

# WESTERN RECORDER

Faith, Hope and Love, these three

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## THE CONVENTION.

As the hour for the opening of the Convention draws near, the immense "Gospel Tabernacle," seating six thousand, is filling rapidly. The indications are that there will be the largest attendance in the history of the body. The Convention has met in Nashville three times—in 1851, 1878 and 1893. Of all who were present in 1851, Bro. S. H. Ford, the venerable editor of the *Christian Repository*; Bro. Wm. Shelton, of Stanford, Ky., and Bro. P. M. Masgrove, Calman, Ala., are here to-day. Of all the officers of the Convention of 1878, Bro. John Wm. Jones says that C. E. W. Dobbs is the only one now living. He was elected Secretary for the first time that year.

Bro. Laddiman created quite a move by asking brethren to come forward to the platform and form a voluntary choir. So many began to move forward that the genial brother smilingly cried, "You need not all come!"

"My faith looks up to Thee, Thou Lamb of Calvary," was started and the song swelled out. This was followed with "How firm a foundation," which can be sung nowhere as it is by the Southern Baptist Convention.

By this time the main floor is two-thirds filled with men and the spacious gallery appears to be crowded, mostly by ladies.

Pres. Eagle's gavel falls and former President Northern leads in prayer. The recent death of our distinguished brother's only son seems to have added pathos to his voice as he pleaded for the presence and power of the Holy Spirit and for the prevalence of brotherly love.

Bro. Ford conducted the opening devotional exercises, reading the prayer of our Lord as recorded in the 17th chapter of John, commenting as he read, bringing out the successive points in this wonderfully comprehensive prayer.

Secretary Burrows announced that the possible delegation was 1,597 on the financial basis and 483 from associations, and read the names of those present. On the financial basis about 875 names were read, and 300 from associations. Kentucky was announced as "entitled to 141—present 141 plus." This tally of the Secretary was greeted with laughter. There were present from Kentucky associations 22—a total of 173.

Waiting for the presentation of the Tennessee list, Bro. T. T. Eaton asked unanimous consent to present the Hon. John Ferguson, of Columbus, Ceylon. In introducing the visiting brother, Bro. Eaton said we have been singing all our lives of "Ceylon's apocryphous," and now we welcome to our great Convention a Baptist brother from this far-off Isle. Bro. Ferguson went to Ceylon forty years ago

a Presbyterian from Northern Scotland. In Ceylon he had heard the Baptist faith for the first time and conscientiously joined the English-speaking Baptist church in Colombo. He gave many interesting facts concerning his island home and told of the success of Christian missions in India. He knew God's blessing rested on the work.

Tennessee was now ready to report, and it was announced the State was entitled to 91—present 91, and 31 from associations.

Prof. Robertson said he believed the Convention was ready to honor itself in re-electing President Eagle, and placed him in nomination. Bro. Buckner, of Texas, seconded the nomination and moved that the ballot be cast by the secretary. In announcing the result, Vice-President E. W. Stephens, of Missouri, said he congratulated Bro. Eagle on his election as president of the greatest religious body on earth.

Responding, Bro. Eagle said he appreciated this renewed expression of the confidence of his brethren. It was indeed a great honor, and he accepted the position with the declaration that this was the last year he would serve in the office. There are hundreds of our brethren competent to fill the position.

Bro. E. W. Stephens, C. B. Willingham, J. W. Thomas and R. C. Buckner were elected Vice-Presidents.

Bro. Burrows and Gregory were re-elected Secretaries. This is the 23rd year these competent brethren have served the Convention. They are generally regarded as the best secretaries in the world.

Bro. W. P. Harvey and G. W. Norton, of Kentucky, were elected respectively auditor and treasurer.

Gov. Northern said there were two vacancies in the Board of Trustees for the Seminary—one each from Georgia and South Carolina.

Bro. Lansing Burrows, pastor of the First church, Nashville, made a brief address of welcome, cordial and facetious.

Bro. K. T. Bryan, of China, responded.

Bro. J. H. Kilpatrick, E. J. Willingham, D. B. Gray and J. M. Frost were appointed a Committee on Order of Business.

Prof. S. C. Mitchell, of Virginia, presented the action of the General Association of Virginia in regard to special work among the Negroes.

Bro. Livingston Johnson said the North Carolina Convention had taken similar action.

A report from the Committee on Order of Business was made and adopted after some discussion.

### Friday Afternoon.

By request of Bro. Frost, Corresponding Secretary, Bro. I. J. VanNess, Editorial Secretary, presented the annual report of the Sunday School Board.

### THIRTEENTH ANNUAL REPORT OF THE SUNDAY SCHOOL BOARD.

The Sunday School Board presents herewith its thirteenth annual report; another record of prosperity and further enlargement. With this word of good cheer we hail with delight the coming of the Convention to Nashville, and give cordial greeting to the Baptist hosts assembled in our city.

We celebrate the Convention's coming to Nashville with the announcement that the Board's receipts this year have passed

the hundred thousand dollar mark. The advance in some respects in the greatest of any year in its history—the receipts exceeding last year nearly twelve thousand dollars, giving a grand total of \$109,782.76. The increase is normal and healthy, showing most at the two vital points of the Board's finances, viz., the periodical circulation and the Bible Fund, which this year passed the five thousand dollar mark, giving a total of \$5,323.76.

Out of the year's earnings the Reserve Fund has been again increased by the addition of more than ten thousand dollars, while five or six thousand dollars have been expended for improvements in the new building and for necessary equipment, and the appropriation for denominational work for the year amounts to over twenty-one thousand dollars, including one thousand dollars to the Foreign Board for Bibles and colportage work on the foreign field.

### The Board's Place of Business.

Baptist Publication House is the name of the building at 710 Church Street in which the Sunday School Board has its home and conducts its business. With gratitude, and something of pride, the Board presents this building to the Baptists of the South assembled in the Convention.

In March, 1903, this property was purchased for \$60,000. The lot is a corner, having a frontage of 128 feet, with a depth of 150 feet; and is one of the most desirable sites in the city. The ground is easily worth \$500 per foot.

### Statement of Business Condition.

The Southern Baptist Convention became a publisher more than forty years ago, when its former Sunday School Board began the issue of *Kind Words*, under the leadership of Basil Manly, Jr., as President, and John A. Broadus as Corresponding Secretary. Much of that former movement passed away under the stress of the times, but *Kind Words* remained as a growing power under the control of the Home Mission Board, and became the nucleus of a complete series of Sunday School Helps; and still remains to this day, having never missed a single issue during all these years.

In 1891 the Convention in session at Birmingham enlarged its publishing interest; gave it a separate existence; more distinctly and on a larger scale went into the publication business, committing its management to the present Sunday School Board, created for the purpose, and located at Nashville.

The work is organized, and the affairs administered on a business basis as economical as is consistent with safety, efficiency and enlargement. The expense account has been well guarded, but at the same time the great opportunities for advancement have been kept in mind and turned to account.

### The Convention's Periodicals.

In these the Board has its life, and is making them do service of great value to the denomination. The circulation of the periodicals has greatly increased since our last report. They are going into the Sunday Schools of all grades throughout the territory of the Convention. These periodicals may be considered in the following points:

1. Their intrinsic excellence.

2. Their special adaptation to our people.
3. Their advertisement of the Convention's work.
4. Their value in denominational training.
5. The basis for the Board's business operations.

Whatever the Board is able to do through this enterprise for the advancement of our cause finds its basis in the periodical circulation. This is the very nerve center of its life. Every increase of circulation, every order sent to the Board, every school entered on the list gives impulse in all its operations.

In publishing books and tracts, the Board's work has not grown rapidly, but safely. What has been done is thoroughly satisfactory, but only a foreshadow of what can be done.

### The Hymn Book.

In this connection, but deserving special mention, the Board makes announcement of its "Hymn and Praise Book," which is now about ready for the printers. We cannot say just when it will be published, but as soon as possible. The selection has been made with the greatest care. This was first done by Dr. Lansing Burrows.

### Bible and Colportage Fund.

This fund is used for the distribution of the Word of God in destitute places—almost exclusively for this purpose, but sometimes also for distribution of books and tracts such as will be for the advancement of the Master's kingdom. The contributions for this fund have greatly increased from six hundred to nearly six thousand dollars annually in six years.

Appropriations have been made out of this Fund to some of the State Boards and to the Home Mission Board in books, Bibles, current periodicals and tracts, and to the Foreign Board \$1,000 in cash, half of which was used to establish a Bible and Colportage work in Japan under the management of Bro. E. J. Walne, one of the missionaries under appointment from the Southern Baptist Convention.

### Field Work and Workers.

In the past years it has expended thousands of dollars as appropriations to State Boards, co-operating with them in this way for Sunday School advancement. And while still making appropriations to them in books, Bibles, tracts and periodicals, this Board now has four men in the field under its own appointment and supported by its business department.

In the support of its field work the Sunday School Board is expending eight or nine thousand dollars annually. This sum is furnished from its business department, and illustrates in a tangible way one of the advantages to the denomination.

### Permanent Funds.

In every great institution, such as the Baptists of the South are building up in their Sunday School Board, something in the way of permanent funds should be provided for such uses as emergencies may require. Such funds may come either as gifts made to the Board for this purpose, or by the Board itself, setting aside annually so much of its earnings as may

(Continued on fourth page).

## QUESTIONS ANSWERED.

By J. S. S. S.

"Can a church undo what a presbytery has done?" Unquestionably. A presbytery has no authority whatever; it is merely an advisory body. The presbytery recommends to the church to ordain a preacher or deacon, or to refuse ordination. But the church can take its advice or not just as it chooses; can refuse to ordain the man recommended, or ordain the man against whom the presbytery decides. The church is sovereign in these things, not the presbytery. After the presbytery has recommended a man, the church has voted affirmatively and the presbytery has ordained, the church can afterwards revoke its action, exclude the preacher from its fellowship and depose him from the ministry.

"Can a church ordain a minister without calling on any outside brethren, the presbytery consisting entirely of laymen?" Certainly. As an entirely independent and sovereign body the church can do anything which is needful for a church. The brother only asks me in these two questions whether the church has the power to do these two things, and I have answered. But if he had asked me whether it would be wise for the church to do either, I would answer the latter question with a most emphatic "no," and the first with a qualified negative. As a general thing it would be advisable for a church in deposing a minister and excluding him from her fellowship to call a presbytery and ask their advice. But there may be times when a man has been guilty of vice or crime when it would be best to exclude him promptly.

But in this country I cannot conceive of a case in which it would not be unwise for a church to ordain a minister without calling in a presbytery of ordained ministers. That a church should take such a course would be *prima facie* evidence that there was something wrong either in the candidate or the church or both. It would be almost certain the man was unsound in doctrine and knew that a presbytery would advise against his ordination. For if he did not feel sure of this, he would greatly prefer a presbytery. For the fact that ordained preachers of sister churches had examined him carefully and prayerfully and recommended his ordination, gives him standing in the denomination. Other churches feel that they can safely call him to the pastorate without examination. Otherwise a careful church which honours its Lord would have him examined by a presbytery before venturing to call him, though it would not ordain him again. But the fact that no presbytery was called would naturally make other churches distrustful that none of them would ever think of calling the man.

"An ordained Baptist preacher joined the Campbellites and preached for them more than a year. Afterwards he returned to his old church and was received by them, nothing being said in regard to his credentials. He performed all the functions of a Baptist minister for fifteen years, after which time the same church revoked his credentials, and the charge is for 'uniting with the said church and preaching for the same.'" I am asked my opinion of this action. The charge is somewhat obscure in its words, but I suppose it means for uniting with the Campbellite church and preaching for them.

When the preacher joined the Campbellites he was beyond doubt excluded from the fellowship of the church and deposed from the ministry. If he expressed proper penitence and the church had reason to believe he was a true Baptist when he returned, they did right to restore him to their fellowship. But had I been a

member of the church, I should have opposed his being restored to the ministry. He was not rooted and grounded in the faith—too easily blown about by every wind of doctrine. Even if the church thought best to have him preach, a strong presbytery ought to have been called to examine him most carefully on Baptist doctrine. For our doctrine differs widely from the Campbellite and on vital points. To take him back without a most searching examination by a presbytery was to show a sad indifference to Baptist principles and to the cause of Christ.

But I am opposed to *ex post facto* laws. The church had no right after so many years to revoke his ordination for what he had done before his reception and recognition as a minister. That is, for anything which he had done which was known to the church at the time he was restored. But to act thus unjustly, after so many years is no unlike a Baptist church that I think there must have been some facts in the case not known to my questioner. The preacher may have been preaching the Arminianism or the baptismal regeneration heresy of the Campbellites, and this roused the church. Even in that case they did wrong. The charge should have been for his present offense, and not for that which happened long ago and which the church had condoned by receiving him and allowing him to preach.

A brother was excluded from the fellowship of the church; his wife, also a member, was very angry with the brethren who were active in his trial and expressed herself so. A month after she asked for a letter. On being asked by the Moderator if she now had any hard feeling towards the brethren who had made the investigation and voted to exclude her husband, she said she had tried not to have and had prayed over the matter, but she could not say that she now had no hard feeling towards them. A motion was made and carried to grant her a letter.

At the next meeting when the minutes were read a brother asked if the question and the answer of the sister would be inserted in the letter of dismission. The chair ruled that it should be, and no motion was passed directing the clerk to insert the question and answer. I am asked by a member what my opinion is in regard to the insertion in the letter.

That depends entirely on what was the motion made and passed which granted the letter. If it was the usual motion in granting a letter, the moderator made a mistake in his ruling. It is the duty of the clerk to make out the letter in the usual form. If the church wishes anything in the letter except what is always said, a motion should be made to that effect.

But if in the motion to grant the letter which was passed the church directed that the question and answer be inserted in the letter, then the moderator's decision was right and no further action on the part of the church was necessary.

### Family Worship.

BY REV. J. E. G. FIDDE, D.D.

At a religious service in one of our large cities, the question was asked: "How many present have family prayers, morning and evening?" About thirty men rose. "Preachers will please be seated," said the leader of the meeting. Half of the number sat down, leaving fifteen standing. This was in a large church, where they were holding evangelistic services at the time, and a congregation large enough to fill every seat, was present. Another test question revealed the fact that nearly all the audience were professing Christians. Possibly, if the question had simply been: "Who have family prayers," a large number might have risen, for undoubtedly many have family worship who do not maintain it with such regularity, or such frequency, as the question above called for. But making every allowance did not this incident reveal a deplorable neglect of family worship among these Christians? And

would not the same neglect be probably revealed by such a test among the same number of Christian people everywhere? We fear the neglect of family worship is the rule rather than the exception.

We must remember that we are most miserably directed in instructing our children in the way of the Lord. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments" (Psalm 78:5, 6, 7). "Bring them (your children) up in the nurture and admonition of the Lord" (Eph. 6:4).

These are solemn and impressive words, as binding to-day as ever. God declares that piety is to continue from generation to generation, by the fathers instructing the children. It is abandoning our divinely appointed priesthood when we neglect this duty.

Nothing else can take the place of home instruction, not even the Sunday School or the church. We may shirk the duty, we may delegate it to others, but we cannot shirk or shift off the responsibility. And how can we expect God's blessing on our family, when he is not recognized and honored as he should be in the family life? God blessed Obed-edom, and all his household, while the ark sojourned in his house. A like blessing will descend wherever the ark of God's presence is found.

We think but little argument will be needed to prove to Christian people the duty and blessing of family worship; but, as in very many things, we begin to make excuse. We have not time, or ability, or are ashamed to begin. But time is easily found. "Prayer and provender hinder no man's journey." Time might easily be found every day, in the morning or evening, or even at both morning and evening, for a brief Scripture lesson and prayer. The excuse of inability is not much better than the excuse of having no time. Let a man begin, and he will soon find little difficulty. When Robert Flockhart, the Edinburgh street preacher, was converted, he urged his father to commence family worship.

"But, Robbie," was the answer, "I can't pray."

"Very well, father," replied the son, "just tell the Lord that, and that will do for a beginning."

Again, how can one let a feeling of shame keep him from a duty enjoined by the conscience, and deprive his household of a blessing, greater, perhaps, than any other? Let the spring-time of your children's lives be neglected, and you can hope for little from the other seasons. The impressions of childhood are the most lasting, and none are so likely to be eternally blent as those received at the family altar. Give, then, reader, to your household and to your children, this richest blessing, the memory of your daily prayers in the family circle. Establish a family altar, and hallow the daily life of the household with the sweet and gracious influences of daily worship—The Christian Herald.

"The great sin of the New Testament is unbelief," said one of our wisest and ripest theological teachers. If you will study our Lord's sayings carefully, you will find the statement a true one. Unbelief is the root of all sin, and hence it is the chiefest sin. Christ never forgave the sins of an unbelieving soul. Faith and conscious, willful disobedience cannot exist together. One or the other must control the heart.

### State Board.

The Corresponding Secretary of the State Board of Missions reports a total amount received at his office for all purposes, \$38,820.00, being \$4,150.00 more than was received during the previous year. Of this amount, \$9,346.79 was received for State Missions, \$2,607.07 for State Sunday School and Colportage, \$15,685.33 for Foreign Missions, \$9,084.81 for Home Missions, \$178.00 for Church Building Fund and \$1,000.00 for miscellaneous purposes, such as Orphans' Home, Ministers' Aid, School Fund, Ministerial education, &c.

The year was begun with a balance to the credit of State Missions of \$671.82, and \$1,000 was drawn from deposit, making the total available funds for State Missions \$11,018.61.

There was a deficit in the Colportage Fund at the beginning of the year of \$35.81, leaving an available fund for this work of \$2,571.26.

There was received at Richmond for Foreign Missions, \$6,494.48, making a total of \$22,179.81 for Foreign Missions. The contributions from the Seminary for Foreign and Home Missions was not credited to Kentucky.

There was received at Atlanta, 3,618.90, making a total for Home Missions of \$12,703.71. This does not include the value of the boxes sent to the Home Missions by the various churches of Kentucky. This will make the total contribution to Home Missions about \$18,000.

We began the year with a balance to the credit of the Church Building Fund of \$65.71. The cash receipts were \$705.00, making a total of \$639.29. In addition to this there has been contributed through the Board and placed upon the mission field furniture, &c., valued at \$500. This was given by the Providence church, of Hoyle county, through Rev. W. M. Stallings, a member of the State Board, and was donated to the mission church at Russell Springs.

Very little was received at this office for the Ministers' Aid as the trustees of that Board did not turn over to the State Board this work. The above figures show a most gratifying increase in our contributions, and does not include the amounts contributed by Kentucky Baptists to our Orphans' Home, nor to the Students' Aid Fund, nor to Temperance work, nor does it include full \$10,000 annually spent in District Mission work. Altogether, no doubt, Kentucky gives to above objects not less than \$55,000 to \$60,000. Dr. Bow deserves great credit, for much is due to his consecrated zeal and almost superhuman energy. H.

### Programme.

The following is the programme of the Baptist Circle Meeting to be held with Spoutville church, May 27-30:

Friday, 8 p. m.—Scriptural Definition of the word "Church"—M. E. Staley, E. H. Maddox.

Saturday, 9 a. m.—How to enlist the membership of the church in religious work—H. H. Farmer, H. T. Willingham, H. A. Jones.

To what extent can Baptist churches affiliate with other denominations—L. D. Kagan, W. W. Schwandtger, A. B. Geiger.

Evidence of a Divine Call to the Ministry—L. W. Dealin, E. S. Jordan.

