

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

LOUISVILLE, KENTUCKY, THURSDAY, MAY 18, 1905.

NO 2524

Published by
THE BAPTIST CHURCH
52 Fourth Ave. (Opp. Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

SIXTIETH SESSION OF SOUTHERN BAPTIST CONVENTION.

AT KANSAS CITY, MO.

Friday, May 12, 1905.

At 9:40 Hon. E. W. Stephens, of Missouri, Vice-President of the Convention, took the chair. In the absence of Gov. Eagle, whose death all deeply deplore, it will become the duty of Bro. Stephens to organize the body.

Bro. Stephens tenderly announced the death of Bro. J. P. Eagle, and pronounced a splendid eulogium upon our departed brother. He then called upon Bro. A. C. Davidson, of Birmingham, to lead the Convention in prayer. Few brethren have such a glorious gift in prayer. Then we sang "Nearer my God to thee." Secretary Burrows calls the roll. The possible membership is 1,660 of class one and 462 of class two. Upon roll call about 755 were reported to be present.

ELECTION OF OFFICERS.

Bro. W. E. Hatcher, of Virginia, put in nomination the name of Hon. E. W. Stephens, of Missouri, and supported his nomination with a characteristic, graceful speech. Bro. S. H. Ford seconded the nomination, as did Bro. J. T. M. Johnston, while W. M. Landrum, President of the Home Mission Board presided, there being no other vice-president of the body present. The name of Bro. T. T. Eaton, of Kentucky, was also proposed, but he gracefully asked to withdraw his name and to move that Secretary Burrows cast the unanimous ballot of the Convention for the Hon. E. W. Stephens, of Missouri, for President, which was most heartily done. Bro. Stephens was called to the chair, and made a felicitous address of acceptance. The Convention arose and sang, "Come, Holy Spirit, heavenly dove."

Bro. Landrum put in nomination for Vice-President, T. H. Ellett, of Virginia. Bro. D. W. Key put in nomination C. A. Smith, of South Carolina, for Vice-President. W. J. Williamson nominated Joshua Levering, of Maryland, and asked that he be elected by acclamation. E. D. Cameron, of Indian Territory, nominated J. C. Stalcup, missionary secretary of the Indian Territory. Upon motion of A. D. Freeman, of Georgia, the nominations closed and the brethren nominated were elected by the unanimous vote of the Convention, which was cast by Bro. Burrows.

Upon motion, Bro. Burrows and Gregory were elected secretaries. Bro. Geo. W. Norton and W. P. Harvey, of Kentucky, were elected treasurer and auditor of the Convention respectively.

J. H. Kilpatrick, of Georgia, E. Y. Mullins, of Kentucky, J. M. Frost, of Tennessee, B. D. Gray, of Georgia and R. J. Willingham, of Virginia, were made a committee on order of business.

Bro. T. T. Eaton presented a resolution directing that the place of the meeting of this Convention be referred to a committee of five brethren who shall report through the denominational papers. The resolution was adopted.

Bro. McConnell the pastor of Calvary church, made announcements and introduced Deacon John L. Peak, who made the address of welcome. It was one of the most exquisite addresses we have ever had. A rich vein of humor made all the address mellow with a richness that left a delightful taste in every mouth.

Bro. John E. White, of Atlanta, Ga., was called upon to respond to the eloquent address.

A report from the committee on order of business was adopted and the body adjourned to 2:30 p. m.

Afternoon.

Promptly at 2:30 the notes of "How firm a foundation" rose on the air, and the hall was immediately filled, the gallery having been filled to its capacity with visitors. Bro. R. C. Buckner led in prayer.

Bro. J. Gratton Guinness, of England, connected with the Congo Mission, spoke for a few minutes. J. W. McCollum, of Japan, was also introduced.

Report of Foreign Board.

Secretary Willingham read an abstract of the report. From that report we gather the following items of information. They come rejoicing in the enlargements. Largest receipts, largest number of baptisms and largest number of new missionaries sent out. The receipts for the year are reported along with the membership as follows:

Alabama, members, 149,935, receipts, \$18,302.20; Arkansas, 79,402, \$4,988.63; District of Columbia, 21,958, \$1,889.48; Florida, 26,035, \$3,696.24; Georgia, 210,697, \$48,760.53; Indian Territory, 26,816, \$815.36; Kentucky, 202,958, \$25,258.37; Louisiana, 41,920, \$5,820.99; Maryland, 10,333, \$5,702.59; Mississippi, 115,062, \$21,161.89; Missouri, 159,189, \$14,998.81; North Carolina, 185,100, \$20,210.72; Oklahoma, 12,658, \$503.31; South Carolina, 104,763, \$24,573.73; Tennessee, 139,154, \$13,862.17; Texas, 214,598, \$30,613.07; Virginia, 127,039, \$39,002.64; Other sources, \$3,253.15. Total members, 1,827,617; receipts \$283,415.88.

The new missionaries are given as follows, with the date of appointment and assignment:

Africa.—Geo. H. Strouse, N. J., June 13, 1904; Mrs. Kate Chidsey Strouse, N. Y., 1904; J. B. Wakem, Syria, reared Ky., Dec. 8, 1904; Mrs. L. W. Wakem, Ohio, Jan. 18, 1905; J. S. Compere, Ark., Jan. 31, 1905; Mrs. Pen Lile Compere, Ark., Jan. 31, 1905.

Argentina.—F. J. Fowler, Fla., July 18, 1904; Mrs. Daisy Cate Fowler, Tenn., July 18, 1904; Thos. Spight, Miss., Feb. 21, 1905; Mrs. Ella Fallas Spight, Mich., Feb. 21, 1905.

Brazil.—L. M. Reno, Pa.; Mrs. A. Wymer Reno, Pa.; R. E. Pettigrew, Tenn.; D. F. Crosland, S. C.; Mrs. M. Carter Crosland, S. C.; W. T. Rouse, Ala.; Mrs. Sallie Milford Rouse, Texas.

China.—E. T. Snuggs, Eng.; Mrs. J. Hebinger Snuggs, Hungary; Miss M. E. Moorman, Ky.; T. F. McCrea, Miss.; Mrs. Jessie Read McCrea, Pa.; S. E. Stephens, Ga.; Mrs. Irene Carter Stephens, Ga.; T. M. Thomas, Ala.; Mrs. Annie Griffith Thomas, La.; H. W. Provence, Ala.; Mrs. Mary Hall Provence, Va.; John Lake, S. C.; J. G. Meadows, M.D., Ala.; Mrs. Dor-

cas Merriam Meadows, Pa.; Miss Julia Meadows, Ga.; W. H. Tipton, Tenn.; Mrs. Nellie Roberts Tipton, Tenn.; B. P. Roach, Tenn.; Mrs. Laureola Lloyd Roach, Va.; A. Y. Napier, Ga.; E. M. Huckaby, M.D., Miss.; Mrs. Fannie R. Huckaby, Texas; Miss Dora Lee Cain, Ga.

Italy.—Everette Gill, Mo.; Mrs. Emma G. Williams Gill.

Japan.—J. F. Ray, Miss.; Mrs. Daisy Pettus Ray, Ala.

Mexico.—Mrs. R. A. Schantz, Neb.; J. E. Davis, Mo.; Mrs. Mary Gambles Davis, Va.; M. E. Dodd, Tenn.; Mrs. Emma Savage Dodd, Tenn.; Mrs. Eloise Shimmins Newbrough, Texas.

There have been 2, 231 baptisms reported. Our present membership on the foreign fields is 11,423, with 5,496 in their Sunday Schools.

The Woman's Union has large recognition, but we refer to their own report.

Dr. Willingham said that a number of brethren had written him to know if the Foreign Board had any arrangement with any other denomination that regulated its appointing or sending missionaries to new fields where other denominations are doing mission work. He then, in the most comprehensive and explicit terms, and in the most unequivocal manner, asserted that the Board has no arrangements with anybody under the heavens that regulates their sending missionaries except with the Southern Baptist Convention. Thus he gives most positive answer to those who have been saying that the Board had entered into an understanding with other denominations, spoken of as an "Interdenominational Comity" which regulates their appointing missionaries.

The Board has reconsidered its determination to open a mission in Persia, and has decided not to enter Persia at present.

Again Secretary Willingham reiterates the statement that over 90 cents of every dollar received goes to the missionary. It costs about six per cent to bear the expenses in Richmond, and this includes the interest on borrowed money and the expenses of the Western Secretary.

There is much greater need on the foreign fields now than ever before. We need to greatly enlarge our work.

Report of Sunday School Board.

The report shows an increase over last year of \$10,305.64, making a total of \$120,088.40 received. They have sold the property on North Cherry St. for \$10,230, and the Board has added \$10,000 to its reserve fund, which makes it now \$42,000. They also have a Bible fund of \$5,000. The present assets now are \$133,810.44.

The report shows an interesting table of Sunday School statistics. It shows a total of 11,386 schools in the South, with a total enrollment of 776,248. North Carolina leads with 1,342 schools and 105,504 pupils enrolled; Georgia comes next with 1,287 schools and 78,137 pupils, or, as you may view it, Mississippi with 1,194 schools and 91,340 pupils; Texas follows with 1,228 schools, but only 76,829 pupils. Kentucky is credited with 897 schools and 63,895 pupils. The secretary says these statistics, while not full, are the best obtainable.

Home Mission Board.

The report was read by Secretary Gray. A tone of hopefulness rings through the report, and the keynote is enlargement. If there have been those who thought that this Board has served the day of its usefulness, this report is ample reply. They have begun to do something worthy in the great cities of Memphis and New

Orleans, and upon the broad plains of the West. They have had 718 missionaries who have occupied 2,222 places. These missionaries report 20,570 additions, 10,551 of these by baptism. They organized 539 Sunday Schools.

The report refers with satisfaction to the work of Bro. A. J. Barton in behalf of the negroes.

The *Home Field* has more than doubled its circulation and is aspiring to a circulation of 50,000.

The report shows a total of \$127,850.56, a gain of \$12,147.31. This shows how firmly this Board and its work are entrenched in the hearts of our people. The Home Board is the strongest factor in the foreign mission interest in the South.

The work on the Isle of Pine and in Panama is reported. Bro. K. M. Dedrick, on the Isle of Pine, and Bro. J. L. Wise and wife are at work in Panama. An encouraging feature is the \$13,720 balance in the treasury after all obligations have been met. This sum is just \$700 in excess of the balance to the credit of the Foreign Board at the close of the year.

These are three great reports, and should thrill every heart among the Baptists of the South. At this point the body adjourned for the afternoon.

Statistics.

The statistical report of Secretary Burrows shows a total increase in our membership during the year of 191,078, but a net gain of 62,506. There are reported 103,021 baptisms and 17,714 deaths, 22,589 exclusions, so that the real gain seems to be 62,718. Texas leads in baptisms with 14,422; Georgia comes next with 12,427; then comes Kentucky with 8,959 baptisms. The total numbers are as follows: Texas 217,144, followed by Georgia with 213,325; then Kentucky with 202,950; then North Carolina with 184,333. Our total membership is reported to be 1,832,638. In the United States white Baptists number 2,803,291; including the colored Baptists, as estimated, the number is 4,845,260, and in all the world 5,682,819. Other statistics of great value are gathered and will be found in the Journal when printed.

Night.

The multitudes could not get into the house, and there were two overflow meetings. Every available space in the great church was occupied. Bro. E. Y. Mullins read the 19th Psalm, and Bro. R. C. Buckner led in prayer. Bro. W. H. Felix, of Kentucky, preached the Convention sermon from Romans 1:14, 15, 16. As the readers are to have the pleasure of reading this sermon, it is not reported here. It was listened to by the large audience with unslugging interest.

After the sermon the business of the Convention was resumed. A further report on order of business covering work to the end of the session with Vice-President C. A. Smith in the chair.

Report of the Commission appointed to consider the work among the negroes was read by Bro. L. O. Dawson, the chairman. The report is unanimous on the part of the commission. They have made extensive inquiry in all parts of the field and got many responses.

1. It is no affair of this Convention to solve the Negro problem. We need to do our duty.

2. The condition varies in different places and at different times. Many are improving, but many are degraded in various ways.

(Continued on fourth page).

Letters and News Left Over From Last Week.

FROM CARTERSVILLE, GA.

We have just closed a gracious meeting of 20 days in our church at Cartersville. We had been working, preaching and praying for a new membership to enter our new church edifice; now God has given us the desires of our hearts. The Lord sent us, April 12, Bro. Geo. C. Cates, who for 20 days and nights preached the word in power and demonstration of the Spirit. Bro. Cates preaches the old-fashioned John-the-Baptist repentance, and expects Saul-of-Tarsus conviction, which is always sure to follow such preaching.

The Christians worked and prayed, God rewarded their labors and answered their prayers. Zion indeed travailed and brought forth sons and daughters to the glory of God. Christians were burdened with the worth and weight of lost souls, as though their own sins were weighing down into a bottomless hell. They cried to God in behalf of their lost friends and loved ones. People of all ages were reached under the power of the Holy Spirit. Children, boys, girls, young and old gray-headed people were heard to cry unto God for salvation; church members were made to love each other as never before. They saw their duty and performed it as they had never done since they had been in the church. Every home in Cartersville had the message of salvation carried to them as never before. Church members visited the stores, banks, offices and homes of the people and talked to the people about their soul's salvation. Some who had led worldly lives saw their error and went to praying and working for the salvation of the lost. Physicians, druggists, business men, and men of various walks of life were deeply convicted of sin, fell upon their faces in the dust and cried to God for salvation, and were gloriously saved.

Results of such work of grace: Church greatly revived and better prepared for future service in the Master's Kingdom, \$2,000 raised for our new building fund, and 120 sinners said publicly, "I surrender all to Jesus my Saviour." Sixty united with the Baptist church, 30 with the Methodist church and 20 with the Presbyterian church. The others will yet join the different churches in about the same proportion.

Our treasurer's report for April showed that our receipts for all purposes were \$1,800.88. For the past twelve months our church has collected and paid out for all purposes from \$500 to \$2,600 per month. We give God all the glory.

JOHN E. BARNARD.

LOUISIANA LETTER.

Louisiana Baptists made some advance in their contributions to Home and Foreign Missions during the convention year. Last year we gave to Home Missions \$4,112.52; this year we gave \$4,507.58. Last year we gave to Foreign Missions \$5,192.63; this year we gave about \$5,880.00.

Pastor Hoover and the Alexandria church have just closed a gracious meeting in which they were assisted by W. Y. Quisenberry. There were 25 additions to the church, 23 being by experience and baptism.

Dr. J. R. Edwards and the Mt. Lebanon church are rejoicing over a precious meeting recently held. There were 18 accessions to the church, 17 of these being by experience and baptism. At the beginning of the meeting the writer's only brother, T. M. Campbell, a ministerial student in the College, was ordained to the Gospel ministry. A high day, a royal day, was this in the experience of the writer. Not many men have the privilege of preaching the ordination sermon of an only brother in the flesh, and, in fact, I enjoyed my two weeks' stay with Dr. Edwards and his people, trying to help in the meeting.

Editor Benton and the church at Colfax, assisted by Field Editor W. R.

Brown, have just closed a good meeting. Twenty-six united with the church, nine of these by baptism.

Our College's commencement exercises are being announced. I notice that three brethren we captured from Kentucky have places on the programme.

The B. Y. P. U encampment at Lake Arthur in June is the leading topic now. The location is fine and the accommodations are good.

Chairman G. W. Bolton, of the Educational Committee, has issued a call for a meeting to be held in Alexandria on June 7, at 8 p. m. "All bids for school must be in hands of the committee by that date." This is an important committee, having in hand the permanent location of the college, the erection of necessary buildings; grave responsibilities are upon them. The committee consists of brethren true and tried and the brotherhood of the state are satisfied they will do the best thing possible.

Our general work throughout the state is moving on. Baptists flourish in this climate. This is our day of opportunity. God is blessing us. May we be faithful to Him and may there come a real revival, God-sent, that shall sweep the entire state.

J. S. CAMPBELL.

ANNUAL CONTRIBUTIONS.

True we are not giving what we should to State Missions, but with all the hinderers and hindrances we are making some progress. Where there is growth there is life. The following will show the annual contributions for the past twelve years:

1893.....	\$4,909.41
1894.....	2,310.80
1895.....	5,124.21
1896.....	4,806.12
1897.....	5,128.55
1898.....	5,052.04
1899.....	5,597.95
1900.....	5,869.48
1901.....	7,205.95
1902.....	12,571.37
1903.....	8,378.45
1904.....	9,241.16
1905.....	11,719.25

The report for 1894 is the contribution for only seven months, as the time of the meeting of the General Association was changed. The contribution for 1902 includes the \$5,000 given by Mrs. J. Lawrence Smith. Deducting the \$5,000 would leave \$7,571.37, a small increase over the previous year. But Mrs. Smith gave about \$500 each year to each of the mission boards, so adding this to the \$7,571.37 we have \$8,071.37, and the following year \$8,378.45. So even in State Missions there is some growth.

The contributions for the present year are just about double for the year 1900. Next year we hope to receive \$25,000 for State Missions. We need this and must have it or let our work suffer.

April receipts exceed the receipts of any previous month by \$3,317.14. Last year April receipts were \$13,333.08; this year \$16,650.22. J. G. Bow, Cor. Sec.

A GOOD MEETING.

Bro. W. L. Brock, of London, just closed for us a good meeting, resulting in 13 accessions to the church, 11 by experience and baptism. Bro. Brock is a faithful, earnest preacher of the Gospel. He has a passion for lost souls and an unwavering faith in God's appointed means of saving them. With all the earnestness of his soul he preaches the unvarnished Gospel and fully believes that it will accomplish that whereunto it is sent. As we listened to his forceful preaching we were impressed with two great things—one is that he holds up the cross of Christ, the other that he hides himself completely behind it.

It was at Hazard, some five years ago, that Bro. Brock felt his call to the ministry, and we are glad to note that he has not neglected his gift; indeed, the cause of our Lord has been much advanced, and our work greatly strengthened, by the meeting.

THE PASTOR.

OTHER STATES.

Bro. J. G. Murray, of Hot Springs, has accepted the call of our church at La Fayette, Ala., and has entered upon his work. We congratulate the church on securing his services.

Bro. W. James Robinson has taken hold well at Winchester, Tenn. The regular contributions have increased 50 per cent. in the six months he has had charge. The church will soon dedicate their new house of worship.

Evangelist T. T. Martin aided Pastor Briggs in Atlanta in a meeting resulting in over 70 additions.

Pastor Henry F. Vermillion writes: "Please change the address of my paper from Arkadelphia, Ark., to Roswell, New Mexico. I have accepted a call to the care of the church here."

Pastor N. I. Jones, of Newbern, N. C., has accepted a call to Demopolis, Ala.

Pastor W. A. Ayers, of Blackwell Memorial church, Elizabeth City, N. C., is holding a meeting, with J. M. Haymore assisting; and Pastor C. W. Duke of the First church, same city, will be assisted next week by Pastor J. W. Porter, of Newport News, Va.

Pastor O. F. Hailey writes from Texarkana: "Our meeting resulted in 120 additions, 66 for baptism, \$566 raised for Home and Foreign Missions, a \$3,000 debt raised on the pastor's home and some \$250 raised for other purposes. Our church now has 509 members. Have the largest Sunday School in the history of the church. We are beginning a series of text meetings in various parts of the city. We propose to make it a Baptist centre, if the Lord will."

DEAR RECORDER:—

Our church is moving along nicely under the care of Bro. Ellis. He and family are very much loved by the church and community. The Sabbath School is increasing all the time, and every one seems to take an interest in the work.

We have just lost by death two of our faithful members—Mrs. Herring and Mrs. Reid. Dr. Herring died the 17th of January, and Mrs. Herring could not stand the loss and died in two months, the physician said of a broken heart. Yesterday word was received that Mr. R. R. West, son of Bro. John K. West, died of yellow fever in Panama. With best wishes for the dear old paper.

JANE P. HOPPER.

Lancaster, Ky., May 9.

DEAR RECORDER:—

Enclosed find \$4 for WESTERN RECORDER. I have been taking it thirty-five years. It is second only to the Bible for a Baptist family.

Yours truly,

J. H. WIMAN.

Lowes, Ky., May 4.

MISSIONARY MAP OF THE WORLD.

The Foreign Mission Board has a beautiful Missionary Map of the World which it is selling for three dollars. Its size is 50x87 inches, and it is printed on cloth which is colored to show the prevailing religions of the world. The mission stations of the Southern Baptist Convention are marked so that they can be seen in any average church. Besides being beautiful, it is a great educator for churches, missionary societies, Sunday Schools, etc. Hundreds have been sold to pastors and other workers who express themselves as well pleased. One pastor says "I would not take \$25 for ours if I could not replace it." Send \$3 by check or Money Order and get one. Address Foreign Mission Board, Richmond, Va.

The grace that liberates also illuminates. Our opened eyes are to be fed and feasted with ever more glorious unveilings of the Eternal. We are to obtain more spacious conceptions of truth and richer and profounder knowledge of God.

—J. H. JOWETT.

Evangelizing Forces.

BY C. H. WETHERBE.

It seems to be evident that many Christian people are thinking and planning a good deal for the purpose of bringing into use new means and methods by which there shall be unusual spiritual awakening among the masses of the people. It is claimed by such ones that the old means and methods are far from being sufficient for present emergencies. They are calling for a readjustment of gospel forces and adaptations. But I have recently been intently thinking of the general situation in the days of Christ and the Apostles. It is certain that religious formalism was universally rife. We talk about the formalism which prevails in the churches of our land to-day, but I do not believe that it is nearly as prevalent as it was in Christ's time among the Jewish people. We also speak of abounding skepticism in our land, but consider the widespread skepticism of apostolic times. Think of the fact that many times when great multitudes heard Christ preach there was a marked division among them, large numbers being so skeptical that they openly expressed positive doubt and disbelief of the truths which he uttered. And during the preaching of the apostles it was a common thing for a considerable portion of their hearers to "mock" at the truths which they heard. Thousands derided the doctrine of the resurrection. Skepticism prevailed to a very great extent on every hand. If the devil ever fought hard and with consummate cunning it was in those days, and he had thousands of demons to assist him. Then think of the comparative fewness of genuine Christians at that time. Now, in the very midst of overwhelming odds, with formalism and skepticism and diabolism all combined against the Christian religion and its advocates, what did Christ and His apostles do? They did not resort to any human machinery, they did not concoct some novel and startling methods, but they just went among the common people preaching the Gospel of the Kingdom in an intensely earnest manner. One of their foremost words was "Repent ye." Men and women were made to feel that they were sinners and that God held them responsible for their sinning; and hence, in spite of universal formalism and skepticism and general devilishness, the Kingdom of God advanced at a marvelous rate. The dynamic evangelizing forces of the Kingdom, as represented by the apostles and disciples, few in number, wrought great and lasting changes in society. And I am confident that the old means and methods, when now used with faith in God, are as effective as ever.

Error is no match for truth in the long run. Right will ultimately prevail. Injustice and oppression are transient, but truth, beauty and goodness are permanent. Empires founded on force cannot stand. The floods of the eternal movements of the divine forces will wash them off the earth. Every victory of an ambitious conqueror intensifies self-reliance and promotes self-adulation until the vision of universal empire intoxicates him; then doomsday is upon him. Only the just man is safe. The sanity, order, intelligence and beneficence of the universe are with him. His path is heaven-illuminated and angel-guarded. He walks by faith, faith in God, faith in the integrity of the universe, faith in the soul's divinity and faith in the absolute supremacy of righteousness. And as he walks with unflinching steps there is conveyed to him: "Authentic tidings of invisible things; Of ebb and flow, and ever-during power; And central peace, subsisting at the heart Of endless agitation."

