ventilating, and yet in most cases this is entirely overlooked. In adopting plans and specifications for new churches, let our people everywhere see that this important matter receives the merited attention.

A writer in the Christian Advocate some time ago, addressing the editor upon this subject, said: "I address you on a subject of vital importance to the Christian community, second only to the Gospel itself—church ventilation. Every one knows that the air in the churches is bad, but it is the churchmen who are the least likely to be interested in the subject. How can we hope for anything better with any system full of living poison? Is it any wonder our ministers break down and have to go to Europe or elsewhere for their health? Do these tours help them? Unquestionably they do. Why? Because they get out of the air in the churches, and in no rest in such tours, but on account of the fresh air they are obliged to breathe. Well-ventilated living-rooms and well-aired churches

would accomplish the same results. "How can we impress on the minds of our sextons the necessity of having some windows open every day, and in mild weather, spring and fall, and in little or no wind of having every window open from, say, eight to ten Sunday mornings, and then close them and warm the fresh air that has gladly come in? One sexton I know shuts everything up tight on such days, and lights the gas to warm the church—a proceeding almost equal to putting arsenic in the communion wine. If one complains that the air is bad, the answer is: "The thermometer is at 70, and I go by the thermometer, entirely ignoring the fact that the thermometer does not register the degree of heat, but the amount of heat it contains."

"The great trouble with sextons is, they are so afraid a little more dust will get in and make a little more work; and a second trouble is, excepting perhaps some of our large city churches, the salary attached to the office is so insufficient to attract the most suitable men; it is not the duty of our official boards to appoint a committee of men, well informed on the subject, who will see that at the beginning of every service the room is full of fresh air? A room filled with fresh air, comfortably and healthfully, is the result of a plan which will remain in a fairly good condition during the entire service."

"The rule now seems to be to have the room full of foul air at the beginning, and after the audience assembles open the windows, and thus create draughts, with the usual accompaniments, pneumonia, tonsillitis, etc. Ministers might be able to render valuable suggestions, both to the sexton and the ventilating committee, by carefully studying the subject."

"Preachers' meetings and conferences frequently avoid, as much as possible, the less important. It is a subject worthy of careful study by every one in any way connected with church management.—Lutheran Observer.

A Dreaded Blessing.

No gift exceeds his only begotten Son has the Father given to the world which in value can be compared with the privilege of being born again. Yet some look upon it as something to be avoided, even at the cost of life. Few of those who have experienced this delightful change will be inclined to wonder at this, since they can recall their own thoughts and feelings before their eyes were enabled to see the truth, the peace, the joy, and the radiance which attend the entrance into the Kingdom of God. Who is able to keep the law of God without this change? We must love him with the heart, soul, mind and strength, and our neighbor as ourself. The law of God includes thoughts, feelings and words, no less than acts. To qualify him for this every man must be born again.

A sharp business man said one Sunday that he wished his pastor would say less about the new birth and more about the Sermon on the Mount. To this the reply was, "Do you think you can do any good by that sermon unless you have been born again?"

Unless one is born again every effort he might make to obtain the blessings promised in that sermon would be futile. They are promised only to "the poor in spirit," to those "who mourn," to those who "hunger and thirst after righteousness," to "the pure in heart," and to those willing to be "persecuted for righteousness' sake."

Unless one is born again he cannot discern spiritual things. Of the "lively hope," the "joy unspeakable," the "revelation of being," the "passage 'from death unto life,'" the "soulship," and the witness of the Spirit, he can know nothing. The meaning of words can be found in the lexicon; but the carnal mind, the heart unrenewed, cannot discern them.

In the absence of these, in fullness or in amount, the words of the Bible, no man is prepared for heaven, or could be admitted there without being a disturbing and corrupting element. For the enjoyments and the occupations of heaven are spiritual. Its society consists exclusively of beings "made perfect." He who has been born again is as a bud, not yet the perfect flower, not wholly uncontaminated by its surroundings, but capable of expanding into perfection when transplanted to the land that is as far off, where the King is seen in his beauty.

The necessity of being born again is the fundamental idea of the Gospel. It is something which none can accomplish in himself, by himself, or for himself. He must turn from an in repentance, must be converted; and these steps come within the range of his choice. While he examines himself, resolves to do no more, searches the Word, seeks counsel, the Spirit is moving upon his heart; and its fruits are soon manifest.

Great is the privilege of being born again; it should be magnified; every child should be taught that he is to be a subject of this change, that he may be no longer through the Word, seeking light and feeling after Christ, if happily he may find him.

Unless this change be both a necessity and a reality, Christianity is only a system of laws which no one ever did or can obey. The indifference in some arises from their thinking that at any time they can begin their Christian life; whereas they can do nothing unless they are born again; they cannot see or enter the kingdom of God either on earth or in heaven. No man can explain the way of the Spirit in regenerating a human being, for the Spirit's counsel, the Spirit is moving upon his heart, and its fruits are soon manifest. Great is the privilege of being born again; it should be magnified; every child should be taught that he is to be a subject of this change, that he may be no longer through the Word, seeking light and feeling after Christ, if happily he may find him.

selves with routine invitations to their friends to come to Christ were to meditate on this theme still they should feel that all who are not born again cannot see the Kingdom of God—wonderful might be the results.—Christian Advocate.

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.

MAGAZINES. The Jubilee Convention of the Young M-n's Christian Association, held in Boston on the 11th of this month, makes most timely a history of that organization which is given with very full illustration in the June number of the New England Magazine. In view of the phenomenal assortment of weather we have been having during the last two months, a brief article on "New England Weather" is most appropriate, too, in this number. Among the very few illustrations in the magazine devoted to Marshfield, the home of Daniel Webster, while still others show the beautiful Public Garden and the horticulture practiced by the city of Boston in that attractive spot, recovered from the marshes of the Back Bay. Short stories and poems go to make up a number of unusual interest. Warren F. K. Ing, Publisher, Boston, Mass.

One of the most remarkable but least-noticed facts in connection with the war in the Transvaal is the extreme youth of a large part of General DeWet's army. When hostilities broke out almost every grown man enlisted, even the uneducated, but the pace has been too rapid for the venerable burghers. As they were killed or incapacitated their places have gradually been taken by mere school-children, many only thirteen or fourteen years of age. Under the title of "The Youngest Soldiers in the World," in the June Constitution, Allen Sangree throws more light on the make-up and life of General DeWet's commandos than anything hitherto published. The naive, simple letter from fourteen-year-old Deneya Reits to his father, the Secretary of State of the Transvaal Republic, seldom been equalled for vital interest by any carefully written article on the war.

Table Talk for June opens up with an illustrated article entitled "Table Decorations," by Eben Rexford. It presents the newest designs and features in floral decoration of the table. Coming from an authority, this information will be welcomed by women everywhere who take interest in beautifying their table for home entertainment and for special occasions. "Staying in Town in Summer," by Mrs. Burton Kingsland, is a most interesting article that ought to be read by all who expect to remain at home during the summer months. It presents many practical ideas that will contribute to make the stay at home enjoyable.

The American Monthly Review of Reviews, besides its regular account of affairs round the world, has as its leading articles: "The Arctic Expedition," by Ernest Knauft; "How Niagara has been harnessed," by W. C. Andrews; "Marconi, Tesla and Pupin," by Prof. Joseph F. Ames, of Johns Hopkins University; "The Oil Strikers in Texas and California," by Dr. David T. Day; "The Winning War against Consumption," by Sylvester Baxter.

"By faith Abraham, when he was called to go into a place which he should after receive for an inheritance, obeyed" (Heb. 11:3).

Whither he went, he knew not; it was enough for him to know that he went with God. His lot was so much upon the promise as upon the Promiser. He looked not upon the difficulties of his lot, but on the King, eternal, immortal, invisible, the only wise God, who had deigned to appoint his cause, and would certainly vindicate Himself as glorious faith. This is why workers these are thy possibilities: contentment to sail with sealed orders, because of unwavering confidence in the love and wisdom of the Lord High Admiral; willingness to rise up, leave all, and follow Christ, because of the glad assurance that earth's best cannot bear comparison with heaven's least.—F. B. Meyer.

He always has a purpose in his leading. He knows where the bits of green pasture are, and he would lead his flock to these. The way may be rough, but it is the right way to the pasture. "Paths of righteousness" may not be straight paths; but they are paths that lead somewhere—to the right place. Many of our paths are ill-made. They start out clear and plain, but soon they are lost in the sands. They go nowhere. But the paths of righteousness have a goal to which they unerringly lead.—J. R. Miller.

NORTHERN BAPTIST ANNIVERSARIES.

Miscellaneous Union.

This, the Foreign Missionary Society of the Northern Baptists, was the last of the three great societies this year. There have quite a goodly number of smaller bodies sprung up which hold their meetings at the same time with the three great societies, and no doubt they do a good work along their respective lines. But to make a report long enough to give our readers any clear idea of what the three societies are doing takes up more space in the RECORDER than we can well spare.

The Missionary Union is at work in India, Assam, China, Japan, Africa, the Philippines and Europe. The opening address was given by the Vice-President, H. H. Porter, of Pittsburgh, the President, Robert O. Fuller, being unable to be present. He spoke at first of the Ecumenical Conference held last year, one of those inter-denominational gatherings of all sorts and conditions of men in which Southern Baptists take little interest.

But if what he said of it was true, we ought to have been profoundly interested in it, more interested than in any meeting held since the canon of Scripture was closed. For he said that a "special revelation was given to the brotherhood of believers, and a special view granted of our common captain and Lord." This sounds more like the higher life, Keswick talk than what is heard in regular Baptist meetings.

But if he did claim a special revelation, he talked manly common sense in regard to the doings of some so called missionaries in China among whom, thank the Lord, was not a solitary Baptist. He said in regard to the criticism upon those men, "The fitting answer to all such criticism will be a frank acknowledgment of every mistake or error, and then a taking up of the work God has set us to do as it has never been taken up before."

THE ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The year just closed furnishes a marked vindication, and finds us in possession of financial results which, despite anxiety felt early in the year, now fill us with fresh gratitude and praise. During recent years deficits had again accrued, not indeed of large amounts when the gross assets, securities, and credit of the society are taken into account; these deficits averaged about \$55,000 per year, the past two years. True, these deficits were not peculiar to our society; they characterized other societies both home and foreign in this land; and the lack occurred at a period when in the principal regions from which our larger financial resources come, there were on foot the most advantageous and urgent efforts to raise educational endowments, endowments unquestionably required. But deficits for missionary work were nevertheless felt by some to be peculiarly irksome, even though the work had been significantly blessed throughout all this period.

THE FINANCIAL OUTCOME.

During the early months of the year it looked as if an accumulated debt of \$111,000 might now be increased to \$160,000. But in the divine providence instead of increase of debt we are able to report the payment entire for all the work of the year closed, with a surplus. This surplus, together with a legacy of \$68,666.66, a

Scrofula

Few are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

portion of the bequest from the estate of the late Daniel S. Ford, at the time unexpectedly received, has enabled us to pay \$78,000 on the past deficits, leaving the present debt only \$38,297.20; besides this we have received \$40,829.99 of permanent and annuity funds; and still further, as indicating the generosity and sympathy of our churches for these suffering Eastern people among whom our missionaries labor, about \$50,000 has been sent in for the relief of the famine-stricken in India. The donations from churches and individuals have amounted to about \$361,000, an actual increase over receipts from the same sources three years ago of about \$74,000. The donations and legacies together have been more than double the amount received twelve years ago. The grand total of receipts from all sources (exclusive of famine funds), for the past year is \$687,706.18.

CO-OPERATION WITH COLORED BAPTISTS.

For several years the matter of some form of co-operation between our colored Baptist brethren of the country, North and South, with the missionary union has been under advisement, but nothing very definite was determined upon. During the past year, however, two steps, tentative in their nature, have been taken with a view to testing the feasibility of some form of co-operation. It should be understood that in the South there are two conventions of our colored brethren—the one known as the national Baptist convention, with headquarters at Louisville, Ky., and the other, a later organization, known as the Lott-Carey convention. At the beginning of the year the missionary union entered into an agreement with the national Baptist convention to join them in employing for the year the services of Rev. Charles S. Morris, a gifted and devoted brother, well known to us. Mr. Morris had previously made a visit to Southern and Western Africa, and was thus the better prepared, intelligently and forcefully, to commend the work of missions in that land to his brethren in this country. The missionary union agreed to be responsible for the salary of Mr. Morris for one year; while the national convention was to provide for his traveling expenses in a wide visitation of the churches. The greater portion of his time has been devoted to the churches in the South, both white and colored.

THREE REQUESTS.

Three points occur to us which we would urge as in our judgment of vital relation to the interests of missionary work and to the development of deepening Christian character in the individual disciple.

1. We would ask that each of our churches, by the adoption of some practical plan deemed most effective, shall seek to interest such members as are known to have little interest in the work

of Christian missions.

2. We would urge that each of our churches shall, after thoughtful and prayerful reflection, definitely determine a sum which, in their judgment, will fairly represent their just proportionate responsibility for this work.

It is our earnest conviction that no need is at present more vital in our churches than this of a thoughtful defining of obligation with respect to our Lord's work. Responsibility now is vague and undefined. When interests suffer we do not have a clear realization of a measure of fault as belonging to us. We are convinced that very many now remiss would, if recognizing a certain part of the work as justly theirs, seek to discharge their obligation. The amount of current local expenditure in our churches is determined after careful reflection and consultation. Should not this same thoughtful consideration be given to so great an interest as that represented by the needs of an unsaved world? We believe that such definite recognition is due to each of the departments of beneficence to which out churches are related. For ourselves, we will gladly co-operate with any church desiring information or suggestion helpful in following out this course.

3. We would ask that each of our churches shall follow some plan of giving involving such canvassing of their church membership as shall bring regularly to all a reminder of this primary Christian obligation and the opportunity to discharge it.

THE STATION PLAN.

What this plan proposes is the establishing of a relation of special intimacy between the individual church and some one representative station upon the field. Pastors who have themselves emphasized the peril of "specific" writhe of this demand as existing among their people, and as not wisely to be resisted. It must be confessed that the desire un-

IT SLUGS,

Even Harder than a Prize Fighter.

A newspaper man is subject to trials and tribulations the same as ordinary mortals. Coffee "slugs" a great many of them.

D. Beidleman, on the Wilkes Barre Record says regarding his experience with coffee, "A little over two years ago I was on the verge of collapse superinduced by the steady grind of the newspaper office. For weeks I did not have a night's sound sleep and the wakeful nights were followed by deep drowsiness and a general breaking up of the constitution. I ran down in weight. My family physician insisted that I leave off coffee and take on Postum Food Coffee but I would not hear to it.

One day I was served with a cup of coffee, as I supposed, that had a peculiarly delicious flavor. I relished it, and when drinking the second cup I was told that it was not coffee but Postum Food Coffee. I was dumfounded, and for a time thought I was the subject of a practical joke. However, I became a firm believer in, and a user of Postum from that time, and almost immediately I began to sleep nights and the irritableness disappeared, and in less than three months I was completely well and in seven months my weight increased up to 198 pounds. I can now do the work of two ordinary newspaper men."

There is a great big lot of common sense in leaving off coffee and using Postum Food Coffee.

derlying this demand is in itself altogether natural. The concrete and the known interest as the abstract and the unknown cannot.

It affords a modified and wiser plan to those desiring to support individual native workers. Serious disadvantages attend this practice.

SUPPORT OF NATIVE WORKERS

But we desire also to indicate as in our judgment, unwise, the designation of individual native workers for support in our churches at home.

(1.) The plan makes distinctions between native workers which are unfortunate and unhealthy, one worker being exalted above another because chosen by supporters in Christian America. Such workers are tempted to assume an attitude of superiority unpleasant for their associates and unfortunate as respects their own development.