Obligation of Church Members to Sunday School and prayer meeting—W. O. Council, J. E. Bennett, J. F. Williams, Jr.

Incentives to Prayer—E. H. Maddox, Rev. Dawson.

Woman's Work in the Church—L. D. Kagan, W. H. Bell.

Is Baptism a Condition of Salvation?—Y. F. Farley, W. B. Swann.

Sunday, 9:30 a. m.—Sunday School Mass Meeting.

11 a. m.—Sermon by one appointed by committee on divine service.

Visitors will be cordially welcomed by the church and community.

J. T. FANLOR,  
E. S. JONAS, Com.

"The Glory of Obedience."

The voice of duty is the voice of God in our souls. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Let this mind be in you, which was in Christ Jesus:

The hindrances that hold us back from obedience to God are indeed many and subtle and strong. We ought to make it a study to cut off every influence, to break up every habit, to surrender every tie that keeps us from the most free, open and hearty committal of our whole heart and soul to God.

The greatest difficulties melt and vanish before a full and earnest purpose to do God's will. And obedience to His claims leads greatness to the humblest occupation, crowns the lowest position in life with glory and honor, brings man into alliance with God, associates him with plans and purposes that have existed in the infinite Mind from eternity, and which run on toward their appointed completion through all coming ages.

Obedience to God's commands make all the difference between success and failure, triumph and defeat, salvation and perdition. It climbs the dangerous steep, bridges the mighty streams, opens fountains in the desert, makes the wilderness bloom as the rose. It lifts the clouds of ignorance from the human mind, and enriches it with wisdom from above. For God's abiding presence is a cloud full of light to the meek, the humble and the obedient. We find the morning of obedience sounded forth in nearly every line in that one book of all books—the Bible. Thus the word of the Lord comes to us all and in it is a message of light and salvation. If we wait for longer calls or better opportunities the light may be withdrawn and our path left to us in darkness. In the words of the apostle Paul, we may long by men neglecting to obey the call of God's Spirit and word of command. With every promise that God has given us there is a command he has given us first to be obeyed. Everything is just and honorable which God commands to be done. Every service, every sacrifice, which he requires is his own reward. The thoughts of the heart and all the words of the lips and all the acts of the outward life will be most worthy and appropriate when the presence of the Infinite One is most deeply felt. And if any man hears Christ, always and follows him perfectly, he is just what he seems to be. Just what he pretends to be, just what he ought to be. To be a Christian it is only necessary to be a true man—to love, believe and obey the truth.

The fact that one feels himself in need is sufficient evidence that Christ calls him, and that in obedience to him, and the result will be success and joy. His coming to the weary heart is like morning on the mountain to pilgrims who have spent the night in wanderings and terror. The first act of free, genuine, heartfelt obedience to Christ will give more real joy than a whole life of bondage to the world. We all have too many fears and anxieties about our material occupation in this world to enjoy life as we go along. It would add greatly to our present peace and contentment if we were supremely interested about our condition in the endless life. But listen, with obedience and love, and you will hear him say what should bring a heaven of joy to every longing and weary heart: "Come unto me!"

In these words identify the glory of obedience. To be in the best of health of body and mind, we must be at peace with Him who sanctifies the mouth with good things and reneweth our strength like the eagle's. And it makes very little difference how humble or how exalted the chamber in which we lie down to rest if we have done our duty well, and we trust wholly in Him who greets his beloved sleep. The sleep that renews the life and restores the soul and gives a foretaste of heavenly rest is the sleep which God gives to them that love him. The time is not far distant when the sleep of death will steal upon us all. What a strange and bewildering joy it will be to be wakened from the last sleep by the touch of an angel's hand. What new life and liberty for the soul to stand forth released from the suffering body, and to see by its side, clothed in light, an angel-guide ready to start upon the heavenly journey, and saying, "Stand up quickly and follow me!" What surprise it will be to the soul to find itself able to obey that command and rejoice in "the glory of obedience," and follow the guide, swift as the light to the paradise of God! Remember the words of God are always safe. The way of obedience to him, however hard and dark it may seem, is always the path of life.

Let us in like manner cultivate the feeling that in every place we stand before the Lord, in every plan and work we are doing the will of the High God, in every trial we are upheld by his hand, in every affliction we are comforted by his word, and then the whole of life will have a meaning and a sacredness which earthly honors can never give and worldly gain never take away. Let Jesus be our example, for, though he was a sin, yet he learned he obedience of the things which he suffered. And when he made perfect (by obedience) he became the author of eternal salvation unto all them that obey him.

Mrs. MARTIN ALLEN.

1706 L Street, Chesapeake, Cal.

Get Christian Truth, etc.

A Question and an Answer.

BY REV. HAMILTON A. BYRNE.

Why is it that we do not have any more great revivals?

The foregoing question which is frequently asked, implies that we do not, nowadays, have such great revivals as once characterized our country. We believe this is true, and believe that it can not be regained. If revivals here and there in the present day be pointed to as an exception, and we be reminded that five hundred here, or a thousand there, in some city made profession of their faith in Christ, we answer, if you will study those professions, you will find that they are largely from very young children and from those who sign a card with some simple, easy statement of faith on it, or where all who love Christ are asked to hold up their hand, and this is taken as a profession of faith. In another city, where one of our so-called great evangelists who has a record for large numbers of conversions, had held a large union meeting shortly before I went there, I learned that in that meeting some five hundred had made profession of faith; but the pastors told me that though they had followed up the work as carefully as possible, they had received into the various churches only fifty five. We believe there is not a Sabbath-school in this country where we can not go, and if you will give us thirty minutes with them, we can hear nearly, if not every child in the room, under ten years of age, standing and professing his love for Christ. And there will be very few under twelve of whom this will not be true. When we ask our question, however, we refer to those revivals where a whole community came under conviction, where people left their business and attended to religion, where people, as individuals, came so much under conviction that they spent sleepless nights and cried out for guidance to salvation. We wonder how many men have seen a revival of this kind in the past five years. These revivals were once common, but have departed, and there must, therefore, be some reason for it. What is it?

We have an opinion on the subject ourselves. We do not believe that this lack of deep conviction for sin and seeking for salvation, which characterized other times, is due to the fact that there has been any great and essential change in man. We are quite certain that the changes in the same sin that he once committed. His heart is still deceitful and corrupt. He is still covetous, filled with pride, conceit, envy and is grasping. Last lurks in his heart, hatred, antagonism, strife, and the love for vengeance still characterizes him. In fact, many of these qualities seem to have become more deeply developed in man. We are quite certain that, and as we study the encroachments of the kingdom of Satan upon the hearts of men, especially in our city life, it seems to us that our people are becoming more excessive in the practice of these vices than in bygone ages. If one will go beneath the surface appearances and fairly and squarely look the question in the face, he will come to the conclusion that man is as much a sinner in the sight of God—and, may be, more so—as he ever was, and as much in need of the deep conviction of sin and the need of salvation as he was in the days of those mighty revivals.

We, therefore offer as a solution of the reason why we do not have any more of those revivals this: Men have practically lost their faith in the Word of God. So long as men believed in the Old Book, they believed what it said. It was authority for them, and when they saw that they were lost and undone according to God's Word, they cried out, "Men and brethren, what must we do?" But as soon as their faith in it is destroyed, they say, "Yes, I believe there is a God. He made me with these passions and appetites, and it can not be wrong to gratify them." Or they say, "God made me as I am, and I do not believe that God will be very heavy on me for doing these things." Down deep in their hearts they believe that all men are going to be saved, and when the preacher speaks with zeal upon the subject of salvation and warns them of the eternal punishment that is awaiting those who believe not, they look at him as beside himself, or say, "Oh, that is just his opinion." Practical head-to-head work and conviction with men upon these subjects have led us to this conclusion. You can never move men so long as they have no authority to which they bow.

Who, then, is responsible for this state of affairs? We believe that some are as responsible as the preachers. A member of one of our present churches said to the writer, not long since, "Have you ever gone to a meeting, and find that you were hungry, and found nothing that suited you, and then go away feeling hungrier than when you went in? Well," said he, "that is the way I feel when I go to my church. I want something to hold me up in the faith; but our pastor undermines our faith and destroys the little that we have. I fear, also, this is too often the case. Sometimes men's faith is destroyed, not by cutting an attack on the Old Book, directly, but by stirring over some of its great truths and making light of others. The ministry of to-day says no little about the sinfulness of sin, the absolute need of repentance, the judgment-bar of God, and eternal punishment, that men have come to look on sin as an inconvenience only, a thing that must not be made public, but otherwise harmless,

and confessed only by weaklings and fools; that repentance begets only to those that have judgment in the counsel of humanity; that the judgment-bar of God is for the criminals only, and that there is no such thing as an eternity of punishment, so that it is almost impossible to move men.

During my pastorate in a Western city, we were holding a revival, and the pastor of the city appointed the writer to do the preaching and have control of the meetings. One night the question was put, just before the sermon was entered upon. How many of you have ever heard a sermon on hell? In an assembly of five or six hundred, with a great number of elderly people present, there were less than five who had ever listened to such a discourse. We preached on hell that night and did more to arouse conscience than almost any previous service.

What, then, is the cure for this lamentable state of affairs? This: Let the preachers stand loyally by the Word of God and preach the whole Word to those to whom they have been sent to preach. Let them tell their people that it is God's Book, to be obeyed and not quarreled with; that if God is true, he is also holy; that he can be righteous without hating sin; that there is a God of mercy, he is also of justice; that there is an everlasting heaven, but there is also an everlasting hell; that there is eternal happiness, but there is eternal misery also; that faith and repentance is necessary even to see the face of God; that without holiness of life no man may hope to see God.

We verily believe that if all of the preachers of our own beloved Church could be gotten to sign an agreement to preach on these subjects ungodly promising for the next year or two, and hold the sinner up before an angry God, that there would be great change in the attitude of the world toward these matters. If this is not done, we may expect no shift on toward greater and greater darkness, till the world shall again be wrapped in spiritual night and so remain till God, in his providence, shall again call a Luther to awaken us to the truth and to salvation from hell and salvation to heaven. It is this done by our dear brethren, our leading evangelists may do all they can to make us believe that we are on the verge of a great revival, but we shall see hearts filled with the same disappointment as that which has filled them for the past five or ten years—Herald and Prebyter.

How to Be Loyal to Your Own Church.

First, be patient with it. Do not demand or expect that it will be perfect. The perfect church has never yet existed. If it did exist, it would not suit you, and you would not suit it. When the Church consisted of only twelve members picked by the Master, they were a quarrelsome set, and we are not sure that you will do well if your church averages up better. Everything in your church may not please you, some things may offend you, and yet it may be the best church for you. If you were going into another, you would probably find it less pleasing and profitable. Men be patient with imperfections. Do not reward them, or try to mend them by vigorous means. Only time can heal some things. Do not talk about them and keep them irritated, but let silence soothe them. Keep quiet, and many evils will die of inanition. Try to be perfect yourself, and that will add so much to the perfection of your church.

Next, be appreciative, thankful, and hopeful. Beware of becoming a chronic grumbler, growler, and kicker. Every church must have its "chick-er," but let some other man or woman fill this office. Remember that it is easier to be critical than correct, and that uncharitable judgments are one of the greatest dangers of church life. Look on the bright and best side of your church and see its good points. Never run it down but praise it. Appreciate the pastor's sermons, and let him know that you do. Have a good word for the preacher and the Sabbath school superintendent. Speak of the prayer-meeting to your neighbor the next morning, and tell him what a good meeting it was. Be cheerful and hopeful even in the midst of discouragements, and you will thus infuse into your church your own spirit of enthusiasm.

Be faithful in service. Regular attendance is no small virtue, and were it general, would in itself keep our churches full. Do not attend your church according to the weather and your wardrobe, but according to the calendar and the clock. Sit with your family in your own par and dwell in the House of the Lord all the days of your life. Pay your church dues proportion to the support of the church, cheerfully and promptly, and never be guilty of the meanness of cutting down your subscription to show your spite. Lead, if you are called upon to lead, but be quick to follow. Let the majority rule, and loyally subject your own will to the work. If your own plan is not adopted, support the other plan with all your heart. Be of one mind with others in the work, and do not lead upon anything in the mind. Be moderate and commonsensical in all your ways, and make yourself servant of all.

Support the institutions of your church. Get into the current of its history, and push all its movements forward. The Boards are the great arms and hands of the church with which it reaches out unto the ends of the earth and everywhere sends the Kingdom of Christ. Put your own energy into these arms, and be as vitally connected with them that through them you can feel around the globe and impart to the most distant man a healing touch. Support your own schools, colleges and seminaries. Send your children to them, contribute to their endowment, and do not forget them in your will. Do not give your money to build up great secular universities,

when your own colleges are in poverty and peril. Study the doctrines and history of your church. In your veins flows blood that is rich in the treasures and triumphs of the past. Heredity has done great things for you, whereof you should be glad. Stand in line with this historic-honored past and push its principles forward into greater triumphs. Subscribe for your church paper, pay for it, and read it. It is one of the most efficient arms of your church and will keep you in touch with its movements and its might. Christian Nation.

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

MAGAZINES.

There is no more valuable and interesting magazine that comes to our office than the Preacher's Assistant. The table of contents would fill a column. Each number should be given every month. The articles are not long, and there are so many of them. Very rarely is there one which is not so good that we are forced to read it, not merely glance at it. We have not read the May number, but by judge by the subjects and authors it is a good number. Published by F. J. Boyer, Reading, Pa. Price \$1.50 per year.

The Man Behind the Book.

BY PRESIDENT J. H. HARRIS.

We read a few years ago, and hear now of "the man behind the gun," and want to speak to you of the man behind the book Jesus, while attending church at Nazareth, read the book and then began to preach, and it is this man behind the book that I wish to talk about. And the first thing I wish to say is that He believed in the book, and the man who preaches to-day must like his Lord believe in the book or else he will be an absolute failure. Luke when he began to write his book said he was going to write the things most certainly believed. The day is happily past when the scholar fills the pulpit; the audience is not composed of university students, and so the preacher is to tell not the things that are doubted, but the truths most certainly believed. He will not give his people who are hungry for the bread of life, a stone. No, it is not university fellowship that qualifies a man for the pulpit. Again, this man behind the book loved it for what it revealed of his Father, and we must love the book not because of the beauty of its literature, but because of what it reveals of Jesus Christ. The mother who receives a letter from her boy, cares nothing about its grammar, but what it tells her of the boy. It is of great importance to know that the man who reads and teaches the book is one who loves it. If it is read with indifference or incredulity or with the slightest suspicion of doubt, it would be better not to read it at all. Notice again that this man behind the book came with knowledge; not the knowledge of the common man, but the knowledge of faith, which enabled him to understand and appreciate it. It was the knowledge of insight, for the textual knowledge can have to do only with the mechanics of the thing, the machinery, that is all; but for a real insight into the Word of God, faith is most necessary.

We have heard many ignorant people give better interpretations of the common man, but I am saying nothing against learning. What I am saying is, that faith is necessary to the understanding of the Word. Again, this man behind the book was endowed with the spirit, and I want to tell you that the man who comes into the church in the power of the spirit will be mightier than the man who comes in the power of intellect. This is the age of the common man, and I make a plea for the average man. After an all night service in prayer this man of omnipotence, calls to himself: whom he would, and the results justify his choice. What would have been the result if Christ had chosen the learned ones of His day to go out and preach on the beautiful and the good? No, Christ called out the common man, and the work of the world has always been and always will be done by the common people.

No CLOUDS—No GLOOM.—I watched a glorious sunset, marveling at the beauty, wherewith the evening skies were all ablaze and adoring Him who gave them their matchless coloring. On the next morning, the next morning, and he was happy to be again enraptured with the gorgeous pomp of setting day, but there were no clouds, and therefore no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of levelled fire set in sea of emerald; there were no great configurations of sapphire or flashes of the most precious of fire. The sun was no bright no before, but for lack of dark clouds on which to pour out his lustre, his magnificence was unswayed. A man who should live and die without trials would be like a setting sun without clouds.—C. H. Spurgeon.

**The Convention.**

(Continued from first page.)

be consistent with obligations to other things. Already the Board has its Reserve Fund, which represents a saving. By economical management. This fund, however, can hardly be called permanent, as the Board holds it for the protection and future enlargement of its work. It has rendered good service twice in the purchase of property, but is still in a healthy and growing condition, having this year been increased by over ten thousand dollars, and will gradually be restored to its former fifty thousand dollars.

The treasurer's report appended shows quite fully in detail the receipts and expenditures, aggregating \$111,519.37. The "operating expenses" are stated at \$14,788.28, to which should perhaps be added \$5,803.95 paid out for editorial and other work in preparing the various periodicals. All who study the report will be convinced of the economical management of the finances of the Board. The report was referred to several committees.

**REPORT OF HOME BOARD.**

Bro. R. D. Gray, Corresponding Secretary, presented the Home Board report.

The Home Mission Board, with devout thankfulness to God for his blessings upon our work, presents its Fifty-ninth Annual Report. Despite many adverse circumstances the work has moved steadily onward. The Board was called upon to sustain a most serious loss shortly after the Convention in Savannah in the resignation of Bro. F. C. McConnell as Corresponding Secretary.

To record in succession, for three years, the loss of a Secretary, as we have had to do in the death of Doctors F. H. Kerfoot and I. T. Tichenor and the resignation of Dr. F. C. McConnell, has been a most sorrowful experience and one fraught with serious consequences to our work. Our work has undergone the strain of four changes in the Secretaryship in as many years and had violent opposition from sundry sources, and in, nevertheless, more prosperous than ever before.

The new Secretary, Bro. B. D. Gray, has been in office a little over seven months, one-half of which time has been spent in visiting State Conventions and the Island of Cuba in order to secure a comprehensive view and thorough grasp of the entire field, Little stress, until after the first of January, was laid upon the financial question. Still, despite these unfavorable conditions, our financial receipts surpass those of any previous year of our history.

While we cannot present a complete tabulated statement of all the work accomplished by our missionaries, the following exhibit is somewhat suggestive of the scope and character of their labors:

Missionaries, 616; weeks of labor, 20,815; churches and stations, 2,244; sermons and addresses, 63,772; prayer meetings, 12,816; religious visits, 147,070; baptisms, 7,526; received by letter, 9,571; total additions, 16,797; churches constituted, 157; houses of worship built and improved, 179; Sunday Schools organized, 714; Bibles and Testaments distributed, 18,275; tracts distributed (pages), 2,004,140.

**Get Rid of Scrofula**

Bunions, eruptions, inflammation, soreness of the eyelids and ears, dizziness of the nose, rickets, dyspepsia, catarrh, wasting, and fatty nose of the trachea & c. It is a very active evil, making havoc of the whole system.

**Hood's Sarsaparilla**

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitutes.

**Woman's Work.**

The Woman's Missionary Union closes the most prosperous year of its history. In the dissemination of healthful literature they have done a great work. During the year the Mission Literature Department, which is the joint property of the Home and Sunday School Boards, has gotten out 67 different publications and issued 284,300 copies of these. The contributions for Home Missions, through the Woman's Missionary Union for the year have been \$24,869.70, a gain over last year of \$5,754.32. Of this amount Kentucky is credited with \$2,807.

**Co-operative Work with State Boards.**

By direction of the Convention for years past the Board has sought to maintain the closest contact with the various State Boards, and, wherever practicable and desirable, has engaged in co-operative work with these Boards. The work is confessedly one of delicacy, though one of exceeding great importance. The criticism has been made that the Home Board does not define its field, that it ought not to do State Mission work. In reply, it may be said, that it is difficult to draw any well-defined distinction between Home and State Missions. The utmost comity and good fellowship have characterized our joint work in all the States. This co-operative work in Maryland, Florida, Louisiana, Arkansas, Indian and Oklahoma Territories, Missouri and large portions of Texas, Tennessee and North Carolina, is essential to the progress of our cause.