A story is told of a German teacher at Vassar who is not thoroughly acquainted with the English language and the college slang has not helped her in solving the puzzle. She had heard the girls talk about going off on larks. Returning from a picnic she said: "I've been on such a canary."

English Baptists in 1570 and 1571.

BY JOHN T. CHRISTIAN.

There was a notable book which appeared A. D. 1570, called: "A Catholike and Ecclesiasticall exposition of the holy Gospell after S. Mattheue, by Augustine Marlorate. And translated out of the Latine into English by Thomas Tymme. London. 1570." (British Museum, 4 C 12). He enters into an elaborate exposition of Math. 28:19 against the position of the Baptists. He says: "But because Christ doth commande to teach before Baptisme, Baptisme seemeth not to be rightly ministered excepte fayth go before: according to the opinion of the Anabaptists, who for that cause deny the baptisinge of Infantes, untill they come to that age that they maye be taught and beleue." This was the universal opinion of the Anabaptists.

The persecution of, and the defective work against the Baptists, was kept up in 1571. In this year the Bishop of London had another visitation (British Museum, 698 h 20 (10)). The Baptists still maintained secret churches so he demanded that search should be made as follows: "Or any that wilfully or obstinately defende or mayntaine anye herresies, erreurs, or false doctrine, contrarie to holy Scriptures, or doo keepe any SECRETE CONUENTICLES, preachings, lectures, or readings contrarie to the lawe, and what be their names." It speaks well for the persistence of the Baptists that through all the persecutions and visitations they remained true to their faith and were able to win others to their doctrines.

This year saw the publication of a rare book edited by John Foxe, the Martyrologist. The title of this book is: "Reformation Legvm Ecclesiasticarvm, ex Authoritate Primvm Regis Henrici 8. inchoata: Deinde per Regem Edvoardum, &c. If King Edward VI. had lived the book was to have been set forth by his authority. It was drawn up by Archbishop Cramer, Bishop May and other Commissioners, and penned, as is supposed, by Dr. Haddon. My copy bears Dr. Haddon's coat of arms. But its publication then was defeated by the death of the king. Afterwards, through the endeavors of Archbishop Parker, it was set on foot again in the Parliament of 13th Elizabeth, and by a leading member recommended to the consideration of the House of Commons. Care was taken to have the entire work published as we now see it by John Foxe in the year 1571, and the conclusion of the Preface plainly indicates the main design of the publication. It would therefore be impossible to find a book where we could more authoritatively, and for a longer period, get at the opinions of the Anabaptists, from the standpoint of the State, than from this work, if it should at all discuss the subject. Fortunately the book speaks. The work is here quoted upon the subject of dipping among the Anabaptists of England in 1571 and previously. "But while we are PLUNGED INTO THE WATERS (in aquas demergimur) and RISE AGAIN OUT OF THEM the death of Christ first, and his burial is symbolized, and next his resurrection, indeed, and his return to life, so that we may be reminded of that death and life by MEMORIALS and may OPENLY BEAR WITNESS that sin in us lies dead and buried, but that a new and wholesome spirit of God awakes again to life in us and flourishes anew, and, THE BODY HAVING BEEN DIPPED OUTWARDLY IN EXTERNAL WATERS, that our souls within LIFT THEMSELVES PURE and THOROUGHLY PURGED to the eternal and celestial shores, the filthiness of sin having been wiped away." Chapter 18).

He is equally direct in regard to the practice of dipping among the Baptists in England in 1571. It continues: "Afterwards the cruel ungodliness of them rushes headlong into baptism, which THEY ARE UNWILLING TO BESTOW UPON INFANTS, but utterly without reason. For the infants of Christians belong to God and the Church no less than the children of the Hebrews formerly (belonged to God and the Church); since to them in infancy circumcision was allowed, even so ought baptism to be administered to our infants, because they are partakers of the same divine promise and covenant, and they are taken up by Christ also with supreme gentleness. Likewise more errors are heaped up by others in baptism, which some so amazed look at as if they believed that from that external element itself the Holy Spirit EMERGES, and that his power, his name, and his efficacy, out of which we are renewed, and his grace and the remaining gifts proceeding out of it, SWIM IN THE VERY FONTS OF BAPTISM. In a word, they wish our total regeneration to be due to that SACRED PIT, which inveighs against our senses. But the salvation of souls, and the renewal of spirit, and the benefit of adoption, by which God owns us as sons, by divine mercy FLOWING THROUGH CHRIST to us, then, too, COME FORTH OUT OF the promise made good by sacred Scriptures. Also, wicked should seem the scrupulous superstition of those who bind together the grace of God and the Holy Spirit with the elements of the sacraments, to such a degree, that they, clearly affirm that no infant of Christians (Christian parents) will obtain salvation who has been seized by death, before he could be brought to baptism: which we decide to hold far otherwise. For salvation is denied only to those who condemn this FONT of baptism, or from a sort of pride or contumacy recoil from it: since this insolence falls into the age of children, nothing against their salvation can be decreed by authority of the Scriptures; indeed, to the contrary, since a common promise includes those children, we must conceive the best hope concerning their salvation."

Four things are clear from the above excerpts: 1. That immersion was baptism in England in 1571. 2. That the Anabaptists denied infant baptism. 3. That the Anabaptists practiced dipping in England in 1571. Nothing else can be made out of the passage. 4. That the old charge of baptismal salvation was urged against the Baptists of 1571 as it is urged against the Baptists of this day. Foxe had every opportunity to know the truth. He had investigated the Anabaptists. There is a letter from him from the Queen, which has been preserved, in which he appeals for her clemency in the case of some condemned Baptists. With all of the facts before him he could speak with assurance, and his declarations are conclusive. The English Baptists of 1571 were in the practice of dipping.

A. D. 1571 was also the beginning of the first Independent Pedobaptist church in England. This church was organized by Robert Brown, who had been the chaplain of the Duke of Norfolk. He travelled through the country, preaching to the people, or, as most writers assert, inveighing against the ceremonies of the church, and exhorting the people not to comply. Brown was a bold leader. He received immediate assistance from the Baptists. "At this time the Dutch had a numerous congregation at Norwich; many of those people inclined to Anabaptism, were more disposed to entertain any new resembling opinions." (Collier, Ecclesiastical History, vol. 7, p. 2). Through years to come the strength of the Congregational communion came largely through the pioneer work of the Baptists, and in some instances through their co-operation.

A book, A. D. 1572, which made a powerful impression upon the Nation was published. It was called An Admonition to the Parliament. Its publication caused great consternation in the ranks of the church. A number of leaders immediately met and it was decided that Whitgift should answer it. He went diligently to work upon the reply. When the reply was about ready for publication Whitgift received a letter from a Mr. Norton, a learned clergyman, who tried to dissuade him from answering the book. He reckoned it to be a better cause to let the libel sleep of itself, without taking any notice of it. In return Whitgift gives many reasons for a reply. In the entire controversy which followed the Anabaptists occupy much space, and their numbers and importance must have been great. Some of the points relating to the Baptists are given. The second reason that the Bishop of London gives in his reply to Mr. Norton for replying to the Admonitions is: "Because in the same book, the very steps and degrees to Anabaptism is contained, wherein the Anabaptists of Germany walked before the broaching of their heresies." (Strype, Life of Whitgift, vol. 1, p. 61).

Whitgift's book, "An Answer to a certain Libel" (British Museum, 1019 e 3) appeared. In the "Epistle" he begins on the Anabaptists. He says of them: "For I considered that if no man had taken upon him ye enuie of the COMMON SORT, in withstanding the enterprises and proceedings of the Anabaptists when they began in Germanie, Anabaptisme had overrun those churches and utterly destroyed them." The argument is that the common people were much given to Anabaptism, and that there was danger, if not suppressed, that they would overrun England as they had done Germany. There is no doubt that the English authorities were much alarmed at this time over the growth of Baptist principles. It is all too evident that Whitgift believed that the only way to control the Baptists was to destroy them.

He at once gives an earnest "exhortation" to suppress the Baptists. He says: "Considering the strangenes of the time, the varietie of menes myndes, and THE MARUELOUS INCLINATIONS IN THE COMMON SORTE OF PERSONS (ESPECIALLY WHERE THE GOSPEL IS MOST PREACHED) to EMBRACE NEWE INUENTED DOCTRINES AND OPINIONS, though they tende to the disturbing of the quiet state of the Church, the discrediting and defacing of such as be in authoritie, and the mayntaining of licentiousnesse and lewde libertie: I thought it good to set before your eyes PRACTISES OF THE ANABAPTISTS, THEIR CONDITIONS AND QUALITIES, the kind and manner of their beginnings and proceedings, before the broaching of their manifold and horrible heresies, to the intent that you understanding the same, may rather, in tyme take heede to such as proceed in like manner." Then follows four pages giving their alleged opinions in twenty-four particulars.

There is no doubt that Whitgift was genuinely alarmed over the progress of the Baptists. He comes to this conclusion: "Only I desire you to be circumspect, and to understand, that ANABAPTISME, (WHICH USUALLY FOLLOWETH THE PREACHING OF THE GOSPEL) IS GREATLY TO BE FEARED in the Church of England." The statement of the Bishop that Anabaptism follows the preaching of the Gospel is quite true.

There were a number of replies to the book of Dr. Whitgift. In return, A. D. 1574, he published a very large volume which he entitled "The Defense" (British Museum, 476 d 18). In it he repeatedly denounces his opponents as teaching Anabaptism. Everything in the controversy shows his great fear of the spread of Baptist doctrines. One of their worst faults was, says he: "They had their PRIVATE and SECRET CONUENTICLES, and did diuide and separate themselves from the church, neither would they communicate with such as were not of their secte, eyther in prayers, SACRAMENTS, or hearing the word." (Whitgift, An Answer to a certain Libel. British Museum, 1019 e 3).

If we can trust the description that Whitgift presents of these Baptists, they not only had organized churches, but they were most exclusive in their character. In our day they would doubtless be termed Baptists of the stricter sort. Little Rock, Ark.

Real Salvation and Whole Hearted Service. R. A. Torrey, D.D. \$1 net. Fleming H. Revell Co., Chicago and New York.

Seventeen stirring sermons from the great evangelist. The themes are: Where art thou? The appalling sin of unbelief in Christ; Hell, its certainty, What sort of a place it is, and How to escape it; God's blockade of the road to Hell; Heaven, what sort of a place it is and how to get there; The New Birth; Refugees of lies; Found out; "Who then can be saved?" How to find rest; Joy unspeakable and full of glory; The fear of man bringeth a snare; How God loved the world; To-day-to-morrow; He that winneth souls is wise; The most effective method of soul-winning; Simple methods by which any one can win others to Christ. These sermons are thoroughly orthodox. The great evangelist's mind has not been in the least affected by what is called the "new thought," and his sermons are thoroughly practical.

THE BIBLE SINGLE-HANDED.—Let me relate one among the various incidents of colportage work at Gauntanamo, Cuba. Last year a colporter was here and went into the house of a French family. He was met at the door by the grown daughter of the home. Upon seeing who he was, she said: "You can't come in here, and we don't want any of your Protestant Bibles."

"I haven't a Protestant or a Catholic Bible," he replied. "I have the Word of God."

"Well, we don't want to buy anything from a Protestant."

"I want, then, to make you a present of a Testament," he answered; "and will you not bow your head with me while I ask God to bless his word and this house?"

..Literary..

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

The White Peril in the Far East. Sydney L. Gulick, D.D. \$1 net. Fleming H. Revell Co., Chicago and New York.

Dr. Gulick is the highest authority on Japan; and all who would understand the current war should read this book. Much has been said about the "Yellow Peril," but here we have an account of the yellow races threatened by the aggressions of the white race, and now striking for their safety. The boot is put on the other foot. It is a statement from the Japanese standpoint of the issues of the war between Japan and Russia. Much fresh light is thrown on the situation. Dr. Gulick thinks this war will "halt the territorial expansion of white races" and "check their racial pride." The author is enthusiastically on the side of Japan in the present conflict. He expects Japan to triumph, and that that triumph will bless the world, and especially the far East.

The Messages of the Apoclyptical Writers. Frank Chamberlain Porter, Ph.D., D.D. Charles Scribner's Sons, New York.

This book is one of the series on the Messages of the Bible, edited by Prof. Frank K. Sanders and Charles F. Kent. The books treated by Prof. Porter are Daniel and Revelation, along with some uncanonical apocalypses. The point of view is that of modern criticism, and whatever liberties with the text are needed are freely taken. The Apocalypse, for example (p. 64), does not reveal God or Heaven, but simply "faith in God and a spiritual realm." The assertion is made in regard to the book of Revelation (p. 184), "Our author is certainly not the writer of the Fourth Gospel;" though it is admitted that the author "was a Jew and probably a Palestinian." The book of Daniel is dated by Prof. Porter in the 2nd Century B. C.

The other books treated are the book of Enoch, the Assumption of Moses, the Secrets of Enoch, the Apocalypses of Ezra, of Baruch, and of Peter.

The Blue Book of Missions. Henry Otis Dwight, D.D., LL.D. \$1 net. Funk & Wagnalls, New York.

A small book of great value. Here are the facts and figures of the missions and missionary societies throughout the world. It is a rich thesaurus of mission facts, and a convenient *rade mecum*. The arrangement too is admirable. It is surprising that so small a book (242 pages) should contain so much information. An index at the close puts the contents of the book at the reader's ready command. It should have, and we suppose it will have, an immense circulation.

Real Salvation and Whole Hearted Service. R. A. Torrey, D.D. \$1 net. Fleming H. Revell Co., Chicago and New York.

Seventeen stirring sermons from the great evangelist. The themes are: Where art thou? The appalling sin of unbelief in Christ; Hell, its certainty, What sort of a place it is, and How to escape it; God's blockade of the road to Hell; Heaven, what sort of a place it is and how to get there; The New Birth; Refugees of lies; Found out; "Who then can be saved?" How to find rest; Joy unspeakable and full of glory; The fear of man bringeth a snare; How God loved the world; To-day-to-morrow; He that winneth souls is wise; The most effective method of soul-winning; Simple methods by which any one can win others to Christ. These sermons are thoroughly orthodox. The great evangelist's mind has not been in the least affected by what is called the "new thought," and his sermons are thoroughly practical.

MAGAZINES.

Contents of the Treasury of Religious Thought for May: Sermons: Death, Thorn, and Easter Lily, by Rev. S. Edward Young, D.D.; The Vision of Habakkuk, by Rev. John B. Whitford, D.D.; Four Remedies for Discouragement, by Rev. John P. Gerrie; Timely Occasion: Children's Day, God's Nurses, by Rev. A. B. Richardson; Children's Day; Outlines and Leading Thoughts of Sermons: The Unavoidable Decision, by Rev. N. McGee Waters, D.D.; The Passion for Usefulness, by Rev. Thomas R. Slicer, D.D.; Sermon in Illustration: The Meaning of the Cross; John Ruskin—The Prophet of Stewardship, by Rev. Chauncey J. Hawkins; The Most Beautiful Book in the World, by Dean F. K. Sanders, D.D.; Editorial; Current Thought and Events; Movements Among the Churches, by Rev. Charles H. Small; The Pastor and His Work, by Charles J. Little LL.D.; Christian Education; Home and Family Life; Temperance; Thoughts for the Hour of Prayer. E. B. Treat & Co., Publishers, 241-243 West 23rd St., New York. Yearly in advance \$2.

The Pilgrim Magazine for May, one of the best known of pictorial monthlies, offers, as a special feature, a double page group of portraits of "Living American Composers," one hundred and seventy-five in number, accompanied by such data as the music lover, amateur, or professional wishes to know of his favorite's work. Such a feature has never before been attempted by any magazine, and its value should result in the preservation of The Pilgrim for May. The almost endless work of gathering the portraits no doubt is compensated for in the ultimate success of the undertaking.

Preachers.

BY MARTIN LUTHER.

I would not have preachers torment their hearers and detain them with long and tedious preaching, for the delight of hearing vanishes therewith, and the preachers hurt themselves.

A good preacher should have these properties and virtues: first, to teach systematically; secondly, he should have a ready wit; thirdly, he should be eloquent; fourthly, he should have a good voice; fifthly, a good memory; sixthly, he should know when to make an end; seventhly, he should be sure of his doctrine; eighthly, he should venture and engage body and blood, wealth and honour, in the Word; ninthly, he should suffer himself to be mocked and jeered of every one.

The defects of a preacher are soon spied; let a preacher be endued with ten virtues and but one fault, yet this one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Dr. Justus Jonas has all the virtues and good qualities a man may have, yet merely because he hums and spits the people cannot bear that good and honest man.

There are many talking preachers, but there is nothing in them save only words; they can talk much, but teach nothing uprightly. The world has always had such Thrasos, such boasting throat-cutters.

A preacher should needs know how to make a right difference between sinners: between the unpenitent and confident, and the sorrowful and penitent, otherwise the whole Scripture is locked up.

To speak deliberately and slowly best becomes a preacher; for thereby he may the more effectually and impressively deliver his sermon. Seneca writes of Cicero that he spake deliberately from the heart.

We ought to direct ourselves in preaching according to the condition of our hearers, but most preachers commonly fail herein; they preach that which little edifies the poor, simple people. To preach plainly and simply is a great art; Christ himself talks of tilling the ground, of mustard seed, &c., using altogether homely and simple similitudes.

I would not have preachers in their sermons use Hebrew, Greek, or foreign languages, for in the church we ought to speak as we used to do at home: the plain mother tongue which every one is acquainted with. Dr. Staupitz is a very learned man, yet he is a very irksome preacher.

A preacher should be a logician and rhetorician; when he preaches touching any article he must first distinguish it. Secondly, he must define, describe, and show what it is. Thirdly, he must produce sentences out of the Scriptures therewith to prove and strengthen it. Fourthly, he must with examples explain and declare it. Fifthly, he must adorn it with similitudes. And, lastly, he must admonish and rouse up the lazy, earnestly reprove all the disobedient, all false doctrine, and the authors thereof, and yet not out of malice and envy, but only to God's honour, and the profit and saving health of the people.

Cursed are all preachers that in the church aim at high and hard things, and neglecting the saving health of the poor, unlearned people, seek their own honour and praise, and therewith to please one or two ambitious persons. When I preach I sink myself down. I regard neither doctors nor magistrates, of whom are here in this church above forty, but I have an eye to the multitude of young people, children and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may begone."

"I haven't a Protestant or a Catholic Bible," he replied. "I have the Word of God."

"Well, we don't want to buy anything from a Protestant."

"I want, then, to make you a present of a Testament," he answered; "and will you not bow your head with me while I ask God to bless his word and this house?"

She made no open refusal, but took the Bible and he went his way. Coming back into the home this year, he found that the young woman, her elder brother, and her old mother had each read that Testament thoroughly, and had forsaken Catholicism and sin and were reaching out after God. I have been around to their home many times since then, trying to guide them in their search, which I believe the young girl and her brother have successfully ended. This daughter of the house showed me a few weeks ago a mantle that she had made for the Virgin of Charity, the wooden doll of El Cobre. It is beautifully and extravagantly made after the luxurious style of Roman Catholicism and its image worship, twenty yards of fine velvet having gone into its folds, and spangled all over it are stars of gold embroidery, laboriously worked by hand, and its fringe is of glittering golden threads. It is valued—and no wonder—at more than three hundred dollars.—From a letter in Go Forward.

I have been able to give Glorious Praise only a brief examination, but even that leads me to conclude that the book is one of merit, and that it deservedly promises to have a coriolar reception at the hands of many.—George W. Truett.

CONVENTION.

(Continued from first page.)

3. No fixed policy can be adopted by the Convention with regard to the work.

4. By far the greatest force in the elevation of the Negro is the contact with the white people. We should urge this upon our people. The Negro is no longer a slave and should be no longer a ward.

5. We should do all we can for the elevation and education of the Negro, and especially of their preachers.

6. Inasmuch as our States are giving so much for education, the Southern Baptist Convention should do its best to elevate and improve the ministers. They suggest help in theological education. They approve the work as now being done by the Home Board, and it seeks what help it can get from other forces.

7. The work should be done; and whatever we do should be done through the Home Board.

8. The Board should be left free to follow its own judgment. We have the utmost confidence in the Home Board.

9. We recommend no plan of co-operation, but would refer the question of all plans to the wisdom of the Home Board. We favor co-operation where practicable.

10. In this work the Convention and the Home Board should exercise proper supervision.

Upon motion to adopt Bro. T. T. Eaton spoke favorably of the report, and asked that the report be more fully considered than could be done at this hour, but the Convention adopted the report.

Adjourned. Benediction by Bro. J. M. Frost.

Saturday Morning.

A half hour of praise and song and prayer, conducted by Bro. J. H. Kilpatrick, of Georgia, who read Psalm 48, and Bro. A. J. Holt, of Tennessee, led in prayer.

A 9:00 o'clock President Stephens called the Convention to order, and Bro. D. B. Stafford, of Missouri, led in prayer. A steady down-pour of rain had greatly diminished the early attendance.

Secretary Burrows read the journal of yesterday, and it is a fine commentary on the efficiency of the Secretaries that their journal was adopted without modification. Nobody has a better pair of Secretaries than our Convention. Chair asked Secretary to announce the committees.

Secretary Burrows announced that he had received a communication from certain number of brethren who represent the "Landmark Baptist Association of the United States of America." The paper was read and the report was committed to a committee.

By this time the house was filled with people, notwithstanding the rain.

Upon motion of Bro. E. V. Mullins, the brethren present from

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

the Northern Anniversaries were introduced to the body. Bro. E. E. Chivers, of the Home Mission Society, who is a native of Wales, spoke of the great Welsh revival. Bro. R. G. Seymour, of the American Baptist Publication Society, wished to emphasize the fact that the Publication Society is in the most cordial sympathy with the work of this great Convention.

Southern Baptist Theological Seminary.

The hour set apart for this great interest was subject to direction of Bro. Mullins. He introduced Bro. J. T. M. Johnston, who spoke on Some Recent Impressions of the Seminary. He spoke of the Seminary as he first saw it, and as he last saw it, in a most enthusiastic admiration for both.

Bro. J. W. Millard spoke on Some Phases of Ministerial Education and Supply. There have been three periods of development in the life of the Seminary. There was the period when we needed to found our Seminary. Then there was the day when we needed to endow our Seminary. Then the period has come when we must utilize our Seminary. In his earnestness to emphasize the importance of getting our young ministers to attend the Seminary, he inadvertently overlooked the existence of the Seminary here in Kansas City; but it was manifestly simply an oversight. Living in Baltimore, he was thinking especially of the territory east of the Mississippi river. Our brethren of the Kansas City Seminary should not for a moment think they are underestimated or unappreciated.

He urged that we should pray more for the coming of more men to enter the ministry. There is a crying need for more men. There are many men who would work, but they are not trained men adapted to the fields wanting men. Among those who now desire to enter the Seminary, Bro. Mullins says there were more than 400 young ministers who wanted to attend the Seminary last year and were not able, and the Seminary had no funds on hand or in sight with which to help them. Can the churches not somehow make it possible for our young men to attend the Seminary?

Bro. J. H. Eager, financial agent of the Seminary, spoke of our estimate of the Seminary and the encouragement he has received. He spoke also of the splendid work which is done by the Seminary men wherever they are called to the care of the churches. He emphasized the fact that we need greatly to endow the Seminary.

Bro. W. E. Hatcher arose to say that there is not so much difference between the ministers who went to the Seminary and those who did not attend it. He had been greatly helped by the Seminary, and so have many who have never attended the institution.

Bro. Mullins expressed his thanks for the things that have been said. He would say a few words of our present needs. We need somehow to make provision to help those men who want to come to the Seminary but are not able. The world needs these men. A lost world is calling for these men. There are now 28 men in the Seminary who intend to offer themselves to go to the foreign fields. There has never been such a crisis upon us. The overwhelming demand for men fitted to do the work which needs to be done.