(2.) The support of native workers by foreign money, while justifiable, is so only as a temporary and provisional method. Missionaries sent from this country are agents of our churches, and to the end of their service are entitled to support by their brethren at home. But it is essential to the development of healthful self-respect and self-dependence among our native Christians that native workers shall so far as possible be supported by their own people. Now the plan of adoption by churches at home of the support of individual native workers tends to make permanent the employment of these workers, thus exerting an influence unfavorable to that development of self-support on the field which we are seeking to promote as vitally essential to the best interests of the work.

THE FAMINE IN INDIA

As the results of the year, revealed upon the home field, furnish in a marked degree occasion for gratitude to God, the revelation reaching us from the foreign field presents reason for unbounded confidence in the divineness of the work with which we are intrusted. The year has brought trial of almost unprecedented severity, but God has made the light to shine out of darkness.

The problems created by the famine conditions in India were met by our workers with fortitude and sagacity. Official testimony has been given to the beneficent service rendered by Christian missionaries. The Christian name has won new honor among the people. Many converts are seeking baptism, and conditions in this great field were never before so hopeful as now.

To fail of gratitude as we follow the story of this eventful year in our work in China would be to convict one's self of hopeless spiritual insensibility. We would herewith officially render thanks to God for the revelation of his protecting care for our workers and our work. The storm in its greatest fury did not reach to the districts occupied by our mission stations in Southern, Eastern, Central and Western China. Although our missionaries were placed for a time in a position of extreme peril, in only one instance, at Kinwa, in East China, was assault attempted by the hostile element, and here deliverance was granted through the favor of God and of man. So far as is known our entire body of native disciples was preserved from loss of life. At Kinwa and at Ungkung, in Southern China, property was destroyed, as also at a few out-stations. But our loss was very slight in com-

parison with that of some of our sister societies.

DELIVERANCE IN CHINA.

From our own fields of work the testimony is uniform that the native disciples proved steadfast. Such testimony is infinitely cheering to those devoted to this work; it cannot but be infinitely powerful in its influence for the extension of the Gospel.

In the central stations of the Eastern and Southern China missions the work has continued almost without interruption. From the country districts and from the interior of the empire and the far West, our missionaries, by consular direction, withdrew for a time—some whose time of furlough was so near as to make this course desirable, improving the opportunity for recuperation at home, others remaining at Swatow or at Shanghai, or finding a temporary larrying place in Japan. With the cessation of hostilities, plans for return were quickly made.

In the sections of our work outside of India and China, conditions are, in general, increasingly hopeful.

In the internal life of our mission the year has been one of definite advancement. There has been an evident strengthening and deepening of conviction and effort in the line of promotion of self-support and larger native self-dependence.

REDUCTION IN APPROPRIATIONS.

Our satisfaction in the favorable financial showing of the year is moderated by the fact that this is in part traceable to the reduction made in appropriations for the work. The closest scrutiny was given by the committee to all requests received from the field at the time of the adoption of their schedule of expenditures for the year, and in the closing six months a reduction of 15 per cent was made upon all variable items. The saving made by this final reduction was a little more than \$10,000. The committee were solicitous to apply this reduction in a way involving the least of loss. Indeed, it is believed that some real benefit will result from it.

And yet the fact remains that the past year has seen reduction where it should have seen advance. On every mission field our work needs sorely a strong reinforcement. Past years with us have been years of retrenchment. They have been years of swift advancement in the movement of the God of missions. By the favor of God, our work has outrun the giving of our churches. Our force of workers is now sadly inadequate for the task it is facing. A full score of stations are vacant or left to the care of women whose physical strength is unequal to their responsibilities. Overtaxing of faithful workers, resulting in their prostration or in exhaustion from which the physical system may never fully recover, is a story familiar as it is distressing to those officially related to the work. With the resources now at their command your committee cannot so wisely the precious investment in human lives represented in this work.

The call for our mission fields is for genuine enlargement of resources and hearty acceptance of the privilege offered by our divine leader. Is not the hour one calling our churches to a sober reckoning with their responsibility? The year just ended cannot leave the members of our churches as it found them. This reappearance of the martyr spirit, never more splendidly revealed than now, this attestation of the

divine power as attending the work of the gospel in the heathen lands, this disclosure of the divine purpose to win all men to himself, must arouse the heart to a new interest and consecration, or it must leave it in a deeper selfishness and worldliness.

MESSAGE OF MISSION LANDS.

The message of mission lands as we are entering upon the new century is a message of good cheer, but also of solemn appeal. Is not this message addressed with peculiar directness to the American Christian? The foremost place in a supreme service for the peoples of the earth, now so swiftly becoming one, is offered to our favored country. It will be accepted not chiefly through sending of armies, however justifiable their errand, but through the revelation of the living God, and Jesus Christ whom he has sent. During the year nine men (one unmarried) have been sent to the foreign field: Rev. S. R. Vinton, Sgaw Karen work, Rangoon, Burmah; Rev Albert Ehrngott; English church Rangoon; Rev S. R. McCurdy, Myingyan, Burmah; Rev H. B. Banningshoff, Rangoon College; Rev W. F. Dowd, Impur Assam; Rev G. J. Huizinga, Cumbum, South India; Rev W. T. Etmore, Podili, South India; Rev C. B. Tenny, Kobe, Japan, and Rev C. O. Boone, Congo mission, Africa. Mr. Boone represents the Lott-Carey convention of the colored churches.

EVENING.

The evening session was filled with speeches by returned missionaries. Dr. David Downie said that "Christianity is a missionary religion, but so are Mohammedanism and Buddhism. All other religions are race religions, and hence, are not in contest for the supremacy of the world."

W. A. Stanton gave a most interesting account of the revival in Hinduism in India, where the cry to-day is, "Back to the Vedas. It is the effort of an awakened people to get back to the ancient religion of the Aryans, and revive it in its purity and power." Hinduism may have once been a powerful force, but we do not believe in its pristine purity.

Mr. Stanton, in closing, said: "And finally most remarkable of all is the fact that thousands of Hindus to-day are secret disciples of Christ. They have lost all faith in the religion of their fathers and have found in Christ the light of life. I shall never for get a conversation I once had with one of these men—a highly educated and refined Hindu. He freely and unreservedly declared his faith in Christ as his Saviour, and told me with peculiar joy that he had family prayers every morning in his house. When I asked him why he did not come out boldly and take his stand as a Christian, he said with pathetic sadness: 'Ah, yes, I would gladly take up the cross—those were his very words—but there are my wife and aged mother. They still cling to the old customs.' How many such men there are in India to-day no one can tell. Only the last great day will reveal it. But we find them wherever we go."

No one can question Mr. Stanton's veracity and his opportunity of knowing. But his statement of the fear in which the men stand of their wives and mothers refutes much eloquence which has been expended on the oppressed condition of the Hindu women.

NIGHT.

The candidates who have been

appointed to the foreign field were presented by Dr. Mabie. There were six men who gave, briefly, accounts of why they had chosen the foreign work. There were two wives and four single ladies, each of whom arose as her name was called, and was greeted with applause.

Dr. Edward Judson made an eloquent address on the subject of the reflex influence of missions on the home churches. He said: "We must be sure, however, that our foreign missionary spirit is genuine, and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To some of us distance seems to lend enchantment to the view. We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact that we send our best people as missionaries to them and pay their traveling expenses, but when the Lord puts it into the hearts of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

TUESDAY MORNING.

Missionaries from Assam and Africa spoke. They gave most encouraging accounts of their work.

Mr. Thomas Moody answered thus a question in regard to the Congo negroes among whom he works: "In asking what kind of Christians do they make, they seem to make the very same kind of Christians that they do here at home. We have the out and out Christian, the ordinary Christian and the Christian you have to carry along. Luvwaiya, one of our Christians at Nkama, one Sunday morning while they were at the service, the state native soldiers appeared and the women all scattered. The corporal walked up to Luvwaiya and asked him if he worshipped God. When he replied, 'I do,' he knocked him down. He did it three times. After that commenced plucking out the man's hair and his beard and dragging him around the chapel, saying, 'Do you worship God?' This is the kind of Christian some of them make."

The Financial Committee made their report, in which they took more space to advise the sovereign churches which had not asked them how and when they should give of their means, than in telling just how the money had been expended.

Gen. J. J. Estey, of Brattleboro, asked if the society was ready as a society to accept the report of the Finance Committee, which had been voted upon. "Do you realize what you are doing?" he asked. "It is a great matter that concerns the missionaries throughout the world. It has been the custom to accept this report during the past years just as you have this morning. I want you to fully realize what you are doing, and to let it be known whether or not this is your real opinion."

Dr. Alexander Blackburn said: "I hope this matter will be taken up for careful discussion, for we should not take such action without careful study. There is a feeling that it is costing too much to carry on the work of the union."

I wish it clearly understood that I have no reference to any official. Our agencies, during the past year, collected \$360,989 from the churches. It cost to run the rooms in Boston \$38,284, and for district agencies \$32,138. Last year \$74,152 was paid for expenses of missionaries and their families returning to this country and for their home allowances. The total of these expenditures is \$140,657. This is over 40 per cent. of the amount collected from the churches. There must be put into the knowledge of the people that this work is too expensive. I feel that our executive committee must set their brains to work so there may be retrenching at home as well as abroad. I believe that the system of district secretaries belongs to a past century, and the work they do belongs to the pastors. I do not indorse all that has been done. We must look the case square in the face. I wish that you would ask 100 of the leading pastors whether they would like the district secretaries or not. I say there must be a little revolution."

Quite a number of defenses of the expenditure followed the words of the brave general and braver preacher—the preacher being the braver, because laymen cannot be made to feel the displeasure of criticized officials, and boards can preachers.

Dr. Blackburn was not discomfited—at the close he arose and said calmly, "I don't think that I have done any awful thing." A layman came to his help. Joseph F. Fielden said, "Many small churches are troubled by just the same things that worry Dr. Blackburn." Dr. John

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Hempton retorted, "I have no sympathy with Dr. Blackburn's sentiment. No criticism about salaries comes from men who know thoroughly business affairs." Which last sentence must have made the laymen who had sided with Dr. Blackburn smile.

EVENING SESSION.

Rev. J. H. Scott made an address on the mission in Japan. He spoke very highly of the Japanese. Among other things he said: "To the shame of the soldiers of some of the so-called Christian nations, it is said, and truthfully said, I fear, that they were guilty of fearful atrocities upon the defenseless Chinese, but of no such atrocities were the Japanese soldiers guilty."

Several speakers followed upon Japan and China, some of which were good. One was ridiculous in a religious meeting, being full of facts in regard to the material resources of China, and the money to be made. It sounded like the speech of a promoter praising a "boom" town. After his speech he and his wife sang a hymn in Chinese.

The best and most interesting speech was that of Mr. J. S. Adams, though it was a secular speech, dealing almost exclusively with Caesar's affairs. Let us hope these missionaries to China and Japan will prayerfully consider the truly missionary and religious speeches of the missionaries from Africa.

Mr. Adams said the missionaries were not to blame for the troubles in China. He told what Russia and Germany had done which angered the Chinese, and added: "When all is taken into account it will be found that for the land of glorious Christian privilege, Great Britain, is by far the blackest sinner among the nations, and chiefly so because of the Indian opium trade which is such an unspeakable curse to China. Since 1792, when Hastings created the opium trade on behalf of England, until the present time, China has been suffering a wrong which causes great bitterness of feeling. The opium war is China's standing protest against the evil. Only when forced to legalize the English trade did the officials remove their own prohibition laws. Be it remembered that in this year of disgrace, 1901, China is bound by her opium treaties to the trade as by bonds of steel. British soldiers stand ready to prevent any attempt to slip off the shackles. 'We are not free,' said the dying Marquis Tseng, 'we cannot take the first step.' 'Would not the demand for a prohibition treaty bring on a third opium war?' asked Li Hung Chang. 'Assuredly it is not foreign intercourse that is ruining China, but this dreadful poison. Oh! the grief and desolation it has wrought to our people,' writes the Viceroy Chang Chih Tung. We can bear witness that these words are true. England has not hesitated to demand territory whenever she wanted it. Little sympathy has China received from England in her difficulties; on the contrary, every inclination to take advantage of them has been manifested."

Dr. Henry C. Mabie made an eloquent speech. He said: "However much we may progress from century to century, let it not be forgotten even the church has retrograded through long periods of time. We shall not evolve anything higher than the models of the first century." The question on Southern Baptist lips, as we believe in "churches," would be "which church" retrograded? He also



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said: "The real enfranchisement of Jesus in order to his destined power over the race all depended on his reaching that first Easter morning."

What that means we don't pretend to understand. We were also surprised that Dr. Mabie should have called the Jews, who killed Stephen, "heathen." The speech, as a whole, was a noble close to the meetings.

SUNDAY.

On Sunday Dr. E. W. Hunt preached the missionary sermon from John 5:24. It was a fine, strong sermon, and one which combatted in a quiet but powerful way many errors abroad in the land. He made regeneration the great thing it truly is, and he exalted the blood of the Christ.

In the evening there was a centennial mass-meeting. Dr. Lemuel Moss read the report of the committee appointed a year or more ago to "do something" for the new century. They had held meetings and racked their brains, and he could evolve nothing to recommend but the adoption of an imitation of the Catholic "church year." They wanted special days and seasons appointed in which all the churches should do the same thing at the same time, like the 400 priests of Baal, who all prayed at the same time. The churches wisely paid no attention to any such impertinent efforts of outsiders to regulate their affairs for them. They also suggested the raising of a million dollars as a centennial offering, and they made it in a respectful way, not loftily telling the churches how and when to raise the money.

The longest speech was made by Rev. Spencer B. Muser, who was so painfully and gushingly liberal, he wanted everybody who is good to be received into the Baptist churches, no matter what their faith and practices. I know some good Catholics—they are to be received into Baptist fellowship, with all their adoration of Mary, use of beads, obedience to the Pope, confessional and everything. We are not only to receive but to urge all such devout Catholics, &c., to "the freedom of our fellowship."

Believe me when I tell you that thrift of time will repay you in after life, with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature, beyond your darkest reckoning.—W. E. Gladstone.

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BY EDWARD A. COLLIER, D.D.

Glorious King, although Thon art Throned on Zion's holy hill, Meek and lowly still Thy heart, Grace and truth Thy lips distill; Still the same Thy tender plea— "Come, ye weary and oppressed; Come, ye toiling ones, to Me; Come, and I will give you rest."

"Every manner of disease," Great Physician, Thou canst heal; Touched with our infirmities, At Thy throne of grace we kneel. Wounded, sick, to death brought nigh, Grant us, Lord, from sin release; Swiftly answer to our cry— "Faith hath saved thee, go in peace."

On Thy cross of love and grief Thou for cruel foes didst pray; And unto a dying thief Open paradise that day. Now and evermore the same, Unto us forgiveness give; By Thy love, Thy cross of shame, Raise us, Lord, with Thee to live. —Christian Intelligencer.

OUR PULPIT.

CHRIST'S ONE SACRIFICE FOR SIN

BY G. H. SPURGEON.

Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Heb. 9:26. I need not read the text again, for I shall not go far away from it; but again and again shall we come back to these precious words about our Lord's one great sacrifice for sin.

He did not die to make men salvage; he died to save them. He did not die that their sin might be put away by some effort of their own; but he died to put it away. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." There was one death, one sacrifice, one atonement, and all the work of man's redemption was forever accomplished; so that we can sing— "Love's redeeming work is done; Fought the fight, the battle won."

For Christ to die twice would be contrary to all analogy. He is the second Adam. He, therefore, is like unto men. Read the words of Paul in the verse following our text, "It is appointed unto man once to die" (not twice), "but after this judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." For him, who is the true Adam, to die twice, would be contrary to the analogy of things.

It would be also most repugnant to all holy feeling. For Christ once to die a shameful death upon the cross on Calvary, has made an indelible mark upon our heart, as though it had been burned with a hot iron. I have sometimes half said to myself, "God forbid that his dear Son should ever have died!" The price seemed too great even for our redemption. Should he die, the Holy One and the Just, the glorious and blessed Son of God? The answer to that question is, that he has died. Thank God, he can never die again! It were horrible to us to think that it should be possible that he should ever be called upon to bear our sins a second time.