**Publications.**

**Our Home Field.**—The urgent need of some more effective medium of direct communication between the Board and its constituents than had been practicable by the circulation of *Our Home Field*, in its limited form, has forced itself upon the judgment of the Board. Beginning with January each issue has contained eight pages. The present circulation to regular subscribers is about 10,000 copies each month, with from 5,000 to 10,000 additional sent out each month as sample copies, and in response to inquiries for information in regard to the work of the Board. At the price, only ten cents per year, there ought to be not less than 40,000 regular subscribers. We set the measure of our efforts at 30,000 subscribers by the close of the year.

**Church Building and Loan Fund.**

One of the supreme needs of our work is a large Building and Loan Fund. Scores and hundreds of churches need help in building houses of worship. The interest on a permanent fund could be given in whole, or in part, to help these weak churches build temples of worship. In many instances a loan on reasonable time and at a

low rate of interest would save weak churches' fearful embarrassment and put them on the high road to success.

**Finances.**

Receipts.—The total amount of cash received for the work of the Board from all States last year was \$103,969.06, and from miscellaneous sources \$5,514.24. Our receipts from all the States this year have been \$127,850.58, and from legacies and other miscellaneous receipts \$5,707.44, a gain from all the States of \$23,881.51.

Every State, with the exception of two small ones, increased its contributions over previous years. Received for the Tichenor Memorial Church Building Loan Fund the sum of \$3,047.79, and for Church Building Loan Fund, including Tichenor Memorial, the sum of \$3,765.26.

Kentucky gave the Board during the year \$12,703.71, an increase of some \$2,000.

The total number of mountain schools now working under the Board is thirteen, with a total enrollment of 2,675 students, to which the Board is appropriating \$8,200.

We continue to realize the need of a strong man to give his entire attention to the work in the mountain region, and by the generous interest of Southern Baptists in this work, we hope to be able to place such a man in the field.

**A FOOT RACE**

Minister V. B. Boy.

"Facts are facts and stubborn things indeed" says a Michigan clergyman who had a memorable food experience.

"The fact is when a man gets all out of sorts physically because of a derangement of the stomach so that his heart action is bad, is very nervous owing to physical organs impaired and nothing he can eat of an ordinary kind will properly assimilate, it is time to call a halt. Such was my case two years ago last March when I commenced using Grape-Nuts according to directions and have continued their use up to the present time with the result I am in better health physically and mentally than I have been for many years, having passed my 63rd year.

"To demonstrate this fact I proposed a foot-race with my 11-year old boy who was very fleet on foot and he being barefoot imagined he could outrun his Pa but I was hesting him until a slip of my foot on a muddy place caused me to stumble and I found myself rolling in the mud in the road. I soon found my footing again undamaged and had to join in a good, hearty laugh with my wife and daughter.

"Why should I not recommend Grape-Nuts to my friends when the food has done so much for me for I am confident that had it not been for the help this excellent food supplied I would today have been past recovery. Instead of growing old now I feel younger than I have for years with more mental strength as well as physical and can preach better sermons than ever before."

Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts makes for healthier, keener brains. A dull worn out brain can be remade on this food. There's a reason.

Look in each package for the famous Little Book, "The Road to Wellville."

**Work Among the Negroes.**

Within the bounds of the convention there are nine million Negroes. It is conceded that the great majority of them are Baptists, or under the influence of Baptists.

The work of the Home Mission Board in co-operation with the Home Mission Board of the National Baptist Convention was inaugurated something over two years ago as an outgrowth of instructions of the Southern Baptist Convention at Hot Springs, Arkansas, in 1900. This character of work was undertaken in an experimental way, and results have been so satisfactory and encouraging that the Board has, after mature consideration, gradually enlarged the work. During this year there have been supported jointly by our Board and the Home Mission Board of the National Baptist Convention six missionaries, all Negroes, involving an expenditure of \$2,037.50 by this Board and a like sum by the National Baptist Board.

The present secretary of the Board came to his duties in September, 1903, with the expressed understanding that the Board would address itself to greater effort in work among the Negroes, and the Board at once began to possess itself of the facts necessary for a wise and practical enterprise in this direction. From every quarter in the South encouragement came, and our denominational papers quite generally recognized the new conditions which provided hope for a better and larger dealing with the Negroes of the South.

The Board therefore presents to the Convention the following recommendations, which are the result of a whole year's painstaking study of the situation:

1. The National Baptist Convention to be recognized as the representative Negro Baptist organization in the South.

2. The plan and spirit of this co-operation must be understood by both parties as not in conflict with all proper comity towards the American Baptist Home Mission Society of New York, whose great field in the work of education among the negroes in the South is hereby gratefully recognized.

3. The Home Mission Board on its part is to have its own field secretary or superintendent to represent the Home Mission Board's interest in the work and before the white Baptists of the South, and to promote Southern sympathy and support in behalf of the work and workers in the field.

4. This plan of co-operation is to have no limit of time for its continuance, and is to take in two bodies—viz.: the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention.

**Cuba.**

Explanatory Statement.—After the adjournment of the Convention in Savannah one year ago, the Board, in view of the criticisms of its work in Cuba, requested three eminent brethren, Dr. T. T. Eaton, of Kentucky, Dr. R. H. Marsh, of North Carolina, and Hon. E. W. Stevens, of Missouri, to come to Atlanta, and from the records of our office and such other information as they might obtain, make a thorough and impartial investigation of the Board's conduct of our Cuban

work and publish the same to the denomination at large. These brethren, for reasons satisfactory to themselves, declined the Board's request; whereupon the Board felt, under all the circumstances, that it would be wise and desirable to acquit the demonstration with their stewardship somewhat more in detail than had been done in their Annual Reports, and prepared an elaborate and candid "Statement of the Situation in Cuba" for the information of the constituency of the Convention. The Board has been gratified at the indorsement of its statement by the denominational press and by the brotherhood in general. A committee of the Board, consisting of Secretary B. D. Gray, Judge Geo. Hillyer and Dr. E. L. Connally visited Cuba the latter part of January and spent nearly two weeks on the Island, visiting all our missions and making thorough investigation of all our work. The Committee on their return made a detailed report of their work and observations. A spirit of revival was found in several churches. The Committee witnessed baptism at Santa Clara and Manacelo, helped in the ordination of a deacon at Colon, and Secretary Gray, with Elders C. D. Daniel and Tom Neely, at the request of the Calvary church of Havana, acted as a presbytery in the ordination of Rev. P. J. Franqui to the work of the Gospel ministry. The outlook for our work on the Island is very hopeful. At every place our greatest need is a house of worship.

The report was referred to appropriate committees to report later on various phases of the work of the Board.

**REPORT OF FOREIGN BOARD**

Dr. R. J. Willingham, Corresponding Secretary, presented it.

We are glad to report that through the liberality of the churches, we have been able greatly to strengthen our mission stations, not only sending out new laborers, but better organizing them for more efficient work. It is the policy of the Board, so far as possible, to make each mission strong and effective. We do not think it best unwisely to multiply fields of labor, but to strengthen and develop each mission, which is opened, until it will become a strong center of influence, and mighty for accomplishing good.

**New Fields.**

In deference to the expressed will of the Convention, your Board has decided to open missions in new countries. The first of these is in Argentina, South America. The Board has also decided to open a mission in Persia. Bro. J. P. Ray, of Mississippi, has been appointed to begin the mission.

**Our Missionaries.**

We are glad to report that we have been able to send out sixteen new missionaries during the year. We greatly need others, but it has been very difficult to secure those who are suited to the work. The Board has tried to be very careful in selecting the workers for the front. This is one of the most delicate and difficult of all the tasks which devolve upon us.

**Japanese War.**

We are pleased to report to the brotherhood that our work in Japan has not been seriously interfered with by the war which

is going on between Japan and Russia.

**Finances.**

It is with joy that we report to the brethren that for the seventh year in succession we come to you and say, "All accounts paid and there is no debt," while we have in God's name lengthened the cords and strengthened the stakes, steadily enlarging the work. God has put it into the hearts of our people to go forward. We praise Him and rejoice in the brethren who have so gloriously helped to make this advance in His work.

The contributions were as follows:

Alabama, \$18,025.77; Arkansas, \$4,755.51; \*District of Columbia, \$1,712.41; Florida, \$2,500; Georgia, \$40,061.58; \*Indian Territory, \$329.09; Kentucky, \$22,179.81; Louisiana, \$5,190.63; Maryland, \$4,841.45; Mississippi, \$18,811.89; \*Missouri, \$13,103.82; North Carolina, \$16,865.70; \*Oklahoma, \$459.85; South Carolina, \$19,738.54; Tennessee, \$14,937.41; Texas, \$26,996.83; Virginia, \$33,156.21; other sources, \$3,963.19; total received was \$247,629.69.

\*Part of their gifts go to the Baptist Societies in the North.

**Expenses.**

We refer our brethren to the treasurer's account, that they may see just what have been the expenses of the work. It will be found that of all the funds which come to Richmond six per cent has been used for expenses. This includes what has been paid for interest and Woman's Missionary Union. For all expenses less than 10 per cent was used. This is, 90 cents on the dollar went to the missionaries.

**Literature and Mission Supplies.**

We have no hesitancy in saying that one of the greatest powers for stirring the hearts of our people in the Mission work is the printed page, and we render grateful acknowledgement to our religious papers for the noble help that they have given.

**Foreign Mission Journal.**

We are glad to report that during the past year the *Journal* has had a wide circulation. We issued a monthly average of 28,650 copies.

**Woman's Work.**

We take pleasure in presenting herewith the Annual Report of the Woman's Missionary Union. These sisters have done an excellent work during the year, and we commend them for their zeal and consecration in the Master's work.

**Items of Special Interest.**

**Baptisms.**—We rejoice that God has given us during the past year 2,076 converts in connection with our Foreign Mission work. We have never had anything like this before. To our Heavenly Father be all the praise.

**Visit to Missions.**—Last May Mr. Joshua Levering, of Baltimore, Vice-President of our Board for Maryland, and also father of one of our missionaries, Mrs. P. S. Evans, started for a trip in foreign lands. He first visited our work in Japan, then in Central China, and later the work in Italy. On returning he had much useful information, and kindly came to Richmond and gave an account of what he had seen and heard, to the Board. We trust

that his visit will be productive of much good.

**Gifts.**—Our Sunday School Board in Nashville has kindly contributed \$1,000 for Bible and book work. The Publication Society, in Philadelphia, has also generously contributed \$200.

**Legacies.**—During the year several legacies have been paid into the Board, and these have helped the work very much.

For seven years past we have been able to report at the Convention "no debt" on our work. Our brethren have seemed to rejoice in going forward.

Bro. Willingham took occasion to explain the apparent failure of Kentucky to equal her foreign mission contribution reported in 1903. It is only an apparent failure, inasmuch as the Seminary contribution of \$1,034.83 was not included in the Kentucky total. Besides, \$1,000 was received in Richmond a few hours too late to be credited in the report this year. Counting these items, Kentucky has kept step with her sister states in the advancing column.

On motion of Bro. J. L. White, of Macon, Ga., the Home and Foreign Boards were instructed in view of the blessing of God upon our work the past year, to enlarge their work upon the plane of a 25 per cent advance.

**Statistics.**

Secretary Burrows presented his table of statistics, which was ordered printed in the minutes. Within the Convention territory there are 779 associations, 20,431 churches, with 1,805,889 members, and church property valued at \$22,828,272. There are 11,409 Sunday Schools, with an enrollment of 761,069. Besides, the col-

**BAD DREAMS**

Indicate Impure Blood Usually Due to Coffee.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not hear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster Coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee will bring sound, restful, refreshing sleep. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

ored Baptists report a membership of 1,909,139, though it is probable that these figures are an exaggeration of their strength. The aggregated contributions of the white churches are as follows: Salaries and home expenses, \$3,910,458.92; missions, \$714,085.93; other benevolence, \$413,708.23. Total, \$5,038,253.08.

**Training School.**

Gov. Northern presented a report from a committee appointed at Savannah to consider the question of establishing a training school for women missionaries. It was reported that inasmuch as the Seminary has undertaken this important work, no further action is considered necessary, as it may safely be left to the management of that institution.

**Friday Night.**

When Bro. W. W. Landrum, of Atlanta, rose to preach the Convention sermon, he faced a magnificent audience which filled every seat in the immense Tabernacle. Before announcing his text he referred feelingly to the fact that it was at a meeting of the Southern Baptist Convention that he was ordained to the ministry. All the members of the presbytery have passed over the river to their heavenly reward. The text was John 1:9: "That was the true light which lighteth every man which cometh into the world."

As the Brethren expects to print the sermon next week, no report will be attempted.

**Change of Name.**

The resolution offered by Judge Geo. Hillyer last year at Savannah, to change the name of the Convention, was taken up. Judge Hillyer's idea is to call the body "The Baptist Convention in the United States." The author spoke saying he had reached the conclusion that the time had not come to make the proposed change. He had hoped to have the denominational press discuss the matter. He had been disappointed as the press had ignored it. He therefore wished to offer a modified resolution in lieu of the original. He regretted to believe that our Northern brethren have departed grievously from the orthodox faith as generally held by our Baptist fathers and still maintained in the South. We should seek to stem the tide of laxity in the North.

The modification proposed calls for a committee to take the whole subject under consideration, report to be made next year. The committee was ordered.

Bro. Eaton moved that the interpretation in the preamble of the Constitution be referred to the said committee. The evident wish of the brethren was to get rid of the matter, and it was all sent to a committee as the best method of obtaining such riddance. But this action simply postpones the evil day.

Bro. Prestridge moved the raising of a committee to consider the proposed World Baptist Conference.

Bro. Broughton offered a resolution providing for a committee to consider the advisability of appointing a general evangelist. Bro. Broughton has heretofore published his intention to offer this paper. He wished the committee to report at some special hour, in which the whole question of evangelism may be discussed.

After some discussion the whole matter was referred to the Committee on Order of Business.

**Saturday Morning.**

Bro. W. J. Mahoney, of Mississippi, formerly of Carlisle, Ky., conducted the opening devotional exercises. He read Eph. 2.

After the reading of the minutes and announcement of various committees, quite an amount of small matters were disposed of.

Bro. A. C. Graves, of Kentucky, offered a resolution to define more clearly the status of associational delegates.

Bro. Eaton wished the matter to be referred to the committee ordered last night to consider Judge Hillyer's proposed action.

Bro. Burrows thought we should go slow.

Bro. Eaton's resolution prevailed and the resolution was referred.

The secretary read a paper from Bro. A. J. Dix, asking for a committee to consider the troubled relations between the Home Board and the Gethsemane church, Havana.

Bro. W. E. Hatcher protested against any consideration of the paper. The Convention seconded the protest by a practically unanimous vote, and the letter was consigned to the Convention waste basket. The brethren showed they were in no humor to reopen this unsavory matter.

A brother from Florida read a resolution of the Peace River Association of that state asking that the Cuban work be turned over to the Foreign Board. It was referred to the Committee on Cuban Missions.

**The Theological Seminary.**

The interests of the Seminary had the right of way at 10 o'clock.

Bro. A. J. S. Thomas, of South Carolina, read the report of the visiting committee appointed by the Board of Trustees, in which mention was made of the fact that 160 of the students had received help from the students' fund. Fifty students have applied for work in the foreign field. Favorable mention is made of the course of lectures on Sunday Schools. The report enters extensively into the work done in the various departments, and sets forth the need of enlargement in various directions. It is said the time has come when some suitable building should be provided for the use of married students and their families. Stress is laid upon the fact that the endowment must be increased. Five hundred thousand dollars, at the present rate of interest, cannot furnish adequate funds for the proper maintenance of the work. We must have an additional two hundred thousand dollars. Nor must we rest until there is at least a million dollar endowment.

Prof. Sampey spoke of the present condition and needs of the Library building and the library. He gratefully referred to the history of the building, generously given to us through Mrs. J. Lawrence Smith. With an expenditure of \$20,000 the building can be enlarged to give space for 500,000 volumes. We have been expending only five hundred dollars a year for new books. We have the nucleus for a great library, but the demand presses for an enlargement. We have been marking time; he longed for the command to go forward.

President Mullins said there was a mistaken general impression that the Seminary is rich. Not so. It requires a very large invested fund to yield an adequate income for the necessities of the

institution. Other institutions may expect help from its alumni, but preachers do not often get rich, and we cannot expect much from students in this direction. He called attention to the need of repairs on the buildings, and said we need right now at least \$5,000 to make those repairs. Where is the money to come from? Remember that every educational work which is worth anything is growing day by day. Having made these introductory statements, he proceeded to discuss this theme: "The relation of the Seminary to the progress of the kingdom of God." This was an unusually fine address, which I will not spoil by any attempt to report.

At the conclusion of the address Bro. Mullins asked Bro. W. E. Hatcher to help him in the collection which was to follow for the Seminary endowment.

Bro. Hatcher was at his best, and for nearly an hour the subscriptions flowed in, ranging all the way from one to five thousand dollars.

Bro. Mullins announced that he had two subscriptions of \$5,000 to begin with—one from the Hon. E. Nelson Blake, of Massachusetts, the other from George W. Carroll, of Texas. Two \$5,000 subscriptions followed from Geo. P. Ellis, of Orrville, Ala., and Mrs. Wiggs, of Atlanta. Nine or ten \$1,000 subscriptions were announced. Andrew Broadbent followed with \$100, and the good work went on amid the most general enthusiasm I ever saw in any session of the Convention, until the total amount subscribed reached the handsome sum of \$33,000. Bro. Hatcher had asked the brethren to give \$40,000.

**Saturday Afternoon.**

Bro. J. B. Gambrell led in prayer.

A message of cordial greeting was read from the General Conference of Free Baptists, to which the Secretary was instructed to make proper response, and it was moved that Bren. R. H. Marsh and J. W. Jones be authorized to bear our greetings to their Conference to meet in North Carolina the coming fall.

Bro. J. A. Shackelford opposed any such action. He did not believe we can consistently recognize the Free Baptists. Nevertheless the motion was adopted.

Bro. J. W. Vermillion, of Texas, persistently sought opportunity to introduce a resolution to do away with the money basis of representation in the Convention. He has been unfortunate in all ways rising when the order of business forbids the introduction. But he will yet find the hour.

Bro. Z. T. Cody, of South Carolina, presented report on that part of the Home Board report referring to "mines and milling." Employed in these mines and mills throughout the South are nearly half a million souls, which if brought together in one community would equal four or five cities the size of Nashville.

Bro. E. B. Garrett, of Virginia, reported from the committee on the church building fund of the Home Board. There is great need for such a fund. Heartly approval is given to the effort of the women to secure the Tichenor Memorial Fund.

Bro. F. C. McConnell, of Missouri, read the report from the committee on the mountain work of the Home Board. The import-

(Continued on ninth page.)

# Fourth Quarterly Report of the W. M. U. of Kentucky

## CENTRAL COMMITTEE:

Mrs. E. S. Brandon, President, 1219 Third Avenue; Miss Willie Lamb, Secretary and Treasurer; Mrs. E. Rice, Distribution of Literature, 1220 Second St.; Mrs. W. H. Mathak, Boxes to Missionaries, 1217 Brook St.; Mrs. J. N. Prunty, Recording Secretary; Mrs. T. H. Whayne, Miss Lida Ramey, Mrs. T. R. Dumas, Mrs. T. R. Larrison, Mrs. W. S. Miller, Jr.