He announced that a good man in Pennsylvania would place \$10,000 in the hands of the Seminary to help worthy, struggling young men. The Seminary is striving to train men to bring to pass the Kingdom of God. Perish the day when we shall ever become merely scholastic. A proper Seminary is the embodiment of the prayer which our Lord taught us to pray, "Thy kingdom come." It was a splendid hour for the Seminary.

Sunday School Board.

Bro. Weston Bruner, of District of Columbia, read the report of the committee, rejoicing in the work and the success of the Board. The work has passed the experimental stage. The periodicals stand upon their merits. The Board's policy of increasing the number of Field Secretaries. The report refers approvingly to the new books published by the Board. It also recognizes with satisfaction the establishing of a permanent Bible fund.

Bro. Bruner spoke to the report. Bro. J. W. O'Hara, of Alabama, asks for some better literature suitable for primary workers, and something better for the Home Department.

Bro. T. H. Ellett, of Virginia, emphasized the need of a catechism for children, and called attention to those published by the Sunday School Board.

Bro. M. L. Wood, of Virginia, spoke approvingly of the books being published on teacher training.

J. O. Dawson spoke of the help the Board has rendered the B. Y. F. U. work.

Secretary M. P. Hunt said that the Board is ours, and all patronage given the Board is but helping our own work. He thinks the year is not far distant when we shall have a great Baptist Publication Society for the South.

Bro. S. H. Ford also spoke. He is eighty years old and more, and yet remembers the teaching of his childhood. He urged the extreme importance of having proper teachers.

Bro. B. F. Lawler, of Colorado, also urged the importance of the teaching.

Bro. Gambrell speaks of the growth of the work of the Board, laying special emphasis upon the Sunday School expert.

Bro. W. E. Hatcher thinks that another matter ought to be mentioned, and that is the Baptist Hymn and Praise Book. He spoke of the importance of having music in the Sunday School the same as in the church services. Our Sunday Schools are fast becoming institutions to teach our children how not to go to church. Bro. Burrows did the work of his life when he made that book.

Bro. J. H. Burnett adds his approval of Dr. Hatcher's speech, and asks for better music for the Sunday School.

Bro. J. M. Frost emphasized the importance of the field work. We have five field men at work. These are men, every inch of them. He invited to the platform Bro. Spillman, Inlow, Beauchamp, Leavell and Brittain and presented them to the audience. The report was adopted.

The preachers for Sunday were announced, and the Convention adjourned to 2:30.

Afternoon.

Before the opening of the afternoon session eight Indians of the Creek nation came upon the platform and sang several songs in Cherokee.

After the Indians had sung, Bro. D. Y. Bagby, who introduced them, and Hon. Joshua Levering extended the hand of cordial greeting to them; and the audience stood and sang, "Blest be the tie that binds."

Led by Bro. Barcafer, the audience sang "Come thy fount."

Joshua Levering, Vice-President, called the Convention to order and asked J. J. Hineman, of Georgia, to lead in prayer. Then sang "Jesus keep me near the cross."

President Stephens in the chair appointed the committee who shall determine the place of next meeting, as follows: T. T. Eaton, of Kentucky; W. E. Hatcher, of Virginia; Lansing Burrows, of Tennessee; O. F. Gregory, of Alabama, and J. B. Gambrell, of Texas.

Bro. J. W. Millard offered a resolution asking President Stephens to make an address on such subject as he may consider of interest to his brethren, and the resolution was adopted.

Foreign Missions.

The various committees reported. Joshua Levering read report on Pagan fields. Bro. E. M. Poteat read report on Papal fields. This report should be widely copied by all the Baptist press. The Convention unanimously requested the Foreign Mission Board to publish the report in tract form.

The proposed union of work on the foreign field with the Missionary Union in their educational work. This report recommends that the Board enter into this union work.

W. C. Graves, of Tennessee, read the report on finances of the Board. The report recognizes the encouraging increase and asks the Convention to say to the Board advance at least 25 per cent.

At this point Bishop B. R. Hendrix, of the M. E. church, was introduced to the Convention, also Bro. H. C. Mabie, of Boston, secretary of the Missionary Union. At the close of Bro. Mabie's address the Convention arose and sang "The morning light is breaking."

Bro. Joshua Levering spoke to the report. He paid a glowing tribute to our missionaries. They are as noble, heroic and self-sacrificing now as at any time specially in China and Japan. They are bright and cheerful. Conditions are rapidly changing in those countries. Japan has religious liberty and China is waking up. We should advance in these lands. China is turning away from her old superstitions. Our missionaries there need better homes, more comfort and better protection of their health. Then we need to use the printing press.

Convention stood and sang "All hail the power of Jesus' name."

Bro. J. B. Gambrell. The address of Bro. Levering has opened to me a vision. Texas now has 22 missionaries on the foreign field. Within four years we ought to have a hundred, and we ought to support them, too. We are able. Let the Board undertake great things, and they will find we can do great things easier than small things.

Bro. T. T. Eaton says it is possible for the Baptists of the South to evangelize the world in five years.

Bro. J. W. Millard said one of the members of his little church would give the support of a missionary on the foreign field.

Bro. W. E. Hatcher asks the young men what they are doing here. Why not in the foreign field? We want more men; the very best equipped men.

Bro. B. F. Jenkins of Kentucky, says he prayed God to put it into the heart of some man to bring out the points that are brought out in the report of Bro. Poteat on Papal fields.

W. D. Turnley reported his church as greatly blessed from having given to foreign missions.

Bro. Willingham introduced J. T. Proctor, a missionary of the Missionary Union of Boston, who is a missionary in Central China.

I do not know of a nobler set of men than your men in China. China has been the most exclusive of all the nations of the world because of her pride and superstition; but it is giving way. Prior to 1900 China had four wars with the outside world, and in every instance was defeated. But she never acknowledged to her people that she was defeated. But when the combined forces marched on Peking and the Dowager fled, she had to acknowledge defeat. From that day new China began. Now public education is proclaimed all over China. This is the day of greatest opportunity.

Convention stood and sang "Oh that with yonder sacred throng."

Bro. H. P. McCormick, of Porto Rico, once our missionary of Mexico. I was commissioned by the Baptist Association of Porto Rico to greet you in their behalf. We have nearly 1,200 brethren and an association in Porto Rico. I pray that you extend the same hand to Porto Rico which you have extended to Cuba. The Lord has brought this little state to you. Do not forget the countries near us, all around the Caribbean Sea.

F. S. Soren, a native of Brazil, pastor First Baptist church, Rio de Janeiro: How could I tell you in five minutes all I want to say. My little church sends humble thanks for what you have done for my people. You could put three Kansas Cities in Rio de Janeiro. When I got there five years ago I found only a small house. My church holds only 240. We had 100 members. Began a prayer meeting, had 17 present. Now we never meet without more than 100 present. Now we have 240 members. I have the best Bible class in South America; I have 92 members. Every night in the week a brass band plays at a saloon 78 feet away. I never have the privilege of preaching in peace. Sometimes I have to stop my sermon as much as five times while the band plays. All the standing room in the house is taken. I had the people counted who had to go away. There were 198 had to go away after the house was full, and some of them went away crying.

Bro. Willingham explained that an American went over there after we bought the house and opened the beer garden.

Bro. Willingham introduced the two little girls of Bro. Solomon Ginsburg, who sang "I am so glad that Jesus loves me." They sang in Portuguese and the Convention answered singing in English, "I am so glad," &c. It was a thrilling moment.

A native Russian, son of a Jewish rabbi, who read the New Testament and was converted. Thus Bro. Willingham introduced Bro. Solomon Ginsburg, who addressed the Convention.

Bro. Willingham speaks: I praise God for what has been done, and I come to my brethren and say, I thank you. The work for the

last few months has been done under peculiar difficulties. I thank you for your help, the state secretaries, editors and the pastors have nobly helped to carry on the work. And the laymen and the consecrated women, God bless you. We turn our faces to the new year. What shall be the future? A few years ago we wanted missionaries, and we prayed to God. He came and chose them. Then we prayed for money. The money came. Now let us pray for souls. May God give us many souls. Will our God hear prayer? Ask the missionaries. How came you to be a missionary? He will answer. "Long years ago my mother prayed." We need more men, we need more money. Our Board said in their report that we need \$375,000 to thoroughly equip our work. We have on foreign fields over 200 young ministers who need training. Here he made a suggestion of what we should do. The body approved the undertaking to raise the \$375,000, and adjourned to 8:00 p. m.

Night.

There were two overflow meetings, each the duplicate of the one at Calvary church. They were mass meetings in the interest of Foreign Missions. Your reporter was at the Calvary church, and can only report that.

Long before the hour the house was filled in all places.

The further consideration of Foreign Missions was the object of the meeting.

Bro. S. M. Provence was introduced as the father of two of our missionaries. His son who had just gone to China where Bro. Chambers is who has just lost his wife. Bro. Provence said "You have the bravest man in Chambers I ever saw."

Dr. S. Y. Jameson of Ga., read the report on Items of Special Interest in the report of the board. The Lord multiplied converts when the churches increased their contributions. The report calls attention to the great need of better physical equipment on the foreign fields. God's blessings challenge the faith of Southern Baptists.

Bro. J. R. Sampey spoke of the missionary idea in Isaiah. It runs through the book as the Jordan runs through the Holy Land. The God of Israel is the God of the whole earth. Every knee shall bow, and every tongue shall confess God. The gods of the heathen are wood and stone. God is omnipotent and omniscient. God calls the sinner to come and reason about sin and forgiveness. His eye is on all the world, and will reach out his hand to the heathen. He lays the burden of sin upon his servant, and calls all the ends of the earth to look unto him. Come all thirsty and hungry and buy and eat without money and without price. His righteousness, his servant shall justify many. He shall be called the wonderful, the counsellor, the mighty God of peace. The earth shall be full of the knowledge of Jehovah as the waters cover the face of the mighty deep. Unto him shall the Gentiles seek. The God of all the earth is Jehovah. Let all the earth know about it. He shall open the prison and bring forth those that are bound. Sing a new song, make known his praise in all the earth. I will give him a light to the Gentiles. He shall see of the travail of his soul and shall be satisfied. Na-

tions shall not lift up sword against nation, they shall learn war no more.

Bro. T. C. Skinner, of Baltimore was introduced and spoke of the Saviour's words, "As the Father hath sent me, so send I you." After the resurrection he said, "Go into all the world, and lo I am with you." He expresses both the authority of the sender and the qualification of those sent. The Lord's authority was challenged, and he is supplying the answer to those who might challenge their authority. All power is given in heaven and in earth. Go ye therefore. Paul at Athens spoke with great power and authority, because he was the authoritative representative of the God of Heaven. Note their equipment. He breathed upon them and said, "Receive ye the Holy Spirit." That company was Christ's first organization for the spread of the Gospel. When he breathed on them, weakness became omnipotence. He was to give them the same sort of qualification as the Father gave him.

In Luke, the fourth chapter, we are told that the Father gave him the Spirit without measure. Further: As Jesus was prepared to do the work of the Father by becoming the incarnation of the Father, so we are best prepared to do the will of Jesus Christ when we incarnate Jesus Christ in ourselves. Jesus could go among the harlots and sinners because he was God and man; so we, when we are filled with the Spirit, and so are men when filled with the divine.

Bro. J. W. McCollum, of Japan: God has his plans. He has taken hold of humanity and is working out his plan. This ought to be enough to make every man want to have his life brought into harmony with God's plans.

Two questions: What effect will this war have upon Japan? It is hard to say. In some places congregations have been reduced. People seemed to have their minds turned into other channels. But another view is that now ten thousand avenues seem to be opened that were closed. The gladdest joy of my heart was when I had the privilege of speaking to two thousand Japanese, packed into the great theatre, and have them sit for two hours. Many of the Japanese have also opened their hearts. A few years ago there seemed to be a thin veil over their hearts. If any man gets to thinking that the blood of Jesus Christ is not all sufficient to save sinners, let him go to plowing.

What does it mean if Russia wins? Brethren, that's not a thinkable if. I confess that man out there with the long name is mighty well supported. But it will never be till all the Japanese are swept off the Island.

What if Japan wins? Japan will dominate China. God put Japan there to interpret the West to the East. They have already penetrated 1,500 miles into China. Her teachers are teaching the Chinese. Japan with 47,000,000 people is open to the Gospel. Not all educated, to be sure, but open to the Gospel. The greatest opportunity of all the world is in Japan.

Bro. Lee R. Scarbrough, of Texas, spoke upon The Pastor's Attitude Towards Foreign Missions. The strength of foreign mission enterprise is in pastoral leadership. The point of destiny for foreign missions is in the heart of the pastor. The ideal pastor for the Home Mission field is a for-

ign mission pastor. The pastor should have a world-wide vision of God's plan of missions. Do not be afraid of high pressure methods. Show me a church that is hurt by high-pressure methods and I will show a thousand churches that are hurt by low pressure methods. The missionary pastor must learn not to be afraid of the devil or the deacons. Miss Miller and Miss Sallee, two young ladies under appointment, were introduced, and the Convention stood and sang "Stand up for Jesus."

The chair appointed the committee on the memorial of the Landmarkers from the Texarkana meeting: J. P. Green, of Missouri; J. H. Kilpatrick, of Georgia; G. A. Lofton, of Tennessee; J. T. Christian, of Arkansas; B. H. De-ment, of Texas; C. H. Nash, of Kentucky; H. K. Ellison, of Virginia.

Adjourned with prayer by Bro. A. C. Dixon.

Sunday.

The weather was glorious and the people were out in multitudes. It ought to count tremendously for the cause of Christ, for there were some 200 Baptist preachers in and around Kansas City preaching the Gospel to-day and to-night. In the morning your reporter could not hear any of them. In the afternoon we all went to Convention Hall, which is estimated to seat 15,000 people, and it was nearly full. Bro. J. F. Love, of Arkansas, paid a precious tribute to the memory of our late President Eagle. Bro. A. J. S. Thomas, of South Carolina, spoke eloquently of Col. J. A. Hoyt, and Bro. W. E. Hatcher, of Virginia, laid the chaplet of honor on the brow of Bro. C. C. Meador.

Then Bro. A. C. Dixon, of Ruggles Street Baptist church, Boston, preached a great sermon. It would be an unpardonable assumption to try to report the sermon. The splendid personal presence, the euphonious clarion voice, the illumined countenance, the flashing eye, the indescribable out-glowing of the soul, could not be caught and transcribed. And his eloquent words all vibrant with sympathy were still like the pallid corpse of the man as compared to the throbbing sermon as it came from his heart. The effects of that sermon will be felt all over the South because of its impress upon our preachers.

At night I heard George Truett at Calvary church on The Second Coming of Christ. It must be written down in the same way as the afternoon discourse. The day is one to thank God for.

Monday.

A committee of which Bro. A. J. Thomas was appointed to report upon the subject of "evangelism." As evangelism is only a new name for preaching the Gospel to sinners, and as Southern Baptist preachers have never been led off into delivering moral essays instead of preaching sermons in which they tell sinners the way to be saved, there seemed to many to be little reason in such a report. But the committee made a sensible one in that they declared there was no need of any board or secretary to teach our preachers to do what they have done from time immemorial. They urged the pastors not to forget that sinners were lost and needed to seek pardon for their sins, which same our pastors have been forward to do,

The committee upon the resolution which Bro. Hillyer, of Georgia, offered two years ago to change the name of the Southern Baptist Convention to Baptist Convention of the United States, reported against any change of name. Bro. Hillyer did not make the motion because he is not an ardent Southerner, but because he is. As the Northern Baptists have persisted in entering our territory, he wished to enter theirs. But the old name is very dear and there is no probability any change will be made.

Bro. D. W. Keyes, of South Carolina, read report of the committee on the work of the Home Board in the mountain schools. He urged the importance of educating the mountain people in view of the rapid development of the country by modern industrialism.

On the report of work among the Negroes several strong speeches were made. The report was offered by Bro. C. A. Stakeley, and he made an eloquent and stirring speech. He spoke strong words of rebuke to Southern Baptists for the small amount of work they had done among the negroes. For reply they can point to the hundreds of thousands in the South who are Baptists. In no other country under the sun have evangelical Christians reached so large a number of the laboring classes as Southern Baptists have reached among the negroes.

Bro. Stakeley said in his indictment of us, "We are only playing at this business. Southern Baptists should spend more money annually among the negroes than they now use for the whole work of the Home Board. This people should be regarded as in a very especial sense as a charge given to the Southern Baptists."

Bro. M. P. Hunt made a very earnest speech upon the work of the Home Board in the Southwest. He said thousands of people were pouring into Oklahoma. By the time the Board had arranged for preaching in one new town, two others had sprung up where the need was great. When the Panama canal was opened it would cause another great inrush into the Southwest. Therefore he thought that at this time the most pressing need was in Texas, Arkansas and Oklahoma. There was need of money, of course, but there was a greater need of men, good soldiers of the cross who can endure hardships as our fathers did. Bro. Hunt believes strongly in foreign missions, and paid an eloquent tribute to that work. But he thinks just now the greatest exigency is in the Southwest.

Bro. C. D. Daniel, missionary to Cuba, delighted the audience with the good news which he brought from that island. At the close of the war we had only one church in Cuba and now we have twenty-five. The work is greatly blessed and there is every reason to believe the number of churches will be greatly increased. Many brethren spoke on Home Missions, and the Convention voted to ask the churches for \$250,000 for the Home Board for the next year.

Secretary Barton was given fifteen minutes to tell of the work which has been done among the negroes, and his report was most encouraging while showing how very much remains to be done.

Bro. W. E. Hatcher read the report of the committee on the memorial sent from the Landmark Convention which met in Texarkana. These brethren requested

several changes in the Southern Baptist Convention, among them that the money basis be given up. The report declined to comply with any of their requests and denied courteously that anything in the organization and work of the Convention was unScriptural or inexpedient. The report was unanimously adopted.

An effort was made to have the Convention choose the place of its meeting, as it has always done, but the motion was lost. The time was decided upon, Thursday, May 9. Bro. W. R. L. Smith was chosen to preach the sermon.

Night.

As next year the two Secretaries—and there never were better ones known among men—will have served for twenty-five consecutive years, Bro. Eaton moved that a committee be appointed to arrange for some sort of a testimonial for their distinguished services. The resolution was carried unanimously and the chair appointed a committee.

The chair appointed a committee to unite with the Presbyterians in the effort to secure better Sabbath observance, according to their request. A committee on the subject of Sabbath observance regretted the growing tendency towards lack of respect for Sunday and Sunday laws. A committee was appointed to report to the next Convention suggestions on this subject.

The event of the night was one of Bro. B. H. Carroll's great speeches on Home Missions.

At ten o'clock the Convention adjourned.

NOTICE TO DELEGATES TO KY. GENERAL ASSOCIATION.

Delegates to the Kentucky General Association who expect to be entertained will please notify Geo. T. Clark at Russellville, Ky., Chairman of Entertainment Committee, before June 12th.

SYMPATHY'S UPLIFTING POWER.

A world without sympathy would be a cruel abiding place. Those who have suffered and received expressions of true sympathy from friends would hardly dare think what their suffering would have been without a spoken word of comfort from a living soul. We are often tempted to feel that any word of sympathy we may speak or write to another at a time of special trial is not worth the doing; that so many such words will be spoken to that one that our own will count for nothing. The prompting to keep silent in another's time of sorrow is a false one. Spoken sympathy is as a mantle of love; it comforts, strengthens, and inspires. Our Lord Jesus Christ longed for sympathy. There is no more affecting passage in the record of His life than that which tells of the failure of His chosen and dearest friends to watch and sympathize with Him in the hour when His soul was "exceeding sorrowful." There has never been a word too much of sympathy spoken to a sorrowing one. Sympathy's very emulation forms a great force that uplifts and strengthens. It is needed by the weak; it is still more needed by the strong. It is within every one's power to give it; and God, who is love, will bless it always. Sunday School Times.

Worship is transcendent worship—Carlyle.

HYMNS OF THE WELSH REVIVAL.

Translated by PRINCIPAL EDWARDS.

VIII.—DYN DYETHR.

I am here a lonely stranger,
Yonder is my native land,
Far beyond the stormy ocean,
By fair Canaan's peaceful
strand;
Mighty winds of strong tempta-
tion
Far my helpless vessel drove;
Now direct me, heavenly breezes,
To that Paradise above.

Notwithstanding all the billows
That now beat on every hand,
I shall come through angry tem-
pests
To that bright and blessed land;
Stronger than the seas, and
stronger
Than the storm my Father's
Word,
All my trust I place for ever
In the promise of my Lord.

I perceive e'en now the fragrance
Wafted from the distant shore,
And the spiky breezes whisper
Heaven is mine for evermore;
Come, O come, delightful country,
Come, Inheritance Divine.
All thy joy, and peace, and glory,
Let them be for ever mine.

Our Pulpit.

CONVENTION SERMON AT KANSAS CITY.

BY W. H. FELIX, D.D.

Our Indebtedness to the World.
Rom. 1:14-16.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

What means this gathering of servants of God? What great idea has invelled us to this place? Are we here as some great council to formulate, and oracularly pronounce, some new doctrine, or confirmation of the old? Are we here as some solemn court of last resort to try heretics, and cut off from all mercy offenders in the Kingdom of God? Nay, verily, we are here simply and purely as a missionary body, to confer together and perfect plans for carrying out the last commission of our great Head, "to preach the gospel to every creature." This is the idea that gathers the Southern Baptist Convention. Believing in the sovereignty of the churches, we claim no power to enforce, but simply to counsel, and exhort, and pray together, if possible, to arouse interest and sympathy, that we may the better carry on the Master's work. What means, then, an annual sermon, if it is not to fall in with this order of things, and contribute its mite to the great end in view?

For this purpose I have selected this text, to which I invite your most serious attention.

There can be given but one interpretation to the words "Greek and Barbarians." "wise and unwise." "Jews and Greeks." They take in the whole world of humanity. Paul's obligation was along the line of the Saviour's last commission, "Go ye into all the world

and preach the gospel to every creature." The one is as extensive as the other. It is not simply the world, but "into all the world." It is not simply preach the gospel to all nations, but preach the gospel to every creature. The world; have we ever stopped to consider its import? It is simply bewildering, overwhelming, to study the statistics, imperfect though they may be. There are said to be eight hundred and fifty-six millions of the human race classed as heathen, more than ten times the population of the United States. There are one hundred and seventy million Mohammedans, eight million Jews, one hundred and ninety million Roman Catholics, eighty-four million Greek Catholics, and one hundred and sixteen million Protestants. A certain religious paper commenting on these statistics has this to say: "The ideas of some are very misty and indefinite in regard to the world's spiritual condition. We hear of glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the gospel, and of large sums being devoted to its spread, and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated to-day that the world's population is one billion four hundred and twenty-four million, and by studying the statistics we will see that considerably more than one-half, nearly two-thirds, are still totally heathen, and the remainder are mostly either followers of Mohammed, or members of those great apostate churches whose religion is practically a Christianized idolatry, and who can scarcely be said to hold or teach the gospel of Christ. Even as to the one hundred and sixteen million of Protestants, we must remember how large a proportion in Germany, England and America have lapsed into infidelity (nominal Christians and infants), a darkness deeper, if possible, than even that of heathenism, and how many are blinded by superstition, or buried in extreme ignorance: So that while eight millions of Jews still reject Jesus of Nazareth, and while more than three hundred millions who bear His name have apostatized from His faith, one hundred and seventy millions more bow before Mohammed, and the vast remainder of mankind are to this day worshippers of stocks and stones, of their own ancestors, of dead heroes, or of the Devil himself; all in one way or another worshipping and serving the creature instead of the Creator, who is God over all blessed forever. Is there not enough here to sadden the heart of all thoughtful Christians?" If all this great mass of human beings are marching down to the starless night of an endless gloom, why is it we are not in a perfect frenzy of enthusiasm to give them the Gospel of life and salvation? They are passing at the rate of one hundred thousand a day into a Christless despair, the wail of which, if it could be heard, would freeze the very blood in our veins. A lost world; do we know what it means? Help me now to measure our indebtedness to it.

