

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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Southern Baptist Convention.

Chattanooga, May 11, 1906.

For an hour before the time for the assembling of the Southern Baptist Convention, people in knots were winding their way toward the Auditorium, where the meetings are to be held. There is a great crowd of delegates and visitors present, about 1,200 of the former and about twice as many of the latter. Kentucky is well represented. The Auditorium is said to hold about 5,000 persons, and at the hour of calling the body to order the floor galleries were full, with many standing in the aisles. The congregation seemed to be filled with a spirit of enthusiasm. The President, E. W. Stephens, wrapped for order at 10 o'clock. "How Firm a Foundation" was sung, the vast congregation standing and all singing, and making such a volume of song as is not often heard on earth. Bro. W. J. Northen, a former president of the Convention, led in prayer. Special mention was made in the prayer of Bro. W. E. Hatcher, of Virginia, who is critically ill at his home.

Mayor Frierson introduced Rev. Luther Freeman, of the First Methodist church, who delivered an address of welcome to the Convention for the city of Chattanooga. His remarks were appropriate and well received. The President called upon Bro. Henry A. Porter, of Oklahoma City, to respond, which he did in a facetious and happy manner.

ELECTION OF OFFICERS.

Bro. E. W. Stephens, of Missouri, was unanimously re-elected President. Four Vice-Presidents were elected as follows: Bro. Henry R. Pollard, of Virginia; Bro. Chas. A. Smith, of South Carolina; Bro. J. C. Stalking, of Indian Territory; and Bro. J. J. Taylor, of Kentucky. On motion of Bro. T. T. Eaton, of Kentucky, the President cast one ballot for the election of Brethren Burrows and Gregory as secretaries.

TESTIMONIALS TO THE SECRETARIES.

A committee was appointed last year to procure some suitable testimonials to be presented this year to the secretaries, Lansing Burrows and Oliver F. Gregory, in recognition of their twenty-five years of faithful service to the Convention. Bro. T. T. Eaton, chairman, was selected to present the two handsome jewelled medals which the committee had had made.

He said the world has known two periods of medal-giving, wide apart. The Greeks gave medals for achievement, whether of peace or war, and for commemorating important events. The Romans borrowed this from the Greeks, Augustus Caesar added giving medals of friendship, as tokens of personal affection.

Then for 1,000 years the world got on without making or giving medals. The ancient Hebrews do not appear to have given any medals. The first Jewish medal was in A. D. 1503. It is interesting to note that in 1659 the Jews struck a medal representing a baptism in the river Jordan. They gave medals in recognition of merit, often without reference to any particular achievement or event. Papal medals began with Paul II in 1464, and they were given for pious service.

Then there were theological medals, in refutation of false doctrine, as for example, against the Jacobins.

The earliest American medal, it appears, was that given to Gen. John Armstrong for his attack on the Indians, just 150 years ago. Congress voted Gen. Gates a medal for the capture of Burgoyne, and one to Washington after the British evacuated Boston. Also Congress gave a medal to Paul Jones for prowess on the sea.

Here this morning all the reasons for giving medals are in full force. Here is achievement. Think what it means that these brethren have rendered this service twenty-five years without a break! Think to take one item, of their distributing the minutes of the Convention bound and complete the very night the body adjourned and before some of the members had retired!

Here is an event worthy of commemoration. It is rare indeed that one man should serve such a body continuously as Secretary for twenty-five years, and the chances are almost incalculable against two men's doing so simultaneously. Such an event has not taken place with us before and it is morally certain the like will never take place again.

Here is merit. That we should have elected them twenty-five times is our highest testimony to their merit. And they have merit as well along all the lines of Christian excellence.

Here, too, is affection; for we like these two brethren, and over and over again we have shown our liking for them. Our giving them these medals is a mark of our affection.

Then they have rendered pious service, both in their official relations to the Convention and in their effective ministry; for they are both "good ministers of Jesus Christ," widely known and greatly beloved for their work's sake.

The theological reason also obtains. They stand for the "faith once for all delivered unto the saints." I have never heard a whisper of heresy from either of them. Unshaken by the winds of false doctrine blowing over the land, these men of God, faithful to their trust, have "stood foursquare to all the winds that blew."

And, besides, the material in the medals is appropriate. Gold symbolizes purity and worth. Pure in heart and clean in life they are, and of their worth I have already spoken.

Diamonds. The diamond symbolizes light and life in the midst of darkness, decay and death. There was a diamond in the high priest's breastplate, but there is no diamond among the precious stones of the twelve foundations of the Heavenly city because there is no darkness or decay or death there. These brethren are like diamonds on earth, bearing light and life to those in darkness and in the shadow of death.

Here, too, are sapphires. The sapphire is the symbol of the fulfillment of love and joy in Heaven; as the ruby is the symbol of their fulfillment on earth. This points to the goal of your journey and to the realization of your hopes. To this goal you

are pointing and urging those to whom you minister. God bless you in your labors of love for His glory; God make you both faithful and successful in winning souls and edifying saints, until at last you stand before the sapphire throne, the prophet saw in beatific vision, "more than conquerors" through Him that hath loved you.

The Secretaries, Burrows and Gregory, accepted the tokens in choice words of appreciation and gratitude.

Bro. W. P. Harvey and Bro. Geo. W. Norton were unanimously re-elected auditor and treasurer of the Convention.