SUNBEAMS.	Foreign	Home	State	Trans	S. D.	Trib. Mem.	Total
Ashland	2 00	2 00					4 00
Ash Street	50	50					1 00
Berchland	2 36	2 00	1 10				5 46
Bloomfield					4 62		4 62
Chaplin Fork	50	20	25				1 05
Columbus	1 28	44	44	4 05	5 54		12 86
Clinton			5 35				5 35
Dayton Junior	1 00						1 00
Emmence	1 50	1 25	1 25				4 00
Erlanger					5 00		5 00
Gloucestre	1 00	50	50				2 00
Logan Street	1 00	50	50				2 00
Mt. Pleasant	1 00						1 00
Nicholasville					2 25		2 25
Owensboro First	45	45					90
Pleasant Grove	1 50	1 00	50				3 00
Parkland					7 43		7 43
Providence W. W.					5 00		5 00
Punbrook					4 50		4 50
Richmond			5 00				5 00
Twenty-second and Walnut					2 40		2 40
Taylorville	2 50	3 50	1 50		1 26		8 66
Trolick	5 00	2 50	2 50				10 00
Walnut Street		3 00					3 00
Walton	1 50	1 50	75				3 00
Winchester	4 50	1 50	1 00				7 00
Total	\$ 27 99	\$ 20 24	\$ 18 62	\$ 4 06	\$ 32 06	\$	\$ 109 79

SOCIETIES.	Foreign	Home	State	Trans	S. D.	Trib. Mem.	Total
Auburn	2 50	1 25	1 25				5 00
Ashland	5 00	1 50					6 50
Bloomfield		11 95			6 40		18 35
Bardotown				5 00	10 00		15 00
Berchland	1 00	1 00	1 00				3 00
Bowling Green	200 00	16 35	2 25	17 50		150 00	286 10
Bowling Green, A Friend						1000 00	1000 00
Broadway	195 72						195 72
Burke's Branch	2 00			3 00			5 00
Clinton	4 00				8 00		12 00
Carrollton					10 00		10 00
Callietzburg	17 00	17 97					34 97
Chaplin Fork	5 50	1 70	3 30				10 50
Clay Village					5 45		5 45
Colesburg	7 25						7 25
Covington, First	40 00				14 00		54 00
Cynthiana	2 00	2 00	1 00				5 00
Columbus	2 95	2 00	2 00	5 70	6 64		19 27
Cox's Creek	9 00						9 00
David's Fork				5 25	12 00		17 25
Danville					5 85		5 85
Dry Run	5 00	2 50	2 50	10 00			20 00
Dayton	3 00	3 50					7 19
East	11 42						11 42
East Hickman		5 00					5 00
Elizabethtown	2 77	2 77	2 76				8 30
Emmence	5 00	2 50	2 50		12 00		22 00
Erlanger	2 50	2 50			2 10		7 10
Falmouth	5 50	5 50	5 50				16 50
Franklin	12 25	6 50	6 50				25 25
Ghent	22 52	22 00					44 52
Gratz	1 30	1 30					2 60
Greenville	3 90	1 95	1 95		15 95		23 65
Georgetown	5 00				30 40	10 00	45 40
Harrisburg				3 00	6 20		9 20
Henderson	5 30	2 05	2 05		14 00		23 40
Hiland	4 25	2 50	2 52	1 00	5 00		15 27
Hodgenville	4 25	4 25	4 25				12 75
Hopkinsville	24 65				63 00		87 65
Jellico					4 40		4 40
Lebanon	27 34						27 34
Lebanon Junction		12 45					12 45
Lexington, First	22 25	12 00			3 00	10 00	47 25
Lexington, Fifth Street					6 00		6 00
Little Mount	1 32	1 32	1 31				3 95
Midway		11 00					11 00
Midway		11 00					11 00
Mayfield				2 10	15 45		17 55
McFerran	10 50	9 50					20 00
Mt. Moriah (Shelby)					3 00		3 00
Mt. Pleasant (Elk)	11 00						11 00
Mt. Sterling	20 00				3 25		23 25
Murray					24 00		24 00
New Salem	13 75				10 25	3 00	27 00
New Liberty	9 45				17 00		26 45
Nicholasville	5 00				5 00		10 00
North Bend W. M. U.					2 50		2 50
Oakdale	75	50	55				180
Ormsby Avenue					2 35		2 35
Owensboro, First	11 30	10 00	30	75			51 05
Owensboro, Walnut Street	5 00						5 00
Peach		15 00			5 00		25 00
Paris	10 00				25 30		35 30
Parkland	15 00	5 97			13 30		34 27
Punbrook	25 00				50 00		75 00
Providence	4 50				4 00		8 50
Salem (Bethel)	10 51	4 45			23 10		38 06
Salem (Shelby)	10 00						10 00
Seminary W. M. U.				1 00			1 00
Simsburg	1 50	1 50	1 25				4 25
Smith's Grove	4 00	2 00					6 00
Sligo	5 00						5 00
Stamping Ground	16 54				16 53		33 07
Stanford	2 00	2 00	2 00		10 45		16 45
Sulphur	4 50		4 75		5 75		15 00
Shelbyville	25 20				24 00		49 20
Third Ave	2 00	2 50	2 00				6 50
Twenty-second and Walnut					9 00		9 00
Union Grove	1 00	50	50				1 10
Waddy		12 34			10 45		22 79
Walnut Street	2 25	22 45	12 10				36 75
Walton	7 05	3 25	3 25				13 55
Winchester	100 00	2 30	2 30		11 00		105 60
Williamsburg	20 00				10 00	7 40	37 40
Woodburn	3 00	3 00	3 00		3 40		12 40

**TO SERVE.**  
 To serve!  
 And not to rest with languid  
 men,  
 A mere spectator of life's battle  
 scene!  
**TO SERVE!**  
 And not to sit with folded arms,  
 Waiting the trumpet call of war's  
 alarms!  
 To serve!  
 And not to lie on comfort's bed  
 Whilst noble blood for "Right" is  
 being shed!  
 To serve!  
 And not to dream! To set the will  
 Life's present task and duty to  
 fail!  
 To serve!  
 And not to brood upon some plan,  
 "Must be," not "might be," makes  
 the nobleman!  
 To serve!  
 To sound the challenge call; en-  
 gage the foe;  
 To stimulate, and strike the first  
 strong blow — Glasgow.

## Our Pulpit.

SIMON THE CYRENIAN.

BY REV. ALEXANDER MACLACHLAN, D.D.

And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross—Mark 15:21.

What was the reason for these rough soldiers laying hands on a passing traveller and setting him to help the Sufferer to carry His cross? It is generally assumed that it was an act of kindness, but there is nothing in the narrative to bear out that notion, and it is a great deal more in accordance with the other acts of the Roman legionaries during Christ's Passion to suppose that this was simply a piece of stolid indifference on the part of the men, wanting to get through their work as quickly as may be. Jesus' faltering, slow steps were probably hindering the march of the grim little procession, and so they laid hold upon this Simon, who happened to be nearest them, and made him take the end of the cross that trailed on the ground, and help the prisoner to move a little quicker to Calvary.

The Roman punishment of crucifixion added the ignominy and pain of carrying the cross to the place of execution, the transverse bar being placed over the shoulder or the neck, and the heavy end of the cross trailing on the ground. According to Mark we have to read the narrative as if the whole cross was transferred from Christ to Simon; but Luke more minutely and accurately tells us that they were both joined in carrying it—Simon bore the cross after Jesus.

We can draw the picture for ourselves. I do not need to spread words upon it, but I desire to take one or two lessons from out of this incident which I think may be helpful to us all.

I. First, then, we get here a striking illustration of the strange way in which all through our lives, trifles have the knack of developing into great and important events.

Pipe minutes, sooner or later, or the fancy of going into Jerusalem at another gate, and Simon's whole life would have been different. He came there just at the moment when the procession was passing; he happened to be nearest to the four soldiers, and

they laid their hands on him, in the careless, rough manner to which the legionaries were accustomed, and pressed him into the service. How little he thought, when he started from somewhere outside the city that morning, intent upon some little business in Jerusalem, what he was going to meet before he passed the gate! Apparently quite outside the circle, either of the friends or of the enemies of Christ, all at once and involuntarily he was sucked into the whirlpool and into the very middle of the world-important tragedy which was going on, he himself being all unconscious. Ay, and it is often so in our lives. We think of some things as trivial, and they start up into greatness as the determining incidents of our lives, as upon some mountain summit a pebble more or less determines the course of the infant stream, whether it goes this way into the Atlantic, or that way down the Pacific slope. The smallest seed may become to be the mightiest tree.

The trifles of life are the seminal microscopic units that often grow into the great things of life. You never know when you go out in the morning whether something that, in our blind contempt of things that seem to be small, we treat lightly, may not turn out to be the biggest things in our lives.

And that being so, as we know in this strange and inexplicable web of closely intertwined events, where the solemn law of consequences produce such strange results, there are two things very plain. One is—Lest you go mad amidst the whirl and clatter, keep a firm hold of God's hand, and believe utterly and vividly, and as a working faith in your lives, which you apply to the little things as well as to the great ones, we might even say, to the little things more than to the great ones, that the Shepherd of Israel guides all His sheep, and that whether it be into green pastures or stormy waters, or valleys of the shadow of death (of which most of us have had some experience) we are being led by Love, guided by wisdom.

And the other lesson is—Bring the largest principles to bear on the smallest acts, for you can never tell but that the little act is an infant giant, and may grow like the beanstalk in the children's story, up to the heavens, before you wake in the morning. So "he that is faithful in that which is least," is, thereby, and is training himself to become "faithful in that which is much." For that which is least in one aspect is often most in another.

Another lesson is this—Seeing that we do not know anything about the further end where the act is going to issue, and that we do not know all about this end, whence the act comes, be sure of your motives in great and in small acts alike, and if there is to be any difference, look most sharply after the motives in the case of the trivialities which may creep in like boy thieves, through unguarded apertures. Scrutinise more closely your motives in the trifling and mechanical parts of life than in those which are manifestly great, and call for the application of great principles.

Simon may stand for us as an illustration of what is the true effect of looking on the dying Christ.

Simon was no Christian that morning when he came to the Damascus gate of the city, and stumbled upon the procession. But al-

Young Ladies, Bowling Green	48 00	2 00	30 00	50 00	150 00
Bowling Green Young Ladies, box for State	47 00				47 00
Young Ladies, McFerran	80 00		125 00		215 00
Young Ladies, Owensboro First	2 35	2 35			4 70
<b>Total</b>	<b>\$1389 54</b>	<b>9 285 25</b>	<b>244 50</b>	<b>72 47</b>	<b>612 59</b>

Additional Boxes—Fulton, \$60.00; Henderson, \$42.92; Ludlow, \$62.28; Southeast, \$40.00; Winchester, \$85.00; Bowling Green Young Ladies, box for State, \$25.00. Hakka Home—Franklin \$3.00; Mayville, \$5.00; Winchester, \$18.00; Woodburn, \$27.65. Booked for Sunday School Board, \$7; Highland for Ashland, Ky. church, \$15.00. Bowling Green Young Ladies, not heretofore reported, for S. B. R. and Ministerial, \$8.50; Hakka Home, \$5.00; State, \$40.00; State and District, \$3.50. Total for Quarter, \$4,245.43.

Miss WILLIE LAMM, Sec. and Treas. Com. Com. of Ky.

though we are not specifically told so in Scripture, the overwhelming probability is in favour of the supposition that he became a Christian. Notice how Mark describes him as "the father of Alexander and Rufus." Then the people to whom Mark was writing knew who Alexander and Rufus were. They were, therefore, probably Christians. Now it has always been said that Mark's gospel was especially intended for Latin-speaking readers. So it was not a mere coincidence when we find in the Epistle to the Romans, among the many greetings that Paul sends, one to a "Rufus, chosen in the Lord, and his mother and mine." So there was a Rufus in the church at Rome, and he had a mother who, like himself, was a Christian. And, putting that and this of my text together, it is not a violent supposition that Simon the Cyrenian and his wife and two sons were all members of the Roman Catholic church at the date of the Epistle being written.

We must feed our Christianity where Simon the Cyrenian gained his in living and continual faith and contact with the dying Christ. Lastly, we may accept, although it is by no means the plainest meaning of the incident, the symbolical use which is often the exclusive one that is made of it. It is a symbol of the Christian life. As I have said, Simon the Cyrenian was no disciple when he was pressed into the service by the Roman soldiers, and his carrying the cross was as purely a mechanical action, having as little to do with his relation to the Man who was to be crucified upon it, as if he had been detailed, as he might easily have been, to carry the cross of the impenitent thief. But although that is true, it is also true that we naturally look upon the incident as being a vivid way of putting into and exhibiting in real life what our Lord Himself has put into parabolic words when He tells us that His disciples are to take up their cross, daily, and follow Him! That law is not abrogated to-day; it never will be abrogated as long as men live in the flesh, and try to serve the Lord in the spirit, for as long as that condition of things lasts there will be tendencies, impulses, desires, which have to be subdued and denied and trampled upon; and there will be heights to be climbed which the sluggish body would fain escape, preferring the easier walking on the low levels. So that, for inspiration, for progress, and for every part of Christian duty, self-denial is absolutely necessary, and the very centre notion of being a Christian is an entire and self-abandonment, and transferring of the confidence, and yielding of the will wholly unto Him. Sin is living to self; Christianity is living to Christ. That means crucifying self at every turn.

And there is another, a more hazardous conjecture, which I state very deferentially, and without insisting upon it, the great mother Church of all the Gentile Churches, at Antioch, was founded, according to the acts of the Apostles, by certain men of Cyprus and Cyrene; and in the list of the prophets and teachers who were in that Church there are two names side by side which are very significant, "Simon which was called Niger"—simply a nickname from his complexion—and a Jew of Cyrene would be likely to have such a complexion—"and Lucius of Cyrene." Perhaps—and it is only a perhaps—therefore our "Simon the Cyrenian" was, at the date when Paul was sent forth on his missionary journey, one of the prophets and teachers in the Church at Antioch.

I do not need to remind you, I suppose, that there is another set of circumstances, or another aspect of the Christian life, which as certainly as the conflict between sense and spirit, ensures that self-denial must be the continual practice of the Christian man. As long as the world is a world there will be, in the measure in which we honestly go after Jesus Christ, and walk in His steps, an antagonism, sometimes covert, but more often weakened by Christian men's worldliness than by the world's tolerance or approval of Christianity, between the saint and the sinner, the church and the world, the disciples of Christ and they that follow Him not. And we shall have to face that, in some aspect or other, if we are honest and true to our Master.

At any rate the strong presumption is that he did become a Christian. Why? Because he stood there before the cross, and saw all the agony, so far as human eyes were permitted to see it, after the darkness; and heard the words of the dying Christ and was melted into love and trust. Dear friends, if we wish to keep our religion vivid, we have to go where Simon got his first, and to be very familiar, not with any sentimental or sensuous representations of the physical sufferings on the cross—a kind of thing that has been very much over-done amongst Christian teachers—but in lowly, humble meditation, which applies to ourselves the benefits of that mighty sacrifice, and draws from it the quickening impulses and the soul-subduing and directing motives which only it can give. There are many other deficiencies in our average Christianity, but sure I am that there is one deficiency most obvious to observers, and which is patent to ourselves, when we are honest with ourselves, and that is that we do not often enough draw near and "use it there be any sorrow like unto my sorrow," and open our hearts to all the music and the blessed messages which the contemplation of the cross of Jesus Christ would bring to us.

But remember that Jesus Christ and Simon carried the cross together. This man here it after Jesus; the heavy end was on Christ's neck, and the lighter one on Simon's shoulders. If we make His cross our own, He will make our cross His, and if we bear His after and with Him, He will bear ours before and with us, and being accepted turns to an honour and leads to a crown.—Fleming.

**DEATHS.**

(Continued from 14th page.)

**SHELTON.**

Whereas, It has pleased God to call home Bro. Zanders Shelton. Whereas, He has ever been since his conversion a faithful and active member of the Baptist church, a true and loyal citizen, and

Whereas, Our hearts are saddened by the loss we have all sustained, therefore be it

Resolved 1st, That we bow in humble submission to the providence of God.

2nd That in the death of our brother the church has been bereaved of one of its most faithful members and ever ready to do the will of God.

3rd That the community at large has lost a useful citizen, one who has ever been ready to extend the hand of sympathy to the poor and distressed, his wife a loving and devoted husband, his children a kind and indulgent father.

That we extend to the bereaved family our deepest sympathy and refer them to Rev. 14:13.

Done by order of the church.  
C. L. ROBERTS, Pastor.  
Princeton, Ky.

**PROGRAMME.**

The following is the programme of the Fifth Sunday Meeting of the Baptist Association, to be held at Friendship church, May 28 and 29, 1904.

**Saturday.**

10:30 a. m.—Introductory Sermon—Rev. George Green.

Will those who never heard of the gospel be saved? B. F. Atkins, J. W. Abbott.

1:30 p. m.—Church Discipline: (1) Authority. (2) Purpose. (3) Necessity—Rev. E. W. Summers, Prof. J. T. Leathers.

Sermon—Rev. Dr. J. J. Taylor. Missionary Mass Meeting.

**Sunday.**

9:30 a. m.—How have I helped the Sunday School?—Rev. H. P. Hatchett.

How has the Sunday School helped me?—Rev. W. T. Martin.

Then and Now—W. A. Robinson.

11:00 a. m.—Christian Education—Dr. J. J. Taylor.

The chairman most earnestly requests all the above named brethren to be on hand promptly. Let us have a great meeting.

J. W. ANSBERT, Ch'n.

A quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved, and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—David Swing.

**DEAR RECORDER:**

We have just closed one of the best meetings we have ever enjoyed. Bro. Huey, of Stanford, came to us on the 18th inst., and continued till the evening of the 28th inst. It was evident from the very beginning that we had the Lord's time and the Lord's preacher for the meeting. Our audiences were good, and the interest was great throughout the meeting, and did not wane even with its close. At the last service four were converted and took their stand for the Lord. The convict-

**Look Pleasant By All Means.**



There is No Dyspepsia Behind This Face.

A cheerful appearance is a good thing. People will go out of their way to give the fellow a lift who always wears a pleasant expression, but the man with a cranky disposition and long face always meets with an indifferent if not a chilly reception. But you can't look pleasant, if you have dyspepsia. It is out of the question, it has been tried too often.

**Stuart's Dyspepsia Tablets**

guarantee a smiling face. They cure dyspepsia at all times and under all conditions. They relieve the stomach of its work, properly digest the food, themselves, compel perfect assimilation of the food nutriment and bring about, in a natural manner, a sweet and healthy condition. The stomach being relieved of all work gets well and strong and the face responds and reflects the genuine pleasure that follows. Thousands of bad stomachs have been put right and thousands of long faces filled with gladness and joy by the great and unflinching work of Stuart's Dyspepsia Tablets.

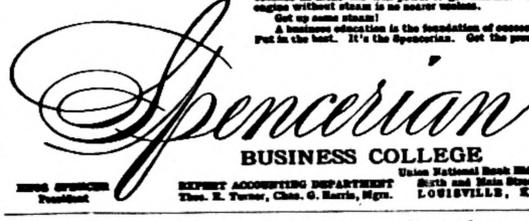
All Druggists, 50 Cents a Box.