1. Let us fix it in your minds, and may it be burnt into your very souls, all this east world are in need of salvation. If this be not true, a fearful mistake has been, and is now being made, somewhere. This mistake has been made by Christ, our teacher,

or it is made by those who misinterpret His teaching. Is not this a serious matter? Is there any way of settling this fearful charge? Either horn of this dilemma will impale us. If Christ did not teach that the whole world was lost without the Gospel, then it is the miracle of the ages that so many thousands of good and capable men, in so many parts of the world, without any collusion, should persist so confidently in teaching that he did. Is it to be credited that so many men, capable of understanding the same language with reference to any other subject, should so persistently fail to understand the language on this subject? Is it not true that wherever the teachings of Christ have found a believing ear this has been the interpretation put upon it? True, there are those who discount Christ and His teaching, and thus make short work of the whole matter, but can we, in face of New Testament teaching, follow them? There may be others who admit that Christ taught that the whole world was lost without the Gospel, but that He made a mistake. If so, then He is an unsafe teacher, and is unworthy of our following. If this be true, then let us disband our churches, our organizations, and cease our efforts to evangelize the world, for we are working upon a mythical hypothesis, and our zeal is unfounded. Perish the thought. We come back to our original statement, that all this vast world are in need of salvation. Do you doubt it? Then let us see

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

CALIFORNIA FIG SYRUP CO.

what it is that creates this need. The only difference between the two Paul notes. It is not a difference of need, but a difference of rendered judgment: "For there is no respect of persons with God, for as many as have sinned without law, shall perish without law, and as many as have sinned in the law, shall be judged by the law." "For when the Gentiles which have not the law do by nature the things contained in the law, these, not having the law, are a law unto themselves, which show the work of the law in their hearts, their conscience also bearing witness, and their thought, the meanwhile, accusing or else excusing one another. "What, then, are we better than they? No; in no wise, for we have before proved both Jews and Gentiles that they are under sin, as it is written there is none righteous, no, not one." This depraved heart is the heritage of every son and daughter of Adam, which makes salvation a need of every human being. Wherever there is an evil heart, there, there is a need of salvation. It is not a question of enlightenment, it is a question of purity. Ignorance cannot save, where impurity has stained. Glance over the whole heathen world, and its history is one of sin and impurity, each individual life is an impure life. Mere sentimentalism about God's boundless love and mercy cannot set aside the divine declaration that "without holiness no man shall see the Lord." Of each individual of the race it is true "Except a man be born again he cannot see the Kingdom of

God." This is the statement of a fact, it is not a command. No man can born himself. Then where shall the heathen get holiness? Not within themselves, for the impure cannot make the impure pure. Let it be borne in upon our souls that all this vast world are in need of salvation. And it is a pressing need. Time does not wait upon the caprice of those who may have the means of saving. The stream of human souls that pass the boundaries of help is ever flowing on, and hundreds of thousands are dropping into the abyss beyond the covenant mercies of God every day. O, if we believe there is need, why do we linger? A crucified Christ is a standing challenge to the world of its great need of salvation.

2. *The Gospel is God's power unto salvation.* It is sometimes called the "Gospel of God;" sometimes the "Gospel of the grace of God;" sometimes the "Gospel of salvation;" sometimes the "Gospel of Christ;" but however it may be designated it is first and last God's efficient remedy for the world's need; it is the medium through which the divine efficiency is exerted for the salvation of the race. In all our efforts to evangelize the world it is well for us to bear in mind the fact that God is the prime factor in the work to be done. The farther away from this idea we get, the more powerless we become. As far as we know, the Gospel is the only way of saving men. It is a word used to epitomize the whole of the redemptive work of Christ. In its simplest acceptation, it is good news, but all good news is not the gospel. It is good news to the sick to learn of health; it is good news to the poor to learn of wealth; it is good news to the condemned to learn of pardon; but no one will say that such good news is the gospel, which is the power of God unto salvation. The Gospel we preach is good news to a lost world, because it tells of salvation through Jesus Christ; and spiritually, it is health and wealth and pardon and everlasting life. And this Gospel alone is said to be the power of God to produce these results. All human methods are valueless, because they have not the power with which to meet the emergency. I fear the tendency of this age of restless materialism is away from the divine power. We are looking to the power of human intellect, to the power of oratory, to the power of wealth, to the power of organization, to the power of the artistic and beautiful, to the power of society, and the one thing most needful, the divine power, is overshadowed and forgotten. Human eloquence may charm and win, but it cannot save the soul; the stoutest argument of the strongest intellect, the wonderful resources of wealth, the stirring enthusiasm of large gatherings, the most entrancing music, and the most elaborate, and the most exquisite furnishings of the most costly churches cannot redeem a single soul. If God be not with us all these things are against us. I mean not to decry these things, for if wielded by the Spirit, their power is irresistible. They are dangerous only when they turn us away from God. Paul tells the Corinthians to covet the best gifts, but they coveted gifts to minister to their own pride and selfishness. The element of danger in all human attainments is, they are apt to seduce us to trust

in them, and not in God. Brethren, in our eagerness for an educated and intelligent ministry, is there no danger that we leave God out of our work? How easy for the man of eloquence to feel "I am the whole thing in this work;" how easy for the educated man to feel that his education is the winning card, and thus forget the source of their strength. God needs education, He needs eloquence, but the weakness of human nature should make us afraid. If the Gospel is the divine power unto salvation, have we any assurance of the divine power, if we preach not the Gospel? We have been called and sent to preach the Gospel, and in preaching the Gospel we are preaching the divine method of salvation. Is it not true that of far too much of Christian teaching and preaching of the present day, it may be said, as Mary said unto the gardener, "they have taken away my Lord and I know not where they have laid him." We are told that an artist was once employed to paint the Last Supper. He determined to throw all the magnificence of his art into the figure of Christ, but he put on the table some beautiful ornaments which were exquisitely decorated. When persons came to see the picture they all said, "What beautiful ornaments!" and noticed not the figure of Christ. "Ah," he said, "I have made a mistake, these ornaments turn the eyes from Christ whom I wish to be most prominent." He took his brush and blotted them from the canvas that the figure of Christ might be the chief object of attraction. If our sermons were subjected to the same test, how much of them would be blotted out as so much useless rubbish because Christ, who is the power of God, was so little seen in them. Bernard one day preached a very scholarly sermon, and the learned praised him, but not the godly. The next day he preached a plain, loving sermon and the good people thanked him and blessed God for him and at this the learned wondered. "Ah," said he, "yesterday I preached Bernard, but to-day I preached Christ." The effect is to be accounted for in this way: God's power was with him when he preached Christ, and it was not with him when he preached Bernard. It is a doubtful compliment to have people say to us, "You preached us a beautiful sermon to-day," but how many of us roll it as a sweet morsel under our tongue. We are not sent to preach beautiful sermons, but we are sent to preach Christ and in so doing we may expect the power of God to be displayed in saving. Paul said, "We preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus' sake." O, if I could get the ear of every theological student in the land, how I would plead with them to forget themselves, not to try to preach great sermons, eloquent sermons, but out of their own experience to preach Christ and thus become the vehicle of God's saving power to men. If we have lost the power it is because we have lost the Christ. Brethren, bear with me in saying it, but in our own revival services God seems to be the smallest factor in the work; great preparations are made, much advertising is done, great gatherings are held, great evangelists are employed, great choirs are trained,

great things are trumpeted abroad, but where is there any great wrestling with God that He would be present with His mighty power for the conversion of the people? The whole thing smacks of human power and at last the people are not saved. If this whole business were surcharged with the power of God, the Devil would be routed, a wail of despair would issue from the dens of iniquity, the peans of victory would be shouted in the churches. The Gospel is the power of God unto salvation. A revival that leaves the church unspiritual and worldly as before it began, savors not of the work of God. Such revivals are the result of mere human means and ends in miserable failure. What we need is more waiting upon God, more confession of sin, more penitence, more humiliation and less of show and the spectacular. If the gospel is the power of God unto salvation, then it is the Gospel we must preach to obtain the power. (Continued next week).

BUFFALO LICK CENTENNIAL

Last Saturday (May 6) was a "high day" at Buffalo Lick Baptist church, Shelby county. Pastor J. B. Sims conducted the devotional exercises, and opened the meeting with appropriate remarks. Dr. R. F. Hungerford was chosen to deliver the Historical Address, and it was finely done. His audience gave him fine attention. No one would have supposed that in years he had passed over four scores of milestones, because he spoke with the ease and clearness of a middle-aged man. The address will be published in pamphlet form. After dinner on the tables in the yard, provided for the occasion, Pastor Powers, of Providence church, near Frankfort, conducted the devotional exercises. Your scribe when a student in Georgetown College, December, 1860, spent Christmas vacation in this neighborhood at the hospitable home of Mr. Clark Thompson. On Sunday the beloved pastor, Uncle Tommie Daniel, as he was affectionately called, had me to preach, and this may have been the reason I was honored with an invitation to participate. My subject was, "To whom are we indebted for Religious Liberty in America?" The church existed twenty-two years without what we would call a regular pastor. In those pioneer days, the deacons did the pastoral work. Eld. Abram Cook served as preacher for forty-six years. Eld. Tommie Daniel served thirty-four years. The day was stormy, and there was a hard rain, but the congregation in the forenoon filled the house, and after dinner many could not get seats in the spacious building. At Bagdad I was met by Bro. A. V. Weakley, who took me in his buggy to the church. I had the pleasure of riding to Shelbyville with my friend, young Dr. Beard. On Sunday the beloved Dr. E. C. Dargan, professor in our Seminary, preached to a large congregation. How few remain of those I met forty-five years ago. Many have been the changes. Brethren Ike and Virgil Lewis were present; they were fellow students at Georgetown, and Joseph Thompson, who lives out West, and the beloved and pious Frank Jordan,

who, with many others, has passed from "labor to rest." Buffalo Lick church has had a glorious history, but may the future be more glorious than the past. W. P. HARVEY.

A FLYING VISIT

to the churches in Newport and Dayton, Ky., May 7, was truly soul-refreshing. The building at Newport was like a hive of bees without a drone. The Sunday School was a revelation, and Superintendent L. Brauntz certainly deserves great credit for success of the work under his charge. The register on a recent date showed 417 attendance. The primary department, in care of Mr. and Mrs. L. M. Gosney, numbers 130, and every child was wide awake and interested. Bro. Turner is to be congratulated on his prospective field of labor. At Dayton a fine congregation listened to a helpful sermon by Pastor Wray, from John 14:1. The new pastor has already a strong hold on the community. Dayton church contributes liberally to missions. The Sunday School, under the care of Superintendent O. F. Barrett and Assistant W. E. Piper, is in fine condition, and more scholars are coming in every Sunday. Pastors C. W. Daniel, W. R. Wray, T. H. Johnson and J. D. Gwaltney attended the Convention at Kansas City. GEORGE E. STEVENS.

DEAR RECORDER:

On Sunday, the 30th of April, my first year expired with the Carlisle church. The good people of this church have been exceedingly kind to me and my family during the year, and besides their many tokens of appreciation throughout the year, they presented me with a purse to

cover all expenses to the Convention at Kansas City. Truly the lines have fallen in pleasant places. The Lord has blessed us during the year, and we begin our second year with joyful hearts.

We had a local option election in our town which resulted in a glorious victory over the open saloons, the majority of the "drys" being 103, or nearly 2 to 1.

J. B. CROUCH. Carlisle, Ky., May 21.

An old man once lost a bank-note in his barn. He looked for it several times, but could not discover it. At last he said to himself, "That note certainly is in the barn somewhere, and I will search for it until I find it." Accordingly he went to work and carefully moved straw and hay, hour after hour, till he at last found the note. A few weeks after the old man sat by his fire, musing over his spiritual state, for he felt that he was not right with God. Turning to his wife, he asked, "What must I do to become a Christian?" "You must seek for it," she replied, "as you sought for the bank-note." The words made a deep impression on him; he followed her advice, and ere long was rich in spiritual joy and blessing.—Mackey.

Rev. J. F. Norris, one of our most talented students in the Seminary, has been called to McKinney Ave. church, Dallas, Tex. He will accept and the church proposes to erect a \$40,000 house of worship. We wish we could have kept him in Kentucky, but his native state has the first claim. Texas had better continue to appreciate him, for we are not going to forget him. W. P. H.

MISSOURI BAPTIST SANITARIUM.

59 N. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. L. H. CADWALLADER, Physician-in-charge, MRS. L. H. CADWALLADER, Supt.

A STANDARD OIL MAGNATE RECENTLY SAID

"There never before were such opportunities for men and women."

There are plenty of opportunities. The trouble is that you are not fitted to grasp them. During one period of two months last year we could have enabled sixty-three more students to secure positions if we had had them. We fit you—better than any other Louisville school. Get the proof.

Spencerian
BUSINESS COLLEGE
KNOS SPENCER President
EXPERT ACCOUNTING DEPARTMENT
Thos. E. Turner, Chas. G. Harris, Mgrs.
Union National Bank Bldg. Sixth and Main Streets LOUISVILLE, KY.

Chesapeake & Ohio Railway

PLEASURE IN TRAVELLING.

Any trip is a pleasure to those who travel over the CHESAPEAKE & OHIO RY. The best of equipment, excellent service, quick time. Beautiful scenery. Finest Dining Car service. Polite attention. Convenient schedules. Every comfort the most exacting traveller could wish. New York tickets permit stop-over of 10 days at Washington, Baltimore and Philadelphia. Also the famous Hot Springs, Virginia. R. E. PARSONS, D. P. A., Louisville.

Editorial

An interesting feature of the Kansas City meetings was the Educational Conference organized by Dr. P. T. Hale, of the Southwestern Baptist University. He was made President. Drs. J. P. Greene, F. W. Boatwright, E. M. Poteat were chosen Vice-Presidents, and Pres. W. H. Harrison, Secretary. They had an all-day programme, as announced in our columns, and the meetings elicited considerable interest. We hope this Conference will be a permanent feature of the meetings of the Convention. Dr. Hale is the right man to lead in the matter.

The election of the Hon. E. W. Stephens as President of the Convention was very fitting and we are glad it was unanimous. Bro. Turnley nominated the editor of the WESTERN RECORDER in a glowing speech, but believing that the fit and proper thing was to elect the Hon. E. W. Stephens, the writer declined to run, and moved that the unanimous ballot be cast for Brother Stephens. A good many brethren expressed the belief that the writer would have been elected, but even had he known that such would have been the result, none the less, in the circumstances, would he have declined to run, though highly appreciating the honor of the nomination.

The reports from our Boards were very gratifying, as seen in our report of the proceedings. This report is from the gifted pen of Dr. O. L. Hailley.

We are glad that the writer's resolution leaving the matter of the place of the next meeting to a special committee of five, was so promptly adopted. It was done without discussion, except a brief statement from the mover.

The address of welcome was in two sections, the practical part by Pastor McConnell and the ornamental part by Deacon Peak, an ex-Kentuckian. The By-Laws allow but one address of welcome, and so instead of having two, we had one in two sections. Both parts were good "after their kind." The nominating speeches were overflowing with eloquence, and Breu. Hatcher, Johnson, Turnley, Landrum, Williamson and others added to their reputation.

Dr. Felix' sermon was grand. It was an ideal Convention sermon. We publish the sermon in full. Read and re-read it, till you have digested it.

Kentucky led all the states in the number of messengers to the Southern Baptist Convention in Kansas City—having 125, Texas came next with 104.

We are glad the Baptist law suits in Texas have been settled. They were compromised. We hope there will never be any more like them. Such things do not promote growth in grace.

The report of the Commission on the work among the Negroes showed that they had come out of great tribulation. It was a very mild report, and leaves the whole matter with the Home Board without instructions.

Of course Drs. Burrows and Gregory were re-elected Secretaries of the Convention. They have served faithfully for 25 years, and they should be duly honored.

The communication of the brethren of the General Association, recently organized in Texarkana, was presented to the Con-

vention and duly read by Secretary Burrows, and referred to a special committee. Some fancied that the communication would be unceremoniously thrown out. But of course this was not done. The Convention is too grave and dignified a body to act childishly or petulantly.

This is a commercial age, and the commercial spirit seems more and more to pervade everything. Men are being valued according to the money standard. We even hear of a "\$1,000 preacher," a "\$1,500 preacher," a "\$2,500 preacher," a "\$3,000 preacher," &c. In other lines we read of a "\$5,000 man," a "\$10,000 man," &c., &c. A man is valued according to the salary he gets. A \$10,000 man is supposed to be twice as great as a \$5,000 man, and four times as great as a \$2,500 man.

Applying this commercial standard to the rulers of the earth, we find that the Czar of Russia gets \$12,000,000 a year, while the President of the United States gets only \$50,000 a year. According to this, we would reach the astonishing conclusion that the Czar is 240 times as great a man as is the President. We give this as a complete *reductio ad absurdum* of the commercial theory of the value of men. Any theory that makes the Czar 240 times as great a man as our President, is absurd to the last degree.

The Sultan of Turkey gets \$7,500,000 a year. The commercial theory of men makes this "unspeakable Turk" 150 times as great a man as our President!! The Emperor of Germany gets \$3,800,000 a year; the King of Italy \$3,210,000; the King of England \$2,600,000; and the King of Spain \$1,400,000.

The commercial theory is bad in all directions, but it is abominable when applied to the Christian ministry. Many of the greatest preachers have received small salaries. Many could have gotten much larger pay than they received. Dr. Broadus, for example, declined a salary more than four times as great as he received. Many of the greatest men have faithfully done their work with small financial return. Indeed, in thinking of the great men of the world, the men who have really made history, the idea of how much money received is not considered at all. Who thinks of what Bunyan, Carey or Judson received?

Let us banish, at least from the ranks of Zion, the commercial theory of valuation. Let us hear no more of "\$1,000 men," "\$1,200 men," "\$1,500 men," &c., &c., among preachers. Such talk is degrading. Let us hear no more of it.

It is interesting to note what preachers have done outside the work of the ministry. Here are a few instances out of many that might be cited.

The Rev. John Aukle, a Scotchman, invented fans for separating grain and chaff. The Rev. Patrick Bell invented the reaping machine. The Rev. Wm. Fiskin invented the steam plow and the potato planter. The Rev. Robert Graham made photography what it is. The Rev. Mr. Stirling invented the balloon. The Rev. Dr. Cartwright invented the power loom, the wool-combing machine, the brick-making machine and the rope-making machine.

It was a preacher that discovered quinine. In the realm of literature, as is well known, preachers have been prominent. And

the sons of preachers have been distinguished beyond those of any other class of men. The impression that preachers' sons generally turn out badly is erroneous. As a rule, they turn out better than the sons of any other sort of men. Statistics have been gathered which abundantly prove this. It is no misfortune for a boy to be a preacher's son.

COMMENTING on what we said about having cut and dried programmes at our general meetings, the *Religious Forum* says: "We ask the RECORDER a question: 'Hast thou been so long time with the present generation of Baptists as not to know that this is the era with them of cut and dried methods?' Come, Dr. Eaton, you are behind the times; you are not in line. Knowest thou not that the signs of the times indicate more and more that the 'rank and file' brethren are being 'taken in charge' by competent directors and advisers?"

This has been too largely the case, but unless we misread the "signs of the times," the days of the "competent directors and advisers" are numbered. Less and less are the "rank and file" willing to be "taken in charge" by the few self-appointed managers, who wish to run things to suit themselves. More and more will freedom be affirmed in our meetings, and, more and more will the "rank and file" realize their responsibilities. More and more is the spirit of loyal co-operation in Christian work spreading and thus the kingdom is coming.

An honored brother writes: "Should a young ladies' union of a Baptist church give a masquerade social? Is it Scriptural? If not, what is the church's duty in regard to it?"

Here are three questions. To the first we answer, that while it is not stated what was done at the "masquerade social," and we do not know how far it may have involved wrong, yet we do not like that sort of thing, and do not think such a performance should be connected in any way with a church. To the second question we answer—no! Certainly no one will claim that any passage of Scripture favors any such affair. As to the duty of the church, that depends on the conditions. In this case it seems to us that it would be sufficient to "gently and kindly" suggest to the young ladies, who no doubt meant well and had no thought of wrong, that such performances are not approved, and had better be let alone. We take it this will be entirely sufficient. We are sure the dear girls wished to help the church and thought a "masquerade social" would be "so nice," and so they had it. What ought to be done about it is a matter rather than for the girls' mothers to consider than for the church.

WHEN the "higher critics" are charged with misrepresenting facts and with suppressing evidence, it is said to be dreadful. How could such scholarly men do wrong? How could such eminent philosophers misrepresent facts? Perish the thought! The charge is said only to reveal the narrowness, the traditionalism and the bigotry of him who makes it. This was the way the critics talked, when they talked at all, about Dr. Baxter's exposure of Wellhausen's misrepresentations. Wm. E. Gladstone pronounced Baxter's exposure of Wellhausen,

decisive and destructive of the latter's reputation. Instead of making a defence; instead of meeting Baxter's overwhelming array of facts, the "higher critics" simply shrugged their shoulders and changed the subject.

It seems to have long been the habit of skeptical philosophers to misrepresent facts. Over a century ago Rousseau, who was himself one of them, said of the philosophers of his day: "If our philosophers were able to discover truth, which of them would interest himself about it? There is not one of them who, coming to distinguish truth from falsehood, would not prefer his own error to the truth that is discovered by another. Where is the philosopher who, for his own glory would not willingly deceive the whole human race?"

Yet there are those who are willing to swallow whole and without winking whatever these philosophers choose to say!

DR. J. L. D. HILLYER presents an answer to our well known question: On what principles should the number, location and personnel of our Baptist papers be determined? His answer is: "Any Baptist paper may ask the support of the brotherhood which offers to give information on subjects that other papers have not given, and to emphasize lines of thought and work that other papers have neglected; and if brethren enough are found to support the paper in their lines of work, it ought to live, and will live."

This is building a new paper on the defects of the old ones. Why not remedy those defects instead of starting a new paper? Dr. Hillyer tells how it is, rather than how it ought to be. The facts are exactly as he states. That is the way new papers are started. But the question remains—is that the best way? And then if our papers could be perfect, would we need but one? We think the Baptists ought to have several perfect papers. Then if the new paper is built on the faults of the old, how about its faults? Will not its faults soon furnish a reason for starting still another paper?

The question is a large one and a far-reaching one. We are glad to have the brethren think about it.

The question—"Is the ministry deteriorating?" is often asked, and it is answered both affirmatively and negatively. Those who say yes, ask where are the Spurgeons, the Follers, the Hoges, the Palmers, the Pierces, the Broaduses, &c., &c., of to-day. Those who say no, often say it on general principle. Being optimists, they are sure the world is getting better, and hence the pulpit must be getting better along with other things. They explain that we have so many great preachers to-day, all towering so high, that we do not notice them as when we had a few that towered high above the rest. But we have no men who can produce such sermons or bring to pass such effects as did the giants who have passed away. The age of pulpit giants seems to have passed away, but we have far more able men, though they be not great, in the pulpit than ever. We have a better trained and equipped ministry than ever, albeit there are lacking the giants of old. Summing it up, as a whole, we may agree with Dr. D. H. Greer in saying that the level

has been raised. We have fewer men of genius, but more men of talent.

Editorial Varieties

Some men are so afraid of being "narrow" that they are not willing to be right.