I. First, notice, in considering what our text says that Christ has done, the gigantic evil. "Once in the end of the world hath he appeared to put away sin." "Sin." It is a very little word, it contains an awful abyss of meaning. "Sin" is transgression against God, rebellion against the King of kings; violation of the law of right; commission of all manner of wrong. Sin is in every one of us; we have all committed it, we have all been defiled with it. Christ came "to put away sin." You see, the evil is put in one word, as if wrong-doing was made into one lump, all heaped together, and called, not "sins," but "sin." Can you catch the idea? All the sinfulnesses, all the omissions, all the commissions, and all the tendencies to rebel that ever were in the world, are all piled together, hill upon hill, mountain upon mountain, and then called by this one name, "sin."

Now, sin is that which makes man obnoxious to God. Man, as a creature, God loves. Man, as a sinner, God cannot love. Sin is loathsome to God; he is so pure that he cannot bear impurity, so just that the thought of injustice is abhorrent to him. He cannot look upon iniquity without hating it; it is contrary to his divine nature. His anger burns like coals of juniper against sin. This it is that makes sin so dreadful to us, because, in consequence of it, we have become obnoxious to God.

And sin, dear friends, also involves man in punishment. Inasmuch as we have committed sin, we are exposed to the just and righteous wrath of God. Wherever there is sin, there must be penalty. Laws made without the sanction of reward and punishment are inoperative. God will never suffer his righteous law to be broken with impunity. His Word still declares, "The soul that sinneth, it shall die." Where there is sin there must be punishment; and although the doctrine is not preached as often as it ought to be, yet every man's conscience knows that there is a dread—hell, there is a worm that dieth not, there is a fire that never can be quenched, and all these are reserved for unforgiven sinners. This makes sin so terrible an evil. Unless God vacates the throne of the universe, sin must be visited with punishment and banished from his presence.

Yet again, dear friends, sin effectively shuts the door of hope upon men. The guilty cannot dwell with God while they are guilty. They must be cleansed from sin before they can walk with him in white. Into heaven there entereth nothing that defileth; and if you and I are not pardoned, we must be separated from God forever. Nothing we can do, while sin remains upon us, can bring us reconciliation with God. Sin must be put away first. It lies across the road to heaven, and blocks up the door by which we come to God; and, unless it be removed we are lost, lost, lost, and lost forever.

Do you all know, in your consciences and hearts, what sin means? I remember that when I learned that dread lesson I felt that I was the most unhappy youth in all Her Majesty's dominions. Sin went to bed with me and scared me with visions. Sin rose with me, and made the most glorious landscape dark and gloomy. I had a terrible sound of judgment to come ever ringing in my ears. I knew that I was guilty; I did not need for God to condemn me, I condemned myself; I sat in judgment upon my own heart, and I condemned

myself to hell. Sin! If you really feel it, no burning-irons in the hand of the most cruel inquisitor would ever pain you as sin does. Speak of diseases, and there are some that cause agony, but there is no disease that pains like sin on the conscience. Sin on the conscience! It is a prison, a rack, a cross whereon all joy hangs crucified, and bleeding to death. That is the first thing in my text, the gigantic evil. In proportion as you feel the evil of sin, you will rejoice to hear that Christ came to put away sin by the sacrifice of himself. That is my next point.

II. In the second place, having spoken of the gigantic evil that needed to be removed, let me now speak of the glorious remover of it. Who was it that undertook to remove this mountain of guilt? "Once in the end of the world hath he appeared." Who is this that has appeared to put away sin?

I will not delay for a moment, but tell you at once that he that appeared was very God of very God. He against whom sin had been committed, he who will judge the quick and the dead; he it was who appeared to put away sin. Is there not great comfort in this fact? It is the Son of God who has undertaken this more than Herculean labor. He appeared, sinner, to save you; God appeared to put away sin. Lost one to find you, the great Shepherd has appeared; your case is hopeless, for he has appeared. Had anybody else than God undertaken the task of putting away sin it could never have been accomplished; but it can be accomplished now, for he who appeared is one with whom nothing is impossible. Listen to that and be comforted.

Who is it that appeared? It is he, the commissioned of the Father. Christ did not come as an amateur Saviour, trying an experiment on his own account; he came as the chosen Mediator, ordained of God for this tremendous task. The Saviour that I preach to you is no invention of my own brain. He is no great one who, of his own accord alone, stepped into the gap without orders from heaven. No; but he appeared whom the Father chose for the work, and sent, commissioned to perform it. His very name, Christ, tells of his anointing for this service.

"He appeared," he who was pledged in covenant to do it; for, of old, before the world was, he became the surety of the covenant on behalf of his people. He undertook to redeem them. His Father gave him a people to be his own, and he declared that he would do the Father's will, and perfect those whom the Father had given him. "He appeared." Ah, dear friends, if the brightest angel had appeared to save us, we might have trembled lest he should be unequal to the task; but when he comes whom God has sent, whom God has qualified, and who is himself God, he came upon an errand which he is able to accomplish. Think of that and be comforted.

III. But now, in the third place, we come to the memorable event mentioned in our text. We are told that, in order that he might save us, Christ appeared: "Once in the end of the world hath he appeared." He could not sit in heaven and do this great work. With all reverence to the blessed Son of God we can truly say that he could not have saved us if he had kept his throne, and not left the courts of glory; but he appeared. I have not to tell you, at this time, that



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he will appear, although that also is true, for "unto them that look for him shall he appear the second time without sin unto salvation," but he has appeared.

Years rolled by, years of toil and suffering; and now the great debt was to be paid, the bill was presented; would he be there to meet it? The charge was laid; would he be there to answer to it? Where should he be but among those olives in Gethsemane, surrendering himself? The night is chill, the moon is shining; and he is there in prayer. But what prayer! Never did the earth hear such groans and cries. He is there wrestling; but what wrestling! He sweats, as it were, great drops of blood falling to the ground. The sinner is called for, and the sinner's substitute has put in an appearance on his behalf in the lonely garden of Gethsemane, so rightly named, the olive-press. In a garden man's first sin was committed; in a garden man's substitute was arrested.

But now comes the darkest hour of all. Christ appeared on Calvary stoning for sin. The sun is veiled as though unable to look upon such a scene of sorrow. Hear the dread artillery of heaven; the Father thunders forth his wrath against sin. Behold the flames of fire, the forked lightnings of God's anger against all iniquity. Who is to bear them? In whose breast shall they be quenched? He comes. On yonder tree he presents himself; he hides not his face from shame and spitting; and, at last, upon the cross, he hides not himself from divine desertion. Hear his piteous cry, "My God, my God, why hast thou forsaken me?" Then was fulfilled the prophecy given by the mouth of Zechariah, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." That sword is sheathed in Christ's heart.

IV. Now, we must go a step farther, and consider the special sacrifice which Christ offered. He who appeared put away sin by a sacrifice, and that sacrifice was himself: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

There was never any way of putting away sin except by sacrifice. The Bible never tells us of any other way; human thought or tradition has never discovered any other way. Find a people with a religion, and you are sure to find a people with a sacrifice. It is very strange; but, wherever our missionaries go, if they find God at all thought of, they find sacrifices being offered. It must be so; for man has this law written on his very conscience. Christ must bring a sacrifice; but observe what it was; he offered himself. "He appeared to

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put away sin by the sacrifice of himself," his whole self. Christ did not give to us merely a part of himself; he gave himself. Let me say those sweet words again, "He loved me, and gave himself for me." His blood? Yes. His hands, his feet, his side? Yes. His body, his soul? Yes; but you need not say all that; "He gave himself." "Who his own self bare our sins in his own body on the tree." Whatever Christ was in himself, he gave that; he offered himself as a sacrifice for sin. What a wonderful sacrifice! Ten thousand bullocks, myriads of sheep, enough to cover all the pastures of the earth, what would their blood avail? But God, God incarnate, Immanuel, God with us, offers himself. What condescension, what love, what infinite pity, that he should sacrifice himself for his enemies, for those who had broken his holy law!

Christ offered himself alone. He put away sin by the sacrifice of himself; not by the sacrifice of his church, not by the sacrifice of martyrs, not by the offering of wafers and consecrated wine; but by the sacrifice of himself alone. You must not add anything to Christ's sacrifice. Christ does not put away sin through your tears, and your grief, and your merit, and your almsgiving. No, he put away sin by the sacrifice of himself; nothing else. You must take nothing from Christ's sacrifice; and you must add nothing to it.

That sacrifice, too, if I read the Greek aright, was a slain sacrifice, a bloody sacrifice. Christ gave his life. It is written, "Without shedding of blood is no remission." He shed his blood. "The blood is the life thereof," is true of Christ's sacrifice; for without blood-shedding it would have been of no avail. He poured out his soul unto death. In instituting that dear memorial feast, which you are bidden to observe in remembrance of him, he said, "This is my blood of the New Testament, which is shed for many for the remission of sins." The putting away of sin was accomplished by Christ dying in the room, and place, and stead of guilty men. Christ says, "I will take the punishment of sin." He takes it; he bears it on the cross. Sinful man, hear this! Take that fact to be true, and rest your whole soul on it, and you are saved. Christ died for believers. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If you believe in Christ, that is, if you trust him; if you trust him now, if you trust him altogether, if you trust him alone, and say, "There I am resting, believing that Christ died for me," you are saved; for Christ has put away your sin; you shall not die. How can a man die when his sin is put away by Christ's all-sufficient sacrifice?

"If sin be pardon'd, I'm secure; Death hath no sting beside; The law gives sin its damning power; But Christ, my Ransom, died." Christ's appearing, then, was that he might, as a High Priest, present a sacrifice; he presented himself to the death on the cross; he died, and by that dying he has put away sin.

V. That brings me to my closing point, the grand achievement. Christ appeared "to put away sin." What can that mean? It means, first, that Christ has put away sin as to its exclusion of men from God. Man, by his sin, had made this world so obnoxious to Jehovah that God

could not deal with its inhabitants apart from Christ's sacrifice. He is infinitely merciful, but he is also infinitely just; and the world has become so putrid a thing that he declared that he repented that he had made man upon the earth. Now this whole world of ours must have gone down into eternal ruin had not Christ come. John the Baptist cried, "Behold the Lamb of God, which taketh away the sin of the world," the whole bulk of it. It was there and then removed at one stroke, so that God could deal with man, could send an embassage of peace to this poor guilty world, and could come upon gospel terms of free grace and pardon to deal with a guilty race. That was done. You may all thank God for that.

But there is more wanted than that. When God comes to deal with men, we find, next, that Christ has for every believer taken away sin as to its punishment. I mean what I say. God cannot punish twice for the same offence; and to lay sin upon Christ, and then to demand its penalty of those for whom he stood as Substitute, would be to demand compensation twice and punishment twice for one offence; but this can never be.

"Payment God cannot twice demand. First at my bleeding Surety's hand, And then again at mine."

Further, Christ put away sin, as to its condemning power. You have felt the condemning power of sin; I have supposed you have done so. If so, listen. "There is, therefore, now no condemnation to them that are in Christ Jesus." Thou art a sinner, but thy sin is not imputed to thee, but to him who stood as thy Sponsor, thy Paymaster, thy Surety. Thy sins were numbered on the Scapegoat's head of old, even on Christ, the divinely-ordained Substitute for all his people. As David wrote, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile!" Thy sin doth not condemn thee; for Christ has been condemned in thy stead. "Neither do I condemn thee," saith the Lord; "Go in peace."

Dear hearers, have you laid hold of this great truth? Then I do not care to what sect you belong; and I do not care what your standing in life is; and I do not care what your opinion in politics may be. Has Christ put away your sin? If he has, be as happy as the days are long in summertime; and be as bright as the garden is gay in June. Sing like angels; you have more to sing about than angels have; for never did they taste redeeming grace and dying love. They were never lost, and therefore never found; never enslaved, and therefore never redeemed. God in human flesh has died for you. God loved you so that he would be nailed to a tree for you. You have sinned; but you are to-day as if you had never sinned. "He that is washed is clean every whit." "And ye are washed." Oh, I say again, let your heart beat hallelujah! Let your pulse seem to say, "Bless, bless, bless, bless, bless the Lord!"

"Oh!" says one, in a mournful and sorrowful tone, "I am afraid it is not so with me." Well, then, do not go to sleep to-night till it is. If thou believest in the Lord Jesus Christ, it is so. "Well, I hope that it is so," says one. Away with your hoping! What is the good of that? There are many people that go hoping, hoping, hoping, hoping. Get out of that hoping and hoping; and walk steadily on this sure ground: Christ

died for all who believe in him, effectually died, not died according to that theory which teaches that he died no more for Peter than he did for Judas, and died for those who are already in hell as much as he died for those who will be in heaven. The universal theory of the atonement has precious little comfort in it; albeit that Christ's death was universal in the removal of the hindrance to God's dealing on terms of mercy with the world, yet he laid down his life for his sheep. He loved his church, and gave himself for it. He hath redeemed us from among men, out of men. He hath taken us to be his own by the purchase of his blood; we are redeemed, washed, saved.

PROGRAMME.

The following is the programme of the Circle meeting to be held with Bellfield church, beginning Friday night before the fifth Sunday in June, 1901:

FRIDAY NIGHT.

1. Sermon—E. K. Shultz; alternate, M. E. Miller.

SATURDAY, 10 A. M.

2. Organization.
3. The soul winner and his Bible—Rev. M. E. Miller.
4. Young Christian training—Rev. E. K. Shultz.
5. The difference between being filled and being baptized with the Holy Spirit—Rev. Jacobs.

6. The supreme authority an absolute sufficiency of the Bible—Rev. W. O. Connell.

7. By what authority should a person be baptized?—Rev. F. Farmer.

8. Is the devil a personality?—Jas. Farley and Dr. Farmer.

SUNDAY, 10 A. M.

9. Sunday-school talks.
11 o'clock.

10. Sermon—Rev. Lusk.
Everybody invited.

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PERHAPS no emblem is more frequently used to represent our Heavenly Father than the rock. He is the rock of strength, the rock of salvation, the rock of Israel, the rock of refuge, the strong rock, the high rock, the stone laid in Zion, the sure foundation, and again and again the Scripture teaches us to be mindful of the rock of our salvation.

In the rock we find grandeur, stability, strength, shelter and refuge from storms and temptations, and from foes and fears. If the Lord is our rock, our foundation is sure. If we are hidden in the Rock of Ages no enemy can assail, no foe can overwhelm us; and when all earth's hopes are dying and all earth's joys are fleeting, still we shall have the rock on which to rest and beneath which we shall find shelter.—Mrs. E. L. Hastings.

God sees to it that every man has time enough to show forth the best that is in him. But God does not provide very much of what we call "time to spare." Every moment ought to represent utility of some sort—either the utility of rest, including recreation, or the utility of work.

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EDITORIAL

We extend hearty greeting to the General Association. A noble and a notable work has been done and important steps forward have been taken during the year. The receipts for missions have been handsomely increased. A substantial beginning for a church edifice fund has been made. The Institute work, under Dr. Warder, has assumed goodly proportions, and gives promise of great usefulness. The Theodore Harris Institute, owned by the Association, has been most auspiciously established at Pineville. These are fine features of the first year of Dr. Bow's administration as Corresponding Secretary, and in all this work he has, of course, been a leading factor.

The establishment of the school at Pineville was taken by some as unfriendly to the interests of other schools. This was a complete mistake. Eastern Kentucky is a peculiar region. The claim is made and urged that that region needs Christian education supremely, and part of our mission work has been put into that form. Through the generosity of Mr. Theodore Harris and others, the Board has come into possession of property valued at \$20,000, and admirably suited for school purposes. This is the only school owned by the General Association. The body takes the liveliest interest in the Baptist schools in the state. There is a standing educational committee (a "committee of nine," by the way, who visit these schools during the year, and report to the Association at each meeting. This committee have been helpful to the institutions in many ways. At their suggestion, for example, the charters of some of the schools have been changed so as to secure the institutions to the Baptists. They have also informed the denomination, in a way they had not been informed before, of the splendid educational plant we have in Kentucky. The Constitution of the Association provides for promoting "literary and theological institutions," although its chief aim is missions.