**Chesapeake & Ohio Route**

An Up-to-Date Railway following an Historic Trail From the Potomac and the Chesapeake to the Ohio Through the Grandest Scenery in the Eastern States. HIGH-CLASS SERVICE BETWEEN New York, Philadelphia, Baltimore, Washington, Norfolk, Old Point, Newport News, Richmond, Virginia Hot Springs and Other Mountain Resorts, Cincinnati, Louisville, St. Louis, Chicago, West and Southwest. Scenic Route to Louisiana Purchase Exposition. Because of its magnificent mountain, river and canon scenery, its famous battlefields and points of interest and because of its superior equipment and physical condition, providing all the comforts and safeguards of twentieth century travel, the Chesapeake and Ohio is unquestionably the most attractive route between the Atlantic seaboard and the Ohio and Mississippi Valleys. Lewis and Clark, the dauntless explorers of the Louisiana Purchase, were here in Charlottesville, the home of Jefferson and seat of the University of Virginia, located on the main line. For Illustrated Descriptive Pamphlets, address H. W. FULLER, G. P. A., R. E. PARSONS, D. P. A., Washington, D. C., Louisville, Ky.

**Many a Bright Youth Accomplishes Nothing**

because he lacks the will power to get started. An engine without steam is no nearer running. Get up some steam! A business education is the foundation of success. Put in the best. It's the Spencerian. Get the best. Union National Bank Bldg., Sixth and Main Streets, LOUISVILLE, KY. HENRY SPENCER, President. EXPERT ACCOUNTING DEPARTMENT, Theo. E. Turner, Chas. G. Harris, Mgrs.



ing power of God seemed as great upon the people as at any previous service. The results in full view no one can tell, but the visible results are 25 accessions to the church, 20 of these by experience and baptism, most of whom are representative students from our school. Our church is greatly revived, and even the whole community is stirred as never before. The power and efficiency of our church has been doubled by means of this meeting. Praise the Lord the feeble knees are strengthened and the hands that hung down are lifted up. Bro. Huey was a happy fit for our people. Having plenty of common sense and religion, combined with great ability as a preacher, he won us for him at once, and ever afterwards swayed us, thrilled us and lifted us in will. We need a man like him to visit our mountain missionaries upon their fields and hold protracted meetings. Our enrollment has reached about 210. Sorry the completion of our new house has been unavoidably delayed. We shall yet need \$250 to finish house without any debt. We missed it in our calculations as to face of some subscriptions. We earnestly thank all who have helped us. A. S. PATRICK, Hazard, Ky., April 29.

In the multitude of words there wanteth not sin; but he that refrained his lips is wise—Prov. 10:19.

**Editorial**  
THE CONVENTION.

It was a remarkable gathering, large and representative, though there were some conspicuous absences. Of course, Gov. Eagle was re-elected President and Drs. Burrows and Gregory Secretaries. The reports of the Boards were inspiring. Measured by visible results, the last was the best year in the history of the Convention. The Foreign Board reported 2,076 baptisms at our foreign mission stations, and \$247,629.69 received, with a new mission opened in Argentina and one decided upon in Persia. The Home Board reported 7,526 baptisms and \$127,850.56 in cash and \$38,362.04 in boxes were contributed. The work in Cuba was reported in good condition. It is contemplated to establish a high class institution of learning in Havana and to begin mission work in Panama. This is the first report of Secretary Gray, and on it we congratulate him, the Board and the denomination.

The Sunday School Board introduced the Convention to their (this year has two antecedents) splendid quarters on Church St. The assembly room was first used by the Seminary trustees, and then by the Baptist ladies of the city for receptions given to the visitors. This Board reported receipts to the amount of \$109,782.76 and assets to the amount of \$118,435.04. This Board at the close of its first year, 1892, reported \$19,574.83 receipts and \$4,061.63 assets.

The general spirit of the Convention was fine, and there was very little variety of opinion. What differences existed were mostly expressed in the committee meetings.

The special right of way was given to the Seminary, President Mullins presented the need for an addition of \$200,000 to the endowment, and a collection was taken. The amount of subscriptions, including some previously given, was over \$53,000. The students in the Seminary subscribed over \$6,000, payable in five annual payments, to begin, in each case, one year after the subscriber leaves the institution. This is specially generous. The work of completing this endowment will be pushed by President Mullins and Dr. J. H. Eager, the Financial Agent.

High water mark was reached at the meeting of the missionaries and some of their friends which would have been more largely attended had it been known that the brethren generally would have been welcome. It was conducted by Dr. Willingham, and it was an impressive and an inspiring occasion.

In the pulpit appointments for Sunday there were ten appointees from Kentucky, and besides, Dr. W. H. Felix was chosen to preach the Convention sermon next year—a most happy selection. Felix is Latin for happy, but Dr. Felix is happiest when he speaks in plain English.

It should be noted that the Home Board secured an invitation for the next Convention to meet in Havana. The acceptance of that invitation would have given many brethren an opportunity to personally inspect the work in Cuba and to form their own conclusions at first hand.

More and more every year are

we impressed with the beauty and the value of the brotherly fellowship of our meetings of the Convention. The meetings are worth maintaining simply for this, to say nothing of the great work of the body. And yet but for that great work we could not have such fellowship. The best fellowship is the fellowship of service.

The above was written on Saturday night, and we add, on going to press, that the Convention got better and better until the last. It was pre-eminently a missionary convention, and the missionary spirit rose to the height of enthusiasm, using that word in its true sense. Fourteen positively consecrated themselves to the foreign mission work, and between 30 and 40 avowed that they were seriously considering offering themselves, and asked prayer for divine guidance. It was a great Convention.

There was one incident in the Convention which may be misunderstood. A communication from Dr. Diaz was presented, asking for the arbitration of the matters of difference between him and our Home Mission Board, and the body declined to take any action. The writer was not present when this document was presented, or he would have had something to say on the subject. The Convention evidently regarded the Diaz matter as settled, and they were not disposed to reopen it. Yet we think it would have been wise and would have avoided probable misunderstanding had a brief deliverance been made.

Dr. Diaz's case has been unwisely managed, as we see it. When his trouble with the Board began he was distinctly told, what he ought to have known without telling, that he had the right to appeal from the Board to the Convention, and he was urged to appeal. He went to Asheville, and, instead of appealing his case to the Convention, simply asked for time to make a speech. The Convention appointed a committee on the subject, who sent for him to come before them, but he refused to appear. They reported accordingly and the matter was dismissed. Great complaints of this were made by him, or by friends in his behalf, that this was refusing him a hearing, and a great injustice. It was nothing of the kind; but was the natural course to pursue in the circumstances. It was stated that the committee were prejudiced against him, and would in any event have made a report against him. This assumption is wholly gratuitous, but even were it true, when the committee reported Dr. Diaz and his friends could have taken the floor and discussed that report, offering whatever amendments they saw fit and opposing whatever they thought to be wrong. On the motion to adopt that report they could have had a full hearing.

In his document, sent to the Convention, he did not appeal his case at all, but asked the body to appoint arbitrators to meet certain ones he named for the settlement of the troubles. To have done this would have been for the Convention to abandon its authority in such cases. An application for arbitration should have been made to the Board, but when he came to the Convention it should have been on an appeal on the merits of the case. The Board at one time proposed to Dr. Diaz to have the issues arbitrated, and he declined. He appealed to the civil courts in Cuba instead, and lost.

We feel kindly to Dr. Diaz and wish him well. It is, however, unfortunate for him that his case was not better managed, but for this the Convention is in no way responsible. Still we think it would have been better if, instead of simply setting aside the document the body had made a brief and clear deliverance defining its attitude in the affair. It is to be noted, in this connection, that the report of the Home Board made no mention of Dr. Diaz whatever.

We have received a letter from Dr. Howard Osgood, our greatest living scholar, in which he speaks of our challenge to the "higher critics" to produce an up-to-date Bible, and says:

"You will never get any answer to your challenge to the critics, to make a better Bible. And yet that is just what their criticism amounts to. According to them it is mere folk lore, in disorder, filled with fables, myths, legends. Now if they are truthful men, accurate scholars and historians and the Bible is untruthful by their testimony—of course, it immediately follows that they could write a better book themselves. But they won't make that statement, and they won't write the book."

"They are not half so many as Tom Paine, who in his letter to Erskine, says: 'My belief in the perfection of the Deity will not permit me to believe that a book so manifestly obscene, disorderly and contradictory, can be his book. I can write a better book myself.'—Writings Ed. 1896, vol. 4, p. 222."

It seems as if these critics after all do not really believe their teachings, or they would recognize their obligation to give us an up-to-date Bible that we might compare it with David and Isaiah, and Paul and John. If the claims of these critics be worth anything, a much better Bible can be made now than was made centuries ago; and certainly they can assign no reason for refusing to produce it. This refusal is a confession of the falsity of their claims.

Mrs. Mary Bass, at 1001 Hill St., is the original "Mrs. Wiggs" of Mrs. Rice's story "Mrs. Wiggs of the Cabbage Patch." The wide publication of that story has attracted many visitors from all parts of the country who come to see the "Cabbage Patch" and the original real, Mrs. Wiggs. This has been a great annoyance to Mrs. Bass, who does not desire notoriety, and she has other things to do than to run to greet visitors and to gratify their curiosity. Then, too, they have injured her premises by taking away mementos. She has been so pestered with these visitors that she has fastened up the lower part of her house and lives upstairs, refusing to answer any knocks at her front door.

Recently a lady and her husband went there, and unable to get in the front door, but determined to see the real "Mrs. Wiggs," they went around the back way and started to climb a stairway. Mrs. Bass was scrubbing, and seeing them coming she, as she claims, ordered them to go away. Not hearing her, as they claim, they went on, when to their dismay here came a bucket of sloop upon them. They stood dumb a moment, when here came another bucket of sloop, with "take that" in a shrill feminine voice.

The couple had Mrs. Bass arrested and brought before the

Louisville Police Court. The Judge, after hearing the evidence, acquitted Mrs. Bass "on general principles." He thought she had had so much provocation that she should not be condemned for losing her temper. But this is not the way "Mrs. Wiggs" would have behaved.

Among the letters of Herbert Spencer, now being published, is one to Mr. James A. Skilton, dated June 29, 1893, in which he thus "speaks his mind" in regard to Prof. Thomas H. Huxley: "I am glad to hear that you think of taking up Huxley's 'Evolution and Ethics' with a view to dealing with his paradoxical and utterly absurd notions contained in it. Any article or essay in the matter might very properly be entitled 'Professor Huxley's Surrender,' or 'Professor Huxley as a Backslider,' for practically his view is a surrender of the general doctrine of evolution in so far as its higher applications are concerned, and is pervaded by the ridiculous assumption that in its application to the organic world it is limited to the struggle for existence among individuals under its ferocious aspects, and has nothing to do with the development of social organization or the modifications of the human mind that takes place in the course of that organization."

This sentence is long and Spencerian. It shows how beautifully the evolutionists agree with each other. Spencer is right in saying that Huxley's notions are "utterly absurd," and Huxley was equally right in regarding Spencer's notions as "utterly absurd." In this particular we heartily agree with them both. There is a *song froit* about Spencer's egotism that is quite refreshing. He regarded his deliverance on each point as the final utterance on the subject. Yet he lived to see his views discounted and set aside by the very ones who had been his disciples and who had been loudest in his praise.

The American Bible League recently organized, has had its first meeting in New York, and it was a notable meeting. The writer regrets his inability to be present. This League is organized for the purpose of resisting the attacks of the higher critics upon the Bible. These critics and their friends have been organized for some time, and they are busy with their propaganda, publishing books, writing articles, delivering courses of lectures, &c., &c. It is high time the friends of the Bible organized to resist this combined attack.

Mr. William Phillips Hall, of New York, a layman, is the President, and Dr. Daniel S. Gregory is Corresponding Secretary. The members are scattered all over the country, and branches are to be organized in all the leading cities.

Ample literature is being prepared, and a monthly—the *Bible Student* (\$1.00 a year), is being published, which is a strong, clear and scholarly periodical.

We hail this movement with joy, and we will be glad to aid it in every way in our power.

A prominent minister is quoted as saying: "Fence riders are the refuse of creation." This was written concerning "the man on the fence," who declines to take sides. One of our papers, quoting the remark, endorses it and adds: "The man on the fence needs pity, &c." Now all this depends on the

conditions. A man has no right to shrink responsibility, but there may be times when he is warranted in refusing to take sides. Dr. John A. Broadus persistently refused to take sides in the *Kind Words* controversy. The writer was his pastor and tried, over and over again, to persuade him to take sides, but in vain. He said he thought it was best that he should not take sides. Surely the prominent minister above quoted would not say that Dr. John A. Broadus was "the refuse of creation." Indeed that is not a good remark to make about anybody. Even if a man does wrong in refusing to take sides, that does not prove him to be a bad man. And it is easy to conceive of conditions in which a man would do right to refuse to take sides.

**Editorial Varieties**

The receptions held daily at 5 p. m. in the Sunday School Board building by the Baptist ladies of Nashville were very enjoyable occasions.

The admirable report we publish of the proceedings of the Southern Baptist Convention is from the pen of Dr. C. K. W. Dabbs, a born writer.

In the *Baptist Standard* of last week Dr. B. H. Carroll, Sr., has a strong article in reply to Prof. McGlothlin's recent article on the falsification of Baptist schools.

We congratulate the Second church of Atlanta and their beloved pastor, Dr. J. K. White on their rising in their majesty and raising \$64,000 to pay off their \$22,000 debt and to pay for \$2,000 worth of repairs.

Think of it! The Convention at Nashville adjourned at 10:30 p. m. Monday, and in three hours the minutes were published, handsomely bound and ready for delivery. This beats the record for such expeditious secretaries as Drs. Burrows and Gregory.

"Christianity is not an exhibition at the World's Fair."—*Central Baptist*. We think Christianity is an exhibition there in many ways. The gates being closed every Sunday is an exhibition of Christianity. We have every Christian who visits the Fair will exhibit Christianity.

It was a fitting thing to elect President John W. Thomas, of the Nashville, Chattanooga & St. Louis R.R. Vice-President of the Convention. The Hon. E. W. Starnes was an admirable selection, as were Dr. R. C. Burrows and Mr. C. A. Willingham. Dr. Buckner is the only one who is a preacher.

The Convention decided to go to Kansas City next year. After securing the recommendation of the committee and making a heavy fight for the Convention, Fort Worth withdrew in favor of Kansas City before the vote was taken. We think the suggestion of Gov. Northen, made a year or two ago, should be carried out, and the matter of place of meeting should be entrusted to a special committee to arrange for the place and to announce the result in good time.

In the columns of the *Congregationalist* (Boston) there is going on a discussion of the question whether or not "the church has got through with the prayer meeting," and whether the prayer meeting should not be dropped. This is just what we want to have corrected. When men adopt the new theology, evolution and "higher criticism," it is natural that they should see no use in a prayer meeting. And, we agree that there is no use in the sort of prayer meetings such people hold.

Dr. Lansing Burrows delivered a model address of welcome at the Convention at Nashville. Field address consisted of his stating that the Governor was not asked to welcome us in behalf of the state, nor the Mayor in behalf of the city, nor any others in behalf of various clubs, but he went on to explain what the committee had done for his comfort and convenience of the visitors and how they could get the benefit of those arrangements. It was a model address of welcome. We hope all future addresses of welcome at the Convention will be like that.

The Convention.

(Continued from fifth page).

ance of this special work is emphasized and the Board is encouraged to enlarge it as rapidly as possible. Especially should we rally to the support of our schools among the mountain people. Here we are doing a much needed educative work.

Bro. A. J. Barton, of Arkansas, read report on the frontier fields of the Home Board. These fields are assuming renewed importance in view of the rapidly increasing tide of immigration filling Oklahoma and other sections of the West. Scarcely half of our churches in these fields have been able to secure houses of worship. A very large per cent of this growing population is of Baptist sentiment. The Board is congratulated upon having secured the services of Bro. M. P. Hunt as secretary in the western field.

Bro. A. C. Davidson, of Birmingham, presented the report of the Board's work among the Negroes. The committee recommends the earnest prosecution of the work according to the wisdom of the Board.

Bro. Garrett said there are thousands of places in our Southland and in these western fields where the expenditure of a few hundreds of dollars now will bring a glorious harvest in the future. He said the easiest work he had ever done in his pastorate had been the raising of money for building houses of worship. A little help from the Board will encourage many a feeble and struggling church. He prayed God's blessing on the women's effort to secure the Tichenor fund. But that would be but a drop in the bucket. Southern Baptists should raise a half million for this special work of the Board.

Bro. J. B. Gambrell said we must do a great deal more or we shall do a great deal less. Texas, he tells us, will expend \$100,000 for its State Mission work this year.

Bro. Davidson explained how thoroughly his committee had considered the resolutions coming from Virginia and North Carolina in regard to work for the colored people. The report is a compromise report after listening to some of our wisest brethren on the subject. The committee would turn our Board loose in the largest liberty in this special field.

Bro. Gray introduced Bro. R. H. Boyd, Secretary and Manager of the colored Baptist publishing interests in Nashville, who briefly spoke. He said his people are now going through a great crisis. His brethren had been preaching from three texts—"In those days came John the Baptist;" "Ye must be born again," and "Buried with Christ by baptism." Now we are beginning to have a wider vision, and he believes there is a better future before the Negro Baptists. Bro. Boyd was cordially received.

Bro. F. C. McConnell spoke of our mountain schools and missions. He emphasized one point in the report, namely, patiently wait for results in our work. You cannot exploit the Kingdom of God—it must be a growth. It is like a grain of mustard seed. These schools have far-reaching prospects. Let our mountain people know that we are going to stand by them in this work—we are not going to desert them. These people have a Baptist ten-

dency, and we can most hopefully work among them. Being a mountain man himself, Bro. McConnell is enthusiastic in behalf of this special work.

The closing address was by Secretary Hunt, who spoke especially of the vast field committed to his supervision.

Saturday Night.

The night session was devoted to the reports of the remaining committees on the Home Board work.

Bro. W. W. Hamilton reported on the Cuban work and new fields. The report cordially approves the action of the Board in Cuban affairs, and recommends the establishment of a college of high grade in Havana, at least equal to similar schools in the fields of other denominations. Favorable mention was made of the proposed new field in Panama.

This recommendation brought Bro. Eaton to the platform. He rapidly told of the possibilities in Panama, and urged the movement. The report also recommended a large appropriation for mission work in New Orleans. Finally it was agreed to leave that and similar appropriations to the wisdom of the Board.

The committee on time and place of next meeting reported in favor of Fort Worth, Texas, but Kansas City, Mo., was substituted by the Convention after quite a spirited discussion.

Bro. W. H. Felix was appointed to preach the Convention sermon; alternate, Bro. J. L. White, of Macon, Ga.

The Lord's Day.

Nearly every Protestant pulpit in Nashville was filled by our preachers to-day. Geo. W. Truett, of Texas, and J. B. Hawthorne were at the First church; Carter Helm Jones and Z. T. Cody were at Immanuel; H. R. Taylor at North Edgfield; E. C. Dargan at Howell Memorial; T. T. Eaton was at the First Cumberland Presbyterian; Preston Blake at Grace C. P. church; J. J. Taylor at Talip Street Methodist; Gilbert Dubbs at Carroll Street; E. Y. Mullins and J. S. Cheek at Woodland Street Christian; C. E. W. Dobbs went to Bowling Green. Your reporter heard no other names of Kentuckians read as appointed.