Only 12 counties in Tennessee where liquor is legally sold. In Texas there are 153 dry counties, a gain of 50 in two years, 50 partly dry, and 38 wet.

Bro. W. J. Owen, one of the Old Guard, writes: "The RECORDER, under its different names, has been coming to this home for nearly or quite 78 years, and we cannot get along without it now." This tells a glad story of faithfulness in that family.

Postponing the General Association for a week (June 21st instead of June 14th) makes it easier for brethren who went to the Convention at Kansas City also to attend the Association at Russellville. We hope for a great meeting at Russellville.

It is announced that the liquor dealers in Scranton, Pa., "have signed an agreement to observe the law." Then we are to infer that they were not bound to observe the law before they signed this agreement. Our observation is that liquor dealers do not feel under obligation to observe the law.

Dr. E. Y. Mullins is to sail June 21st to pursue special studies abroad in relation to the subjects he teaches. His leave of absence lasts till next February. It is known that Dr. Mullins is preparing a treatise on systematic theology. During Dr. Mullins' absence Dr. Sampey will act as chairman of the Faculty.

"What is the difference between a man who is a Baptist and the one who is a Baptist and a half?" The latter is a Baptist who is glad he is one and is eager to see others so; while the former is a Baptist, yes, but he wishes all other denominations to understand that he does not mean any harm by it, and he hopes they will not be at all put out by it.

About the middle of June Dr. G. M. Savage, of Jackson, Tenn., will leave for a year's absence in Greece and Bible lands. He is willing to take two or three young men with him, to study these lands. It is a rare opportunity for any young man who can go. It would be a noble act for some generous man or woman to give a ministerial student this trip. The cost will be about \$1,500.

We profoundly sympathize with Dr. J. M. Frost in the sudden and unexpected trouble that came upon him at Kansas City. He was wholly unprepared for it. The *Kansas City Times* published a picture of Dr. Frost with the name of the editor of the WESTERN RECORDER under it, and also the picture of the editor with Dr. Frost's name under it. We deeply sympathize with him.

The Trustees of the Seminary, on the nomination of the Convention, elected J. J. Darlington, of Washington, to fill the vacancy made by the removal of Dr. Millard; Hon. B. F. Proctor, of Bowling Green, to fill the vacancy caused by the death of Dr. Warden; Hon. Jonathan Haralson to succeed himself; Drs. M. D. Jeffries, F. W. Moore and T. S. Potts, to fill new places made by the recent bequest from Memphis.

An English brother, the Rev. John Doubleday, has visited Colgate University, and he writes to the *London Baptist* about his visit. Among other things he says: "In addition to the principal buildings there are the residences of the students, and these residences are very interesting both in name and general arrangement. Here are some of the names: 'Phi Kappa Psi,' 'Beta Theta Pi,' 'Delta, Kappa Epsilon.'" The good brother mistook the homes where these secret college fraternities meet for "residences of the students."

"It is a weakness to be a denomination, and when the editor of the RECORDER says that the Baptist church is a denomination, he makes a damaging confession."—*Christian Companion*. When did we ever say anything that contained the slightest suggestion of any such confession? We utterly repudiate the idea that "the Baptist church is a denomination." We also deny that any denomination is a church. We furthermore deny that there is any such thing in existence as "the Baptist church." It is hard for the *Companion* to understand Baptist language.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)... Bro. E. C. Dargan: Lessons from the Transfiguration; Henry D. Allen: The Wonderful Saviour.

OTHER STATES.

A Missionary Baptist writes from Robert Lee, Texas: "The First church here is still doing business at the old stand. Two by baptism and six by letter was our receptions last Saturday and Sunday. This makes our membership about 80. We have a flourishing Sunday School and prayer-meeting, as well as a good pastor. We have had 12 baptisms since Dec. 1st."

Pastor J. D. Ray writes: "Please change RECORDER from Selma, Ala., to Birmingham and oblige. I have taken charge of the Tabernacle church here."

Pastor R. B. Taylor, Buena Vista, Va., has been aided in a meeting by Bro. W. D. Upshaw. Twenty additions to the church, 16 by experience and baptism.

Bro. T. T. Martin is aiding Pastor John E. Briggs, Capitol Avenue church, Atlanta, in a meeting. Seventy up to date have been added to the membership.

A great meeting at Eldorado, Ark., in which Bro. R. G. Bowers, Waco, Texas, assisted Pastor O. J. Wade, resulted in 35 additions, 27 received for baptism.

The church at Belton, Texas, has been greatly blessed in a most precious revival. Forty-four baptisms, others united by letter and some backsliders reclaimed.

A new church has been constituted at Spring Garden, Mo. Bro. Homer Yowes, clerk.

Pastor C. C. Brown, Sumter, S. C., held a glorious meeting assisted by Bro. H. M. Wharton. Sixty persons united with the church, 45 of whom came by experience and baptism.

The meeting at New Boston, Texas, closed with 9 additions.

The new meeting house at Pittsburg, Texas, has been set apart to the worship of God. Bro. J. B. Gambrell preached the dedication sermon.

The great revival at Curtis church, Augusta, Ga., resulted in 49 additions and church much revived.

As a result of the meeting at Thayer, Mo., Pastor J. W. Cuning has received 11 into the fellowship of the church.

Pastor Frank Y. Campbell, Warrensburg, Mo., has enjoyed a great revival in which he was assisted by Bro. J. H. Dew. Sixty-three united with the church, 52 by experience and baptism. With the church greatly strengthened and now in its new house of worship, the pastor hopes for a great future.

Pastor R. H. Burris has had a fine meeting at Piedmont, S. C., assisted by Dr. Fitch. As a partial result 39 have been approved for baptism and several others were added in other ways.

The meeting at Goldthwaite, Texas, closed with six additions by letter and 2 for baptism.

Forest City, Mo., closed their meeting with 23 baptized and more to follow.

Merited Praise for the Combination Oil Cure—Bad Cancer Cured.

Saltpetre Cave, Va., May, 23, 1904. Dr. D. M. Bye Co., Indianapolis, Ind. DEAR SIR—My nose is all healed over and is not a bit sore. I cannot with tongue express the thanks to my Dear Savior and you. I do hope, Dear Doctor, that God will bless you. I am so glad that I was directed to see your advertisement. May God, in all your undertakings, save suffering ones. I will close, praying that God's blessings may abide on you evermore. I will tell my friends of your wonderful medicine and what it did for me. Yours evermore, NANNIE J. HILL.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the home office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Bro. M. Y. Metcalf has been set apart to the full work of the Gospel ministry by the Third church, St. Louis. Bro. Metcalf is pastor of Rockport church, Mo.

Pastor R. B. Shoun, Mountain City, Tenn., aided by Bro. J. H. Sharp, held a meeting in which 18 united with the church.

The meeting with the First church, Mansfield, La., in which the pastor, R. F. Treadway, did the preaching, resulted in 15 or more conversions; 9 await baptism and others will join.

The new house of worship of the First church, Birmingham, Ala., has been set apart to the worship of God. Bro. W. E. Hatcher preached the dedication sermon.

Bro. W. E. Ivey has been set apart to the full work of the Gospel ministry by Harmony Grove church, Walton county, Ga.

The First church at Cedartown, Ga., Pastor C. R. Henderson, closed their meeting with 25 or 30 new members added. Bro. W. S. Head assisted the pastor.

The new meeting house at Martha, Okla., pastor R. C. Farmer, has been set apart to the worship of God, also the new meeting house at Reed, Okla., Pastor S. F. Hawkins.

A good meeting closed at McKinney, Texas, resulting in 47 additions, 33 by profession of faith and baptism.

Bro. Jeff D. Ray aided Pastor Geo. W. Bains in a meeting at Alpine, Texas. Nine new members added with more to follow.

SEMINARY NOTES.

C. W. KNIGHT.

Number of colleges represented in the student body 106; number of students from colleges 230; total number enrolled 264. Wake Forest College has more students in the Seminary than any other college, 19. Kentucky leads the states, 42.

Annual catalogue for 1904-1905 is out. Any prospective student is requested to write for one.

Bro. S. I. Long has been called to Grand view church, Indiana.

Bro. O. B. Falls has been called to the care of Millville church, Ky.

Pulpit supplies: Bren C. S. Treadwell, Ludlow, Ky.; I. L. Parrack, Third Avenue of the city; O. B. Falls, Oakdale, of the city; J. P. McCabe, Franklin St.; J. H. Cowart, Macedonia; Bro. Beckwith Franklin St., of the city; H. D. Allen, Walnut St. in the evening; Dr. Dargan in the morning; J. W. Shephard, Fisherville, Ky.; Dr. McGlothlin, First church, Owensboro, Ky.

DEAR RECORDER:

I have been on this field one year and fully realize that I am among a kind and appreciative people. The congregations have been uniformly large and there is evidently a growing interest in every department of church work. We have had a number of additions to the church, and the year closed with all debts paid. The contributions to missions and other religious objects have been exceedingly gratifying. Many have been the tokens of kindness and encouragement the pastor has received from his good people, and they very generously placed in his hands ample means to pay his expenses to the Southern Baptist Convention at Kansas City. Noble people! I feel humbler in view of their kindness. J. S. GATTON.

Campbellsville, Ky.

PROGRAMME.

Dedication of Chestnut Street Baptist Church Mission, Eleventh and Jefferson, May 21st, 1905, at 3 p. m. Dr. J. M. Weaver will preside. The sermon will be preached by Dr. C. H. Jones; Rev. C. W. Hudson will make the charge to the teachers, and Dr. T. T. Eaton will give the Historical Paper.

DEAR RECORDER:

We have just closed a precious and helpful meeting at the First church. Bro. W. W. Argabrite, State Evangelist, was with me for fifteen days, and did glorious work. He believes in the Gospel being the power of God to salvation to the believer. He tries to make men see they are sinners. He appeals to the reason rather than the emotion. He emphasizes three points: Sin, Faith and Salvation. We had many things against us, but the Lord was with us in

power. There were 10 additions to the church, 8 for baptism, 1 by relation and 1 under watchcare. One of the peculiar features of the meeting was, all the converts were past middle life but one. We thank God and take courage. The prayers of the church follow Bro. Argabrite. We pray that the churches may rally to the State Board until she can keep this brother who seems so peculiarly fitted for this work in the field all the time. We give God all the glory and praise. Yours, Wm. McMILLAN.

Catlettsburg, Ky., May 10.

YOUNG PEOPLE'S MEETING.

Kansas City, May 11, 1905.

The sessions are being held in the auditorium of the Calvary Baptist church, of which F. C. McConnell is the honored pastor. He and his church have made all necessary arrangements to entertain us in hospitable style. The auditorium is beautiful and well arranged, and seats about 2,000 people. A splendid gallery stretches across one side of the auditorium in front of the pulpit. As the morning opens, the brethren from all over the country begin to gather and greet one another. It is the cheer of comrades as they meet after a year of hard labor. The glow of countenance and grasp of hand betoken the joy each soldier of the cross feels as he greets a comrade from another quarter of the field. These greetings are a great part of the meeting.

At 10:10 a. m., after singing, Bro. J. H. Eager called on L. O. Dawson to lead in prayer, who prays for the presence and power of the Holy Spirit. By this time 250 people are in the room, only a few ladies being among them. The ladies' meeting is in session at the Presbyterian church, a block away; the Educational meeting is at another Presbyterian church, some four or five blocks away.

After singing, O. L. Huey, of Kentucky, and J. H. Eager, of Kentucky, lead in prayer. "Blessed assurance" is sung, and Bro. Eager reads from the second chapter of Philippians and suggests that we should come with a spirit of great gratitude; with a spirit of great desire; with a spirit of great expectation, and with a spirit of deep consecration.

A call for voluntary prayer, and T. J. Hudson and another brother led in prayer. The burden of their prayers is for the presence and power of the Holy Spirit.

Bro. L. O. Dawson, at 10:45, calls the meeting to order, when there were about 300 people in the house. These were not distinctively of young people, but in the interest of the young people. The President asked all to take part, as visitors, if they are not delegates, and he appointed a committee on enrollment.

Bro. Howard L. Jones, of Chattanooga, was gracefully introduced to speak to the subject, "The Response of Modern Christendom to the call for unity." There is a demand in the Christian consciousness for unity. We ought to consider this call and note what the answer has been. What is the call? Where do we want to unite, and what is the character of the union contemplated? It is a call for the spirit of unity in the bonds of peace. First of all, there must be the spirit of unity, of brotherhood. If there is ever to be any unity such as Jesus prayed for, there must be the spirit of tolerance. Not simply a bond of creeds. There has never been such an opportunity for Baptists. This is the time for us to insist upon our experimental Christianity. The spirit of brotherhood has been greatly enhanced. If we are to love those in foreign lands whom we have not seen, we must learn to love those who are seen. George Eliot said somewhere, "There can be no progress without accuracy and tolerance." I do not believe that organic union is worth the sacrifice of any conviction. I do not believe that we need to give up one thing in order to secure denominational unity. But we should cultivate the spirit of the largest tolerance for our brethren of other names.

The call is one for the clear vision of principle, not the obscuring of principle. Two principles will embrace the whole area—those of personal liberty and of individual responsibility.

The address was listened to with deep interest and evident satisfaction. The congregation sang "Blest be the tie that binds" and adjourned to 3 o'clock.

Bro. L. O. Dawson, although he had asked to be relieved from the honors of the office, was elected President; Bro. W. H. Virgin, of Nevada, Mo., was elected first Vice-President, and Capt. M. B. Niece of Huntsville, Ala., second Vice-President; W. W. Gains was re-

SALE OF FABRIC GLOVES For Hot Weather Wear.

Kayser Celebrated Double-finger-tipped Silk Gloves, in all the new shades and black and white. Prices 50c, 75c and \$1.00

Imported Lisle Thread Gloves, in a splendid assortment of colors and black and white 2-pearl-clasp style. Special 50c

CHAMOIS GLOVES. Ladies' 1-clasp White and Buff Color Chamois Skin Gloves. Special price, \$1.00 pair

PARASOLS. Parasols for ladies and children, in a beautiful assortment of colors and styles.

Ladies' Knit Underwear

25 DOZEN LADIES' PURE WHITE LISLE-THREAD VESTS; imported Swiss-ribbed, low neck and no sleeves, hand-finished extra fine quality; 50c value Special 39c

50 DOZEN LADIES' WHITE LISLE THREAD VESTS, Swiss-ribbed, low neck and no sleeves; splendid finish; full size, 35c value. Special 25c

50 DOZEN LADIES' WHITE GAUZE COTTON VESTS, low neck and no sleeves; mercerized tape trimmings; full size; 19c value. Special 15c

STEWART DRY GOODS CO. NEW YORK CONNECTION—JAS MC GREENY & Co. 232 1/2 STREET. LOUISVILLE, KY.

ected Recording Secretary. The chair was authorized to appoint the Executive Committee.

Bro. Landrum P. Leavell made a most interesting speech on The Place of the B. Y. P. U. in the Church and Denominational Life.

After the report of the Executive Committee, Bro. J. P. Green, of William Jewell College, addressed the body on the Mission of the Christian College. The mission of the Christian college is to train Christians for service. It is not, primarily, to make Christians, but to train workers for service. Let it be said that a Christian college is something we have got to have. There is nothing that can take its place. Every one should get the best preparation possible for the work he has to do. We have two words, secular and sacred; but we ought to have but one for the Christian, and that is sacred. Where we fail is on the six days more than on the seventh. Most of us do better on Sunday than we do on any other day. It ought to be enough to say of any man that he is a Christian, but it isn't. A man ought to choose his calling on his knees; and when he has so chosen, then let him make the best possible preparation. If a man does not do that, the Lord has something against him. A man who is not conscientious in his preparation, is not conscientious in his work. The architect of the Ashtabula bridge killed himself. I do not know why. May be it was because he did not build that bridge as he should. I plead with you for the best possible preparation for your work. And you cannot get that at any of our noble state institutions. They are splendid schools, but they are not in "the religion business." Jesus did not send the apostles to school to Gamaliel. It would have been as wise as for you to go to school to those who hate Jesus. You would not hire a man to train a horse who hates horses. Any man who trains young people ought to be a praying man. Only prayer meeting teachers are wanted in William Jewell. Let us keep our colleges for Jesus.

Night. Led by the immense pipe organ, the vast audience sang "We're marching to Zion" and "How firm a foundation." It was good old Baptist singing. Bro. Dawson again took the chair, making some timely remarks. After reports of some committees, Bro. B. H. Dement, of Waco, Texas, made the address of the evening. The Personal Element in Evangelism. He is such a felicitous and exact speaker, that any partial report would be almost an injustice. This closed the meeting for young people. The committee reported 124 messengers and 127 visitors.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit. Just put it up cold, keeps perfectly fresh and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for (10) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CABBY, St. Louis, Mo.

Children's Teething

Mrs. Winslow's has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

\$1600 YEARLY easily earned by Christian man or woman as Manager Pictorial Biographical Engraving of PRESIDENT ROOSEVELT'S CAREER from Boyhood to Presidency. Send addressed envelope for particulars to Robert Doan, Ex-Member Congress, 208 Colorado Bldg., Washington, D. C.

\$50 POSITION PAY TUITION AFTER POSITION IS SECURED First ten who clip this notice from "The Western Recorder" and send it to DRAUGHTON'S PRACTICAL BUSINESS COLLEGE Nashville, Knoxville, Paducah, Montgomery, Little Rock, Atlanta, St. Louis, or Ft. Worth, may, without giving notes, pay EVERY CENT of tuition out of salary after course is completed. If good position is not secured, no pay required. MAIL COURSE FREE If not ready to enter now, may take lessons by mail, FREE, until ready, which would save cost of board, etc. D. P. B. Co. has \$300,000.00 Capital. 17 bankers on Board of Directors, and TWENTY colleges in THIRTEEN states to back every claim it makes. Estab. 16 years. Clip and send to-day.

Family Circle.

Stories for the Young and Old.

HERE AND THERE.

BY BIRDIE FITZGERALD JOLLY.

If we are so glad at nightfall,
That the toil of the day is past,
And we can recline in slumber
On our downy beds at last,
How much more sweet the resting
When our work on earth is o'er,
We'll find for our weary spirits
On the shining heavenly shore!

If here we greet the morning
With a light and cheerful air,
And view with so much pleasure
Its flowers and sunlight fair,
How much more bright I wonder
Will that morn in heaven be,
When the great Son of Righteousness
In beauty we shall see!

If a little strain of music
By human voices sung,
Hath power to soothe the saddened,
And make old hearts feel young,
O great must be the melody
When ransomed nations raise
Their voices sweet and tuneful
In one long hymn of praise!

When space has long divided
Us from those we hold dear,
How sweet and glad the greeting
Given when we meet them here;
But ah! this joy in meager
Compared with that we'll know
When in Heaven we clasp the loved ones
Who left us long ago.

'Tis thus with all the pleasures
We find in earthly life;
Tho' they thrill with joy unspoken,
They're mingled with pain and strife.
But in the beautiful mansion
Whither our Lord has gone,
We'll dwell in the light eternal,
And know e'en as we are known.

PEGGY'S COUNTER PLOT.

BY ANNIE HAMILTON DONNELL.

A note from Peggy arrested Lawrence on his doorstep, as he was about starting down town. He took the little blue bit, in Peggy's writing and Peggy-sweet, from the postman, in a good deal of surprise—a little alarm. It was not Peggy's way to send notes. She dearly loved to telephone. Besides he had seen her late last night—or was it early this morning?

"Dear Phil, come quick!" he read, and paled. But it was better farther on: "Oh, no; I don't mean I'm dead, you poor dear. But I've got to see you or I shall die. Come—mercy, not here! This is the last place! Come to Aunt Jolly's immediately on this receipt—oh, Philly, I don't know but what there ought to be a 'p' in there, and oh, I don't care if there ought to be a bushel of 'p's'! All I care is for you to come—come. I've discovered a Plot—Yours, distractedly, Peggy."

He went at once to Aunt Jolly's. Aunt Jolly was created with a soul—she was nowhere in sight or sound. It was only Peggy he found.

"Oh, but I am relieved!" she sighed, after certain opening ceremonies: "I'm so glad you came at once—shall you always come at once, Philly, after—after—"

"Always," promptly.
"But you'll never—I didn't suppose you'd ever be away from me," pouted Peggy adorably.

"Never!" he swore.
"Well, anyway, we needn't think of anything now but the Plot—Philly, Tess bought fifteen yards of white satin ribbon yesterday!"

"Gracious!" he ejaculated feebly, "only fifteen!" He was in the dark—terribly in the dark. How was he to know the right thing to say? He wasn't to know; he had said the wrong thing.

"Phillip Lawrence, do you mean to say you want our—your trunk done up in more than fifteen yards of white satin ribbon!" demanded Peggy witheringly. Then of course at sight of his dear-blundering old face she relented.

"There! you don't know what white satin ribbon is, poor dear; you're nothing but a plain man."

He could not deny it, but it didn't seem kind in Peggy to throw it up at him—at this late hour anyway. Of course she was an angel to be willing to marry a plain man, and all that—but things had gone so far now it didn't seem Peggy-like to mention—

"Now know so little!" sighed the little bride-elect. "Poor things! It's lucky they have vi—er—I mean—"

"Wives' is all right, dear; you can't improve on that."

With such hadinage they settled down gradually to business. Peggy explained about the Plot and her own especial, brilliant, to-be-praised little Counter Plot.

"It all comes of having two sisters and a brother and marrying a man with two brothers and a sister," she sighed, by way of introduction; "you might know they'd get their wicked heads together and devise Plots with capital P's. And they have—Philly, they're bent on making our lives miserable for us Thursday!"

Thursday was to be their wedding-day. He began to understand better.

"They're dears, of course, the whole six of them. But they're bad; they haven't any consciences nor—nor—sympathies. I wouldn't trust them out of sight! Tess bought all that ribbon to loop our trunk all up in, Philly!" She said "our trunk" now without flinching, and he radiated pride from every line of his dear, homely face.

"They're going to festoon it and tie it in ridiculous great rows and let it fly in ridiculous streamers. Oh, never mind how I found out—I tell you that's their plot! And they're going to festoon the handsomest hack at Schell's, too, and the whip and the driver and the horse! Your sister's in it, too; she's bought white-ribbon."

"I'll fix Nan!" he vowed sternly. But to his surprise, Peggy was laughing now. She looked pleased. Women-creatures—little pink-and-white, adorable ones—are too much for a man's comprehension.

"Oh, you wait! You wait!" laughed Peggy, mysteriously. "I'm coming to that pretty soon! The rest of the Plot is—rice. Pounds of it—or quarts—I don't know which you buy rice by. The boys are going to see to that part—we're to be deluged—simply deluged."

"Ur-r-r!" he growled for lack of suitable—Peggy-suitable—words.

"Oh, but are we! Are we?" inscrutable Peggy cried, with dancing eyes. "You dear old stupid, listen to this! Here's my Counter Plot: There's a nice shabby old trunk up attic—oh, as shabby as anything! I think it will have to be festooned with rope! And we're going to be married in it!"

"The dev—the dickens we are!" "Aunt Jolly's on our side—I've explained to her. She's going to stay Wednesday night up home to help me dress. And Wednesday night—when it's all creepy-still—and safe—she's going to change the things from the nice new trunk to the nice shabby one! Don't you begin to see the light, Philly? Oh, it's a lovely little Counter Plot!"

"Go ahead—hurry up," he entreated. "Well, the nice new trunk is to be filled with old comforts and quilts and a pillow or two—that's what those wicked Plotters will tie up with their fifteen yards of white satin ribbon! You see, the trunk was to be all strapped and locked the night before to save confusion—Mother's set on that. So Aunt Jolly's coast is clear. And now, Philly—are you listening with both ears, Philly? For here comes in your part—"

"I'm listening—don't keep a fellow in suspense!"