Just how close should be the connection between the General Association and our schools is a matter on which brethren differ. Some think the Association should control, while others are very jealous of any formal relation at all, lest it tend toward control. One of our colleges still declines to even allow a visit from the Educational Committee, and so that college is not reported on at the annual meetings. Some are owned by district associations, as are those at Hopkinsville and Glasgow, and we have never heard any complaints of the practical working of the arrangement. In Texas the Baptist institutions have been co-ordinated, and a noble movement is on foot for their increased endowment. The movement, under the leadership of Dr. B. H. Carroll, has already added over \$200,000 to the funds of these schools. Some think that something of the same sort should be done in Kentucky.

One of our leading educators recently suggested to the writer that a great Baptist university ought to be established in this state, and he suggested Louisville as the place. To have that would need to have our schools co-ordinated, either as in Texas or in some other way.

Whether we do this or that particular thing, let us go forward.

Ma. A. F. LUCAS, recently a poor man and a conductor on the Georgia Central R. R., now has \$5,000,000, it is estimated. He is the man who discovered oil at Beaumont, Texas. We hope he will exhibit his Christian stewardship. It is a great responsibility to have so much wealth. Think of having to give an account of \$5,000,000 at the Day of Judgment! Every dollar we have ought to do a dollar's worth of good in the world, and in so far as it fails to do this, it is wasted. To have great wealth is a great responsibility. Mr. Andrew Carnegie is solving the problem how to do good with great wealth. His recent gift of \$10,000,000 to the Scotch universities, in we believe, the largest individual gift in the world's history.

"Do you think, gentle reader, that if only you had great wealth you would do great good with it? Do you think if you had millions of dollars you would do millions of dollars' worth of good? Stop and think. Do you get a dollar's worth of good done by every dollar you get? If not, then you would do no better with great wealth. If you are not a good steward for God of the little you have, what right have you to think you would be any better steward if your store were greatly increased? He that is faithful in that which is least, is faithful also in much."

GEORGETOWN COLLEGE COMMENCEMENT.

The commencement exercises at Georgetown College last week were of extraordinary interest. An unusually large number of visitors were present. The keynote was struck high and strong by Dr. Strong, of Rochester, N. Y., who preached Sunday morning on "Whoso wills to do his will, he shall know of the doctrine." This was well followed up by Dr. Davidson at night on the text "a name that is above every name." The air was full of echoes from these sermons and of the literary address of Dr. Rust, delivered Monday night, when the writer reached Georgetown on Tuesday.

The Trustees met at 2:00 P. M. The report of Dr. Yager, chairman of the faculty, showed a good year's work. Three trustees had died during the year, Dr. S. F. Gano, Col. Thomas Rodman (who, however, had resigned before his death), Col. T. C. Bell and the Rev. George S. Searce. The resignation of Mr. M. T. Collard left another vacancy. These were filled by the election of Messrs. James Hinton, Albert Rice, W. Conn Bell and Oscar F. Barrett. These elections were by the Education Society which met immediately after the session of the trustees. During the year Miss Pollard had died and Mrs. Vineyard had been secured in her place—a most fortunate selection. There were 845 students in attendance during the year. The degree of LL.D. was conferred on Prof. O. W. Needham of Columbian University, Washington, D. C.

At night was held the Quinquennial Banquet of the Students' Association in the Gymnasium. It was a most brilliant occasion. The tables were beautiful and the decorations more beautiful, and the ladies most beautiful. Covers were laid for 300. The Hon. J. C. C. Black (of the class of 1862) presided, being introduced happily by Dr. Racker. Judge Black was very felicitous

in his remarks, both in his opening speech and in his introductions of the various speakers, who, with their themes, were as follows: "When we were Seniors," the Rev. Milford Higgs ('88); "Ole Miss," Wm. Ray Toombs ('99); "The Blue Grass," Mr. John A. Bell; "How far since then the ocean streams Have swept us from that land of dreams."

T. J. Bigstaff, Esq. ('84); "Our Girls," J. M. Stephenson, Esq.; "Literary Societies," E. B. Beard, Esq. ('90). There was then a song by Mr. J. W. Wandland. "The Man of Law's Tale" was then happily told by W. C. Bell, Esq. Ex-President Davidson's ('71) them was "The College President," but, owing to the time that had been taken by previous speakers, he very briefly and fitly presented the new President, Dr. B. D. Gray, who spoke with most hopeful enthusiasm on "Georgetown College—The Outlook." Dr. B. A. Dawes ('86), spoke on "College Athletics," in which he vigorously advocated "gastronomic ethics." The last address of the programme was Dr. J. S. Felix ('71), who spoke on the Students' Association, and urged contributions to the endowment of the College. The writer then arose and declared that he would make the best speech of the occasion, saying that he had a check for one thousand dollars for the Woman's Endowment. The check was from Mrs. J. Lawrence Smith, who has been called the "elect lady of Walnut street church." Dr. Gray came forward and took the check with an expression of countenance that gave Dr. Henry McDonald a new conception of the Transfiguration. Although it was near one o'clock at night, a number of other contributions were taken, and the work will be pushed.

Wednesday was Commencement day. Thirty of the students received degrees, the largest class of graduates in the history of the College. Dr. McDonald opened with prayer. There were two orations and one essay. Mr. F. L. Craft spoke on Man and His Vision, Mr. G. B. Smedley on The Man With the Hoe, while Miss Mabel Bagby presented an essay on The Idea of Womanhood—Medieval and Modern. All did very well, especially the last.

Then Dr. J. A. Lewis, President of the Board of Trustees, in a neat and appropriate speech, duly installed Dr. Gray as President of Georgetown College. Dr. Yager, who for three years has held the difficult position of holding the acting President without a President's authority, then made a most happy address, delightfully well-fitted to the occasion. President Gray then made an informal address, setting forth his hopes and purposes in regard to the College, and expressing his high appreciation of the many kindnesses already shown him, and of the hearty good-will manifested everywhere. His speech was received with enthusiasm. He will give us for publication a summary of it. Dr. Davidson made the closing address, praising the good people of Georgetown and vicinity, and commending them to Dr. Gray and Dr. Gray to them.

Of the 30 graduates 14 are Masters of Art, 10 Bachelors of Art and 6 Bachelors of Science, viz.:

- MASTERS OF ARTS.
Atwood, Edward Leland Clinton, Ky.
Bagby, Mabel Walton, Ky.

- Bradley, James Craig Georgetown, Ky.
Craft, Franklin Louis Stamping Ground, Ky.
Crumpton, Claudia Evangeline East Lake, Ala.
Gibson, George William Percival Shelbyville, Ky.
Glass, Breckinridge Blackburn Georgetown, Ky.
Hedden, Mary Pratt Mt. Sterling, Ky.
Kelly, Samuel Edward East Point, Ky.
Morgan, Eugene Dudley Georgetown, Ky.
Prior, Leon Erwin Walton, Ky.
Smedley, Graham East Millersburg, Ky.
Smith, William Marion Albany, Ky.
Todd, Edward Newton Paint Lick, Ky.

- BACHELORS OF ARTS.
Bourne, J. O. Louisville, Ky.
Brewer, Scottie Hill Spring, Ky.
Browning, William Henry Falmouth, Ky.
Dawson, John Charles, Falmouth, Ky.
Fitzgerald, James Anderson Milton, W. Va.
Nunnelley, Ora Lee Georgetown, Ky.
Partee, Sawyer Wilson Millville, Ky.
Ray, Sue Willie Springfield, Ky.
Rowlett, Carrie Elizabeth Hill Spring, Ky.
Toombs, Percy Walthall Greenville, Miss.

- BACHELORS OF SCIENCE.
Cunningham, Carrie Lee Ellsburg, Ky.
Harris, Almer Faywood, Ky.
Moore, Miriam Halley Donerail, Ky.
Scott, Hervey Barbour Falmouth, Ky.
Smith, Cornelius Duncan Jackson, Tenn.
Weakley, Charles Robinson Clay Village, Ky.

It was a memorable Commencement.

It is a question as to who founded the University of Chicago. The Hon. Stephen A. Douglas gave some land and thus started the old University of Chicago, and Mr. John D. Rockefeller, in connection with the Education Society, offered \$500,000 provided \$400,000 more was raised for the establishment of the University. This was raised, and afterwards Mr. Rockefeller added to his gifts, till they have run high up into the millions. The Senior class have had made a bronze tablet in honor of Mr. Douglas, and the question is as to the inscription to be put on it.

MRS. LANSING BURROWS died on Saturday at her home in Nashville. Every one who knew her revered and loved her as one of the choicest flowers of our race. A sufferer for years, her pain had carried her very near the gates of heaven, and her presence was a benediction. The sympathy of all who knew her goes out to Dr. Lansing Burrows and her three children.

Mrs. BALLINGTON BOOTH says she hates the word "criminal" and thinks the inmates of prisons should be called "convicts" instead. But they are criminals or they would not be convicts, and to refuse to call them criminals shows a silly sentimentalism.

PAUL said, I suffer not a woman to teach, nor to usurp authority over the man. This may not be palatable to some modern thinkers, but it is the teaching of God's Word, and for one I believe that God knows more than even modern thinkers.—A. C. Dixon.

Editorial Varieties

Now is the time for the gathering of the saints of God. We do not think the crop will be very large this year, but it will be of fine quality.

First Lady:—"I had that dog, 'I'd be all the time afraid it would go mad."
Second Lady:—"But you must remember my dog does not have to live with you."

Charles Darwin's gardener was asked after his employer's health. "Oh!" said he, "he's not at all well. If he could only find something to do, I think he would be better."

The Worcester, Massachusetts, Board of Trade arranged a banquet for President McKinley. Seats at the table are put down at \$100 each and it is announced that no intoxicants will be served.

We are sorry to learn of the continued ill health of Dr. Kerfoot. He is very weak and can take but little nourishment on account of his constant nausea. Many prayers will go up for his complete and speedy recovery.

The London Chronicle speaks of three British officers, not telling their names, who have been brought to England from South Africa under guard and who had been convicted of "irrationally siding with the Boers."

Ireland continues to decrease in population. According to the census just completed, the population are 4,640,000. There were more than 5,000,000 people living in Ireland. Certainly something is the matter.

Do you ever think that when you are dying, and the human faces have vanished from your sight, and human companionship can go with you no further, that the Lord himself will be with you? What can you fear with such a companion?

The Boston & Maine R. R. has forbidden its employees playing cards in any place owned by the company. The "three-headed business man" who control this great railroad believe card playing of all sorts is injurious. And it is.

Pastor Hubert, at Beattyville, had forty present in prayer-meeting. Next Sunday he announced "Lord! the interest in the Baptist prayer-meeting in Beattyville! Any one finding and restoring the same will be liberally rewarded by the Lord." That week there were 100 present at prayer-meeting.

The War Department at Washington is said to be "battled" for the extent of recognition passed by the Northern Presbyterian General Assembly on the subject of the army cantons. The resolution says the entire influence of the department was being exerted on the side of the brewers and their beer. Certainly it looks very much that way.

The City of Mexico has the second largest death rate of any city of recognition in the world. Here are the figures for some of the cities: Bombay, 100 per thousand last year; Mexico, 80; Madras, 85; Oairo, 84; Alexandria, 83; Dublin, 82; Liverpool, 84; Vienna, 84; Paris, 83; Boston, 81; London, 18; Berlin, 18; New York, 18; Rome, 11; Chicago, 10. These are interesting figures. Since the Pope lost control of Rome, the death rate of that city has greatly decreased. Now they depend on sanitary regulations instead of on saints and charms.

Nicholas Brown gave \$5,000 to Rhode Island College and in recognition of his princely generosity—for at that time \$5,000 was an enormous amount to give for educational endowment. This wonderful library is now the friends of the late John Carter Brown, grandson of Nicholas, have given his wonderful library of Americana and \$20,000 in money to the University. Of this sum, \$10,000 is to be spent on a library building and \$10,000 to be the library endowment. This wonderful library is thus opened to the public and its stores made available for students.

Dr. Fox notes the fact that a leading daily paper expressed surprise that, at the meeting of the Baptist (?) Congress, "no papers were presented in defense and advocacy of distinctive Baptist principles." That paper was misled by the name. The name is, the Baptist (?) Congress does not concern itself with the "defense and advocacy of distinctive Baptist principles." It exists for an entirely different purpose. The existence of a thousand such congresses would not add another member to any Baptist church.

Mrs. Woodruff, Christian (?) Scientist (?) sued Mrs. Eddy, "Mother 1867," of Christian (?) Science (?) for \$100,000 damages for things Mrs. E. said about Mrs. W., and she lost her suit. Yes, according to the doctrine both those women profess to believe, there is no such thing as money and no such thing as a law suit. All such things are simply "errors of mortal mind." Yet this nonsense continues to make converts. It was recently converted into a prominent Christian (?) Scientist (?) by the subject with Dr. J. M. Bailley, of New York, but when the time came our Christian (?) Scientist (?) did not appear. It seems an "error of mortal mind" to think that there is any Christian (?) Scientist (?) who will stand up squarely and face an opponent.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

A HYGIENIC HOME.

My wife and I are trying hard
To live on a healthful diet;
We read the food chart by the yard,
And run the kitchen by it.
We've banished from our bills of fare
All that such gaudy condiments;
True hygiene is all our care,
As planned and taught by them.

For breakfast, coffee is tabooed,
And milk and eggs forbidden,
And milk, since it is oft imbued
With germs profuse, though hidden;
Bread is unwholesome, so is steak;
Behold the list of our diet:

Oatmeal and Graham gems we take,
And drink boiled water, hot.

For dinner, soup will never do,
And oysters typhoid nourish;
Salads, entrees, and loes, too,
Are mere dyspeptic flourish.

Potatoes (by the last advice)
Are poisonous, we're told;
It's eat rare meat, chopped fine, with rice,
And drink boiled water, cold.

It grieves us much our friends to view
Go rootless in their diet;
Our wholesome menu we pursue,
And beg of them to try it;
But appetite's ungodly sway
Their nature so entrails,
We cannot get a guest to stay
Within our healthful walls.

—Muesey's Magazine.

A QUESTION OF TIME

BY MARY MORRISON.

"So you've made up your mind to go, Emily?" Mrs. Jason Hollister looked at her sister-in-law anxiously. She was carefully pinning on a crocheted lace collar with an ancient gold brooch that forty years ago had been her mother's, but she turned away from the uncertain mirror to reply: "Yes, I guess I'd better, Adelaide. I promised Mabel I'd come, and she'd be disappointed if I expect, if I don't. Henry's getting so much better you don't need me particular as I see."

"Well, I suppose weddings are more agreeable than sick folks, but I was in hopes you could stay all the fall. The apples is comin' out to dry now pretty soon, and I've got to get at the late Crawfords next week." The speaker's tones were querulous as she watched the preparations for departure. "How be you calculatin' on getting there Amos coming down after you?"

"I expect Mabel will drive down to-day. She wrote last week that she'd like enough come this afternoon. I thought it would be no harm to get ready to start, and I'll have to wait." She stooped down to flack while ravelling from the skirt of her black alpaca dress.

The sound of buggy wheels on the stony road took both women to the door. It stopped before the gate and a young girl alighted.

"You're going, ain't you, Auntie?" The fresh girlish voice held a note of inquiry, as she came up the steps.

"Yes, I'm going for all I know of now. I'll be ready as soon as I put a few things outside the screen door, that's a letter for me?" She took it from the girl's outstretched fingers and looked it over curiously; then she tore open the end with a hair-pin from her hair.

"It's from 'Mandy,'" she said, glancing down the pages.

A look of apprehension settled over the girl's face. Aunt Emily's letters usually contained an urgent request for her immediate presence in some domestic emergency.