Sunday School Rally.

The Sunday School rally and evangelistic meeting at the Tabernacle Sunday afternoon was one of the greatest religious services ever held in the city. Not less than 3,000 people were present from the opening to the conclusion of the services, which lasted for more than three hours, and the greatest interest was manifested. The presence of a number of children from the Tennessee Baptist Orphan's Home was one of the interesting features of the occasion. While the meeting was designed primarily as a great Sunday School rally, the absence of the children was a subject of comment, the audience being composed almost entirely of grown people.

After the conclusion of a number of very interesting addresses upon the different phases of the Sunday School work, Bro. Leo G. Broughton, Atlanta, delivered a powerful and convincing sermon on the necessity for evangelization. His powerful address carried conviction to the hearts of his audience, and his remarks

were punctured with frequent applause and many were the hearty and very fervent "amens" that greeted his statement, "God bless the cranks who are laboring for the salvation of lost souls." He declared that too much attention was given to the finances of the churches. A man's worth in the pulpit and the value of a church was measured by the amount of money which it contributed to the different institutions of the church. He said that on the other hand too little stress was laid upon the salvation of souls, which had come to be a secondary matter as the churches were content to hold their own. The audience was visibly affected and many asked for prayers for their salvation.

At the Sunday School rally Dr. H. M. Hamill, Secretary of the M. E. Sunday School Board; E. W. Stephens, of Missouri; N. B. Broughton, of Raleigh; W. O. Carver, of Louisville, and J. M. Frost spoke.

Monday Morning.

Bro. J. F. Purser, of Atlanta, presented an admirable report on the business condition, management and general policy of the Sunday School Board, in which the Board was cordially commended for its splendid work. It was stated that 85 per cent of the income came from the sale of our Sunday School periodicals, and that the power of the Board for good may be indefinitely enlarged by our churches and schools using these helps.

Bro. W. S. Splawn, of Texas, reported favorably on the Bible and field work of the Board.

Bro. T. T. Eaton earnestly urged the cordial support of the Board as a safeguard against the floods of error threatening us from other sections. Let us stand up for a pure faith. Let us make the most of our Board as a most successful agency for teaching our faith. He thanked God for its constantly increasing power for good.

Bro. M. L. Wood, of Virginia, followed. He wished to call attention to the fine business management of the Board, but he regarded the spiritual blessing which has come to our schools through its work to be even more desired. He especially urged the Bible and colportage work.

Bro. S. H. Ford ridiculed the idea of our Schools playing Santa Claus. They should exalt Christ as the giver of all good. We should be ashamed to impose a lie on the children.

Bro. W. Y. Quisenberry, of Louisiana, vigorously insisted upon a greater effort to circulate the Bible. Every child should personally own a copy of God's Book. He told of a saloon keeper who "gave his heart, tooth and toe nail to Christ."

Bro. J. B. Gambrell regarded this Board as among our greatest agencies in our work. He admired the aggressive spirit of the Board. He believed truth crushed to earth will rise again if there is some one by to give it a lift.

On motion of Preston Blake, the time was extended to permit Bro. Frost to address the Convention. He declared positively that 90 per cent of the white Sunday Schools of the South are using the publications of our Board. He explained that in what the Board had done for the Negro publishing house in Nashville it had been moved only by disinterested kindness, and that not a cent had been received from that

White Goods for Commencement Dresses.

45-INCH FRENCH BATISTE, very pretty sheer quality and warranted to launder, regular value 25 cts., our great leader for this issue only, yard 15c  
45-INCH IMPORTED PERSIAN LAWN, beautiful quality, beautiful sheer quality, actual value, 35 cts.; our special price only 25c  
WASH CHIFFON, 48 inches wide, the prettiest sheer Muslin of today, guaranteed to launder beautifully, our own importation, special price, 40 cts.; better quality up to, yard 35c  
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# Family Circle.

Stories for the Young and Old.

## LETTERS TO AN OLD SOLDIER OF THE ARMY

Little over a year ago some of the friends of the late lamented Dr. J. S. O'Connell had mailed postals to celebrate his 75th birthday and the 50th anniversary of his entrance upon the work of the Gospel ministry. He had been for a considerable while greatly afflicted, and some of his brethren who could not visit him at that time, or otherwise cheer and comfort him, wrote him letters of sympathy.

The following lines were appended to one of those letters, and were sent to him before the envelopes were sealed. They were written by some other aged soldier of the cross who is willing to "paddle over the river and reach the other side of the river."

Thy grand, like tokens of old  
 Love God's kindly heart affords,  
 In life's young manhood strong and bold,  
 And force God's enemies to yield;  
 Beyond the reach of toil and pain.

How oft one feels in lonely hours  
 A need that many shrink to own—  
 A sympathy should upon one's path be strown  
 Will hold not for the unresponsive tomb,  
 The dead know not the fragrance of their bloom.

The lifeless body hath no needs  
 Save those our own desires impart;  
 They let kind words and gracious deeds  
 Bring comfort to the living heart.

When friends of former years are gone,  
 And weight of care and toil and pain  
 Press hard, and feeble age comes on,  
 O truly then, to die is gain!  
 Yet grace hath perfect work in them  
 Who wait,

In faith, the opening of the jeweled  
 Gate,  
 The land of saints shall sweeter be  
 Because of trials meekly borne;  
 And bright visions they shall see,  
 Who patiently await the morn."

## THE LITTLE RED SUPPLEMENT.

It was a little black bottle that caused all the trouble and sorrow and disgrace in the Arkins family. It is the little black bottle's way to bring sorrow and trouble and disgrace in its train.

It was the little black book that healed sorrows and wounds, scattered trouble to the four winds, and wiped out the disgrace for his in the little book's way to bring comfort and gladness and a great peace to troubled, contrite hearts.

Little Jed Arkins' home was a very sad home, made so by the presence of the little black bottle. His father for years had been called "Old Jack Arkins, the drunkard."

There was a time when Mrs. Arkins had grown rebellious—when, to use her own words, she lost heart and took but little interest in anything. This was before Jed's birth; for, besides her husband's terrible conduct, there were two little graves in the cemetery to think about.

At that time the little black book—the Bible—had no part in her life save to lie on the table in her room, and be dusted every day. She shrank from putting it out of sight, for she felt that to have no Bible in the home would be heathenish.

When Jed was only two days old a great change was wrought in his mother. Her husband, as usual, was under the little black bottle's influence.

He was shaming, and failing to find any paper to use seized the little black book from the table and tore from it a number of leaves.

Mrs. Arkins was shocked and greatly troubled at this, but she dared say nothing for fear of putting her husband into a terrible rage. When she examined the Book she found that the whole of John's Gospel had been destroyed.

She had been taught by her mother to have great reverence for the Book; and in her youth she had learned a greater part of John's Gospel "by heart." Being there in her weakness, with the defaced Book on one side, and her little infant on the other, she began to recall all she knew of this Gospel, "and to ponder them in her heart." As she thought of the many mannaes the Sa-

four has gone to prepare, on she repeated, "For God so loved the world," etc., the crucifixion scene, and the commission to Peter, they came into her heart a great blessing, and have a part in this great salvation. Soon after this the new little book came, and before she left her room she had read the "little one" to the Lord.

As the years went by Jed grew to be a beautiful child. His bright face and merry ways won for him many friends. Some people, however, shook their heads and looked askance at him saying, "He will be like his father some day. It's in the blood."

When Jed had learned to read he discovered one day that the little black book was different from the other Bibles in the house. He went to his mother and said: "The 'Let not your heart be troubled,' the 'many mannaes' and the 'God so loved the world' are not in this Bible. Why does it mean?"

So his mother told him that father, in one of his "spells," had torn the Book. That explanation was quite sufficient for the poor child had early learned what was meant by "father's spells."

Jed loved this old Bible better than any in the house, because of its quaint pictures and because of the association it had with the good ancestor who had handed it down through several generations.

His mother told him many stirring tales of this good ancestor. His picture hung in their sitting room, and often, when he was in the house, he would sit and listen to these tales and look at the placid old face on the wall. And his little heart would be stirred and his imagination aflame with the desire to be of use to mankind, too, and to follow Jesus all the way.

On his eighth birthday Jed bought the "Golden Rule" in red, to make the little black Book complete. He called it "The Little Red Supplement." He was very fond of using big words. Hence the name, "The Little Red Supplement."

This little red book, so easy to handle, and so large of print, became his daily companion, and he soon learned many of its chapters "by heart."

In spite of his father's "spells" Jed loved him, and would often bring tears to his mother's eyes by telling her how happy they would be when father "was clothed and in his right mind." His application of Scripture was sometimes very unique.

When Jed was nine years old Mr. Arkins met with a terrible accident that checked him in his downward course. He was injured in a railroad wreck. One leg was broken and his head was badly crushed. For days he was unconscious. When he regained his reason his suffering was great—both in body and mind. He missed the little black bottle more than anything else, and would beg pitifully to have it brought to him. But the physician and Mrs. Arkins said "No" to all his entreaties, knowing that only by its banishment could he be rescued from the terrible habit.

His life was spared; but far worse than his physical suffering was the suffering of his awakened conscience.

Jed and his mother nursed him with loving care. From Jed he learned the story of the Little Red Supplement. Told after many coaxings, for Jed was always shy of talking about "father's spells" and his "sinful" habits, he received no recollection of having torn the Book.

Jed often roved to his father out of the little black Book, and out of the supplement, too; and to the six-year-old the wonderful truths took on a new meaning. But he feared that for him there was no hope of salvation. The nights were terrible for him; for of night the grim specter remorse would visit his bedside and with untiring power would taunt him with the black deeds of the past.

"There is no hope for you," Remorse would say, "so foul are you. Drink has robbed you of your manhood."

To such taunted him through the dark hours. But when darkness gave place to light the child Jed would come with gentle touch and loving voice and wonderful truths from the little black Book, and Remorse would vanish for the day. And finally the child and the Book gained the victory. For, as Mr. Arkins now sits to again walk among men the little black book was no longer his master. He was no longer "Old Jack Arkins, the drunkard." He was a free man, made so by the Master, revealed to him in the little black Book.—Herald & Prusbyter.

THE INFANT NEEDS

a perfectly pure, sterile, soluble, easily absorbable and assimilable food. There are a combination of requirements which are found in Borden's Eagle Brand Condensed Milk. These properties are so perfectly represented in its other form of artificial infant feeding.

## THE IMMOLATION OF JOSEPHINE.

BY FLORENCE JENNEY.

Polly hugged the big doll Josephine tight, and pressed her face to the soft curls. She had meant to ask for some bread and butter, but Aunt Liz was shelling peas on the back porch, and looked so cross that she didn't dare. How the peas cracked and splattered! Aunt Liz must be very angry about something. Polly thought. She sat down on the step and wondered if the woman's visit would ever come to an end. It seemed years since she had seen mamma and the malted kitten with the chervil on. If Josephine wasn't here, what would she do? Josephine was such a comfort. And this time fully a dozen years, forever little knees were

tramped on the upturned face of the paragon of dolls. She carried her doll back placidly out of faithful brown eyes. Unluckily, Aunt Liz looked up. "Land alive, ain't you got no more sense than to take on an over just a doll?" she exclaimed impatiently. "To my mind it's downright heathen to make such an idol of a grave image like that. I'm surprised that your mother hasn't taught you any better." And the busy, sharp-tongued woman picked up her pen and went back into the kitchen.

Poor little Polly! There was a new and terrible situation that struck deep to her heart. Her own beautiful Josephine looked so wicked. It couldn't be true; it couldn't be! Still, Aunt Liz ought to know. She was a very good woman, mamma said. Maybe William could tell her how it was. He was a boy, and might know. She would ask him.

"He found William sitting on the orchard fence, knowingly swinging his heels, and looking green as grass. 'What you crying about?' he asked anxiously. 'Did ma scold you?' 'I'm not crying,' averred Polly unconsciously. 'William, is Josephine an idol?'"

"Huh!" he answered. "— is she an idol, an idol, I guess, but the heathen heathen!" "Go!" William, thus appealed to, said down from the fence. "Who said she was? Ma? She's got a look at her."

Very reluctantly Polly handed Josephine over for inspection.

"What's she do? Is she a better looking than the pictures of 'em I've seen?" answered William presently. "Her clothes is different, and her eyes ain't precious stones. But if you says so, that's what she is; ma's president of the missionary society."

"What'd I better do?" asked Polly tearfully. "Is it dangerous to keep her?" William's pale, quizzical little face was wrinkled in scorn.

"You think a lot of her?"

"Yes," choked Polly.

"More'n you do of God?" he went on under his breath.

"I'm a-fraid I do," sobbed Polly. "You see, I don't know 'O God very well. William, I have a v-very great love for him, but Josephine is so different."

"Then," said William, gravely, "you ought to get rid of her."

Polly sobbed.

"You don't want to go to—?" William stopped; but Polly understood.

"No, no! I'll do it. How? Shall we bury her in the orchard by your cesspit, or put her down the well, or what?"

"I think," said William slowly, "that to be done right, she ought to be sacrificed on an altar; burnt up, you know. There's some jolly pictures of folks doing that in my Bible. Just wait, and I'll get 'em."

Poor Polly agreed. If the dreadful thing had to be done, she might as well do it bravely. Very solemnly the child drove west through the pictures. William thought an altar like Noah's or Mr. Ararat would be just the thing. He knew of some old bricks under a corner of the barn, and they could be used for that purpose. William's enthusiasm was contagious. Polly dried up her tears to help.

Josephine's funeral pyre was ready. A handful of hay and a pile shingle on top of the bricks completed the arrangements. Very sadly Polly unclasped the pink dress, kissed the cheerful yellow cheeks, and laid her treasure on the shingle. William struck the match.

Polly winced. "Oh, William, what if she isn't an idol after all?"

"If she ain't," he answered, with a flash of inspiration, "most likely there'll be some other sacrifice cut around instead of her. Don't you remember Abraham?"

The Polly didn't hear him. She was watching her Josephine with rapt, terrified eyes. The flames crept up through the hay and caught Josephine's curls. A moment later and the pink silk dress was going. It was more than

the child could bear. She forgot that the victim was a wicked idol. That she herself was a very wretched little sinner, that this was a solemn religious ceremony. She saw only her darling, beautiful Josephine wrapped in flames on a pile of old bricks. With a scream she darted forward, snatched the burning victim from the fire, hugged her close and sobbed.

Aunt Liz says she hasn't the slightest idea why she dropped her work so suddenly that afternoon to go down the lane to look after the children. She isn't the kind of woman to have premonitions and feelings in her bones. But down the lane she came. The smoking altar first met her eye. "Land alive," she began; but she never finished. The next instant she seized the terrified Polly, whose white apron was now all ablaze, strode with her to the big water-tap, took twenty feet away, and dumped her in it. All the rest of the world with lips grimly set, Aunt Liz carried the dripping Polly back to the house and put her to bed.

Half an hour afterward William, still scared and trembling, sat on the doorstep wondering which it would be, a whipping or going to bed without any supper. He almost hoped it would be the whipping, for they were going to have strawberries and jellycake for supper. The screen door slammed and his mother stood before him.

"William," she said abruptly, "tell me how that happened. Every word of it." Aunt Liz still looked grim. "If you ought to have a good sound licking for not knowing any better; so had I. I guess as there's nobody here to give me mine, I'll let you off yours. Go in to your supper."

Later Aunt Liz bent over the drowsy Polly, who still grumbled the sined but answered Josephine "Dearie," she whispered, but her voice sounded more like mama's than Aunt Liz's. "Don't worry over Josephine's hair. I'll get her some brand new, and to-morrow we'll make her a new dress."

Polly gave her a relieved little hug. "Then she isn't a really, truly idol," she sighed, sleepily.

"Land alive! Nonsense, child," snapped Aunt Liz.—Interior.

## WE LEFT THE FARM.

He went wrong, did he? That strong, well-meaning boy who worked so hard and patiently with you through so many discouraging though sometimes pleasant years? He would not stay by the land—anything, anything, but that. "Yes, yes," you answer. "I did all I could to keep him on the old farm and to make him love the country more." Did you? Were the chores made just as few as possible, and the work planned so that rainy days and Sundays were resting places, instead of times to be dreaded? Was now and then a day devoted for all hands to go fishing? Was there a week or two set apart every summer for a genuine outing to some lake, stream or forest, where all that is wild and beautiful in nature could be felt and seen, and the tired brain and muscles relaxed and strengthened for the coming work?

Did you see to it that the best boys of the neighborhood were made welcome at your home, now and then, on long winter evenings, and that a few of the best and latest books and magazines were left to interest and please them? Were only his words spoken in that now deserted home, and did you teach them from the start and live what you taught, that the farm home is the grandest, the most independent one on earth and can be made the most beautiful one? That farming is a profession of professional character requiring the very brightest and best of our boys, one to be mastered and one to be proud of? Did you do all this, and still the boy would not stay on the farm?—Dakota Farmer.

## WAS IT ONLY COINCIDENCE?

Dean Hole gives the following remarkable instance of answer to prayer: George Bonfield, an engine-driver on the Midland Railway, was at Derby, was standing on the footplate, oiling his engine, the train being stationary, when he slipped and fell on the space between the lines. He heard the express coming on, and had only just time to lie full length on the "six foot" when it rushed by, and he escaped unhurt.

He returned to his home in the middle of the night, and as he was going up the stairs he heard one of his children, a girl about eight years old, crying and sobbing.

"Oh, father," she said, "I thought somebody came and told me that you were going to be killed, and I got out of bed and prayed that God would not let you die."

Was it only a dream, a coincidence? George Bonfield and some others believed that he owed his life to that prayer.

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Little Ones.

LESLIE'S TRIUMPH.

BY MRS. S. V. CHAMBERS.

"I wonder who has been in the ing-room?" said Mrs. Waincott. "More than half of the bread, cake and cold food has been taken out of the sideboard, since dinner."

"I did it," said Leslie. "I gave it to some children in the park. They looked like they never had anything good to eat, and we can do without it, can't we?"

"It was kind of you to give the hungry children something to eat, but don't you think it would have been better to have consulted your mother before doing this?" said Mrs. Waincott.

"Yes, mother, I suppose it would, but they looked so hungry I thought I would give it to them while they were out there, and you know you have always told me to be kind to the poor children."

Leslie was not a disobedient boy, but he possessed a strong will and a tendency to self-assertion, and when he felt convinced in his own mind that a thing was right, he seldom stopped to consult anyone before carrying out his convictions. But, fortunately, this tendency was largely controlled by good impulses.

On one occasion, while traveling with his grandmother, when their place of destination was called out, he hurriedly left her, descended the steps of the car, and said to the conductor, "Please don't start the car until grandmother gets off; she is so fat she can't walk fast."

One morning his mother heard a commotion among some chickens she had in a coop in the yard, and upon hastening out she discovered that Leslie was poking a stick through the bars of the coop and striking the chickens.

"Why are you disturbing the chickens so, Leslie?" asked his mother.

"There's one little chicken that the rest won't let have any, but keep fighting it off, and I am keeping them away while it gets a chance to eat some."

He often evinced unusual thought and discernment for one of his age.

On one occasion he was attending a "show" with his father, where a deformed boy was exhibited, purported to be from one of the East India Islands, of a phenomenal appearance, and in manner and action resembling the ape. The creature's master frequently touched him up with a whip to quicken his movements. Leslie did not seem at all amused with the tricks as did the other boys present, but once, when the man became harsh in his treatment, the child turned to his father with an expression of mingled pity and disfavor, and said:

"Father, has that little fellow a soul?"