"You are to see that Old Black Joe's dear, shabby, shaky, old rattletrap of a hack is behind Mrs. Emslie's, next door—behind, mind, at her back door—at the right time, waiting for that old-shabby trunk and us. And the right time, Philly,"—Peggy paused rhetorically for better dramatic effect—"and the right time will be twenty-five minutes before we mean to start, you know. We shall have to dress in a rush, that's all, and slip down the back stairs in our traveling things, while the Wicked Plotters are plotting down the front stairs, and the lovely, shiny carriage is on its way to the front door! It's all as plain as anything. There's a train twenty-five minutes ahead of our train that was to be. It isn't a Pullman train, but who cares! Let 'em load those old quilts and comforts on to the Pullman!" And quite out of breath, Peggy collapsed on Aunt Jolly's little haircloth sofa and indulged in a gleeful dive into the cushions. Philip Lawrence stood regarding her with undisguised admiration. Peggy a brilliant little plotter. He had never thought of Peggy in that line before. He drew a long breath.

"Good for you!" he ejaculated, manfully.

"Oh, Philly—oh, Philly, won't it be lovely to outwit 'am!" came, muffled, from pillow depths. "Won't it be sweet! And to think somebody heard 'ess say how they'd take the time while we were in our rooms getting into our traveling things to steal up to the landing and tie up that trunk—the pillows and quilts and comforts! Steal up, just as soft and easy! Philly, save me, I'm strangling!"

Philip Lawrence did his part. Old Black Joe rattled subduedly up to Mrs.

Emslie's back gate and waited patiently there. Already Aunt Jolly had done her part, and a shabby old trunk stood at the head of the back stairs, waiting too.

In the flower-bedecked parlors, meanwhile, waited a hushed little company in whispering awe. Into the sweetness of the flowers and the hush came Peggy, shy and downcast, and Philip Lawrence, to be made man and wife. A few earnest words, a bit of prayer—it did not take long. Then the stillness broke into low laughter and the buzz of many voices.

"Why did you let him kiss you?" breathed Philip in his little bride's ear. So soon he had grown masterful.

"Philly! The minister always does!" breathed back the little bride.

"Oh—always? How many times have you been mar—"

"Sh! Be a good boy now for your life, Philly! They're coming up to congratulate you—us."

Half an hour later a bevy of six, equally divided into skirts and coats, floated together into a remote corner of the great room. They were all covertly excited.

"Isn't it time—Tess, isn't it time?" "Can't we go now, Tess?" "Yes, yes, Tessie, they're out of the way for a good long time—Peg's going-away dress is perfectly awful to get into."

"Then come on—ready!" marshaled Tess, mysteriously. "Remember—drop out of the room casually, one at a time! Everything depends."

(Continued next week.)

CAESAR RODNEY'S RIDE.

The ride of Paul Revere, so beautifully sung by Longfellow, was not the only great ride of the Revolution. There was another still more important than that; it was the ride of Caesar Rodney to Philadelphia, to save the Declaration of Independence. It is quite as historic as the other, and is an interesting episode that should be familiar to every young American.

Caesar Rodney was a member of the Provincial Congress from Delaware, and probably was the most important citizen of that little State. He was not only a delegate, but at the same time he was president of the rallying committee of the colony and a brigadier of militia. It thus happened that while the momentous question of independence was being discussed by Congress he was absent in the southern part of the State raising and drilling volunteers for the coming struggle.

Two other delegates from Delaware, Thomas McKean and George Read, were both in Philadelphia, but they did not agree. McKean was strongly in favor of the Declaration, but Mr. Read at this time was opposed to it, not from any lack of patriotism but as a matter of policy. Nor was Mr. Read alone in his opposition to the measure. Quite a number of the delegates, who were ardent patriots, did not believe in separation at this juncture from the mother country. Four of the seven delegates from Pennsylvania were opposed to the Declaration of Independence, but Franklin and John Adams prevailed on two of them to absent themselves from Congress. This made the Keystone State favorable to independence. As McKean and Read made it a tie it was necessary to have Caesar Rodney's vote to carry Delaware.

Benjamin Harrison, of Virginia, presented the Declaration of Independence to the Continental Congress on Monday, July 1, 1776. On Thursday, July 4, Congress was to vote upon the question. Before that time Caesar Rodney must be found and informed so that he could be on hand to vote for freedom. The messenger found him in Sussex county, in the southern part of the state, more than eighty miles from Philadelphia. He had sixteen hours in which to reach Congress.

Rodney immediately ordered his horse saddled and started on his journey northward. He rode all the hot July night, pausing only long enough for his black charger to drink and breathe occasionally. It was a momentous ride. This solitary horseman, galloping past farm houses and villages, and fording rivers, carried the destinies of America. It was this thought which urged him on through all his wild journey to the north. He must be there in time to vote for independence.

When the sun came up hot and fiery that sultry Fourth of July morning, and the delegates began to gather in Independence Hall, Caesar Rodney was still many miles away. But he urged his jaded horse onward with determined will, and the dust clouds showed where the patriot made his way along the summer highways. It was one of the most sultry of summer days, but neither heat nor weariness deterred the brave Delaware patriot. On and on he rode till, when his faithful horse was almost

spent, he could see in the distance the chimneys and roofs of Philadelphia.

It was a little after noon when Caesar Rodney reined up before Independence Hall. Would he be in time to vote? Yes, Congress was still in session, and the colonies were voting one after the other. His friend, Thomas McKean, met him at the door and all booted and spurred, tired and dusty as he was, the belated delegate entered the historic hall.

The vote of Delaware was taken. McKean voted "aye" and Read voted "nay," and then the famous rider arose and in ringing tones gave his vote for independence. "As I believe in the voice of my constituents," he said, "and as all fair, sensible and honest men are in favor of independence and as my own judgment concurs with them, I vote for the passage of this resolution."

They were strong, stirring words, and they were spoken with force and deliberation. The tide was carried, and the colonies had entered upon a new era. They had been in revolution, and now they were to achieve independence. So Caesar Rodney's vote carried his state to freedom and his historic ride made the union of the colonies possible and assured the future glory of free America.—The American Boy.

HOW THE HYMN WAS SAVED.

Not the technical merit of words or music, but the effect produced when worshippers sing "with the spirit and with the understanding"—this is the justification of many a useful hymn. The truth was exemplified, as "Zion's Herald" tells, during the preparation of the Wesleyan Hymnal recently published in London.

Sir Frederick Bridge, the organist of Westminster Abbey, generously gave his services as adviser to the committee that prepared the new book, and frequently its meetings were held at his home. As a musician, Sir Frederick found it easy to criticize some of the old Methodist tunes. One, in particular, ought to be dropped, he said.

"You wouldn't think so if you could hear that hymn sung as the old Wesleyans used to sing it," some one suggested. Sir Frederick hesitated.

"Mary, my cook, is a Methodist," he said. "I'll see if she knows it." Forthwith he went to the dumb-waiter which led to the basement kitchen, and when the cook answered, asked her if she knew the tune.

"Yes, sir," she replied. "I've sung it ever since I was a child."

"Will you sing it for me, just where you are?"

"I'll try, sir," and the cook lifted up her voice with fervor and soul power. The old hymn with all the rathos and rousment of a revival service ringing through the words and melody, came up through the "lift" and into the room where the distinguished musician and his guests were assembled.

"Thank you, Mary!" called Sir Frederick, when the song was ended. Then he turned to the committee. "We cannot afford to drop that good old Methodist tune out of the new book," he said.

In it went; and when the new hymn-book appeared a handsome copy of it was sent to Mary, the cook, in recognition of the part she had played in preserving one of the old-time Wesleyan melodies.

"I WOULD RATHER SING."

An eight-year-old child, with a cut in her hand, was brought to a physician. It was necessary to take a few stitches with a surgeon's needle. While the physician was making preparations, the little girl swung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "you may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing, 'Give, give, said the little stream.' Do you know that?"

"I am not sure," responded the doctor. "How does it begin?"

The little patient at once proceeded to illustrate.

"That's beautiful," said the doctor, "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound, the sweet child-like voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of her mother. It is, I believe, a physiological fact that some expression of one's feelings tends to lessen the pain. Since weeping and groaning are distressing to one's friends, how would it do for us all to try singing instead?

SHILLS AND DOCTORS' BILLS
Painkiller
CURES THEM ALL

HOTEL ALBERT.
EUROPEAN PLAN.
11th St. & University Place, New York City, one Block West of Broadway.
A moderate priced hotel with first-class apartments. Rooms \$1.00 per day upwards. Long distance telephone in every room. A new modern addition of 150 rooms will be opened in the Spring of 1905.
L. FRENKEL, Prop.

GERMAN BANK,
Fifth and Market St., LOUISVILLE, KY.
CAPITAL, \$300,000
SURPLUS, \$70,000
General Banking & Savings Bank,
INTEREST PAID ON TIME DEPOSITS.
P. VIOLINI, PRESIDENT.

Agricultural and Horticultural Colonies
—ON THE—
KANSAS CITY SOUTHERN Ry.

Lockesburg Colony, in Sevier county Arkansas, containing about 30,000 acres, and Loring Colony in Sabine Parish, Louisiana, containing about 24,000 acres, are now open for settlement. Land ranges in price from \$7 to \$15 per acre and is sold on easy terms to actual settlers. Lockesburg Colony is well suited for general farming, stock raising and commercial fruit growing. Loring Colony lies in a splendid fruit, truck and tobacco region and is good for corn and cotton also. Both are situated in a beautiful country, with a healthy climate and excellent water. Write for books concerning Lockesburg and Loring Colonies and "Current Events" Magazine to S. G. Warner, G. P. & T. A., K. C. S. Ry., Kansas City, Mo., or F. E. Roesser, Immigration Agt., K. C. S. Ry., Kansas City, Mo.

Baptismal Pants.
—BEST MADE.—
State size of Boots—6, 7, 8, 9, 10, 11—get them plenty large. Rubber Boots, Alpaca Overalls, every pastor needs a pair.
Price, \$12.50 Only.



COMMUNION SETS—
5 pieces; Plated Silver-Set, comprising 1 pitcher, 2 plates, 2 goblets—\$12.50.
Same number of pieces, little nicer finish—\$10.00.
BURNISHED AND BEADED SET.
5 pieces; 2 goblets, silver lined, 6 7-8 inches high; 2 plates, beaded, 8 1-2 inches in diameter. 1 pitcher or flagon, 5 1-2 pints, 13 1-2 inches high—\$20.00.
Baptist Book Concern
642 Fourth Ave., Louisville, Ky.

PARKER'S HAIR BALSAM
 Cleanses and beautifies the hair. Promotes luxuriant growth. Never Falls to Redden Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 25c and 50c at Druggists

BIG BARGAIN Lot of SILK PIECES
 We have a big lot of New Bright Silk Pieces for Fancy Work. Beautiful Colors and Pretty Designs. We will send 100 Pieces for 15c or 200 Pieces for 25c, all mailed, postpaid. Money back if you are not pleased. FREE with every order a Prize Ticket, Jewelry Novelty and Fancy Work Book. Address: EXCELLO CO., Box B, East Orange, N. J.

Illinois Central RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS and the Northwest. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service a la carte.

Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip Rates in effect on first and third Tuesdays each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Home-seeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div. Pass Agt., 4th & Market, Louisville, Ky.

IS THE YOUNG MAN SAFE?

BOOKS OF THE HOUR—OF DISTINCT IMPORT TO MEN.

- A Young Man's Makeup, James I. Vance; cloth, net, 75c.
- A Young Man's Questions, Robert E. Speer. Counsels in the Interest of Freedom and the Largest Life cloth, net, 80 cents.
- The Church and Young Men, F. G. Cressey, Ph.D., cloth, net, \$1.25. Not in the Curriculum. By Two Recent College Graduates, boards, net, 50 cents.
- Work—Hugh Black; author of "Friendship," net \$1.50.
- Incentives for Life. Personal and Public, James M. Lullow, cloth, net, \$1.25.
- Getting One's Bearings. Observations for Direction and Distance, Alex. McKenzie, cloth, net, \$1.25.
- Tom Keenan—Locomotive Engineer. Illus. A Story of Fifty Years on the Rail, as told by himself. Edited by Neason James, net, \$1.00.
- Boys of the Street. How to Win Them, James Stelzle, cloth, net, 50 cents.
- Sacred Songs for Men. Edited by C. G. Gabriel, cloth, net, 30 cents, \$25 per 100.
- Pure Books on Avoided Subjects. BOOKS FOR MEN. By Sylvanus Stall, D.D.
- "What a Young Boy Ought to Know."
- "What a Young Man Ought to Know."
- "What a Young Husband Ought to Know."
- "What a Man of 45 Ought to Know."

GLORIOUS PRAISE.

Latest and Best Song Book for all Services. Get a sample, 35c.

Baptist Book Concern
 Louisville, Ky.

Stories for Little Ones.

THE OLD FROG AND HIS GRANDSONS.

In the bank of a swamp, in a large and comfortable hole, there once lived a frog, so large and aged that it was seldom, and then with great difficulty, that he ever ventured to go out of sight of his home. The oldest inhabitant did not remember the time when, passing by a sunset, you could not hear him chanting his evening devotions.

One night, as he sat thus in his home, thinking of the days long passed, when he was young and active, living over his friendships with his companions the fishes and the turtles, he heard a rustling, and looking up saw his two grandsons, who at once greeted him most respectfully: "Good-evening, Grandsire! Ker-hunk, ker-hoink!"

"Good evening, my sons! Ker-hunk, ker-hoink!" said the old frog in reply. "Come in, and pray tell me what brought you hither to-night."

Entering and seating themselves before him, they proceeded to tell their grandfather that that very morning, early, before the dew was off the grass, as they were looking for their breakfast, they heard two men talking together. One of them, the owner of the swamp, was giving instructions to the other to dig long and deep drains, to lead the water away, so that the land might become dry, and be planted.

"When we thought of it," said they, "we saw that we must find another place to live in. Then we said, 'What will become of Grandfather?' And because it troubles us we have come to talk with you."

Then the old frog, looking upon his grandsons with deep emotion, said: "Blessings be upon you, my children, for your thoughtfulness of your old Grandfather. But I am too old to escape from this evil. Far away from here is a larger swamp, to which in my youth I used often to go; from which, indeed, I brought to this place your Grandmother, long since dead. I will tell you the way to it, and then you may leave me here to die."

"But, Grandsire," said the two young frogs, "we cannot do that. We will die ourselves, rather than leave you."

"Yes," said the old frog, "you were ever thoughtful of me, and respectful to your parents, so recently and thoughtlessly killed by the master's boys. But there is no escape for me. I am old and you are young; I have little to bind me to life, and you have much. Come to me to-morrow and I will tell you the way to a larger swamp than this, where there is an abundance of water and food and sunshine."

Then the young frogs, protesting that they would never leave their grandsire, bade him good-night, and started for home. On the way they planned how they might move their grandfather. But for awhile they could find no way that promised success. At last one of them thought that, if he could see his old friend, the woodpecker, and get him to tear off a large piece of birch bark from the tree near the swamp they might put their grandfather on this and drag him to the new

home. Now it happened that the woodpecker was indebted to this frog for his life, and this was the way of it: A careless shot from a mischievous boy had injured its wing, so that for awhile it could not fly and had fallen into the swamp, out of which it was helped by the frog. This was the reason why the woodpecker, when the frogs the next morning sought and found the bird, cheerfully left the tree, where it was looking for its breakfast, and with its sharp teeth cut a wide and clean strip of bark from the birch tree. Taking this in turn in their mouths, the young frogs journeyed to their grandfather.

Once more the old frog heard a rustling above his head, and was greeted with the salutation: "Good morning, Grandsire! Ker-hunk, ker-hoink!" And before he could reply the elder of them continued: "We have found a way to carry you with us to our new home."

He then explained the way in which they hoped to accomplish this result.

At first the old frog was doubtful, and hesitated. But at last he yielded to their wish, and with their aid seated himself upon the piece of bark.

The young frogs then, one on either side, taking the edge of the bark in their mouths, hopped on their way. But their motion was so irregular and unsteady that their grandfather was frequently thrown upon the ground and tumbled about in a way that somewhat ruffled his dignity, or the bark was jerked from him. So aged and infirm was he that he could not long endure such a journey. At last he called his grandsons to stop. "I am too old," he said, "to go farther. I shall be a burden to you if I go. It were better to leave me here to die. Take my blessing and go your way."

But the young frogs said, "Not so, Grandsire; we will not forsake you." Then the two brothers talked together for awhile, and the younger said: "Perhaps if we tell our old friend, the turtle, that the master of the swamp intends to destroy it, and that our grandsire knows where there is a better one, he will be willing to help us carry him thither." After a long search, the faithful grandsons found him and told him their story, and received promise of help in their plan.

Tearing from the swamp a long and narrow and strong flag, they put it through one of the eyes of the bark. The turtle then took the two ends in his mouth, and slowly, but surely, drew the old frog to the place of safety, where his grandsons made for him a new home, and where he lived to enjoy their kind attention for many a year, and they to receive his blessing when he died.

This little fable, children, teaches the duty and the beauty of respect and love for the aged.—Watchman.

There would be less to object to in the methods of the higher critics if they would do as they claim to do—treat the Bible as they would any other book. But they do not. Other books are fairly treated; but these critics assume the Bible to be other than it professes to be, and then demand that its friends prove that it is not so. The rule of law in criminal cases is that the accused is assumed to be innocent till he is proved to be guilty. That rule should be applied to the Bible.



THE DOOR STANDS WIDE OPEN.

No Secrets--Nothing To Conceal.

EVERYTHING OPEN TO THE PUBLIC FOR INSPECTION.

Dr. Pierce Asks Visitors to Go Through His Laboratory to See Process of Manufacture.

THAT'S THE WAY HE ANSWERS THOSE WHO SNEER AND CARP AT

"PATENT MEDICINES."

Dr. Pierce's "Medical Discovery"

which has been so well and favorably known for over a third of a century has nothing but pure and safe remedial ingredients entering into it.

THE PROOF.

It took Dr. Pierce many years of experience and trial to find out just the right proportion of the following medicinal roots and plants to use in his "Golden Medical Discovery"—so that the action would be positively certain. This vegetable remedy can not harm the most delicate system—on the other hand it gives new strength and virility to the constitution. A safe and certain spring tonic, reconstructive and blood-maker. It cures stomach and blood disorders.

This medicine contains the following non-alcoholic vegetable extracts:

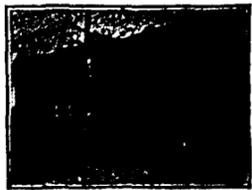
- Golden Seal (*Hydrastis Canadensis*).
- Queen's root (*Stillingia Sylvatica*).
- Stone root (*Collinsonia Canadensis*).
- Cherrybark (*Prunus Virginiana*).
- Bloodroot (*Sanguinaria Canadensis*).
- Mandrake (*Podophyllum Peltatum*).

Scientifically Prepared by Experienced Chemists at the Laboratory of the World's Dispensary Medical Association, Buffalo, N. Y.

Georgetown College
 The Kentucky Baptist College Founded in 1829.
 14 Departments; 20 Instructors; 8 Degree Courses.
 REV. J. J. TAYLOR, Pres. Georgetown, Ky.

MAYFIELD SANITARIUM 912 TAYLOR AVE., ST. LOUIS, MO.

An ideal place for those in need of the most efficient and careful attention in sickness. It has no superior in the west. Founded and maintained by Baptists. Thousands have been restored to health. Scores have found health within its walls. Homelike, attractive, just the place for the sick and suffering. Rates reasonable for the excellent service given. Write for particulars. DR. W. G. TYZZER, General Manager. DR. W. H. MAYFIELD, Surgeon-in-Chief.



THE Bryant & Stratton Business College

N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY.
 Book-keeping, Shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials. School open all year, students can enter at any time. E. J. WRIGHT, Pres't

Sunday-School Lesson

SUNDAY, MAY 28.

THE CRUCIFIXION.

John 19:17-30.

Motto Text—"Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

"And he bearing his cross."

Condemned men were compelled to carry the transverse piece of the cross. Our Lord started with it but the soldiers forced Simon, the Cyrenian, whom they met coming into the city to bear it. Whether this was because the Lord was in danger of breaking down or because Simon expressed his love for their victim, the Scriptures do not say, and the story writers who picture the Lord as falling under the weight of the cross are not inspired men whose words have any authority.

"Went forth into a place called the place of a skull."—A small knoll in the shape of a skull. Where it is no one knows. The Holy Spirit has concealed from men the knowledge of the places in which these things took place, a wise and merciful concealment in view of men's proneness to idolatry and "sacred" places. It was outside the walls of Jerusalem, we know, and that is all. "Where they crucified him."—The cross was not very high, the feet of the victim being only a foot or two above the ground. There was a block fastened to the upright part upon which the sufferer sat as on a saddle thus preventing the weight of the body from coming on the hands.

"Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipations, mortification of untended wounds, all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness."—Farrar.

But we must not forget the crucifixion of his body was a very small part of our Lord's sufferings. He was bearing the sins of the world, treading alone the wine press of the wrath of God. The two who were crucified with him were thieves and robbers.

"Pilate wrote a title and put it on the cross."—When a criminal was led out to crucifixion a soldier went before bearing a board painted white on which was written the crime for which he was condemned. This board was afterwards fastened to the cross over his head. "Jesus of Nazareth, king of the Jews."—If Pilate's fear prevented him from rescuing Jesus from the malignity of his enemies, his anger made him do all he could to offend their pride. That was the charge against the prisoner, which, coupled with the threat of complaining against him to the Emperor Tiberius, had made Pilate yield. It was, indeed, the only charge to be brought against him, and the putting nothing upon the cross was Pilate's final testimony to the innocence of the Crucified.

"It was written in Hebrew, and Greek, and Latin."—According to Roman law the inscrip-

tion must be written in Latin, as the language of the Romans. Pilate added Hebrew, the language of the Jews; and Greek, the most general language, which the strangers coming to the great feast could all read. The inscription either varied a little in the three languages which is probable, or the full inscription read, "This is Jesus of Nazareth, the king of the Jews."

The angry chief priests went to Pilate. It was one thing for them to bring a charge against a prisoner, and another to have that contemptible surrender of all their patriotic hopes flaunted in their faces where all the world could read. But the Governor was in no mood to do anything he could avoid to please them. He had felt, too, the majesty of Jesus and knew that he had never seen so kingly a man. Hence he answered curtly, "What I have written, I have written."

Verse 23. The garments of the crucified were the perquisites of the four soldiers who guarded his cross. "Also his coat."—His tunic or undergarment. Ordinarily this was of two pieces fastened on the shoulder by clasps. But the priestly tunics were made of one piece, as Josephus says of Aaron's tunic.

"Let us not rend it, but cast lots for it, whose shall it be."—Pilate had declared Jesus of Nazareth the king of the Jews, and now the rude soldiers fulfill the prophecy, and by that act declare him David's son. The Scripture is from the Septuagint Ps. 22:18. This incident is another of the illustrations of God's sovereignty and man's free agency. God had declared ages before that lots would be cast on his vesture, and God's word shall be fulfilled to the last and least jot. But the soldiers were free agents. They knew nothing of the prophecy they were fulfilling.

"Now there stood by the cross of Jesus."—By the side. We must not forget that the cross was not the high thing seen in the pictures, but low, so that the Lord was nearly on a level with those standing around. It is a much mooted point as to whether there were four women there or three. I incline to the belief there were four, the fourth being Salome. Those who say three, say that Mary, the wife of Cleophas, was the sister or sister-in-law of Mary his mother. Later these women withdrew, probably when John carried Mary to his home, for Matthew says (27:55), "Many women beholding from afar off."