The fire burned outside the screen door in the hot sunshine, and Aunt Adelaide sat primly upright on the chintz covered lounge, occasionally making her niece a leading question in a forbidding tone of voice, as to the health of the family, and the condition of the crops in Cranbury Center. She did not mention the subject uppermost in the girl's heart and presently she said shyly: "You and Uncle Jason are coming to my wedding next Thursday ain't you Aunt Adelaide?"

Her face did not soften perceptibly. "I ain't got no time for merry makings," she said.

Mabel drew her slender shoulders up proudly. "How hateful Aunt Adelaide can be," she thought with an indignant pressure of her lip.

Emily Hollister turned through the pages and set with them in her hand looking absently out of the window. Finally she turned to her niece. "Mandy says Tommy has

broke his leg and she don't see how she's going to get along alone with all the work and the care of him. Rufus don't feel able to hire help, with the doctor bill to pay and all. 'O 'O don't you think that's a can't go?" The genuine disappointment in the girl's face touched the lonely heart of Emily Hollister. This was evidently no question of dollars and cents. She hesitated before replying. Her heart yearned for this little bit of brightness. She had helped to share sickness and sorrow and toil for years; it was seldom that she was desired to share in life's beautiful days. She had grown so accustomed to ministrations of this kind that it really seemed as if she had no choice but to go on to Tommy. Aunt Adelaide broke the troubled silence.

"Sickness and death never wait for weddings," Emily Hollister's faded blue eyes looked reproachfully at her sister-in-law. "Pshaw now! Adelaide. The Bible says there's a time for marrying and giving in marriage. Of course she wants Aunt Emily to come to her wedding and Aunt Emily is going too." She spoke with unusual decision. "Mandy can manage for a day or two longer, I guess." She got up and went out of the room. When she came back she carried a rusty black leather satchel which she set down by the door. The satchel was pinned on her black hat with its red cotton rose and her faded summer shawl whose brilliant stripes had, years ago, been considered elegant. It hung in limp folds over her bowed shoulders. She turned to her niece and said, "Good bye, Adelaide," she said deprecatingly. "I'll try to get over again before snow flies and see how you are all getting along." She waited a moment, but there was no answer, and she went slowly down the path after Mabel who carried the black satchel.

"Aunt Adelaide acts as if you belonged to them," she said as she stowed the satchel under the buggy seat.

"Well, Adelaide has got considerable to do and no help to speak of. The boys never think of fetching a stick of wood or a pail of water and I s'pose she appreciates my being there," remarked Emily.

"It's a poor sort of appreciation. I shall be glad as soon as I can get it all together."

"Oh, I don't know; a body likes to be missed sometimes, if it is only on account of being a help." There was loneliness and regretful longing in her eyes as she looked up to see her eyes looking thoughtfully away beyond the field of brown millet heads beside them.

A great wave of pity filled her young heart. "Poor Aunt Emily," she thought, and she stepped forward for the burdens she could lift from the shoulders of their rightful bearers, and found she was not an unhappy fate into which she looked. Her hair was fading slowly to yellowish gray and there were wrinkles, but they were not deep. Her eyes were bright with a little anxious perhaps. With so many to look after this was unavoidable.

"Most women folks was satisfied with one family to look after, but Emily May had the managin' of seven or eight families. She had to help her neighbors with their'n," as old Grandpa Hollister had declared.

There was one thing, however, for which she had never found time. She had never found time to attend to the needs of Emily May Hollister. The threads of her life were interwoven with those of the family, that she had no leisure to attempt their untangling.

There were eight of the Hollister children and Emily May was the oldest. She was a "good steady girl" so the people said for years; she year when she washed and scrubbed floors and acquired a droop of the shoulders carrying smaller brothers and sisters through the helpless period of creep-hood and toddle-hood. She was still a good, steady girl, and she had been going into society—the society of Cranbury Center, which demanded much laundering of befuddled muslins for the girls and starched shirt fronts for the boys. But she stood bravely at her post, and one by one they passed and she was left with the last of the brood, was settled. Of late years people spoke of her as a "respectable woman and a good worker," a fact duly appreciated now that there were seven separate broods to look after, some of whom were already of a respectable age. And one day she looked upon Aunt Emily's labor as a sort of joint inheritance to which they were rightfully entitled; to be applied where most needed.

—A scene of the sister injustice of it was being made in Mabel's heart for the first time. It had always seemed so natural to turn to Aunt Emily whenever any unusual emergency

had arisen. She always knew just what to do and the best way to do it; she never lost any time over unobtrusive measures, and it was always such a comfort to feel the sense of security that came with her presence. Her hands had ever been outstretched to them all and they—her cheeks crimsoned as she realized how ready they had all been to clamor for further service from the kindly hands that were daily growing less able to give.

"You masn't lay anything up against Aunt Adelaide, Mabel. She didn't mean no harm; it's just her way, that's all." Aunt Emily broke the silence. "I am going to sleep in the best bed-room this she is here, mother." Mabel's voice was low but decisive.

"Why, Mabel, the north room is every bit as comfortable, besides your Aunt Emily will be there, and she's used to having things nice."

"She can stand a night or two in the north bed-room I guess. Rag carpets and white-washed walls will be a sort of a rarity."

"I don't see what has got into you Aunt Emily. I never expect to be Mabel's company when she comes here." Mrs. Amos Hollister spoke severely.

"She is my special company this time, mother, and I mean to treat her as such. Why, mother, Aunt Emily never shows any more than if her life." The girl's voice held an indignant protest.

Her mother looked at her with a puzzled air. "I didn't s'pose she wanted to be," she said slowly.

"I don't know what she s'posed, but I ain't any reason why we should always deliberately put her in the place of a drudge."

So it came about that the old blue gingham dish-apron which Emily Hollister took out of her satchel and slipped over her head and tied about her waist was gently but firmly untied and she found herself beguiled into the cool, shady precincts of the "best room" and the comfortable support of the best cushioned rocker.

"I'll be glad to have Mabel as to the most available material for suitable decoration."

"We have carnations and sweet peas and pansies in abundance, but I don't care for them. I wish I could be married in the woods, Aunt Emily; under the drooping boughs, with their murmur and whisper and the sweet smell of ferns." Her eyes were dreamy and wistful.

"What's to hinder bringing the woods into the house? Ferns is the sweetest things to hang up a room; I see some over to 'Squire Carter's.'"

"Just the thing, Auntie," cried Mabel enthusiastically. "We'll bring the mountain to Mohammed since Mohammed may not go to the mountain; in other words, we'll have ferns, and a bunch of them. We'll go for them to-morrow, you and I. There are beautiful ones over in the Messenger woods."

"Let's see, you and him will stand about here, just in under that hanging lamp, as near as I can judge, and the minister will stand here, and there'll be plenty of room each side for your folks and his'n."

They were considering the ground to be covered, and beside them stood a great basket of ferns and forest treasures fresh from their fragrant forest loam.

"I've got an idea." Aunt Emily's cheeks had taken on a pink tinge through pleasurable excitement. "What time did you say the ceremony was to be?" "Six o'clock, Auntie."

"Well, it won't be late enough for lamp light, and we can turn the hanging lamp into the prettiest great green bell that will swing right over your heads. I've read of one, and I know I can fix it. These maid-en-hair ferns will work in just beautiful, and we'll read of one, and get me a lot of your ma's glass fruit cases; quart and two quarts, and get an empty soap box and one of your ma's best linen towels. Oh, I ain't crazy. I've always thought it'd like to try my stand at trimming up a room like I've read of, but I never had time before." She passed a moment and looked at Mabel apprehensively. "But maybe you'd rather I wouldn't," she said timidly.

This was a new role for Aunt Emily, her work was usually performed in a room like this, the house that required no decoration.

"You shall have time to do all the

pretty things you want, Auntie, from this time forth," declared Mabel earnestly as she went after the list of incongruous articles, although a little doubtful as to their adaptability. But she brought them all and watched intently while the work grew under Aunt Emily's inexperienced hands that trembled with excitement. When it was finished she stood back and regarded the effect contentedly. That mass of delicate fern fronds rose in a solid mass from the floor to the ceiling, and before it swung the great green bell, its feathery drapery caught up here and there with emerald jewels of bright green moss.

Mabel stepped reverently into this chance of soft shadows, with bowed head. It was a fitting spot, she felt, to take upon herself the most solemn obligations of life which impressed her with new sacredness here under the swinging censor of woodland scents.

Aunt Emily regarded her niece fondly. "You will look like a great white lily amongst that green," she said as Mabel stepped out of the shadow.

Then she playfully drew Aunt Emily beneath the marriage bell and stepped back to note the effect. "Now where's the lover?" she cried gaily. "Of course there was one years and years ago."

An old rose like the blush on a winter pipkin crept into Emily Hollister's cheeks. She shook her head. "Marry child! I never had no time to think of marryin' till I was past the lover's age. Mabel be it for me, I guess, on my ma's part." A regretful look stole into her eyes, then she laughed consolingly.

"But there were lovers; there must have been," insisted Mabel tenderly. Of course some one must have loved Aunt Emily in the days of her youth, and Aunt Emily showed no signs of it.

"No, there wasn't any, not unless—of course there was Humphrey, Humphrey Gage, but we never kept company. We was both of us too busy. He had his mother and sister to look after same as I had."

A sense of tender compassion for these two who might have been lovers in the dim long ago, but for their unhappy environment filled Mabel's heart. She enquired the loved shoulders with tender arms. "Dear Aunt Emily," she whispered consolingly.

The last guest had departed, the last handful of rice had patterned about the ears of Mr. and Mrs. Alfred Fairbanks and the proverbial cloud had been blown away from the departing carriage, and Aunt Emily was free to don the old well-worn blue check apron which had been so studiously withheld from her these last few days and to step once more into the usual role of burden-bearer.

They had been beautiful days; into them had crept many a gleam of youthful dreams which she had fancied dead and buried forever. It was so new to be cared for and ministered unto; to be "company" in short, but it was over now. An unconscious sigh came with the tying of the check apron, she pondered upon her next duty. There was Tommy, but Mandy had written to say that Rufus had engaged the services of Mrs. Dodge, an old lady without a home who made the doing of odd jobs a specialty, and it did not seem to be her duty to displace her. Of course there was Adelaide, but a sense of aversion possessed her at the thought of returning there so soon. For a wonder no one seemed to need her just at present, and she folded her hands in her lap with a sense of helplessness. The house was silent and lonely. There were times, she thought, when she appreciated the fact of her usefulness.

How would it be with her when this was no longer possible? She cast her thoughtfully down the road to the village. It was the same road that ran past the old homestead five miles away where strangers had lived for years, the same road whose dusty length she had watched of a gray afternoon to see Humphrey Gage drive past on his weekly trip to the village.

He no longer traveled it; he had moved away somewhere, he and his mother. She had not seen him in years; not since Elmin's, her youngest, had met him. Strange how old scenes and old friends crept into her mind to-day.

At the gate a horse and buggy had halted and a man was just climbing out; an elderly man with a fringe of iron gray hair hanging from under his cap, his hair that had turned to curly frankness in spite of its sedate color. There was a familiar



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L. S. F. PHOENIX.

look somehow in the tilt of the wide-brimmed wool hat, and his features were not altogether strange, although she could not recall where she had seen him. Probably one of the neighbors to see Amos on business; she was not very well acquainted with them nowadays.

Amos came to the door presently. "Here's a gentleman who wants to see you, Emily," he said, adding jocosely, "Come right in, stranger."

The elderly man with the gray fringes of curly hair came in and took off his hat, then he held out his hand awkwardly. "You don't know me, I suppose, Emily."

She took it hesitatingly. "It ain't—why it's Humphrey," she said; then a feeling of shy constraint took possession of her and she set him a chair and sat confusedly down opposite him, with folded hands.

"I've changed some, I suppose, Emily—we've both changed. I don't know as I ever see you before with nothin' doing." He glanced significantly at her folded hands.

"I ain't busy just now," she said simply.

"Ain't got no big job on hand then? Nobody sick n'r needing help? I thought I'd risk it one more and come and see, bein' I was so nigh. Maybe you wouldn't mind takin' on?" He waited for her answer.

"Well, I might for a spell, I suppose. Is your mother feeble, Humphrey?" Her tones were sympathetic.

"No, mother's hearty for her age." "None of the girls ailing?" The "girls" were old gray-headed women like herself.

"No, Emily, it's me. I'm getting along in years; if you ain't anything else to do maybe you might spend your extra time taking care of me." He watched her earnestly as the meaning of his words became plain.

"I've felt that for a while, a good many years, Emily May, but you never had any time to hear me say so."

She looked down at the folded hands which twisted themselves nervously together.

"Yes, I know how it was," he added hastily, "we've both been pretty busy taking care of the folks. Maybe we'll have a little time to try taking care of ourselves. We ought to be able to do it; we've had considerable experience. He watched her a moment anxiously. "What do you think, Emily May?"

"Maybe so, Humphrey," she said gently.

His good-natured face beamed joyously. "There'll be considerable to do; I've got two motherless orphans and a lame one, but I care for 'em. I'm liable to be considerable trouble myself, too." His tones were quizzical.

"I guess I'll have time enough for all of 'em, and you too," she assured him earnestly.

And then a gentle alliance fell upon these two who stood with whitening heads upon the threshold of life and looked with dim eyes for the future to redeem its early promises of peace and content.—Interior.

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Use **Hersford's Acid Phosphates**.
Dr. F. A. HERSFORD, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

WANTED—A post graduate of one of the best schools of oratory in the United States, with clear and abundant experience, desires a position for the next school year. Qualifications: eloquence, English branches and culture. References exchanged. (Miss) W. B. Ashby, Matagorda Co., Texas.

The Best Way.
If you are going to take advantage of the Cheap Rates to California in July, account of the Epworth League Convention to be held at San Francisco, remember that the Southern Pacific Co. can offer more attractions in the way of diverse routes to and from and through California than any other line. Send to the undersigned for a map of California, which will show how you can reach all the points of interest via the Southern Pacific Lines and how you can have your ticket to San Francisco reading over one line and returning by another.

These cheap rates Round Trip Tickets will be on sale July 4th to 15th inclusive and will be good for return until August 1st. W. G. NAIMYER, G. W. A. S. P. Co. 222 Clark St., Chicago, Ill.
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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.

ROBERT'S BABY BROTHER.

Several months ago little Robert, who had at various times made pathetic references to the fact that he had neither a brother nor a pony, was asked by his fond parents which of the missing prizes he would take if he could have his choice.

Robert deliberated, and at last decided that upon the whole he believed he would rather have a brother.

"Because, you see," he explained, "a pony costs so much to keep. We would have to build a stable for him, wouldn't we, papa?"

"Yes," his father answered, "and really there is no room in our back yard for a stable."

"No," the child agreed, "and we'd have to buy hay for him, too, wouldn't we?"

"Yes."

"Well, then, I'd rather have the little brother, because we would have to pay for a pony, and the pony might kick or bite, you know, and the little brother wouldn't, would he?"

"No—not for a while anyway."

So the matter was left in abeyance until a month ago, when little Robert was told, one morning, that a little brother had come to him.

He was delighted. He danced around in the halls and made such a racket on the stairs that the nurse threatened to have him sent away, and he went into ecstasies over the baby when they permitted him to see it.

He asked forty-seven thousand questions in a given time concerning the little one and the inducements that God had considered before deciding to send it down from heaven. He wanted to kiss the baby and hold it in his arms, and he insisted on knowing why it had no teeth and why, if it had been an angel, it had wanted to come down here from heaven to have the stom-

ach-ache, any way.

But Robert's enthusiasm began to wear off after the lapse of a week or two. It was always "Sh-sh! You'll wake your little baby brother," or "Robert, you must be quiet! You will make your baby brother ill."

In fact, the baby brother seemed to be interfering with little Robert's fun to an extent that had been wholly expected, and the other evening when he was sitting on his father's knees down in the library the boy said: "Papa, I don't believe I want my little baby brother, after all. I can't have any fun with him. I'll tell you what let's do. Let's trade him for a pony."

"Oh, we couldn't do that."