But on one occasion while following the generous impulses of his nature, without consulting the opinion of his rightful advisers, Leslie encountered a rather dangerous episode.

He had been playing one afternoon with a little school-mate who lived in a remote part of the city. They became so engrossed with their games that neither of them was aware that it was growing late. Suddenly his playmate

exclaimed:

"Oh, I must go home before dark, or I'll be afraid to go by myself."

"I can go with you," said Leslie.

"Thank you," replied the boy, "but won't you be afraid to come back alone?"

"No," said Leslie, in such a confident tone that his courage was no longer questioned.

When they arrived at the home of his friend, they found his mother anxiously awaiting his return. Leslie did not tarry long, but hurried toward his home.

As he was walking briskly along he encountered two boys, who were excitedly discussing the result of a game of marbles. It seemed that each had staked his biggest agate on the game. The younger won, but when he attempted to take possession of the prize the larger boy thrust him away and snatched the agate, saying:

"You didn't win it fairly, anyway."

Just then Leslie stepped between them, exclaiming: "I wouldn't strike a boy smaller than I was; you ought to be ashamed of yourself!"

The boy replied: "It's not your put-in, keep out of the way," accompanying his remark with a blow on Leslie's face, felling him to the ground. The boys seeing that he was, perhaps, badly hurt, ran hastily away.

Leslie, who had been stunned by the force of the blow, arose in a few moments and started for home. In his pain and confusion he lost his way, and, ere long, found himself in an unfamiliar part of the city. He was standing in front of a small house, endeavoring to ascertain his whereabouts, when a boy, apparently about fourteen years of age, came from the rear of the house leading a pony.

Seeing Leslie in apparent discomfort, he spoke to him, and learned the circumstances which had brought him there. Leslie's genteel appearance and candid recital of the facts favorably impressed the boy, and he told him he was in a hurry, as he was a night Courier-Despatch, and delivered messages on his pony, but that if Leslie would get up behind him he would take him home. This kind proffer Leslie readily accepted, as he was somewhat disabled from his recent encounter and felt that his parents would be anxious about him.

When he arrived home his parents were suffering great anxiety and alarm, and were about to institute a search for the lost boy. The messenger boy did not stop to explain the circumstances of his return, but hurried on to his work, and Leslie's parents could only gather the details of his adventure from their little son, who had failed to learn his benefactor's name, and could not even tell where he lived. The lad had been in so much pain at the time of meeting the older boy, and during the subsequent ride, that he could give them no definite information as to the location.

Mr. Waincott was desirous of learning something more definite about the boy, who had shown such kindness to his son, that he might have an opportunity of manifesting his grateful remembrance of him.

Leslie was confined to his room for several weeks. His parents administered a gentle but firm rebuke to him, explaining how hazardous it was for him to rely upon his immature judgment,

aside from its savoring of disobedience. Leslie listened submissively and promised to try to never again disregard the advice and admonitions of his parents.

His strong will-power, though diverted somewhat from its accustomed channel, served him well in keeping his firm resolution. His ardent desire to do what he thought right was not lessened, but only tempered and guided by the advice and encouragement of his parents, which secured him many friends, among whom was Johnny Storke, which was the name of his benefactor.

Soon after Leslie was able to go on the street again, he accidentally met Johnny.

"I am so glad to see you," he said. "Now tell me your name and where you live. Father wants to know, so he can thank you for bringing me home."

"Tell your father he is welcome to all I did for you. I hope you have gotten well again."

"Yes," replied Leslie, "and I have promised father and mother that I will tell them where I am going after this, so they won't be so uneasy about me. I used to forget it nearly every time, but they said it was not right, and I will try not to so again."

Leslie's father lost no time in calling at Mrs. Storke's home. He met Johnny at the door, who introduced him to his mother, who was suffering from an attack of nervous headache, through endeavoring to finish a promised garment.

The room into which Mr. Waincott was ushered was plainly and meagerly furnished, but bore an air of neatness and cleanliness. He soon discovered from Mrs. Storke's manner and conversation that it would be impossible to proffer her any money compensation for her son's kindness to Leslie. He learned that her husband had lost his life in a steam factory where he was employed, and that she was principally dependent upon the efforts of her son for support, and that she was greatly inconvenienced by his being necessitated to be absent from home the greater portion of the night.

Mr. Waincott thanked Mrs. Storke for the favor shown Leslie by her son, and expressed much pleasure in making their acquaintance. He learned from investigation that Johnny had proved a faithful worker as night-despatch-courier, and soon gave him a more profitable and pleasant position to deliver bundles from his large clothing store during the afternoon and early evening, thus allowing him to attend school in the forenoon. He also allowed Mrs. Storke to occupy rooms above the store, and gave her plain sewing from the store. She was very grateful for the privilege of being near her son.

Johnny proved faithful to his employer, and in time was promoted to a lucrative and responsible position in the firm.

Leslie would often accompany Johnny on his delivery errands, and never forgot the pony ride which he had after his youthful attempt to "throw pearls to swine."

Leslie was constitutionally quite a delicate boy, and just three years after his meeting with Johnny he was stricken with pneumonia. He lingered several weeks, during which time no one save the nurse and his parents were admitted to his room, except Johnny Storke, as his presence



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seemed to quiet the patient. Leslie bore his suffering with great patience and fortitude, but finally succumbed to the ravages of the disease.

Johnny was chosen one of the pall-bearers, and on the bier was placed a cluster of white lilies with a card bearing the simple inscription, "Love's token."

It was Johnny's offering.

**TOO OBEDIENT.**

An old Scotch minister took it into his head to marry his house-keeper. His preventor being ill on the day when the banns were to be proclaimed, the minister, not caring to make the intimation himself, arranged with a herd-boy to do it.

"Now," he said, "you just call 15th page.

The Convention. (Continued from ninth page).

appointed, with such changes as were necessary because of deaths or removals.

On motion of Bro. E. Y. Mallins the Convention protested against the proposed legislation towards the Indians in the Congo Free State, and directed the protest to be sent to the Secretary of State at Washington.

Bro. R. E. Pelt offered resolutions which were adopted, approving the Hepburn-Dollinger bill, and Congress regulating the slave-trade and forbidding the inter-state commerce between prohibition and liquor territory. Also resolutions approving the work of the American Anti-Saloon League, and directing President Taft to appoint ten delegates to represent the Convention at the meeting of the League in Columbus, Ohio, next November.

Missionaries Introduced.

Bro. Willingham had brought to the platform a score of missionaries of the Foreign Board—some of them new appointees and some who are temporarily at home. Most of the male missionaries spoke briefly; the sisters were simply introduced. The following names are given:

- W. H. Tipton and wife, of Tennessee, to Central China; R. E. Pettigrew, of Tennessee, to Brazil; E. F. Beach, of Kentucky, to Central China; J. F. McKee, of Mississippi, to Central China; E. A. Miller and wife, to Brazil; Miss Julia McKee, China; J. S. Chavens, Mexico; R. W. Hooker, Mexico; A. O. Watkins, Mexico; L. M. Bennett, Brazil; J. F. Ray, Mississippi, to Persia; J. G. Meadows and wife, South China; Miss Julia Meadows, South China; Miss Daisy Winston Pettus, Mexico; R. H. Graves and wife, China; E. T. Bryan, China. Of these, eleven are new appointees.

Bro. Willingham called for volunteers to consecrate themselves to this great work, and fifty or more promptly arose. It was a solemn moment as these men of God said they were willing to go, and tears were in hundreds of eyes.

Bro. Mallins said that in the Seminary there are thirty-four young men who have offered themselves to Bro. Willingham.

Bro. J. D. Jordan said, years ago he felt he ought to go to the foreign field, but he did not, and now it is too late. He urged his younger brethren not to make a similar mistake, lest they mourn with aching heart and burning tears.

Bro. J. H. Eager said he was still a missionary and he was willing to go anywhere the Lord sends him.

Bro. Fred D. Hale asked that his brethren pray God that his church at Wilmington, N. C., shall give enough to support a missionary in the field. He was so anxious this may be done.

Many others spoke briefly and Bro. Preston Blake led in prayer.

Bro. Hatcher started "Am I a soldier of the Cross," and the congregation heartily sang it with the refrain, "We'll work till Jesus comes."

J. B. Chavens, of Mexico, said, no man should go to the foreign field who is not ready to stand alone with God.

The veteran Bro. Graves, of China, spoke. He expects in a few months to return to his field where he has spent forty-eight

years in preaching the Gospel and other missions work.

Bro. Bryan said it was recognized in China that Bro. Graves was the greatest missionary in China.

Miscellaneous.

The President announced two committees to report next year:

On Deeds and Land—Lanning Burrows, Tennessee; George Hillier, Georgia; H. S. D. Mallory, Alabama; William Ellerson, Virginia; J. W. Potter, Kentucky.

Change of Name of the Convention—George Hillier, Georgia; W. E. Hatcher, Virginia; J. J. Taylor, Kentucky; C. A. Stakely, Alabama; R. A. Venable, Mississippi.

The following committee was announced:

Pan Conference—J. N. Prestidge, Kentucky; R. H. Pitt, Virginia; G. M. Savage, Tennessee; B. D. Gray, Georgia; Joshua Leving, Maryland; J. H. Marsh, North Carolina; Z. T. Cody, South Carolina; L. B. Warren, Florida; H. C. Davis, Alabama; B. G. Lowry, Mississippi; J. V. Edwards, Louisiana; J. B. Gambrell, Texas; H. L. Winham, Arkansas; E. W. Stephens, Missouri; E. D. Cameron, Indian Territory; A. P. Stone, Oklahoma, and C. C. Coleman, District of Columbia.

Monday Night.

Bro. A. J. Barton read report of the special committee on the death of Bro. Henry McDonald, former vice-president of the Home Board at Atlanta. It was a tender and fitting tribute to the memory of the beloved dead.

A telegram of cordial greeting was sent to the Northern Baptist Anniversaries at Cleveland.

On motion of Bro. A. U. Boone, of Memphis, a resolution was adopted expressing the opinion that no Baptist minister should solemnize a marriage where either of the parties are divorced on other than Scriptural grounds, as set forth in Matt. 19.

A long paper was read by Secretary Burrows asking Southern Baptists to unite with other denominations in forming a "federation of churches," a meeting for that purpose to be held in New York in 1906.

On motion of Bro. Gambrell the Secretary was instructed to return a courteous answer declining the invitation.

On motion of Bro. T. S. Potts the legislatures of the Southern States were asked to enact more stringent legislation concerning divorce.

The special order for the night session was a mass meeting for foreign missions.

Bro. W. O. Carver, of Kentucky, read report on "items of interest" in the report of the Board.

The first speaker was Bro. R. T. Bryan, of China. When he came home before, he spoke everywhere of "results." This time he has everywhere emphasized "hope." His farewell word before returning to his field is "opportunity." China is to-day a mighty opportunity. It is a nation of learners, and the Baptists are the best teachers of this people. God give us grace to teach them the Word of God. We need \$30,000 for our publishing interests at Canton and \$5,000 for Miss McKee's school at Shanghai. Will

A VISIT KIDNEY BENEFIT.

Mr. A. S. Woodcock, East Hampton, Conn., writes: "I have been afflicted with kidney trouble for several years, and have tried many remedies, but have not been able to get any relief. I have since been cured by the use of S. S. S. and I can now do all the work I wish to do."

not some wealthy brethren furnish this money?

Bro. Geo. W. McDaniel, of Dallas, Texas, asked the Convention to raise and sing one stanza of "How firm a foundation" before he spoke. Christ's Gospel is an ecumenical religion. Christ is the universal King. All ethnic religions have proven themselves failures even for the peoples for whom they were made. The cross is the world's only remedy for sin. The apocalyptic is to fly on till he has filled earth with the Gospel. This address proved to be one of the most eloquent in thought and chaste in diction to which this Convention has listened.

"Stand up, stand up for Jesus" was sung, and then Bro. J. L. White, of Macon, Ga., was announced as the closing speaker. He said it is no longer a foreign but a home problem confronting us. God himself has solved the foreign problem. It rests with us to do our duty in solving the problem of means for this great work. Instead of Georgia giving \$40,000 for foreign missions, with their wealth the Baptists of that state could give a quarter of a million. What we need is first of all a passion for lost souls. Our love has its wings clipped if it does not fly over every sea and take in every lost soul.

The Convention then adjourned.

PALESTINE PILGRIMS.

BY EVERETTE GILL.

It was a beautiful morning in April when we first saw the Holy Land—the Mecca of our pilgrimage. We have not come to see mosques, temples or churches (Roman, Greek, Armenian or Copt), though it seems we have seen about three thousand. We have not come to bow before tombs and sepulchres, nor to press our lips against greasy stones besmirched with the oculations of millions; but we have come to see "the land of the Book," and in a cursory way, we have seen it; and we are carrying it away in our minds—a mental map in relief; and, after a ten days' horseback ride it is decidedly a relief. Speaking of Mecca reminds me of some observations I have made concerning pilgrimages. I have seen various Mohammedans who have visited Mecca who are pointed out as objects of veneration. I have seen hundreds of Russian pilgrims on foot and horseback, returning from their holy pilgrimage to Jerusalem, having realized their fondest religious hopes. I have looked about upon our own party of more than eight hundred, or more especially upon our little party of forty overlanders from Damascus, and have asked myself questions. Why do these eight ladies and thirty-two gentlemen ride some two hundred miles—oftentimes through a wilderness of dull rocks—enduring physical torture and fatigue that drains nervous force and strains their religion—why all this? We are making a holy pilgrimage like the rest of them. We comfort ourselves, indeed, that we have more enlightened motives than the rest. But I fancy that if you should scratch our skin you'd find much of the heathen underneath. However that may be, we have made our grand tour and shall soon be turning our faces homeward.

BEIRUT.

We cited this beautiful city on a bright April morning. But why did they tell us it was "sitting proudly on its hills overlooking the blue Mediterranean?" If other such work in other parts didn't look that way at all. I have found out that men don't know how to write books or describe things. If they like things they overdo the matter of description; if they don't like things they slander them. It's mighty hard to tell the truth. I have half a mind to write a book of travel just to show how it might be done. And yet if I do I hope some friend will make my wife a widow. I predict that there will be about nine hundred books written about this really remarkably tour; and I want to be distinguished and leave my book unwritten. But I was saying that Beirut does not look grand and imposing from the sea, at least it didn't that morning. It is a nice and fairly clean Syrian city, well located on low hills overlooking a sea of matchless blue. It is, however, ranked, with those who know it best, next to Naples in beauty. It is freely confessed that the view of the bay, with its indescribable shimmering, changing blue, with the snow-capped peaks of Lebanon to the north-east, made a picture of lasting loveliness. We were driven immediately to the American College, magnificently located, overlooking the bay. It is fostered by the Presbyterians of America. The plant simply astounded us. Here we found in far-away Syria a college more splendidly equipped with buildings and faculty than any college of Southern Baptists with which we are familiar. They had last year an enrollment of some seven hundred and fifty. We Baptists on this tour have seen what the Congregationalists are doing in Constantinople and Smyrna, the Presbyterians in Beirut, the Friends in Romaliah, and know of

MALARIA AN INVISIBLE ENEMY TO HEALTH



Malaria is a slow poison, but the most stubborn and deeply rooted when it takes possession of the system. We breathe into the lungs the polluted, germ-tainted air; the little microbes then enter into the system, and feeding upon the red corpuscles of the blood, soon reduce this vital, life-sustaining fluid to such a weak, watery state that the patient becomes listless, pale and anemic, and mentally and physically depressed. Malaria may begin with slight rigors or chilly sensations, followed by fever and thirst; but gradually all parts of the system are affected; the liver becomes torpid, and dark or yellow spots appear upon the skin; the stomach fails to properly digest the food, and there are frequent headaches, dizziness, bad taste in the mouth, constipation and a general worn-out, tired feeling that only a sufferer from Malaria can describe. Other and more dangerous symptoms are apt to follow where this disease is neglected, such as nervous prostration, palpitation, sleeplessness, enlarged liver, weak kidneys, boils and rising and dangerous-looking sores and abscesses. Malaria is all the more dangerous because of its insidious and stealthy nature. It is an invisible atmospheric poison, and the germs and microbes that are lodged in the blood are propagating and increasing in number all the while, clogging the circulation and gradually wrecking the health.

About fifteen years ago I suffered with malaria, and took a course of S. S. S., which built me up and entirely cured me of the fever. These years ago I suffered with Malaria, and remember how much good S. S. S. had done me, I determined to try it again. I am glad to say that the results were all I could have desired. From that time S. S. S. is my every spring, and have no attack of Malaria. Last summer I spent most of the time on Tomblighs bottom having the fever out.

A. H. DALRYMPLE.

What is needed in Malarial troubles is a blood purifier and tonic. S. S. S. purifies the germ-infected blood, tones up the stomach, improves the appetite and invigorates the entire system. It stimulates the torpid, sluggish organs of the body, enabling them to properly perform their functions and carry off the poisonous secretions and health-destroying matter that have been polluting the blood and clogging the circulation. S. S. S. contains no strong minerals, but is strictly a vegetable remedy, a blood purifier without an equal, and the greatest of all tonics. If you have any symptoms of Malaria, write us, and medical advice will be furnished without cost. THE SWIFT SPECIFIC CO., ATLANTA, GA.



carry off the poisonous secretions and health-destroying matter that have been polluting the blood and clogging the circulation. S. S. S. contains no strong minerals, but is strictly a vegetable remedy, a blood purifier without an equal, and the greatest of all tonics. If you have any symptoms of Malaria, write us, and medical advice will be furnished without cost. THE SWIFT SPECIFIC CO., ATLANTA, GA.

But I was saying that Beirut does not look grand and imposing from the sea, at least it didn't that morning. It is a nice and fairly clean Syrian city, well located on low hills overlooking a sea of matchless blue. It is, however, ranked, with those who know it best, next to Naples in beauty. It is freely confessed that the view of the bay, with its indescribable shimmering, changing blue, with the snow-capped peaks of Lebanon to the north-east, made a picture of lasting loveliness. We were driven immediately to the American College, magnificently located, overlooking the bay. It is fostered by the Presbyterians of America. The plant simply astounded us. Here we found in far-away Syria a college more splendidly equipped with buildings and faculty than any college of Southern Baptists with which we are familiar. They had last year an enrollment of some seven hundred and fifty. We Baptists on this tour have seen what the Congregationalists are doing in Constantinople and Smyrna, the Presbyterians in Beirut, the Friends in Romaliah, and know of

Soon we changed cars and let the Damascus section go on to their disappointment. We turned north for nearly an hour, when, looking out of the carriage (or rather car) window, I saw an ancient ruin in a field. In utter amazement I rushed to the other window, and there in the near distance we saw the mighty ruins of Baalbek. I was thoroughly indignant. I had been treated unfairly. What writer had ever made it clear that Baalbek was situated on a plain. Not a son of Adam on the train had ever heard of such a thing. The impression had been made that it

was situated on a plain. Not a son of Adam on the train had ever heard of such a thing. The impression had been made that it

was among the mountains, where as it is on the smiling plain beside the mountain. Geography as well as New Testament exegesis is a matter of preposition. I saw, as no one had ever made clear, how it was that Baalbek grew up and became mighty. A guide told that only a few hours to the North the Anti-Lebanons sink away to the plain, and there is a clear way to distant Palmyra and Bagdad. Baalbek was a sort of half-way house from the far east to the ports on the Mediterranean.