"Woman, behold thy son."—The word "woman" was full of respect. Joseph was dead, her own sons did not yet believe on him. Hence Mary would be much happier with John, who loved and believed in him, than with her own sons. Even in that awful hour while the sins of the world were heavy upon him, our Lord thought of his mother's happiness. It was not of her needs, observe. Her own sons would have cared for them. But her happiness was on the heart of the dying Saviour. Let no man of whatever age, no matter how great the load he is carrying, ever forget to be tenderly solicitous not only for the needs but the happiness of his aged mother. Forgetfulness, absorption in other things, pressure of business, lack of time—let no man dare to plead these with the example of the dying Lord before his eyes.

There was tender love and thoughtfulness for John, too, in

these words. John's agony was great; to have something to do for his Lord was the one comfort his grief could know. His love delighted in that opportunity to express itself in action. How tenderly he must have cared for Mary, because she was dear to his Lord. Let us never forget that the Master said his disciples are his "mother and sisters and brothers." And those who loved as John loved will care for his aged saints as tenderly and gladly as John cared for Mary.

All things had been done, death only remained. He had trodden the wine press of the wrath of God; he had paid the debt of the elect to the uttermost farthing. But ere he went to his Father, even in the final agony, he reviewed the prophecies and one remained unfulfilled. How the Lord honored the Old Testament! How firmly he believed in its infallibility! That this Scripture might be fulfilled he cried, "I thirst."—He had borne the terrible thirst for long hours, but now he spoke of it. He had refused the wine mingled with myrrh, which would have made him unconscious.

"Now there was set a vessel full of vinegar."—The sour wine which the soldiers drank. The hyssop is a plant which only grows from 12 to 18 inches in height. This having been given him by a soldier, every prophecy having been fulfilled, every pang due to guilty man having been suffered, the Lord cried, "It is finished," and the great work of the atonement was completed forever.

IN AND FROM MISSOURI.

Rev. W. A. Summers, who was loaned to Kentucky for a short time, and who is now at Moberly, is reported to be doing a fine work already. All departments of the church are in a healthy condition.

Rev. Wm. A. Northrop, father of Rev. Dr. Stephen A. Northrop, Kansas City, died in St. Louis April 5th in the Baptist Sanitarium. He was ordained to the ministry in 1845, and preached 60 years; a man of great pulpit power; baptized about 1,700 converts.

Rev. Dr. J. J. Porter, pastor at Joplin, is in Georgia recuperating. It is said that on Sunday morning, April 9th, just before going away, Dr. Porter preached a great sermon.

The St. Louis Republic has the following editorial concerning "Mr. Carnegie's Example": "Since his retirement from active business he has contributed more than \$130,000,000 to education, social and charitable endowments. This act alone marks him as being a man of self-confidence and strong character."

What to do with surplus money is not a problem with him. He has found good use for the equivalent of 12,000 fortunes, and probably perceives how to dispose well of much more money. Nor does he seem to suffer pangs of dread, incertitude and parsimony upon considering the partition of his wealth. Resolving to relinquish a certain amount, he calmly announces his intention, as calmly arranges the necessary business features, and as calmly departs to spend his vacation abroad.

The donations show careful advisement. They include \$28,000,000 for libraries in the United States and \$5,000,000 for libraries in foreign countries, \$7,800,000 for the Pittsburg Carnegie Institute, \$2,000,000 for the Pittsburg Polytechnic School, \$10,000,000 for the Carnegie National Univ.,

BEAUTIFUL WASH GOODS AT GREAT SACRIFICES.

A big purchase from the million dollar wash goods sale of H. B. Claffin Co. of New York, enables us to sell fresh styles wash materials at prices now that one would be willing to pay in August and September. Order now and you'll be the gainer. Lots are diminishing very rapidly.

PRINTED LAWN 3 3-4c.

Figured and scroll patterns, suitable for dressing saques, summer wrappers, etc.; light and medium colorings; real value is 5c a yard; sale price 3c

BATISTE 5c YARD.

In a great variety of figured and floral patterns; all good 1905 styles; regular value is 7 1-2c a yard; our price for this special selling, a yard 5c

ORGANDY RAYS 12 1-2c.

Beautiful satin stripe effects with dots and small figures; will make fetching shirt-waist suits; regular 18c values, sacrificed for this sale 12c

PRINTED LAWN 7 1-2c.

Choose from a profusion of dainty summery styles; good width, good quality and good colorings; 10c is the regular selling price; sale price 7c

BATISTES 10c YARD.

We have many pretty dainty airy looking patterns, and with the price is lower than usual; the real value is 15c; sale price, yard 10c

CREPE CLOTH 15c.

Beautiful soft, clingy fabric; made with silky embroidered dots in self-color; shades grown, blue, lavender, pink, red, etc.; regular 20c values; sale price, yard 15c

J. Bacon and Sons,

LARGEST MAIL ORDER HOUSE IN THE SOUTH. 330-338 West Market. LOUISVILLE, KY.

You Need the New Directory For Baptist Churches

BY REV. EDWARD T. HISCOX, D.D.

A year ago you were here reminded of this need. Since then thousands of converts have been added to the Baptist churches of the South. The need of this book is greater than ever. Its circulation is absolutely necessary to the intelligent knowledge of our principles on the part of our young people. It will meet the largest and most varied wants of pastors and churches throughout the denomination. So says Dr. R. S. MacArthur, of New York.

The WESTERN RECORDER says: "It is an invaluable book which no intelligent Baptist can afford to be without. It were well for churches to buy several copies, and lend them among their members." Why not buy a copy now? Publication Society, 618 pp. Pastors and other Baptists will also find most useful the Pastor's Manual, the Standard Manual, (pamphlets, or tracts, on Christian Baptism and church polity) and the Star Book for Ministers, by the same author everywhere recognized as a competent writer on these subjects, and of all our writers most generally quoted and followed.

More Double Track.

Writing in The Raleigh Post of yesterday, Mr. J. C. Caddell foresees the time when trains running between Greensboro and Charlotte will dash through a continuous city, and says that the next ninety-nine year lease of the North Carolina Railroad by the Southern will call for four tracks instead of one. So, indeed, it will; and this reminds us of the agreeable statement in the Washington correspondence of The Post of yesterday that a force of hands will to-morrow begin grading on the double track between Greensboro and High Point. It is a continuing wonder how the Southern Railway contrives to handle so many trains, passenger and freight, on a single track, between Greensboro and Charlotte, with so few accidents, and a continuous cause of congratulation to the alert and clear-headed train dispatchers. The Southern is a great system, the most effective developer of the South, and it has not undertaken its double-tracking policy too early. Think of the volume of its traffic fifty, even twenty-five years from now.—Charlotte Observer, April 16, 1905

To Obtain the Best Results USE THE

Southern Railway W. H. TAYLOR, G. P. A., S. H. HARDWICK, P. M., Washington, D. C.

MONEY TO LOAN.

On Farm Land and Life Insurance Policies. Can give the best of reference. Any communication will be promptly and confidentially considered. The Sayers Life Agency Co., Cincinnati, O.

\$15,000,000 for Scotch Universities, and \$17,000,000 to small colleges. Here are about \$80,000,000 for educational purposes proper, to which might be added the \$10,000,000 pension fund for college professors. Then there are the pension fund of \$4,000,000 for his employees, the \$1,000,000 fund for the allied engineers' societies, the Dummerline endowment of \$2,500,000, the \$1,000,000 fund for a Temple of Peace at The Hague, and miscellaneous benefactions amounting to many millions.

Dr. John P. Green, President of William Jewell College, is writing some timely articles on the Country Church. The young preachers (and old one, too, for that matter) should give these articles a careful reading. The Word and Way is publishing them.

Success has the following:

"The Roman Catholic population in the United States and its dependencies is far larger than that of any other religious denomination. This fact is brought out by a comparison between the statistics in the Roman Catholic directory for 1905, and those relating to other church bodies, which have been compiled by the Rev. H. K. Carroll. The whole number of Roman Catholics under the protection of the United States flag is 22,127,354. Of these 7,058,699 are in the Philippines; 1,537,862 in Cuba, 1,000,000 in Porto Rico and 32,000 in the Sandwich Islands. It would obviously be misleading to include the Roman Catholics of the dependencies in a consideration of the comparative strength of the religious denominations of the United States. Eliminating them altogether, the Roman Catholics of the country still number 12,462,793, while the next largest church body, the Methodists, have 6,256,738 members. The Baptists follow with 5,150,815; then come the Lutherans, with 1,789,766; the Presbyterians, with 1,697,697; the Episcopalians, with 807,922; the Congregationalists, with 667,951; the Unitarians, with 21,000; the Christian Scientists, with 66,022.

J. N. BARBER, Louisiana, Mo.

We cannot truly know anything without sympathy, without getting out of self, and entering into the feelings of others.

POSTPONEMENT.

The meeting of the General Association of the Baptists of Kentucky at Russellville, is postponed one week. Instead of June 14th the meeting will be June 21st. The Ministers' meeting opening on the night of the 19th. This postponement is according to the unanimous action of the church at Russellville, the hosts of the Association, and with the vote of the State Board May 2nd. Let every one take notice. Let us have a grand meeting at Russellville June 21st. Dr. J. J. Taylor is to preach the annual sermon.

FROM MEXICO.

On April 17, in company with his thirteen-year-old boy, and three other American friends, the writer left Guadalajara on the south-bound train for Tuxpan, arriving at 6 p. m., the distance being 120 miles. By previous arrangement, two Indian guides awaited us at the station with mules, which are considered much surer-footed than horses. Our traps were packed and we were in the saddle at 7:35 p. m., and in 27 hours we reach the beautiful tropical city of Colima, having ridden 70 miles, and a good part of the way by moon-light to avoid the heat of the tropical sun. This journey was broken by two stops of four hours each, giving opportunity for some rest and sleep along the way. We crossed three barrancas, passing over some of the roughest, wildest but grandest country I ever saw. For the benefit of young readers, I would say that a barranca is something like the bed of the Mississippi river would be if its bottom were abruptly lowered two or three thousand feet, and all the water dried up but a small streamlet at the bottom over which at certain places you might leap. Almost the entire journey we were in sight of the Colima volcano which from time to time sent up columns of smoke. We thought it might have discharged a jet of lava for our entertainment, but had it begun, we might have been more anxious for it to cease. Our pathway led us near the base.

The great variety of tropical flowers and singing birds were evidently given to make glad the heart of man, but to a wayfarer, tired, hot, hungry and thirsty, the delicious melons and fruits were no less interesting and enjoyable. As we went down we met many large caravans, each with from 30 to 50 mules or donkeys laden with sacks of corn, salt, a variety of boxes, large and small, and other freight which they were carrying from the seacoast up to the tableland of Mexico. There were no wagon roads, the country is too rough for that. As we followed the winding Indian trail over the mountains and down the plains, the coming of a caravan would be announced by the approach of a boy mounted on an old mare with her shakily bell which served as a guide to the mules, these having been loaded and turned loose. At times the defiles were so narrow and the country so broken and precipitous, that we underwent difficulty and danger in passing them. But a railroad survey has been made and the contract for construction let, the work to begin in this month, extending the road from

Tuxpan 70 miles to Colima, where it connects with the Manzanillo branch, 56 miles long, and extending to the coast. This system is soon to be completed, and when finished it will give rail connection between the Gulf of Mexico and the Pacific Ocean, and will work wonders for this part of Mexico.

The writer held several meetings, preaching in English to the Americans in Manzanillo, and in Spanish to the Mexicans in Colima. Colima is a city of about 25,000 inhabitants, and is the capital of the State by the same name, the business center of a large section of wonderfully rich country. Colporteurs have passed through distributing large numbers of books, but for hundreds of miles along the coast, no evangelical denomination is pretending to do gospel work.

In the city of Colima I hunted up a number of believers, and they are anxious for some one to go and preach for them. No time need be lost in getting the work started. The missionary might preach and conduct Sunday School the first Sunday after his arrival. Property is dirt cheap now, but will soon double in price, when the new railroad comes in. It is enough to make the heart sick to see the fields white unto harvest, and no laborers to work them; and hear the Macedonian cry, "Come over and help us," but no one to answer the call. A golden opportunity is literally being lost for the lack of men and women.

Dear reader, had you ever thought of coming to Mexico as a missionary? The wonderful growth of the work has created a fresh and urgent demand for more laborers, and may men and women on bended knee decide speedily the question of their duty to God and the millions who are dying without the Gospel. Come over and help us!

J. G. CHEASTAIN.

Guadalajara, May 1, 1905.

FROM PADUCAH.

East church, Paducah, is steadily growing both in numbers and in interest for the cause. There is no quick, "mushroom" growth manifest, and I am glad of it. We want the abiding growth, and I have noticed that uniformly that sort is that which is given deep root. We have no clap-trap methods. We simply try to preach the plain Gospel, without any "catchy" themes. God's blessings are not promised except in obedience to his commands, and his commands show no sympathy for "catchy" methods. Let God's plan have all the glory as he has promised us abundant reward if we prove loyal to his word. Our congregations are more than double our early spring congregation, as is also our Sabbath School. We are to begin a protracted meeting, Sunday, May 21st, in which Bro. H. B. Taylor, of Murray, Ky., is to do the preaching. Pray for its abundant success.

T. E. RICHBY.

Princeton, Ky.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and without positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

THE MONEY BASIS vs. CO-OPERATION.

The principle involved in the "money basis" of representation in our organized work is, per se, antagonistic to co-operation. We are asked to trust our boards and secretaries with tens of thousands of dollars, and for my part it has been done. But no church is trusted. The best church in the bounds of the Southern Baptist Convention is not trusted to elect a messenger to cast one vote in a thousand (supposing there are a thousand messengers present at any given meeting). Such church must not deposit simply, but pay \$250 to assure the boards or Convention that he, their chosen messenger, will vote right—that is, as the boards and Convention thinks "right." That "chosen messenger" of that "best church" can never vote on who shall receive the money or in what quantities: He can only vote for another man (board member) who is empowered to speak on such matters. Yet his church must pay \$250 to insure his good behavior while casting his vote for that "other man."

To paraphrase: A. and B. project a mercantile co-operation. A asks it and is trusted with the entire funds of the firm. B, however, is told that he can't vote on what market is to be patronized or what price is to be paid for goods—all he can do is to cast one vote in a thousand as to who shall go to market, and he must pay \$250 to insure his sincerity in casting that vote. Would he not righteously feel that the very life of "co-operation" had been assassinated? I can trust the humblest and most ignorant Baptist church on earth to elect a messenger who shall have equal privileges with me on the floor of the Southern Baptist Convention. Therefore I have ever been and am (so far as I can know myself) eternally against the money basis of representation in our Baptist bodies. In good hope behind the blood,

R. A. COOPER.

Pontotoc, Miss.

RUSKIN'S TEACHINGS.

Man's chief end on earth is to glorify God and to live to advance that glory. Ruskin parts company at the beginning of his career with all who will not assume this. The greatest falsehood which was ever perpetrated upon humanity was that doctrine which taught that the only value of anything was its usability, the amount of pleasure and comfort which it could bring to men; that selfish utilitarianism which entered so largely into the life of the nineteenth century; that abominable doctrine which made men feel that houses and land, food and raiment, were more useful than thought, hope and love; which created "vine-dressers and husbandmen, who love the corn that they grind, and the grapes that they crush, better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think that the wood they hew and the water they draw are better than the pine forests that cover the mountains like the shadow of God, and then the great rivers that move like His eternity." It is this falsehood which leads men to treat one another like things, to count the sheep of the field of more value than man; which crushes whole sections of society because men count wool and iron and cotton of more value than

homes, friendship and sympathy. This same doctrine teaches men to tear down our historic buildings and monuments, which are symbols of God's leading of our fathers, to build stock exchanges and "sky-scraping" buildings which have no beauty, but are only monuments of our selfishness. It is the falsehood which is apt to attend continued national power and prosperity. When nations are struggling for existence they have high hopes and noble passions. Such had our Puritan fathers. But when nations have plenty of bread, and water in abundance, they are tempted to forget their dependence upon God, noble passion is lost in vain-glory, selfishness takes the place of undemanded devotion, and envying indifference succeeds strength. These falsehoods of materialism, of extravagant luxury, of apathy and foulness of thought, not alone the crimes of murder and war and theft, are the destructive forces in the life of nations.

Ruskin never ceased to preach upon sincerity. The older he grew the more searching his words became on this theme of his youthful days. Preachers could not do better than read to their congregations, occasionally, parts of Ruskin's letters on the Lord's Prayer. He tells the clergy that it should be as much the work of the pastor to keep the wicked rich out of the church as to get the wicked poor to come in to the church. He scorned that hypocritical phrase which is used as a cloak to cover a mean life—"The Lord looketh on the heart." While it is the "Lord's business to look upon the heart, it is the pastor's to look upon the hands and the lips." There is no sin greater than for the adulterer or the oppressor of men to take upon his lips the solemn words of public worship. "The foulest oaths of the thief and the street-walker are, in the ears of God, sinless as the hawk's cry, or the gnat's murmur, compared to the responses, in the church service, on the lips of the usurer and the adulterer, who have destroyed not only their own souls only, but those of the outcast ones whom they have made their victims.—Hawkins.

PETER WALKING ON THE SEA.

"And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit. And they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt 14:25-31).

There was no sufficient reason why Peter should walk on the sea to Jesus, except his personal desire to do that which would attract attention to himself, and to share with Jesus the seeming impossibility of walking on the water. He knew it was Jesus. He knew that un-

aided he could not go to Jesus, and that the aid must come from Jesus. It did not require his long experience as a fisherman to teach him the impossibility of the act by himself alone. But while safely in the ship his vanity overcame his judgment to tempt him to undertake the display.

Evidently Jesus was aware of the state of his mind and willing to teach him a lesson. When Peter realized that he was alone on the water with the angry waves threatening him, his judgment, his experience, returned and vanity fled before the reality. Then but his faith in Jesus remained, and that, as the peril of his situation rose up before him in its magnitude, overcame his faith and panic followed.

Peter's request of Jesus at the time and under the circumstances partook largely of the nature of tempting God, as Jesus told the Devil in the second temptation (Matt. 4:7), because no necessary end was accomplished by his walking on the sea. That Jesus could do it was only another evidence of his power; but Peter had not—then, however much of its equivalent afterwards—need of such a delegation of power to him, and could not use it to any advantage for the future purposes of Jesus, in fact it would, to an extent, have made Peter a rival of Jesus in the eyes of the other disciples. But the foundation of the request was a desire to appear greater than the others, as afterwards developed in other of His disciples in the request of the mother of Zebedee's children.

"O thou of little faith." The ever present, ever-pursuing fault of the converted is the want of faith in God. On this sea of time our frail little ships are continually being buffeted by the waves of adversity, the winds of misfortune the rain of sorrows, and though God is ever saying, "Be of good cheer; it is I, be not afraid," we won't believe, we won't patiently take life as each day it comes to us, believing that all will be well with us because we are in His hands upholding us, but ever crying, save us, or we sink.

Selfishness or vanity overcome us, whence asking, as did Peter, for what we need not, or ought not to have, then repining and doubting His purposes with us, because we do not have what we want. The other disciples took Jesus' word and rested on it, believing that He would come to them to save them if in danger. But Peter must do something for himself. Must show his superior sagacity by putting the thing they saw to the test. He got his reward.

God will not be tested nor questioned. He does not come within the range of human inquisitiveness. His promises are made, His mercies stated, His judgments announced. That is all we need to know. Ours is obedience to His laws, His will, and wait patiently for His time.

E. A. MCKINNEY.

SCALP HUMOR WITH LOSS OF HAIR

Merciless Itching Made Him Wild. Speedy Cure by Cuticura Soap and Ointment.

"For two years my neck was covered with humor, spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation and merciless itching made me wild. Friends advised Cuticura Soap and Ointment, and after a few applications the torment subsided, to my great joy. The sores soon disappeared, and my hair grew again as thick as ever. I shall always recommend Cuticura." (Signed) H. J. Spalding, 104 W. 104th St., New York City. [Adv.]

Children

with diseases of scalp or skin, or children that are constantly scratching, should be washed with hot water and Glenn's Sulphur Soap.

Pure sulphur is a specific for skin diseases, and Glenn's Sulphur Soap is the only sulphur soap worthy of the name.

Used daily it prevents disease. Take only

Glenn's Sulphur Soap

For sale at drug stores, or mailed for you by The Charles N. Crittenton Co., 115 Fulton Street, New York.

"THE MAN IN GRAY."

BEAUTIFUL THREE-COLOR PRINT.

As its offering of respect to the Confederate Veterans Reunion, the Henderson Route is distributing a beautiful three-color print, entitled "The Man in Gray," which is receiving widespread admiration throughout the entire South.

The picture, which is printed from an extra fine etching, reproduced from an original drawing by Robert M. Hoop, the celebrated artist of the Louisville Courier-Journal, is 16x22 inches, and is printed on fine, enameled paper, sufficiently heavy for use unframed, but equally suitable for framing.

It is executed in the three cardinal colors of the Confederacy—gray, blue and red—on a white background, and has been rightly termed by critics "a gem." They are enclosed in strawboard mailing tubes for safe transmission by mail, thus avoiding any possibility of breakage and insuring safe delivery.

Send five (red) stamps to L. J. Irwin, Louisville, Ky., for this beautiful reproduction, and after you receive it, whether you are from the North or out of the South, you will be an enthusiastic admirer of the "Hero of the Gray."

THE NEW

Short Line

LOUISVILLE & NASHVILLE RAILROAD

FROM

CINCINNATI and LOUISVILLE

TO

Knoxville

Two Trains Daily from each city.

Through Coaches, Buffet Parlor Cars and Pullman Sleeping Cars.

For Folders, Maps or other information, address C. L. STONE, Gen. Pass. Agt., Louisville, Ky.



COLORADO'S COOL RESORTS

BEST REACHED VIA

MISSOURI PACIFIC RAILWAY

"Colorado Short Line"

UTAH AND PACIFIC COAST

THROUGH PULLMAN SLEEPING CARS, FREE RECLINING CHAIR CARS, DINING CARS (MEALS A LA CARTE), ELECTRIC LIGHTS AND FANS.

For further information, address Company's Agents, H. C. TOWNSEND, GENERAL PASSENGER AND TICKET AGENT, ST. LOUIS.

The Farm

and Household

D. N. Prewitt bought one three-year-old gelding from John G. Lynn for \$160.

D. N. Prewitt sold F. E. Henriott a bunch of 140-lb. hogs at 4 1-2 cents and 2 heifers at 2 cts.

D. N. Prewitt bought two fat cows of John S. Murphy at 3 3-4 cents. Also one four-year-old heifer at 4 3-4 cents. Danville Advocate.

Messrs. R. S. Strader and L. LaBlanc, of Abbyville, La., shipped from Danville a car load of horses and mules to the former city. The lot was purchased in Boyle and Mercer counties.

J. L. Bohannon, of Woodford county, bought last week 40,000 pounds of hemp at \$5.25.

Harrison county buyers are paying 6 cents for June delivery of hams, and 5 3-4 cents for July 20th delivery.

A Danville company sold to Louisville parties last week 3,000 bushels of millet seed at \$1 per bushel.

The Woodford Sun says a largely increased acreage of tobacco will be put out in that county this season.

The Continental has purchased 2,000,000 pounds of tobacco in Bourbon county at an average price of eight cents.

The American Tobacco Company received at Maysville this season 3,000,000 pounds of tobacco, for which the growers received \$440,000.

The Glasgow Times has discovered that tobacco farmers are firmly of the opinion that their neighbors should put out less tobacco this year.

The Cynthia Democrat sizes up the situation in the following terse paragraph: "The more tobacco put out this spring, the less money next fall."