Little Robert kicked his heels against his father's shins for a moment and thought. Then he said: "Well, I don't suppose we could find anybody that would want to trade a pony for him, but don't you think you could trade him for a goat.—Record-Herald.

WHY THE CAT IS CALLED PUSSY.

A great many years ago the people of Egypt, among other idols, worshipped the cat. They thought she was like the moon, because she was more active at night and because her eyes changed, just as the moon changes, sometimes being full and sometimes only a bright crescent or half-moon, as it is called. So these people made an idol, and named it Pasht, the same name they gave to the moon. The word has been changed to "pas," then "pus," and at last "puss," the name which almost everyone gives to the cat. And now "puss and "possy cat" are pet names for kitty everywhere.

"When Rome was burning, the Emperor, Nero, was playing a fiddle," so the teacher told little Arthur. And this was what Arthur told his mother that evening: "The Emperor Nero was playing a fiddle, so they burned Rome."

THE STEWART DRY GOODS CO.

Please mention Western Recorder when answering this advertisement.

June Bargains.

- Men's Furnishings.**
- 25c Men's Neckwear, regular 80c quality, in the new shapes and colors.
 - 35c Men's Fancy Hosiery, in stripes, verticals, lace effects, regular 60c quality.
 - 50c Men's Medium Weight Ribbed Halbriggan Shirts or Drawers, regular 75c quality.
 - 50c Men's Fine Cotton Night Shirts, fancy trimmed, 42 inches long.
 - 50c Gorven's Elastic Neam Drawers, odd sizes, regular 75c quality.
 - \$1.00 Men's Fine Madras Negligee Shirts, in fancy colors or plain white.

- Muslin Gowns.**
- 50c Muslin Gowns, extra good quality; Mother Hubbard style, with cluster of tucks in yoke; cambrie ruffle on neck, sleeves and down the front.
 - 60c Fine Muslin Gown, yoke trimmed with eight clusters of French tucks; hemstitched India linen ruffle on neck, sleeves and down the front.
 - 90c Empire Gown, made of fine muslin; elaborately trimmed with Torbon lace and inserting; ribbon heading.
 - \$1.35 Fine Nainsook Gown, V neck; yoke of all-over nainsook embroidery; pointed yoke of French tucking in back; ruffle of nainsook embroidery on neck and sleeves.

- Drawers.**
- 10c Muslin Drawers, good quality muslin; deep hem with cluster of fine tucks.
 - 30c Fine Cambrie Drawers, umbrella style; hemstitched tucks and hemstitched cambrie ruffle; regular 50c quality.
 - 75c Cambrie Drawers, fine quality; full India linen flounce with hemstitched tucks and lace edge.
 - \$1.00 Extra fine Cambrie Drawers, trimmed with hemstitched tucks; deep wide flounce of India linen; lace ruffle.

- Corset Covers.**
- 10c Muslin Corset Covers, high and low neck; the quality of muslin.
 - 20c Cambrie Corset Covers, two styles V necks; trimmed with embroidery and lace inserting and edge.
 - 50c Cambrie Corset Covers; four styles at this price, all full fronts; trimmed with Torbon lace inserting and edge; fine soft cambrie.
 - 75c French Nainsook Corset Covers, full front; trimmed back and front with lace inserting, and edge and ribbon heading back and front.

- Shoes.**
- We have opened a line of Fine New Shoes that are remarkable values at the price of \$2.50. All the very latest shapes and styles.
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 - \$2.50 Ladies' Vioi Kid Well Oxford, extension sole, military heel.
 - \$2.50 Ladies' Patent-leather Oxfords, Goodyear welt, extension sole.
 - \$2.50 Ladies' Glass Kid Oxford, kid tip, L. X V. heel, hand-turn.

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SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 23.

A NEW HEAVEN AND A NEW EARTH.

Rev. 21:1-7, 22-27.

Motto Text.—"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. 21:7.

"And I saw a new heaven and a new earth."—This verse has made commentators much trouble. Heaven, of course, means the heavens. Will our planetary system be burned when the earth is? Or does it mean changes in the clouds or the air in the sky? The earth is to be burned, and, as is well known, nothing is destroyed by the fire. The elements remain, and there will be a new and purified earth. The fact that it is said there will be no more sea, makes it probable that the new heaven refers to our sky, and there will be no storms ever known again.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—All the elect, the saints of God. As a bride is adorned in all that is beautiful, so the new Jerusalem shall be fair and holy, with not a stain or blemish. God's people shall stand faultless before the throne, with their robes washed in the blood of the Lamb.

"And I heard a great voice out of heaven saying."—"Out of heaven" in the Greek is "from the throne," which shows that it was God who spoke. "Behold, the tabernacle of God is with men."—He shall make his dwelling place in the midst of his people. What an unspeakable honor and glory is this to the inhabitants of one of the smallest planets in his universe. The same honor is seen in the fact that the elders (Rev. 4:4) who represent the saints are immediately around the throne. "And they shall be his people."—People rather. An allusion to the fact that the redeemed shall come from all nations and tongues and people. "And God himself shall be with them, and be their God."—Their wills shall be one with his, and he will be absolute and unrivaled in their hearts. Whatever one loves supremely and obeys implicitly and unquestioningly is his God. Alas, how many have self, the world, vice, pleasure or money for their god!

"And God shall wipe away all tears from their eyes."—What an honor and glory to have God for a comforter. Heaven would be beyond the conception of the heart of man if there were no more than its negative joys. No pain—no sorrow—no death—no sin. Think what earth would be without these things!

"And he that sat on the throne said, Behold I make all things new."—The old earth, the old state of probation and trial, with all its pains and sorrows, has passed away. So also have all offers of salvation. "The saved have nothing now to fear; the unsaved have nothing to hope." "Write; for these words are true and faithful."—The words are true, and tell all the truth, encompassing nothing we need to know. This refers to the verses which follow.

"It is done. I am Alpha and Omega, the beginning and the end."—"It is done," is literally, "They have come to pass"—that is the events which had been spoken of. "Alpha and Omega" are expressive of eternity, that of the past and that of the future. That the Lord uses them in another place of himself shows that he claims to be God, equal with the Father.

"I will give unto him that is athirst of the fountain of the water of life freely."—(See Isa. 55:1). It is a fountain which is perpetual and exhaustless, springing from the fullness of God.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—All the things which have been mentioned by John, and all that God has prepared for them that love him. Are not these worth the struggle to overcome the sins which do so easily beset us? Note that we do not earn these things by overcoming. We inherit them. They are the gifts of free grace.

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."—"This must mean that in their communion with God and the Lamb, the redeemed of the new heaven and the new earth will need no such intermediaries as are necessary in this world and especially so in the times of the old Dispensation. These were types, and in the New Jerusalem all will have reached their fulfillment."—Smith.

"And the city hath no need of the sun, neither of the moon to shine in it."—The light is effulgent, unchanging, knows no night, no clouds, no changing quarters as has the moon. God is light; and the glory of the Lamb's face as it shown upon Paul on the way to Damascus was far beyond the brightest noonday sun.

"And the nations of them which are saved shall walk in the light of it."—The vision has expanded. John sees not only one city, but a world of saved nations, walking in the light of God. "And the kings of the earth do bring their glory and honor into it."—The greatest among the saved desire to lay all at the feet of the Lamb. All his saints shall be kings and priests unto their God forever.

"And the gates of it shall not be shut at all by day; for there shall be no night there."—This would show the peace and freedom from sin in a most vivid manner to the people of the East, where the gates were shut so often in war, and needed to be shut every night to keep out the bands of robbers.

"And they shall bring the glory and honor of the nations into it."—Not only of the kings, as said in a previous verse, but of all the people as well.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."—"Making a lie is put as the climax of the sinning. The world is very wrong in looking upon a lie as a comparatively small sin. It is evident from the concluding words that those do not tell falsehoods who are written in the Lamb's book of life.

If there were no hell, it is strange that all men who know of the glories of heaven do not seek the pardon of their sins. And there are also the awful, unending horrors of hell to deter them to repentance.

I am not impressive, but I am impressionable.—Emerson.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' Meeting of Sulphur Fork Association at Milton Baptist church, Milton, Ky., June 28-30, 1901: Devotional exercises.—R. M. Priest.

Introductory sermon.—W. T. Amis.

How to Manifest to the World the Power of Christianity.—W. J. Agee, L. S. Chilton.

Distinctive Baptist Principles.—W. M. Nevins, A. S. Allen. Exegesis John 8:9.—J. S. Satchell, J. T. Sampson.

Sunday-schools: Organization, Control, Importance.—J. B. Tharp, J. P. Powell.

Missions.—J. M. Fowler, L. M. Theobald.

Conditions of Christian Growth. W. H. Virgin, W. W. Foree. J. B. Tharp, Sec'y.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Salem Association to be held with Blue Ball church, Hardin county, Ky., June 28-30, 1901:

FRIDAY. Devotional service by D. F. Shaoklett.

Why we practice restricted Communion.—J. J. Willett.

Sermon.—J. S. Willett.

What is Christian Baptism?—W. H. Brant.

Exegesis of Matthew 8:11.—C. M. Buchhaven.

SATURDAY. Devotional service by Judson Hickerson.

Our Mission Board of Salem Association:

- (1) Its constitution and by-laws.—D. S. Roberts;
- (2) Its Officers.—E. G. Saunders;
- (3) Its Work.—H. C. Hayse.

SUNDAY. Devotion by B. M. Shacklett.

Our Orphans' Home.—J. V. Parcoe.

Our Ministers' Aid Society of Kentucky.—T. J. Davall.

Sermon.

WANTED—A position as teacher of intermediate grade in a Baptist School. Hold first-class certificate and have ten years experience. Good reference if desired. Address W. Western Recorder, Louisville, Ky.

THE MARKETS.

LIVE STOCK. Report for week ending June 8.

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Extra good export steers, 1200 lbs and up	4 50 @ 50
Light shipping, 1200 to 1,200 lbs.	4 25 @ 50
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Fair to good butchers	3 75 @ 50
Common to medium butchers	3 50 @ 50
This, rough steers, poor cows and calves	3 25 @ 50
Good to extra cow	3 00 @ 50
Common to medium cow	2 75 @ 50
Pooders	2 50 @ 50
Stealers	2 25 @ 50
Swine	2 00 @ 50
Year calves	1 75 @ 50
With cows—Chester	1 50 @ 50
Fair to good	1 25 @ 50
HORSES.	
Chester packing and butchers, 1200 to 1500 lbs.	5 00 @ 50
Fair to good packing, 1200 to 1500 lbs.	4 75 @ 50
Good to extra light, 1200 to 1500 lbs.	4 50 @ 50
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Our Little Ones (weekly)	4 "	per year	48 "
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Report for week ending June 8.

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Good leaf	2 50 @ 50
Fine and selections	2 25 @ 50

Receipts Jan. 1 to date 75,971 82,545 82,110

BARK—1899 CRAP.	
Trunk, green or mixed	4 50 @ 50
Trunk, sound	4 25 @ 50
Common leaf	4 00 @ 50
Medium leaf	3 75 @ 50
Good leaf	3 50 @ 50
Common leaf, short	3 25 @ 50
Common leaf	3 00 @ 50
Medium leaf	2 75 @ 50
Good leaf	2 50 @ 50
Fine and selections	2 25 @ 50

Items of Interest.

NEWS THE WORLD OVER.

The Welsh correspondent of the Baptist Times of London, in speaking of the war against the Boers, says: "That the war should be one of its kind, threatening the industries of this country in general in such an ironical way as none of its stoutest opponents could have dreamed of or foreseen, much less wish." It does seem indeed an irony of fate that a handful of farmers could do so much injury to a mighty empire. But this is no "irony of fate"—God rules, not fate.

Lord Cromer, who is the ruler of Egypt, has shown himself one of the world's great administrators. In his annual report, he condemns all efforts to make Englishmen out of the Egyptians. He advises against teaching them English or educating them according to English standards. He says this course in India has done little or nothing except create a class whose chief ambition is to hold office.

The Masobeees are a small tribe in Kansas who welcomed the United States troops. A regiment of them were enrolled by General Mearns as scouts for the army. A lieutenant found that he made a mistake, for in the province of Bulacan these soldiers "have been guilty of assaulting native women, of looting the houses, and of forcing tribute." General Grant telegraphed peremptory orders that these things should be stopped and the men punished.

The London Daily Mail praises the government for its excellent work in sending out recruits to fill out the regiments fighting the Boers. It says that in two months 12,000 have been sent out to supply the "wastage" at the front, and adds: "It is no use dignifying the fact that, small as some of the drafts are, they represent all the men fit to go to the front." Many men volunteer, but city life, cigarettes and strong drink make many of them unfit for soldiers.

The English primitive expedition against the Somalis is said by the London papers to have been a failure. The troops were advancing through a desolate region when they were suddenly attacked by the Somalis who did considerable execution with their spears before they were driven off. The commander thought it best to return, and Sir C. Nixon has decided to abandon all but two posts and to leave the tribesmen in the interior undisturbed.

The London Mail publishes an account of a patriotic effort to use British instead of American locomotives on the Jamaica Railway. Five British engines were bought—one was tested with five loaded and two empty cars and was not equal to the task of hauling them up a hill which has been regularly crossed by the American engine, pulling six loaded cars. Besides, the American engine cost \$10,000 and the English one \$20,000 each.

This is too much, entirely too much. John Bull has endured, with more or less grimaces, his crowding in of American locomotives and other things in his own territory, as well as in his foreign markets. But now the Derby race has been won by W. O. Whitney, of New York. There is some consolation, however, in the fact that the horse was an English-bred one.

Representative H. B. Barlow has died at his home in Dallas, Texas. He was born in Alabama in 1817; entered the Southern army when he was sixteen and fought through the war. He moved to Texas in 1865, was District Judge, and has served two terms in Congress. Rev. W. J. White has died at Tokio, Japan, where he has lived since 1887. In 1878 he became a Baptist missionary. He was well known as an Oriental scholar. He translated the New Testament and Pilgrim's Progress into Japanese.

Homer Lee, former Stained student, who went to China a little more than a year ago, and who is now a general in the imperial army of the Emperor of China, has returned to this country, the San Francisco Call reports, and is on his way to Washington and London to attempt to induce the American and English governments to interfere, and again place the Emperor of China on the throne.

The United States Supreme Court sticks to its quill pens. Before the days of steel pens, instructions were given to have a

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certain number of quills placed on the desks for the use of members of the Court. According to the Washington Star, no one has ever dared to interfere with the custom once established and the quill pen doubtless still has a long life in the Court.

DEATHS.

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

BLAKKMAN.

James A. Blakeman was born Oct. 11, 1840. He married Miss Mary E. Casey Aug. 18, 1861. Previous to his marriage, he joined the Reformation, but in 1867 he and his companion united with Friendship Baptist church where he remained a member till his death, which occurred May 2, 1901. He had long been in bad health, suffering from a complication of diseases under which his mind gave way more than three years ago. He had, however, so far recovered that, during the last year, he was able to attend church many times which gave him great pleasure. Brother Blakeman was a useful and honored member of his church and community. He served as deacon many years and in prayer-meeting and Sunday school he was efficient and faithful. He was well read in the Scripture and had been a constant reader of the Recorder twenty-five years. He leaves a kind and faithful wife and five children and several grandchildren—bereft of a devoted husband and loving father. His children—four sons and their wives, one daughter—were his last survivors—all Baptists, members of "Old Friendship".

Funeral services by the writer, assisted by Rev. E. F. Adams. The body, enclosed in a beautiful casket, was interred in a shady spot on the home place—his own selection. To the care of him who bears the name when they cry, we commend the sorrowing family. GARRETT HARRIS, Cora, Ky.

WILLS.

Being deeply and continually conscious of our great loss in the death of our beloved sister, Sarah A. Willis, we humbly desire to place on record our appreciation of her life and Christian character. Resigned under sore bereavement, encouraged in adversity, patient under long affliction, here was a strong faith worthy of emulation.