The history of the city dates back to Phœnician times, when those Englishmen of antiquity colonized and ruled the seas. The sights to see are the colossal ruins of the temples of Roman times built upon Phœnician foundations. The ruins cover many, many acres. Words fail me in any attempt at description. The majesty of the ruins is overwhelming. We saw columns of the Temple of the Sun that reached from foundation to the top of the gable one hundred and seventy feet. Not only were the dimensions enormous, but some of the tracery in stone of the ornamentations were as delicate as lace, almost. The Germans are working hard at excavating. Only ten days before we arrived they had ceased for a brief season. They will continue their work.

Of course, we all visited the great stone in the quarry, not quite finished. It had not been cut on the under side. It is large enough, if it were hollow, to hold a cottage with six rooms in a row, five of them being twelve feet square, and one ten by twelve. There seems to be no doubt that such stones were handled by attaching immense cables and chains to them, and putting thousands of slaves to the task of pulling them up inclined planes upon rollers. We saw an engine of several tons weight conveyed in just that way at Nablosa.

Our American pride, upon viewing these regal remains of a majestic past, gradually cooled out. What a pigmy race is ours, we say to ourselves. We have to shake ourselves loose from the spell. But soon we are upon the train that toots and shrieks across the bounding prairie of the Litali; and we have time to take account of our real improvement upon the past. By the grace of God I would rather be an humble American looking on these mighty stones than to have been a slave tugging at a rope—or even the king who had no conception of the dignity of a man made in the image of his God.

DAMASCUS.

We reached our disappointment early in the afternoon and hurried into carriages to see the city. Damascus has two distinguishing things—age and good water. Apart from these, she is nothing but a city of dried mud and poles. Our crushing disappointment was pitiful. Think of it—Damascus, the "Pearl of the East" symbol of Paradise—made of dried mud mixed with short straw and poles! Bah! We have been used to dogs and dirt and donkeys and odors that would have made the Prince of Denmark coin another phrase. We went to the miserable wall where Paul was let down (?) and the house where he wasn't converted—saw the street that isn't straight—passed through the quarter that isn't Christian and the quarter that is Mohammedan and so on and so on.

We slept that night in spite of

the thousands of vocal canines, and rose next morning and made ready for the "Grand Overland Trip" on horseback. Some time I may tell of that wonderful journey.

Sunday-School Lesson

SUNDAY, MAY 29.

THE PASSOVER.

Matt. 16:17-30.

Motto Text—"For even Christ our Passover is sacrificed for us."—1 Cor. 5:7.

"Now the first day of the feast of unleavened bread."—Here begins much difficulty in the chronology of these last days of Jesus' life. Commentators have wasted much time and ink and useless speculation upon the subject. But Baptists having never concerned themselves with days and seasons, as they found no trace of any except the "Lord's Day" in the acts and letters of the Apostles, are not at all concerned in settling the chronology. It seems to us rather in reading, the four Gospels together, that the Holy Ghost has designedly involved the whole subject in obscurity, and we may as well leave the secret things to Him.

The law required the Jews to begin to use unleavened bread on the 15th of the month of Nisan. But from Ex. 12:18 they removed all leaven from their houses on the 14th. We are told the Galileans (and Jesus was called the Galilean and spent his life most of his life with them) began their feast of unleavened bread on the 13th. It would serve no good purpose for us to know, even if we could, which this day was. And as we do not know the year even of Christ's death, if we knew which day of the month Nisan it was, we could not decide upon the day of the week. The only thing which the Holy Ghost has told us positively and beyond all question is that Jesus laid in the tomb three days and three nights, and that he arose "late on the Sabbath day as it began to dawn towards the first day of the week."

Jesus was at this time in Bethany, where had occurred the feast given at the house of Simon the leper. They needed to procure a lamb which had been shut up since the 10th of the month, if they had not already done so, take it to the temple and have it killed there, and then prepare the bitter herbs and wine for the feast.

V. 18. We learn from the other evangelists that he sent Peter and John and gave them directions to follow a man whom they would meet carrying a pitcher and go into the house which he entered. This was an instance of Jesus' prophetic sight. Some of rationalistic tendency, from a seeming desire to avoid everywhere it is possible the admission of divine knowledge in Jesus, have explained (?) that our Lord had arranged beforehand that the man with the pitcher should be on the streets at that hour! It is needless for us to defend our Lord's straightforwardness and his freedom from all such devices to those who believe in his divinity. It is probable the Master of the house was a disciple. Jesus

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Ex-champion round dancer of the Pacific Coast, ex-president of the dancing masters' association of the Pacific Coast and formerly proprietor of the Los Angeles dancing academy.

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PROF. WM. HOMES, ex-dancing-master, writes:—"This book is founded on facts."

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ENDORSED BY PULPIT AND PRESS.

B. Fay HILL.—Should be read by all Christians.

Union Gospel News, June 7, 1894.—Of all the books written on this subject, we have not seen any that we believe is so well calculated to put this matter in the right light as this one. May God bless and use it mightily for His honor and glory and to the warning and saving of souls!

The Christian Herald, March 3, 1894.—The language is plain, but never coarse, and is entirely justified by the array of facts which he presents.

Bible Herald, June 25, 1894.—He ought to know, and claims that one who enters the ball-room will be pretty sure to bring up at the other place.

The Baptist, May 2, 1894.—T. A. Faulkner has written a book which tells more truth about dancing than we have heard in thirty years from masculine lips.

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came into the city with all the disciples, including Judas, and at even he sat down with them to the passover.

"Verily I say unto you, that one of you shall betray me."—No wonder they were exceeding sorrowful. One of them should betray him! One who had professed to love him and had offered his life to his service! Alas! there has been no time in history in which looking upon his professed disciples our Lord could not say, "one of you shall betray me." "Lord, is it I?"—That question speaks well for those disciples. Each one asked for himself—"Is it I?" Peter did not say, "Is it Philip?" nor Matthew ask, "Is it John?" They were concerned lest they should betray their Lord, they take this question home to their own hearts. Even guilty Judas, afraid to be silent, asks, seemingly last, what the others had asked.

V. 23. It is probable that this utterance of our Lord was a different one from that which is quoted in John. It was a general statement, showing the baseness of his betrayer, which is a forcible introduction to the following sentence. In John's account it seems that after all had spoken the disciples had not heard or failed to understand Jesus' answer to Judas. Peter was anxious to know and signed to John to ask the Lord. We are told by scholars that the expression, "leaning on Jesus' bosom," does not probably mean that John was actually touching our Lord. They reclined on couches at their meals, three on each couch, and the one who was lying in front of another was said to be lying on his bosom, though not in actual contact with him. As they reclined on their left elbows one can easily see how impossible it would be for them to eat if they had actually to reach over one lying on their bosom with their right arms. When Peter asked John to ques-

tion the Master, it is probable John then threw his head back for a moment against his Lord to whisper his question. Jesus' answer seems to have been whispered to John, and the other disciples knew not what was said, unless John may have given Peter to understand Judas was the one meant.

V. 26. This verse is a famous theological battleground. Into that battle children are not called to enter. We must teach them not the errors which are abroad in the world, but the truth as Baptists maintain it. It is enough to say that it is evident this expression, "this is my body," is as figurative as when he said, "I am the vine," for two reasons among many others. "This" in Greek is neuter, whereas the masculine would be needed to agree with bread (Bread); and Jesus was still in his body there before them, so that it was impossible for the words to be taken literally. There is no sacramentarian value in the bread whatever. It is in no sense "a means of grace," nor does it convey any "spiritual blessing." We take the bread as a church ordinance, to be confined to meetings of the church, and never to be administered privately, solely in remembrance of our Lord, and in obedience to Him. The spiritual blessing is not in the ordinance, but in the spirit with which we take it and depends upon the devotion and piety of the one who thus shows forth his Lord's death. There never was a time when Baptists needed to assert more emphatically that the ordinances are not sacraments nor means of grace in any way different from prayer, praise, reading God's Word and other acts of obedience.

"Took bread."—This was one of the flat cakes of unleavened bread used at the passover. Had nothing else been said upon the subject we would suppose it was a matter of indifference as regards

to leaven, but Paul's words (1 Cor. 5:8) seem to indicate very plainly that unleavened bread was used by the apostolic churches. "Took the cup."—The Jews used wine at their passover. "Drink ye all of it."—The all in Greek agrees with you and not with it. There is no shadow of authority for the idea that the wine must all be used. "This is my blood."—The wine represents his blood as the bread did his flesh. In the supper the wine is the principle thing, for it is the blood which makes atonement for us. "For many."—Making salvation objectively possible for all; in another sense his atoning death definitely contemplated the salvation of the elect" (Broadus).

"This fruit of the vine"—wine. A poetical expression in one of the prayers used at the passover.

V. 29. A figurative expression similar to those which are used of the marriage feast of the Lamb.

V. 30. "Sing a Psalm"—the Psalms 115 to 118.

Two or three points need to be emphasized. Christ's death was of infinitely more importance than his life; for it is his death which makes atonement for us. Hence his death is set forth in both the ordinances, his life in neither. The Lord's Supper is simply a memento to show forth his death till he come. It is in no sense a communion with each other, it is in a very slight sense a communion with him. We commune with him in prayer. The same communion was foisted upon it by a mistranslation of 1 Cor. 10:16, which should be translated "participation." And none but those that have been baptized are to participate in the Lord's Supper. There is no shadow of authority for punishing the members of a church by refusing them the Lord's Supper. The baptized Judas could receive it. If members have walked disorderly they should be excluded.

**Painful Joints**

Wash the joints with hot water and a solution of Glean's Sulphur Soap. Allow the latter to stay on a few minutes.

Caution: Do not use any soap that contains enough pure sulphur to inflame your delicate skin.

Order by mail if your druggist does not keep this gem.

**Glean's Sulphur Soap**

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**The Farm**

W. M. Bobb sold to Lexington parties 200 hogs, weight 225 lbs., at \$5.40 per hundred. He has also bought about 600 lambs, to be delivered during the first half of July, at 5 to 5 1/2c.—Winchester Democrat.

Farmers were all too busy to come to town Monday, and as a consequence it was one of the duller court days of the year. About the only thing offered were nine small cattle, which sold for \$30 a head by Hibler Bros. to V. K. Shipp.—Paris News.

**FEEDING MEAT TO CHICKS.**

That it is desirable to feed poultry animal matter in some form has been long taught by scientific feeders; but the great utility of such feeds has probably never been so plainly shown as in the experiments recently made by the station at Geneva. Two rations were compounded, each of the foods in ordinary use, approximately equal in nutritive value, but in one the protein, or nitrogenous material was supplied wholly from grains with some skim milk, while in the other about two-fifths of the protein came from dried blood, animal meat and fresh bone. Upon these rations the Station fed two lots of chicks until they were about five months old, one lot starting at birth and the other at six weeks of age, one pen in each lot receiving the grain ration and the other the meat meal ration. With each lot the meat-fed birds grew faster, reached maturity earlier, ate less food for each pound of grain and produced a pound of grain at less cost. Pullets among the meat-fed birds also began laying four weeks earlier than any among those receiving only vegetable foods. With cockerels fed the contrasted rations the differences in favor of the animal meal were quite marked during the first part of the test but when the birds attained full size and began to fatten the benefit from the meat seemed to cease, showing that its great advantage lies in promoting rapid, healthy growth, not in its fattening power.

**Blayne**

Blayne's Compound

Blayne's Compound

Blayne's Compound

Ciel Coleman bought 250 sloop cattle, 900 lbs., in Anderson county last week at 3 3/4 to 4c.—Russell, Walter & Coleman bought 134 ewes from Glave Goddard at \$7.25 a head, with 134 lambs thrown in.—Harrodsburg Herald.

The cattle men find that in feeding cattle and following them with hogs they can make the very best profits and secure most satisfactory results. They have followed up the cattle with hogs time and again, and when their cattle would lose money by themselves, the hogs brought up the balance and turned the scales on the profit side.

**CANCER**

Cancer

Cancer

U. S. G. Pepper sold to Spears & Sons about 500 pounds of wool at 24 1/2 cents.—Hibler Brothers bought 100 hogs Monday at \$4 to \$4.35.—Thos. Henry Clay sold to Chas. B. Brent & Bro. 1,500 fleeces of wool at 24 1/2 cents.... James Thompson sold 80 fat hogs, average 200 pounds, in Cincinnati market, at 5 cents there.... Farmers are taking cattle on grass at \$2 per month for first month.—Paris Kentuckian.

With ducks the results were even more striking; for the grain-fed birds remained stunted, scrawny and feeble, several of them dying before the test ended; while the meat-fed ducklings grew well, remained perfectly healthy and weighed three times as much per bird as the others at the end of ten weeks.—Experiment Station Bulletin.

**Missouri Pacific Railway**

**Iron Mountain Route**

ST. LOUIS and Memphis

ST. LOUIS and Memphis

ST. LOUIS and Memphis

J. M. Jones bought in Woodford county fifty head of yearling cattle of Bolivar Bond and twelve head of Wm. Chapman, at 3 1/2 to 4 cents. They averaged about 750 pounds.... T. T. Hedger sold to Silas Jones his crop of wool, about 50 fleeces, at 20 cents per pound, and about 50 lambs, at \$4 per head. Jo Wilson sold his lambs to another party at 5 1/4 cents per pound.—George-town Times.

**CARE OF THE HORSES.**

When a horse is excessively hot he should be cooled off gradually. With many men fast driving is simply a bad habit. Many cases of diseased feet are the result of leaving the shoes on too long. Do not buy a horse with a narrow or shallow chest. There is not sufficient capacity for the lungs. Freedom, power to move easily along, is a great point in a young horse. Regular and proper grooming adds much to the value of a horse. In intrinsic value, no road horse equals the easy, rapid, enduring walker. The death of many horses is caused by the sudden change from old feed to new. A moderate, quick walk either when under a load or when empty, exhausts an animal less than a snail's pace.—Ex.

**WORLD'S FAIR**

**ST. LOUIS**

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**ST. LOUIS**

**Reclining Chair Cars**

**ST. LOUIS**

An exchange says: While we have well organized experiment stations we still like the idea of a farmer doing a little experimenting on his own account. Even if he obtains no satisfactory results such a plan cannot fail to give him a greater interest in his work. To plow and sow and reap just in the same old way every year after year is at best monotonous work. There always is and always will be a better way than the old way, and one of the chief pleasures of farming is to be always looking for the better way. This line of experimentation may be in the line of improving our seed grains, of trying a patch of alfalfa, some new variety of potatoes, some better breed of poultry, of grafting in the orchard, of special care given some acre of corn, grass or root crops. Such work will specially interest boys on the farm, and give to any man who will try it a broader conception of the possibilities of his business.

The time is here when the dairyman must thoroughly understand the general laws that govern—not only the science of milk production and of buttermaking, but must understand the general laws that govern the business world. He must be a business man as related to dairying and as related to all other economic factors. He must understand the markets and know how to buy his machinery, salt and all other utensils at their true worth.

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**REV. WALKER'S Famous Dyspepsia Cure**

It cures all cases of Dyspepsia, indigestion and acidity. It is a safe and reliable medicine. It is a safe and reliable medicine. It is a safe and reliable medicine.

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Human or Slave.—We are not yet educated up to the standard that is required to use nitrate of soda in the best manner. Nitrate of soda put on in the right manner and at the right time is one of the most efficient forms of nitrogen we have, but it is a good deal like a razor—if you handle it right it will shave you and if you do not handle it right it will cut your throat. If it is properly used it is of a great deal of service.—Prof. Vorhies.

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Items of Interest

From the West Coast.

Sir Henry M. Stanley has died of pleurisy in London aged 63. His was one of the most romantic lives in this prosaic age.

Reaching England the next year, Stanley found himself famous. In 1873 was sent back to Africa to explore Lake Victoria.

Brigadier Gen. Stephen W. Grossbeck, U. S. A. retired, has died of pneumonia in St. Louis aged 63.

The impossibility of managing these big warships has been shown again. The Tennessee and the Immortalite being towed out of the Tyne river by four tugs started to go to Portsmouth.

The experience of some of the Prætorian Ministers who have been imprisoned in England for obeying their consciences makes the head ball with indignation of the petty spits shown toward them one night by Benjamin Ward.

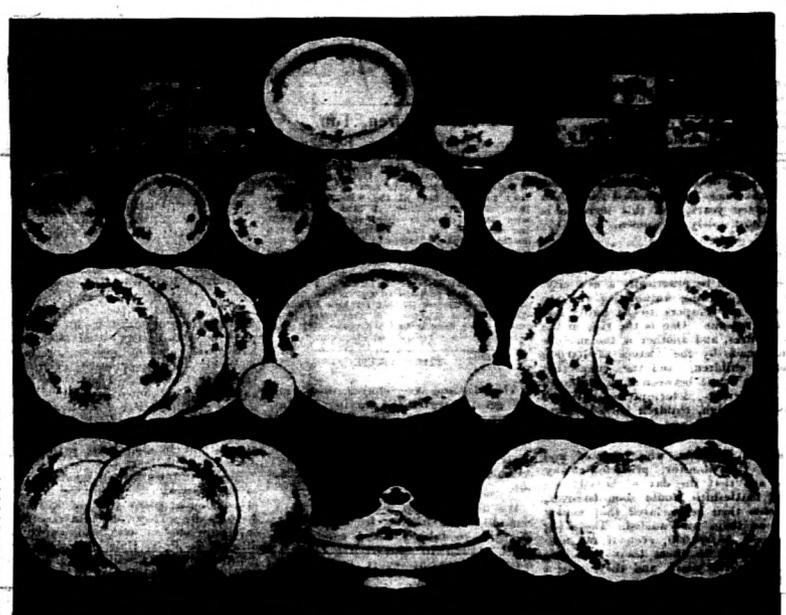
One of the most interesting plants in the world is the diene, a plant of the cycad group, which is found only in the province of Jalapa, Mexico.

It is probably true that when Kuroshita reached the field he found that "bug and cow" Alexoff had few men, little ammunition and was utterly unprepared for war.

The Armenian conspirators are at their old trick of murder in order to sell down Turkey, which is terrible on their own heads, that they may use the vengeance as a plea to Europe to intervene.

PREMIUM DISHES. GREATEST OFFER YET

We are in a position to agreeably surprise our readers again. This time we have something extremely practical. We have made a contract with the factory, and therefore can make the following liberal offer for this beautiful Semi-Porcelain China Set of 42 Pieces.



Decorations in Blue or Red. Please State Which You Prefer. The set has the following pieces: 6 five-inch Plates; 6 seven-inch Plates; 6 Individual Butters; 4 Fruits and Sauce; 1 Plate-tray; 1 Covered Dish; 1 Pickle; 1 Nappie; 1 Bowl; 6 Handle Cups; 6 Saucers—42 Pieces.

ORDER AT ONCE. WESTERN RECORDER 642 Fourth Ave., LOUISVILLE, KY.

DEATHS.

For actual substance we have an obituary notice of 100 words. We think one sent a word for over 100 words is certainly in advance.

TRICE. "And the time drew nigh that Israel must die." A patriarch of his time and faith passed through the invisible door April 26th, 1904.

as a veil. We are pleased to think of it as an understanding clarified by faith in a higher, better life. When quite young as became the orion of Godly parents, he raised his Bethel, and all through the earthly pilgrimage he worshipped at it. Of all the men I have ever known none ever called forth more genuine admiration.

'Tis good to think that he raised the standard of Christian character during his sojourn here, that he spent 19 days of his years in upright living. That he left milestones of charity and good deeds, and that finally the translation was like unto that of the good old men of old who ripened in righteousness and were gathered to their fathers.