In Bourbon county, Walker Muir sold to Joe Houston 47 hogs for July delivery at 5 cents.

At Danville, I. C. VanMeter, of Lexington, bought of Monte Fox 54 head of 1,200-pound cattle at 5 cents.

W. T. Fitzpatrick sold a seven days old mare mule colt, that measured 3 feet 10 inches high, for \$90.—Mt. Sterling Sentinel.

Cut the dead and dying limbs out of the apple trees now if you have not already done so, for they are useless and interfere more or less with the fruit.

The demand for mules was still good and at excellent prices. Some 16-hand light weight mules sold at \$175; 15 1-2 mules as high as \$160, but most sales at \$150; 15-hand mules \$125 to \$140; small mules \$80 to \$110. Both dealers and farmers were buyers. Good driving and saddle horses were in demand and many changed hands at good prices. Mt. Sterling Stock Yards Company sold 5 at from \$125 to \$200.—Sentinel Democrat.

COOKED FRUITS.

Every housekeeper knows that the early spring is a time in which the appetite must be coaxed. After the long winter, the system craves a change of diet long before new vegetables or fresh fruit can appear upon the farm. This makes it an occasion for the best use of those various dried and canned fruits which we all keep in stock, to some extent, to fall back upon in case of need. The fruit and nut diet which is now extravagantly overpraised in some quarters may wield a little help in this direction. In matters of diet, as in most disputed subjects, wisdom inclines to the middle ground.

A Fruit Potpie—Is one of the new departures in this line, though, like most culinary novelties, it is not altogether unlike some of the combinations found in old cook books. Cranberries make a good potpie, and they have been unusually good and moderate in price this year. But a great variety of fruits may be pressed into service. The usual potpie crust is a fine biscuit dough. Each cook who can make soda biscuits in which she takes pride will prefer to use her own rule for this dough. The essential is that it should be light and dry and melting in tenderness when served. A cranberry potpie may take a quart of berries and enough crust for a dozen small biscuits. Have an agate or porcelain-lined kettle lightly buttered. Pick over and wash the fruit, and put half of it in the kettle. Make the dough into a large ring, and lay it upon the fruit, pouring the second pint of cranberries into and around this ring. Sprinkle over the fruit a cupful of sugar, and pour on gently enough boiling water to almost cover. Cover closely, and cook steadily for about 25 minutes. Slip on to a large platter, and serve hot or cold with sugar and cream.

Dried fruit of various kinds, as peaches, apricots, cherries and blackberries, may be used in the same way, first soaking the fruit in cold water over night.

For the crust of a potpie, and equally good for several other purposes, a very dainty, biscuit-like dough is prepared as follows: Sift two cupfuls of pastry flour with two teaspoonfuls of baking powder. Rub in a good tablespoonful of butter, and mix in a saltspoonful of salt and a teaspoonful of sugar. Moisten with a beaten egg in milk enough to make a soft dough. The secret of success lies largely in light handling; it must be just stiff enough to roll out easily on a floured board, and of soft, even consistency.

This crust is equally good for dumplings, either boiled or baked, and precisely the same materials may be used. Peaches, either fresh, canned or dried, make excellent dumplings. A caramel sauce to serve with them heightens the flavor. It is also advantageously used with oranges. An orange potpie, made with the Valencia orange, first sliced, peel on, and soaked over night in cold water, makes a highly savory dessert at this season, and commends itself to many as a little "different." With oranges in the same crust, made up in individual dumplings, baked, and served with caramel sauce and whipped cream, it forms a really fine and handsome dessert. As the caramel can be made at any convenient time and kept indefinitely in a glass jar, it is really one of the best and least costly of flavorings. For custards and various custard-like puddings, it is invaluable, giving a richness and excellence unlike any other.

Apple Tea-Cake.—Another use of this dough is to roll it half an inch thick and cover a flat baking pan. Pare and quarter a half dozen tart apples, and spread over it, pressing them lightly into their bed. Bake in a quick oven, and eat hot with butter or with cream and sugar. Raw peaches in their season make a delightful substitute.

Dessert Omelets.—Oranges shredded with the peel and cooked, adding sugar when tender, or pineapple, prepared in the same way, will provide a fine dessert when used in an omelet. Make the omelet in the usual way, beating the whites and yolks separately if it is liked dry and feathery, but together if a moister and richer texture is preferred. Half a cupful of fine bread crumbs soaked in milk may be added to a three-egg omelet to be finished with fruit. Add the orange or pineapple when the surface begins to set; let it cook for a minute longer to heat the fruit before folding over. A good liquid sauce may be served with this omelet.

Fruit Sandwiches.—For the dainty sandwiches just now so very popular, fruit, as prepared for these omelets, is equally available. White or brown bread and small, thin biscuit made by the rule given for potpie crust are all liked for the body of the sandwich. Other fillings may be currant or quince jelly stirred quite thick with chopped nuts, either our native hickory nuts or filberts, English walnuts or pecan nuts.

Dates, simmered in a little water until softened and the stones removed, and figs chopped or stewed to a thick paste may be used for variety. Almonds shredded in lengthwise strips and added to the fig paste make a filling considered specially choice.—Dorothy in Country Gentleman.

HOW TO MARKET HOGS.

After I have my hogs fattened I would not drive them to market, says John Crownie. I live three miles from a railway station. Whenever I have driven them that distance I have a loss of from five to seven pounds. If I hauled them I have never had a shrinkage of more than one and a half to two pounds. Then I would have my cars well bedded, ride with them myself, go with them to market, stay with them in the yards, water, feed and stay by them until they cross the scales. Whenever I can get some one to tend to that better than I can I will turn it over to him. There is money in the hog business if it is properly conducted. There is no money in it if it is not properly conducted.

Okra is a plant which should be in every garden. The plant is a prolific yielder, though it is a little hard to start in heavy ground, and should be sowed thick enough to allow for thinning three-fourths of the plants. A row fifty feet in length will supply a large family and also dried pods enough for many fine winter soups. It is about as good this way as fresh, and to some tastes fully as good as the canned okra, which is quite expensive.

A BAD DISORDER

In the fall of 1895 I contracted that fearful disease, Blood Poison. It gained such headway that I was forced to resign my position and seek relief at Hot Springs. After spending all the means I had I went to Memphis. In less than three weeks I was in a hospital, and after nine weeks of suffering I was discharged as cured. In less than a month every bone in my body seemed to be affected and felt as if they would break at the least exertion. Again I was compelled to resign, and I returned to the hospital for a seven weeks stay. When I came out I was advised to try farming. When I first went on the farm, I prevailed on the only firm who handled drugs to get me one dozen bottles of S. S. S. At that time both of my hands were broken out with blisters and I was covered with boils and sores. In the meantime my druggist had gotten two dozen bottles of S. S. S. for me and I began its use, and after taking the thirteenth bottle not a sore or boil was visible. R. B. POWELL, East 9th St., Little Rock, Ark.

Of all human diseases, Contagious Blood Poison is the most hideous and hateful. The victim is tortured with eating ulcers, sores and abscesses, unsightly blotches, eruptions and other symptoms of the miserable disease. S. S. S. has been used successfully for nearly fifty years for Contagious Blood Poison. It contains no mercury, potash or other mineral. Our home treatment book gives all the symptoms of this disease. Medical advice free.



The Swift Specific Company, Atlanta, Ga.

WAIT FOR Shaped Note

Edition of the **Baptist Hymnal**

Ready September 1st

Over 500,000 Copies Regular Edition Sold

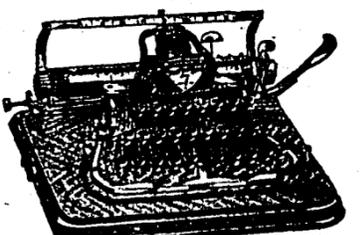
The music edition of the Baptist Hymnal contains 424 large pages. There are 765 hymns and chants and over 800 tunes. The music is varied. Many of the old and familiar tunes are retained, and in addition there are many of the more modern tunes for church and prayer-meeting use. The book is thus adapted to all classes and services, and can be used in all the meetings of the church.

Price, 50 cents net; post-paid, 63 cents

With Responsive Readings, 10 cents additional

Am. Baptist Publication Society
1407 Olive Street, St. Louis, Mo.

BLICKENSBERGER TYPEWRITER



Why pay \$100 for a typewriter when you can buy a machine for \$35 and \$50 that will do anything that a \$100 machine will do, and is more convenient, and in many respects, superior to them and more durable. For full information address THE BLICKENSBERGER TYPEWRITER CO., No. 343 Fifth St., Louisville, Ky., or The Baptist Book Concern, 642 Fourth Ave., Louisville.

PISO'S CURE FOR CURS, WHILE ALL HIS FAILS...
Best Cough Syrup, Tastes Good, Use in time. Sold by druggists.

25 CTS CONSUMPTION 25 CTS

\$3 a Day Sure Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. **ROYAL MANUFACTURING CO.,** Box 1118, Detroit, Mich.

DEATHS

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

TAYLOR.

Whereas, The all-wise Father has taken to his final rest our brother, Phillip R. Taylor, into those eternal mansions not made with hands, therefore, we feel to inscribe this memorial page on our minutes, that the future members of this church may read of his merits, and know how we esteemed his virtues.

He was a devoted Christian, a true disciple of his Master, whose teachings and doctrines were so interwoven into his life and character that he was a manly man, a princely gentleman, and model husband and father, a charitable neighbor, and a high type of educated, cultured citizenship, whom his county and state delighted to honor.

For many years he was a tower of strength in our church, filling every position with credit to himself and profit to his brethren. He has been the superintendent of our Sunday School, and for many years an active and honored deacon. He has been foremost in all our mission enterprises, a devoted leader to whom we could always turn for advice, look to for counsel and rely upon for help and support. His zeal, earnestness and abilities have done much to place this church in the forefront in the Sulphur Fork Association, where all the messengers recognized his abilities and sterling qualities. In his death we have sustained a great loss. May his virtues and attainments stimulate us to renewed and greater zeal.

Resolved, That this memorial be incorporated in the minutes and a copy sent to the bereaved family and the **WESTERN RECORDER.**

Done by order of the church at a called meeting for business, Sunday, May 7th, 1905

WM. HUNTER, Mod. pro tem.
C. A. BABBITT, Church Clerk.

HAGGARD.

April 17, 1905, James A. Haggard, one of the dear old fathers of Israel, died. He was born Feb. 22, 1832. In 1854 he was married to Miss Barbara J. Bush, which union was blessed with twelve children, nine of whom survive. He professed faith in Christ and united with the Providence church, Clark county, Aug. 6, 1842. From then until his death he was a consistent, useful and consecrated servant of God. He was loved and honored by all who knew him for his many admirable traits of character, together with his God-like life. Although an invalid for thirteen years, yet patiently he awaited the rest that remains for the people of God. His funeral was preached by the writer April 18 at his home. T. C. ECROT.
Winchester, Ky.

WYLIE.

Whereas, On the 19th day of April, 1905, our beloved brother and fellow deacon, David Wylie, was called by our Heavenly Father from earthly labor to eternal rest. Therefore be it

Resolved, That in this bereavement our church lost a zealous member and most faithful follower of our blessed Master, one who was ever willing to do all in his power to advance the cause of Christian love and fellowship.

Resolved, That we as a church most sincerely sympathize with the afflicted family, reminding them that He who doeth all things well looks down in mercy upon this their desolation.

Resolved, That a copy of these resolutions be sent to the **WESTERN RECORDER** for publication, that they be spread upon our church record, and that a copy be sent to the family.

TROS BROWN,
WM. BULLARD,
Committee.

Christian service is to be rendered in the world, not out of it. Not the cloister, but society and the home are the great places of usefulness. We are to let our light shine among our fellow-men. We are to mingle with them and do them good as we have opportunity.

Helpful Books

For Preachers, Teachers & Bible Students

EVERY ONE A JEWEL

- Story of the Nazarene, by Noah K. Davis (A Layman's Life of Christ) net.....\$1.75
- Crises of the Christ, by G. Campbell Morgan, net 1.50
- Life of Christ, by James Stalker..... .60
- Life of Paul, by James Stalker60
- Down in Water Street—A Story of the Slums—by Samuel H. Hadley, net.... 1.00
- The Evangelistic Note, by W. J. Dawson, net 1.25
- The Heart of the World, by Charles M. Sheldon—Just out 1.25
- The Soul-winning Church, by Len G. Broughton, net 50
- The Church and Young Men, by Frank G. Cressy, net 1.25
- Manhood's Morning—An Inspiring Character Building Book for Young Men—by Jos. Alfred Conwell, net..... 1.00
- Inter-communion With God, by Marshall P. Talling, net 1.00
- Pseudo-criticism, or The Higher Criticism and Its Counterfeit, by Sir Robert Anderson, net75
- Thirty Years in Madagascar, by Rev. T. T. Matthews 1.75
- The Master's Questions to His Disciples, by G. H. Knight 1.50
- Russia At the Bar of the American People, by Isidore Singer, net..... 1.50

By PROF E. C. DARGAN, D.D.

- History of Preaching, net 1.75
- The Doctrines of Our Faith, net..... 50

By R. A. TORREY.

- Real Salvation, net \$1.00
- Revival Addresses, net 1.00
- How to Bring Men to Christ..... .75
- How to Pray, (cloth) 50
- Talks to Men, net75
- What the Bible Teaches (regular price \$2.50) net 2.00

By S. D. GORDON.

- Quiet Talks on Prayer, net..... .75
- Quiet Talks on Power, net..... .75
- Two of the Greatest Books written on these two subjects. Buy them and you will think likewise.

By PROF. A. T. ROBERTSON, D.D.

- The Chronological New Testament, net... 1.00
- New Testament Syllabus, net 1.00

A. S. WORRELL'S

- Translation of the New Testament (net) cloth, \$1.00; Half Leather, \$1.20; Full Leather 1.70
- A grand work. A great many are being sold.

- Outline Sermons and Plans, by Rev. C. Perren, net \$1.20
- The Directory of the Devout Life, by F. B. Meyer, net 1.00
- John Knox—His Ideas and Ideals, by Jas. Stalker, net 1.00
- Story of the Welsh Revival, as Told by Eye Witnesses, net25

JUST A REMINDER ABOUT

"Glorious Praise"

INSIST on your Church or Sunday School Getting this Great Song Book. Do not Delay, but do it To-day.

Baptist Book Concern

LOUISVILLE, KY.

"The disuse of the Bible as a source of moral authority, even among orthodox people appears," says the *Christian Register* (Unit.) of Boston, "in the slight attention paid to the law laid down by the Apostle Paul concerning a question up in his time almost identical in form with that now discussed concerning tainted money. The question then was concerning tainted food; that is, food that was in itself good to eat, but morally tainted by having first been offered to an idol. As this food was not only sold in the market, but provided by rich men at their feasts, it became a hot question with Jews and Christians what they were to do about it. Paul said, We know that the idol isn't anything, and we know that the food isn't tainted, moreover, the earth is the Lord's and the fulness thereof, and we have the right to use all the good gifts of his providence. But there are other people whose consciences are weak. Now, he asked, what shall we free, independent, rational men and women do about it? The rule he adopted he laid down in this fashion: When you go to the market, buy whatever you like, but don't raise any question of conscience concerning the matter. When you go to a feast follow the same rule. Eat whatever you please as it is set before you, asking no questions; but, if some one officiously points out the fact that this food, before it came upon the table, had been offered as a sacrifice to an idol, then, not because it makes any difference to you, the eater, but for the sake of others, decline to join in what would be to them a ceremonial sacrifice to an idol. If taking money under similar circumstances, although it does not really make the man an accomplice, because he knows better, seems to make him an accomplice in iniquity and the condoning of the crime, he has no alternative but to decline."

Dr. C. H. Jones says he has examined *Glorious Praise* carefully, and was very much pleased with it. He considers the collection especially valuable in prayer meetings and evangelistic services. Send for a sample copy. Only 25 cents.

A New Hotel at the Old Stand.

\$250,000 has just been spent

Remodeling, Refurnishing and Redecorating the

HOTEL EMPIRE

Broadway, Empire Square and 63rd Street NEW YORK CITY.

Restaurant and Service Unexcelled

SPLENDID LOCATION

Most Modern Improvements.

All surface cars pass or transfer to door. Subway and "L" stations 2 minutes.

Hotel fronting on three streets. Electric Clocks, Telephones and Automatic Lighting Devices in every room.

Moderate Rates Music

W. JOHNSON QUINN, Proprietor. Send for guide of New York—Free

One Fare

(Plus 25 cents.

—TO—

Winona Lake, Ind.,

And Return via

BIG FOUR ROUTE

Account General Assembly Presbyterian Church in U. S. A.

Tickets sold May 15, 17, 18, 19, 22 and 23, 1905. Return Limit June 4, 1905.

For full information and particulars as to rates and tickets, etc., call on Agents "Big Four Route," or address the undersigned.

WARREN J. LYNCH, G. P. & T. A., Cincinnati, Ohio., or S. J. GATES, Gen. Agt., Louisville, Ky.

McSHANE'S BELLS

are ringing evidences of sterling worth. Over 20,000 ringing round the world. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

OLIVER OTHER BELLS
DWARF, MORE DURABLE, LOWER PRICE
OUR PRICES CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL Co., Hillsboro, O.

EPILEPSY ITS

If you suffer from Epileptic Fits or Falling sickness or have children that do so, my New Discovery and treatment will cure them, and all you are asked to do is to send for FREE BOTTLE of Epileptic and Test it. Thousands CURED where everything else failed. Complete directions with free treatment, also testimonials and 32-page book, "Epilepsy Explained," free by mail. Give AGE and full address. W. H. MAY, M. D., 94 Pine St., New York.

ROUND NOTES OR SHAPED NOTES For Sunday Schools, Young People's Societies, Revival Meetings, etc. 100 New Songs. 256 Pages. Bound in cloth.

Young People's Songs of Praise
EDITIONS:
REGULAR
EPWORTH LEAGUE,
CHRISTIAN ENDEAVOR,
BAPTIST Y. P. UNION.
BUY OF YOUR DEALER.
25c. per copy. RETURNABLE SAMPLE FREE.
THE BIGLOW & MAIN CO., New York-Chicago.

Items of Interest

News the World Over

On May 8, at midnight, a cyclone struck Marquette, Kansas, cutting a swath 100 yards wide through the center of the town.

One of the most frightful of railroad accidents occurred in East Harrisburg, Pa. An air-hose burst on a freight train and a passenger train collided with the wreck.

When a lie, whether of great or little moment, is started, it is almost impossible to stop it. People simply pay no attention to the correction.

The Asphalt Trust bought concessions to an asphalt lake in Venezuela which that nation had given to Mr. Hamilton.

In February Minister Bowen sent to Secretary Hay charges that Assistant Secretary of State Loomis had taken a bribe of \$10,000 from the asphalt company.

The U. S. Supreme Court has made a decision of far-reaching import. According to the labor law of New York, a baker cannot have an employee work more than sixty hours a week.

The U. S. Supreme Court has made another decision of interest but not of such importance. The code adopted in Alaska provided for a jury of six.

Some time since Mexico decided to adopt the gold standard, giving up bimetallicism. The date set for the change was May 1, this year.

FROM CHINA.

There is quite a revival at present in our work. The interest grows, we are of all one mind and heart and the Lord is graciously blessing all our missionaries at this station.

Mrs. Peyton Stephens does a great deal of country work and helps greatly with our school work. We are all very happy because the Holy Spirit is with us.

Bro. C. W. Pruitt is also from Georgia, and he is worth his weight in gold. He is in Tenghe how at present. Now, with all of this, we need men and women more than ever.

Chefoo is a very important place, since it is the key, so to speak, of a large portion of Shantung. We need a family for this place at once.

There is Chinan Fu, the capital of this province, a large and influential city. We have no one at this place. There is Peking, the capital of China, and though nearly every other mission is represented there, we have not a single missionary located in that great city.

The war continues, and it seems certain that the Japs will win. We trust the day is near at hand when great and sweeping changes will be made in China.

Kentucky and Missouri can and ought to do more for this great country. We cannot afford to allow Georgia and Virginia to leave us so far behind.

With much love to all my dear friends, I am yours in earnest service. PEYTON STEPHENS. Hwanghien, March. 31.

THE MINISTRY OF KINDNESS.

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came.

listens to their frets and worries, mends their broken toys, makes dolls' dresses for them, straightens out their tangles, settles their little quarrels, and finds time to play with them.

"The lives that make the world so sweet Are shy and hide like humble flowers; We pass them by with our careless feet, Nor dream 'tis their fragrance fills the bower, And cheers and comforts us, hour by hour."

A young woman who had passed through deep sorrows, said to a friend one day, in speaking of the comfort certain persons had given her unconsciously, "I wish some people knew just how much their faces can comfort one!

FOR TORPID LIVER

Take Horsford's Acid Phosphate. It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

Gen. Thomas J. Churchill, a Kentuckian, born in Jefferson county, of an old and prominent family, has died in Little Rock at the age of 81.

"Cast thy burden upon the Lord, and he will sustain thee"—burden and all. "Thee" is the greatest burden that thou hast!

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it.

BELMONT COLLEGE. FOR YOUNG WOMEN.

Nashville, Tenn

Attracts students from all parts of the country. The teaching is thorough, influences wholesome, equipment complete in every detail. Location unrivaled—15 minutes by trolley to Nashville, the "Athens of the South"; yet secluded in its own park of 15 acres.

WHAT a mock display of wealth is that of Lady Bountiful, who wears her Brussels lace about her neck, a lace which cries out from the poverty from whence it was born.

How proud is Mr. Richman of the Venetian glass upon his table. God forgive him, because he does not know, but ought to know, that this exquisite glass is costing the sight of hundreds of men, that after fifteen years of such labor they become blind, often in much less time!

Why should he, so long as he can make battle-ships for \$8,000,000 apiece? It would be strange if our naval experts did not advance arguments to make us believe that we need a large fighting force upon the seas.

It holds us back as a set of fighting barbarians. When will we learn the truth which the prophet Ruskin gave to our age? So long as Christian people will buy those things, in the production of which poverty must result, lives be narrowed, happiness destroyed, minds and hearts starved, so long will the selfishness of men continue to manufacture them.

Selected. THE MARKETS. LIVE STOCK. Report for week ending May 13.

Table with 2 columns: Item and Price. Includes Extra good export steers, Light shipping steers, Choice butcher steers, etc.

Table with 2 columns: Item and Price. Includes Total sales of new crop to date, 1905, Rejections this week, Receipts this week, etc.

BOY'S CLOTHING SPECIAL For Five Dollars

Crutcher & Starks' Mail Order Department is in charge of expert, reliable men, whose taste and knowledge make it possible for the out-of-town customer to shop with the same assurance and even less trouble than if selections were made in person.



A really splendid chance to get the boy a splendid suit. We are the largest Men's and Boys' Outfitters in the South. Send a trial order and be convinced of the possible saving to you.

Address Dept. W. Crutcher & Starks Louisville, Ky.

THE WAY OF LIFE.

A story of never-ending interest which holds its reader in its grasp and should be in every Christian home. Sent post-paid for \$1.00. M. E. Munson, Publisher, Bible House, N. Y.

WANTED.—A position wanted by a kindergarten with several years' experience. Can furnish good testimonials. Baptist school preferred. Address, Kindergarten, care of "Western Recorder," Louisville, Ky.

Table with 2 columns: Item and Price. Includes Choice pack and butch, Medium packers, Light shippers, etc.

Table with 2 columns: Item and Price. Includes Good to choice sheep, Fair to good sheep, Common sheep, etc.

LEAF TOBACCO.

Following is the report for week and year ending May 13, 1905.

Table with 3 columns: Week, Year, and Price. Includes Jan. 1 to date, Year 1904, Year 1903, etc.