Taught in this school of her Master, she knew well how to help, comfort and bring good cheer to those whom she found in need of such. She was always on the alert to lend the stammer to his behavior, and many are the souls which were gathered by her unassuming labors and prayers.

To the memory of this humble, earnest and consecrated woman, we would lay this poor tribute of our tender love and deep sorrow, strangely mixed with a gratitude to God for the touch of her life and the abiding joy that that life has inspired in ours.

Mrs. Isaac Garriott, (Com. Mrs. J. G. Garriott, Mrs. J. W. T. Givens.) Ladies' Aid Society Salem Baptist Church, Kimo, Ky.

HUTCHERSON.

Florence Hutcherson, wife of Elder J. B. Hutcherson, passed away Sunday, May 26, 1891, at her home near Hodgenville, Ky. She came into the church when young and afterwards decided she was not saved. She sought the Lord, obtained a living hope, and was baptized by the writer in 1890. She was a noble woman, a strong support to her church and pastor, always ready for any Christian work. She was a true mother and companion, training well the children given her, and cherishing her companion in his work. Her husband waits, in hope, to join her on the resurrection morn. W. J. POKETT.

PROGRAMME.

The following is the programme of the Baptist Sunday-school Convention to be held at Bloomfield, Ky., June 29-30, 1901:

The Scriptural Warrant for Sunday-schools.—Thomas Hall.

The Qualifications and Work of a Sunday-school Superintendent.—A. H. Garrett, I. P. Trotter.

How to Promote the Spirit of True Worship in the Sunday-school.—A. Volmer, J. R. Johnson.

How to Promote Missions in the Sunday-school.—A. F. Gordon, J. A. Booth.

The Twentieth Century Sunday-school.—O. M. Johnson, G. O. Cates, H. J. Greenwell.

SUNDAY.

Missionary Day.—J. W. O'Hara and W. O. Carver.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Little River Association, to be held with Cerulean Springs church, to begin Friday before the fifth Sunday in June, 1901, 10 o'clock A. M.:

Introductory sermon.—I. N. Strother, Thos. T. Piercy.

The work of the Holy Spirit in Regeneration.—O. E. Perryman, Denny P. Smith.

The Vicarious Atonement.—I. N. Strother, W. H. Moore.

The Sovereignty of God.—R. W. Morehead, I. M. Wise.

Sermon, Subject: Missions.—A. C. Dorris, J. T. Cunninghamham.

The Importance of Regular Weekly Prayer Meetings.—W. H. White, Mark Mitchell.

The Importance of Systematic Giving.—T. E. Richey, I. J. Wallis.

What is Involved in the Repentance which is unto Life?—J. T. Cunningham, Hugh McCannell.

The Best Means of Enlisting Church Members in Church Work.—O. L. Roberts, A. W. Thomas.

The Duty of every Church Member to Contribute Regularly to the Work of the Lord.—J. W. Oliver, Alfred Cunningham.

The Bible Plan of Mission Work.—T. T. Piercy, George E. Atwood.

Evangelism: Its Uses and Abuses. A. O. Dorris, S. Sumner.

Which is Better, Definite or Indefinite Calls to the Pastorate?—R. W. Roach, L. H. Averett.

The Duties of Deacons.—Wm. Whorton, E. W. Tuggle.

T. T. Piercy, R. W. Roach, L. H. Averett, Committee.

PROGRAMME.

The following is the programme of the Convention to be held at Hardins Creek June 29 and 30, 1901:

Devotional exercises.—B. O. Durrett.

Future Outlook for Missions.—A. O. Graves.

Comparative Claims of Home and Foreign Missions.—G. W. Swope.

Sermon.—A. O. Graves.

DINNER.

A New Testament Church and its Mission.—R. L. Pardom.

Religion in the Home.—J. W. Campbell.

The importance of circulating good religious literature.—W. M. Stallings.

SUNDAY.

The Relation of the Home to the Sunday-school.—L. B. Arvin.

The Relation of the Sunday-school to the Church.—Willis Burdette.

Talk to the Children.—G. W. Swope.

Sermon.—R. L. Pardom.

WHEN we turn to God the chance of consolation dawns. He is not affected by our mutability. When we are restless, he remains serene and calm. When we are low, selfish, mean and dissipated, he is still the unalterable I Am, the same yesterday, to-day and forever. What God is in himself and not what we may in this or that moment imagine him to be, that is our hope.

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ILLINOIS CENTRAL. A WORD WITH THE BRETHREN. To-day I take up the work as Field Secretary of the Sunday-school Board. To do the work intelligently I must know something of the field. Our Southern Baptist Convention covers a large territory. In this territory are varied conditions. I want to know these conditions. I want to know the workers, the plans of work in the various States and the needs. What I hope to do is to help to quicken an interest in the Sunday-school work among our people. Following this will necessarily come an increased number of Sunday-schools and an increase in the number of Sunday-school scholars, and along all lines a better quality of work. To do this I must have the cooperation of my brethren, I must have a point of contact in each State, association and school. I shall be glad to have my brethren offer suggestions as to how the work ought to be done, and all suggestions will have careful consideration. B. W. SPILLMAN. Nashville, Tenn.

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THE FARM

KENTUCKY TRADE ITEMS.

Wheat is looking well. A number of tobacco plants have been put out.

The warm weather has started the corn and grass to growing. R. A. Dodd purchased 2,000 bushels of wheat from Mr. Sam Barkley last week at 72 cts. per bushel.

W. S. Drye & Co., of Hustonville, sold a six-year-old combined mare to Keith, of Covington, for \$825.

Young, Sanders & Co., sold to Simon Wiehl, of Lexington, 860 1,100-pound steers at 44c.—Lebanon Enterprise.

Beazley Bros., of Stanford, last week sold to Smith Baughman a gelding for \$185 and one to J. W. Alverson for 125.

Mr. Robert S. Lytle, of Danville, bought of Mr. Geo. Miller Givens a few days ago a 6-year-old, 164-hand bay horse, for which he paid \$150.—Lincoln Democrat.

J. O. Siler sold to McCarley some 225-lb. hogs at \$6; also some 150-lb. hogs to G. A. Swinebroad at same price.

Census figures show that there are 2,843,877 horses in use in towns and cities in the United States. These horses are stated to consume 5,667,756 tons of hay annually, or an average of two tons per head.

Eight hundred top-fed cattle, aggregating 1,000,000 pounds, changed hands at Lexington for \$50,000. The cattle were the property of Messrs. Perry & Lester, of Nashville, and were purchased by Messrs. Armour & Co., of Chicago.

Exports of corn last week were 8,999,902 bushels, against 8,656,594 in the preceding week, and 6,587,000 in the same week last year. The loss from the preceding was at the United States, but gains appeared in shipments from Argentina and Russia.

The average value of the cotton seed imported into France for the past several years is \$5,000,000. Nearly all this seed comes from the United States, only a very small part of the colonial territory of France being suited to the growth of the cotton plant.

There was a good crowd in Springfield last week and business was lively. The horse market was particularly active, and there were quite a number of private sales beside the public ones. The offerings of cattle were not large, but prices ruled generally high.

The warehouse of the Continental Tobacco Company at Harrodsburg has closed for the summer. C. B. Stewart tells the Democrat that he has received about 1,800,000 pounds, which put at an average of 64c per pound, shows the enormous sum of \$112,500 that has been distributed from this point.

Joe A. Cohen bought 850 lambs last week from James Henton, Thos. Henton, Crotcher Bros. and Hicatt Bros., at 54c, for May 28th delivery, and 5c for June 20th delivery. James Henton sold 2,000 bushels of wheat last week to Jas. Shaw, of Jetta, at 78c.—Woodford Sun.

EVERGREEN HEDGES FOR THE FARM.

In the vicinity of cities, where the homes of the wealthy are more often located than they are in the country, an evergreen hedge is to be found on almost every estate. Often it is to form a boundary division, sometimes along the highway, or lining a driveway to the dwelling, or again in forming a division between the ornamental grounds and the vegetable garden.

Every one knows the pleasure of getting on the lee side of some bushy evergreen on a cold, windy day in winter. To get from the windy side of a hedge to the opposite, means being where the temperature is many degrees warmer, besides freedom from the wind, which is as hard on many trees as it is on human beings.

The three evergreens commonly used are American arbutus, Norway spruce and hemlock spruce. There are others which would do as well, but these are to be had at a cheaper rate than most others. The Norway spruce is a strong and vigorous grower, and I have seen it used in New York State and in other places as a protection hedge to fruit orchards; and when it is of from six to twelve feet high it is indeed a great protection.

These evergreens, as well as any others, may be pruned in almost any way desired. The tops may be taken off if getting too tall, or if more breadth and less height are desired. The sides, too, may be nipped off from time to time, to thicken the growth, which it will do to a great degree. A pruning when growth is in full swing in early summer is a great promoter of business, as two or three smaller shoots will take the place of the one whose growth has been arrested.

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foliage is certainly a cheering sight when deciduous trees are showing their bare branches.—Joseph Meehan, in Practical Farmer.

FORAGE PLANTS FOR SUMMER FEED.

The Nebraska Experiment Station, in its recently issued Bulletin No. 69, gives reports on pasturage tests of a number of annual forage plants, and also a comparison of pasturing and feeding out forage.

The crops tested were rye, oats and peas, Indian corn, millet, sorghum, Kafir corn and cow peas, as representing the annuals; also alfalfa and awnless brome grass. Records were kept of the amount of pasturage afforded, and the effect of the feed upon the production of milk and butter fat. Following are some average results for the two years: The crops giving the largest amounts of pasturage were rye and sorghum. Indian corn and millet gave less pasturage than any of the other annual forage plants.

A comparison was made of the amount of feed produced and the effect upon the yield of milk and butter fat when certain crops were pastured and when they were cut and fed. The crops so tested were alfalfa, sorghum and Indian corn. In the case of each of these, from two to three times as much was produced from a given area of land when the crop was cut and fed as when it was pastured. The same tests indicated that the average daily production of milk and butter fat was greater for the same feed when it was pastured than when cut and fed. This, on an average, amounted to 1.17 times greater butter fat production from the pastured than from the soiled crop.—Et.

TO DESTROY INSECTS.

It may not be generally known that skim-milk or buttermilk readily mixes with kerosene, forming an emulsion which destroys insects without danger of injury to animals or plants, on which they might be, that might result from the use of the pure oil or of the oil and water. We first learned of this from using this mixture for the scale insects, or mite which causes scaly legs on fowls. We found that one or two dippings or washings with it would cure the worst case of scaly leg, and leave the skin as smooth as when first hatched. We never had occasion to try it for lousy animals, for we never had one, but we do not hesitate to recommend it, and we have lately seen its use advised for ticks on sheep, using a gill of kerosene to one gallon of milk. We did not make our mixture so strong of kerosene as that, but perhaps the larger tick may need a stronger application than an insect so small as to be scarcely visible to the naked eye.—American Cultivator.

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Items of Interest.
 NEWS FROM THE WORLD OVER.

The Ministers decided, after weeks of discussion, to insist on a statement of indemnity to be demanded of China. And then a dispute arose as to the manner in which China was to be allowed to raise the money; a thing, one would think, which might have been left to China herself. The present dispute is thought to have arisen from Mr. Root's insistence on the abolition of the Likin duties. Unless this is done, he as representative of the United States, will refuse to agree to any increase in the custom duties.

It is reported by men returning from the Klondike, and who have recently arrived at Fort Townsend, that about 300 men, who had jumped to scenes of reported strikes during the winter, are missing and some bodies have been found frozen. The Klondike and Blinstone districts are said to have had rich strikes. These travelers left Nome Feb. 1st, making the trip up the river, 1,000 miles, in dog sleds.

Secretary Chamberlain has received information from the governor of Cape Colony that the total deaths due to the Bantu plague up to April 7th, was 111. Forty-one Europeans are included in this number. If the reported cases at Mafeking had the same symptoms of the plague were added, the total number of cases would be 152.

The hospitality of the Filipino people is rightly called their great national virtue. The total number of the Philippine measures out his hospitality in the phrase only, but the Filipino says as much and mean it. This trait is found among the lower as well as the upper classes. They will share with the stranger their last bowl of rice, and will make room for him on the floor of their house, where all the family sleep by side. In the houses of those who are well-to-do, the best room will be placed at the disposal of the guest, and he will be entertained to the best of their ability. All Filipino luxuries will be provided for him and a servant will sleep in the room, so that he can be called if needed in the night.

Henry H. Hawthorne, one of the invalid soldiers' widows' home at Dayton, O., has just received notice that he has been made the beneficiary of from \$300.00 to \$500.00, left him by a woman out of gratitude for having saved her life many years ago. Hawthorne was born in England, and came to the United States when a boy. He remained in England on a visit, and while at Kent he saw a woman and a child in a boat, which capsized. Hawthorne succeeded in rescuing the woman. Hawthorne returned to the United States, and served in the army during the civil war. A few years ago he met the woman, Mrs. Josephine Warren, in England and refused a reward which she urged him to take. He heard nothing more from her until he was informed of the bequest left to him.

Kansas is revolutionizing her treatment of the insane. Instead of crowding the patients together into one immense building, they will be placed in cottages similar to private homes and it is claimed that with proper treatment 4/5 of all cases can be cured.

George Foster, who has succeeded Sir Charles Tupper as leader of the Canadian Conservatives, began his life as a clerk in a country store in Ontario. He was appointed professor of classics and history in New Brunswick University, which post he abandoned for a career upon the lecture platform as an advocate of temperance. His entry into politics was due largely to the temperance sentiment which prevails throughout lower Canada.

Several commercial bodies in eastern Oregon have made application to Master Wm. Warden Van Dusen to have certain streams in that section of the state planted with pike and pickerel. He was of the belief that the introduction of such fish would be detrimental to the salmon industry, and wrote to the United States fish commissioner about the matter. A letter received from fish Commissioner George M. Bower reads as follows: "The commission is opposed to the introduction of walleye pike, pickerel or any of the bass family in the streams along the Pacific coast, as it is believed it would result in serious damage to your important salmon fisheries."

The cigarmakers' union of Denver has taken upon itself to see that one of its members provides for his children, according to the state law. The union has collected \$25, and henceforth will collect \$2 a week from George H. Phillips for the maintenance of his five children. Phillips was prosecuted some time ago by the humane society for failing to provide for his five little children. The humane society demanded the humane society complained that Phillips spent his money in drinking and gambling. He was sentenced to jail. The union, of which Phillips is a member, made arrangements with Phillips's employer whereby \$2 a week is to be deducted from his wages to go to the support of the children.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, (varying in advance). Don't forget that you know at once what the charge will be. Only the money accompanies the notice, it will be brought down to 100 words.

BUNCH.
 Elizabeth Bunch (nee Hunt) was born in Butler county, Ky., Nov. 25, 1838; married to Leander Bunch Jan. 28, 1858, and died at the residence of her daughter, Mrs. W. H. Fuller, Morgantown, Ky., May 11, 1901. She was the mother of eleven children, seven of whom and husband survive her. Mrs. Bunch joined the Baptist church early in life at "Old Midway," near the place of her birth, and remained an exemplary member for about fifty years. The membership changed, by reason of deaths, removals, with the passing of the seasons and the place of meeting three times, or oftener, but through all vicissitudes she was loyal to her church, faithful to Christ, a mother in Israel and a loving sister to all humanity. Like all her family, she had a keen relish for humor and a quick sense of the ludicrous, which she indulged in her declining years, rendering her pleasing company for young and old. Her genial disposition dispelled gloom and made life bright and happy.

Mrs. Bunch had aversion for the shams of fashionable society and her tastes on such, in her peculiar style, was quite an amusing. She was faithful in all relations of life, a devoted wife, a fond mother, a kind neighbor. She was fond of devotional songs and in her old age recalled those of early life and, sweet like, singing sweetest at the shroud-beds bore her outward, her gentle spirit passed on earth "as music flies from the string."
 She was laid to rest in the cemetery of "Old Pleasant Hill" amid the scenes and companions of her early life to await the resurrection of the good.

Morganstown, Ky. W. J. FINLEY.

MADDIX.
 WIREMAN, God in his wisdom has taken our loved sister, Lillie Maddox (wife of Rev. Edgar D. Maddox) May 1, 1901.

Needled, The Smallhouse Baptist church has lost one of its best loved and most devoted members, one who was ever ready to do all in her power to promote the cause of Christianity.

Needled, That in our sorrow for the loss of our loved sister, we know it is well with her;

Needled, That we extend to her relatives our sincere sympathy in their bereavement for the loss of one who was a good, gentle and devoted daughter, a loving sister and a friend to all;

Needled, That by her death her husband (our loved pastor) has lost a good wife, and, while he deeply sympathize with him in his loss, we would point with the finger of hope to that beautifully the home of the redeemed, that everlasting city, within whose pearly gate the pure spirit of her to whom he gave his most tender love has sweetly entered.

LOU HUBERT, / Com.
 M. M. F. MADDIX.

MCNEIL.
 David Truman McNeil, the subject of this sketch, was born in New York, Oct. 1, 1838, and died at his residence in Osceola, Iowa, May 29, 1901, his age being 62 years, 7 months and 27 days.

He was united in marriage to Ann J. Quigley at Cincinnati, Ohio, May 9, 1861. They were the parents of eight children, two passed away in infancy, six survive; four daughters and two sons all were present when death came to their father. The deceased was converted and was, with his wife, baptized into the fellowship of the Brandenburg Baptist church, Kentucky, in 1851. He became also a member of the Masonic fraternity at the same place. Bro. McNeil came west with his family to Iowa in 1854, locating in a village known as Laporte in the northwest corner of Clark county. Here the deceased was actively engaged in the mercantile business for eight years, and became one of the constituent members of the Mt. Olive Baptist church in 1864.

Bro. McNeil located at Osceola, Iowa, where he was again engaged for a number of years in mercantile business. He and wife were constituent members of the Baptist church at Osceola, aiding materially in the present house of worship was erected. He was for thirty-five years the efficient local agent for the Northwestern Mutual Life Insurance Co. He was a constant reader of the Western Recorder over fifty years. Bro. McNeil was a well-developed Baptist, a faithful Christian, a kind father, a good citizen, a prohibitionist, but his work is done and he is at rest. The funeral took place in the Baptist church at Osceola, services being conducted by the writer, assisted by the Rev. Wright of the M. E. Church, and was largely attended, after which the remains were borne to the cemetery and laid to rest by the side of his wife to await the resurrection and the just.

F. H. [unclear]
 (See another page for additional obituaries)

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- Auld Licht Idylls.—J. M. Barrie.
- The Annotator of the Breakfast Table.—G. W. Holmes.
- Bacon's Essays.
- Barack Sam's Ballad.—Rudyard Kipling.
- Beside the Bonnie Brier Bush.—Ian MacLaren.
- Beyond the City.—A. Conan Doyle.
- Black Beauty.—Anna Sewall.
- Robert Browning's Poems.
- Burns' Poems.—Robert Burns.
- Childs Harold's Pilgrimage.—Lord Byron.
- Confessions of an English Opium Eater.—DeQuincey.
- The Coming Race.—Lord Lytton.
- Oranford.—Mrs. Gaskell.
- Crown of Wild Olive.—John Ruskin.
- Departmental Duties.—Rudyard Kipling.
- Dream Life.—D. G. Mitchell (H. Martineau).
- Drummond's Addresses.—Henry Drummond.
- Dicken's Short Stories.
- Drummond's Year Book.
- Edith of the East.—John Ruskin.
- Favorite Poems.
- Half Hours with Great Authors.
- Half Hours with Great Story Tellers.
- In Memoriam.—Tennyson.
- In His Steps.—Charles M. Sheldon.
- Lines.—Augusta Evans.
- The Life Thoughts of Sir John Lubbock.—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.
- Prize of the Game of Sots.—J. H. Ingraham.
- Queen of the Air.—John Ruskin.
- Sam and His Friends.—Dr. John Brown.
- Samuelson.—Dr. Samuel Johnson.
- Representative Men.—Ralph W. Emerson.
- St. Mark's Feast.—Ruskin.
- Horror Hecateia.—Thomas Carlyle.
- Lowell's Poems.—James Russell Lowell.
- Marmion.—Scott.
- Mornings in Florence.—John Ruskin.
- Mooring from Old Nassau.—Nathaniel Hawthorne.
- The Moorist Letter.—Nathaniel Hawthorne.
- The Stocklist Minister.—R. H. Crockett.
- Sign of the Four.—Doyle.
- Story of an African Farm.—Olive Schreiner.
- She's All the World to Me.—Hall Calne.
- A Study in Scarlet.—A. Conan Doyle.
- Ten Nights in a Bar Room.—F. M. Arthur.
- Tennyson's Poems, Vol. 1.
- Tennyson's Poems, Vol. 2.
- Tennyson's Poems.—Lord Tennyson.
- The House of Seven Gables.—Hawthorne.
- The Sketch Book.—Irving.
- Treasure Island.—Stevenson.
- Twice Told Tales.—Nathaniel Hawthorne.
- The Wide, Wide World, Vol. 1.
- The Wide, Wide World, Vol. 2.
- Elizabeth Webster.
- Water Babies.
- Wonder Book.—Hawthorne.
- Whittier's Poems.
- Wuthering Heights.—Thomas a Kempis.
- Yip for the Master's Use.—Havergal.
- Kidnapped.—Robert L. Stevenson.
- Light of Ash.—Sir Edwin Arnold.
- Langhorne's Poems.—H. W. Longfellow.
- Last Essays of Milton.—Charles Lamb.
- Lorna Doone, Vol. 1.
- Lorna Doone, Vol. II.
- Lullie Brook.—Thomas Moore.
- Luella.—Meredit.
- Moorbridge Hall.—Washington Irving.
- Natural Law in the Spiritual World.—Drummond.
- Paradise Lost.—John Milton.
- Paradise Regained.—John Milton.
- Past and Present.—Thomas Carlyle.

Here is a Sample of the above lists of books.

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Li Hung Chang Appeals to Us for Help

.....In Behalf of Eleven Million of His Countrymen on the Verge of Starvation



A FAMINE of fearful violence affects the Provinces of Shansi and Shensi in China, aggregating over 100,000 square miles and embracing a population of nearly twenty-five million souls. Prolonged drought, devastation by war, and decimation by pestilence, have contributed to reduce the quiet, peaceful farmers of the affected district to straits horrible to contemplate, and in the intense agony of hopeless despair they cry out to Christian America for relief.

Earl Li's Urgent Appeal

Li Hung Chang, the Viceroy of China, who himself has already largely contributed to the amelioration of the terrible condition of affairs, recognizing the utter inability of the Chinese people to help themselves in the terrible affliction that has befallen them, cabled the following urgent appeal to THE CHRISTIAN HERALD, in the hope that prosperous America, regardless of the immediate past, would not fail to respond in the same liberal, open-handed, and open-hearted manner that has so firmly characterized her noble charities in the past.

(Governments, Peking, April 28. Editor Christian Herald, New York: Very serious famine spreads over Province Shansi. Over eleven million population affected. Urgent relief necessary. Conditions warrant immediate appeal.

(Signed) LI HUNG CHANG, Viceroy of China. "Real" indicates that the communication is official.

Literally Eating Each Other

Minister Conger, in forwarding to Rev. Dr. Talmage the sum of \$100, in response to his appeal in behalf of the famine-stricken people of Shansi, says that the condition of the unfortunate people referred to is beyond description. "Prince Ching told me only two days before I left Peking," said Mr. Conger, "that these people were literally eating each other." They have eaten every blade of grass, every bit of bark—everything, in fact, that can be eaten in that province. Nothing has been raised there for two years, and unless relief is given, many, many thousands must perish.

Children Sold for Bread

Hon. Chou Tse-chi, the Chinese Consul General, joining in the appeal, writes: "The Chinese here, the Chinese at home, our poor people, our nobles, our Emperor, will appreciate any help the good Christian people of America may send to our starving brethren in China. Beggars abound everywhere; men and women fall in the fields, and are devoured by wild beasts, families sell their children for bread.

He also encloses the following letter from one who recently journeyed through the provinces in which today men and women and children are dying by the roadside, as they did last year in India:

Cooking Leather Boxes

It is a great famine. We have never heard of anything so terrible. The Empress Dowager and Emperor were good enough to give 100,000 taels to our relief society, and from the Viceroy down to the workman, every one is contributing, but we need far more than we get. A man just came from a village outside of this city, and described the condition of the starving people, which made me feel as though I was among them. Thirty dollars was the price of a bag of rice. The poor have no rice, they killed everything in sight—cooked even leather boxes or bags, and stewed tree bark and grass. Some of them were so famished that they were eating earth. On the first day, he saw a number of poor people trying to sell their children for rice. On the second, he saw the same party lying starving on the road, and on the third day, almost half of them were dead, and their miserable bodies were lying at the mercy of hungry dogs and wolves.

Houses Occupied by the Dead

How sad this is! Nearly every city, town or village we passed through was deserted, or the houses were occupied by the dead. It is said that in one town the people have opened a human flesh market; but this seems hardly credible. Another friend told me of a family of nine. The mother could not bear to hear the cry of the famished children, so she hung herself. The father became insane and killed all seven children, and

finally committed suicide. They were of good family, and did not wish to beg for food, nor to sell the children.

The Governor's Quaint Appeal

Finally, the Governor of Shansi has issued the following heart-touching proclamation, calling upon Chinese at home and abroad, and Christian men and women in all parts of the world, to help his suffering people in their sore distress:

To Our Own People and Foreigners.—This time the famine is more serious than ever, because in the north are the Allied troops, and in the south we have several places in rebellion. China is very poor now, and the people are in such a straitened condition that no very big assistance can be expected from them. Since more than several months now, the famine has been beginning to place in this province. In some villages they are eating human flesh.

bountiful gifts in another magnificent contribution toward the relief of India's suffering millions.

True to the promise contained in his precious Word:

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto (Lev. 25: 10).

God has graciously blessed and prospered our beloved land to an absolutely unprecedented degree. Wealth has been poured into our lap, factories have been re-opened, looms silent for years have again been set to work. The railroads of the land, notwithstanding their largely increased facilities, have been tested to their utmost capacity by crops unparalleled in the

is sorely afflicted. Once again, a hungry, starving, suffering people raise toward us their attenuated hands in earnest supplication, and unite their voices in a concerted plea for help. Shall we turn aside and refuse to answer? Shall we say to them, "Your people did this and so, and you must not expect anything from us?" No, indeed! Unworthy would be such a course for those who profess to follow in the footsteps of the lowly Nazarene who went about doing good to friend and foe alike, who even laid down his life for his enemies, and whose sacred lips gave utterance to these words:

Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind, unto the unthankful and to the evil (Luke 6: 35).

Our Duty and our Resolve

"Let the dead past bury its dead." These people, though their customs be strange, though they live in a different clime, though they have erred, and grievously erred, yet are they our brethren, and we will not desert them in this hour of terrible affliction and distress.

They shall not die if we can prevent it. Their children shall not be sold for food, for to them they are as dear as our own prattling babes are to us; they shall not starve, seeing that God has given us enough and to spare. Out of our abundance will we assist them, and God helping us, we will do to them as we would, under similar conditions, have them do to us, and thus reducing the Golden Rule to practice, we will give them bread to the full extent of our individual ability.

The Continent of our Lord's Birth

This pathetic cry for bread comes from the continent of Asia, concerning which Dr. Talmage says:

Egypt gave to us its monuments, Rome gave to us its law, Germany gave to us its philosophy, but Asia gave to us its Christ. His mother an Asiatic, the mountains that looked down upon him, Asiatic; the lakes on whose pebbly banks he rested, and on whose chugged waves he walked, Asiatic; the apostles whom he first commissioned, Asiatic; the audience he welcomed with illustrations drawn from blooming lilies, and salt crystals, and great rainfalls, and following tempests, and hypocrites' long faces, and croaking ravens, all these audiences Asiatic. Christ, during his earthly stay, was but once outside of Asia.

An Exceptional Opportunity

The Brooklyn Times, in an able editorial, well states the case as follows:

The famine in China affords the people of the United States an opportunity to show the people of that country another phase of American civilization. The charity of the American people has never been appealed to in vain for the relief of the suffering, and in this case, there is added reason why that relief should be prompt and liberal. A generously sustained famine fund will show the people of China that the Americans, at least, recognize them as fellow-men, and that in spite of our restrictive legislation, in spite of our tacit share in the nameless infamies that have been perpetrated by our allies in China, we have no animosity against them. In this way, we can best commend our religion to their favorable regard, and we can best advance the interests of American commerce in the East. For every reason, for the cause of religion, for the advancement of our commercial interests, and for the good name of the United States, the response of the American people to the appeal of Li Hung Chang, should be prompt and liberal beyond precedent.

THE CHRISTIAN HERALD has arranged to transmit and distribute relief by cable. Every contribution received, however small, will be now publicly acknowledged in the columns of THE CHRISTIAN HERALD, and later on, Christ himself shall own it in heaven, when in taking account of his servants the Master shall say unto us: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

STARVING CHINA'S PATHETIC APPEAL TO COLUMBIA



Telegram From Secretary John Hay

PRESIDENT'S TRAIN, BOSTON, Vt., APRIL 25, 1901. THE CHRISTIAN HERALD, NEW YORK. The President is glad to hear you are endeavoring to raise a fund for the benefit of the sufferers in China. He hopes you may meet with the same success which you attained in similar good work for Cuba and India. He subscribes one hundred dollars for the fund. Please allow me to authorize the same amount. (Signed) JOHN HAY.

Telegram From Minister Conger

DES MOINES, IOWA, MAY 4, 1901. THE CHRISTIAN HERALD, NEW YORK. The suffering of the famine-stricken people in Shansi is indescribable. Your plan of relief is the best. Put matter in hands of our Consul at Shanghai and Tientsin, and heads of Missions there. Chinese Government and people will be grateful. Demands of humanity will be answered, and future good will result. I send by wire one hundred dollars. (Signed) E. H. CONGER.

All our brethren in the world should be very sorry for us, and should know how unfortunate we are. We wish all our people to share some of your money which you spend amassing yourselves, and for traveling, and for dressing, and for all kinds of comforts, to rescue these poor people. It is much better to save the starving and dying men, women and children here than to build a pagoda or temple, or even a church—because from ten to twelve million people are suffering death.

Signed by the Governor of Shansi, and the Relief Society of Shansi, composed of officers, gentlemen and merchants of Shansi.

America Their Only Hope

In their helpless despair, these starving people appeal to us, for somehow or other our missionaries have impressed them with the fact that Christians are kind, merciful and forgiving. They need kindness, they need mercy, they need forgiveness. Their only hope is now centered in Christian America. If we spurn their cry then are they desolate indeed. Their pathetic appeal as voiced by Li Hung Chang is the cry of despair, an appeal to the last resort. If unanswered, they die. If answered, they live—and the life once saved by Christian charity can never again be very far from the kingdom.

God's Promises Fulfilled

Three years ago we gave liberally to India, then to Cuba, then to Puerto Rico, and last year we exceeded our combined

world's history, and the Government reports indicate a coming crop exceeding in quantity and richness any yet harvested.

Business all over the country has revived to an amazing degree, and work has become more plentiful and more profitable than ever. The physical health of this favored people has never been better than at present. No epidemic or plague has been permitted to gather its victims from among our loved ones, and, lacking in the sunshine of Providence, we enjoy a full measure of happiness, health, prosperity, and of God's favor.

Such all this is in literal fulfillment of the blessings promised throughout God's word to those who give to the poor, that the Lord will guide them continually, and they shall be "Like a watered garden and like a spring of water, whose waters fail not."

Another Testing Time

And now has come another testing time. Once again, a portion of God's footstool

ADDRESS ALL CONTRIBUTIONS TO
The China Famine Relief Work
Under the Direction of The Christian Herald
156-159 Bible House, - - - New York City