Bro. W. M. Bruce, of Louisville, made a brief address upon Rescue Work, urging its importance in every city of ten thousand inhabitants.

EVENING SESSION.

Secretary J. M. Frost presented the annual report of the Sunday School Board.

The Sunday School Board presents herewith its fifteenth annual report. It records the largest year's work in the Board's history. All its affairs are in excellent shape.

The fiscal year ending April 30, 1906, has been remarkable in the finances of the Board. The receipts exceed the receipts of last year by \$26,379.91, and give a total of \$146,468.31. This advance, though so large, has been a steady growth in business.

The Board holds as a part of its assets certain Invested Funds.

1. The Reserve Fund, \$50,000.00.—This was begun in 1895, and was increased as the finances would justify. It is for the protection and future enlargement of the work, as may be required by exigencies or opportunities.

2. The Building Fund, \$10,000.00.—This was begun in 1902, but was entirely consumed in the purchase of property. It was started again last year, and will be increased as may be consistent with the Board's business and the denominational interest. This is necessary, for the time is sure to come, possibly in the years not far off, when a new and larger building must be constructed to meet the growing demand and enlarging possibilities in the denominational life.

3. Permanent Bible Fund, \$7,000.00.—This was begun only last year, and will be increased from the earnings of the Board. We hope also gifts may be made to this fund by persons wishing to place money for abiding usefulness. The body of this fund will be kept intact and the interest used for the distribution of the word of God in foreign lands and in destitute places in our home field.

4. The Seminary Guarantee Fund, \$6,000.00.—This has been recently created as a kind of protection to the Board in a joint work which it has undertaken with the Southern Baptist Theological Seminary. It will be held by the Board, and its future will be determined by future necessities.

The Board's Periodical Literature.

The circulation of these periodicals has increased immensely since our last report. There are several reasons for this: (1) The high-grade quality of the periodicals themselves wherever they come into comparison and competition; (2) more and more they are seen to meet the special needs and conditions of our people; (3) what the Board is doing through these periodicals is appealing more and more strongly to the judgment of our people, winning and uniting them in the support of this enterprise of the Convention as a powerful agency in denominational affairs; (4) the widespread educational effect of the periodicals in the life of the denomination reacts wonderfully

in favor of the periodicals to increase their circulation.

Field Work and Field Workers.

The Board's five Field Secretaries have given the denomination a year of noble service with blessed results. They are distributed in the territory of the Convention—Brethren Spillman, Leavell, Inlow, Beauchamp and Brittain, each in his own section working to the joy of the brotherhood and for the betterment of our Sunday School condition. God has wonderfully blessed us in these men and crowned their labors with joyous success.

We invite comparative study of the figures, especially from Chattanooga, 1896, to Chattanooga, 1906.

1. Increasing the Publications.—The very beginning of this period saw a dangerous, almost perilous, reduction in prices of periodicals. And yet since then the periodicals have all been improved immensely, and four others added to the list. Then the Board had no books and but few tracts; now it has a long list of tracts and twelve or fifteen books of intrinsic excellence and special fitness for our people.

2. Improvement in House Facilities.—In 1896 the Board occupied rooms in the Methodist Publishing House. In the very next year it moved into its own building on Cherry Street, and in 1903 into its present magnificent quarters on Church Street, paying cash out of its business, ten thousand (\$10,000.00) dollars for the one and sixty thousand (\$60,000.00) dollars for the other.

3. Advancement in Business.—In these ten years the volume of business and the finances of the Board show wonderful advance. Then the total annual income was \$63,141.12, but this year just closing, \$146,468.31.

4. Multiplying its Forces.—In 1896, the Board had no Field Secretaries, and was just beginning tentatively for Sunday School advancement. Its present efficient system of field work, inaugurated only about five years ago, now requires an outlay of about twelve thousand (\$12,000.00) dollars annually.

5. Enlargement of Benevolent Operations.—In these ten years, 1896 to 1906, the Board's constructive and co-operative benevolence has kept pace and been in every way commensurate with its marvelous growth in volume of business.

6. An Institution and a Business.—What has been done in these ten years is not as something which has come and gone, leaving us empty-handed. At the end of the ten years, so prosperous and full, we have as the residuum an institution and a business equipped for larger things, missionary in spirit and denominational in ownership, control and purpose.

The institution and business make a powerful projectile force, constantly augmenting itself within, and all the while increasing its output in benevolent operations. It is felt in all our enterprises. It is a business for whose money value, measured by its income-making power, we venture no statement, and whose vast worth in results unmeasured by commercial rules surpasses all computation, and which in every phase and feature of its work has the promise and potency of yet larger things.

Secretary B. D. Gray, of Atlanta, Ga., read the Report of the Home Mission Board. The following parts of the report are given:

HOME MISSION BOARD.

In submitting our Sixty-first Annual Report, we call upon the Convention to join with us in giving thanks to God for his abounding mercies. Never in the his-

(Continued on fifth page.)

QUESTIONS ANSWERED.

By Senex.

"My predecessor in the pastorate here appeared before the Presbytery last week, and was accepted by that body as a Presbyterian minister, and on last Sunday he became pastor of a Presbyterian church in Iowa. The church was not notified of his intention to do this. If you were pastor of this church what disposition would you make of the case?"

The brother does not state whether this man had retained his membership in the church after having given up the pastoral charge. If he had removed his membership the church is not called on to take any action. It no longer has any responsibility for him or authority over him. It is for the church to which he removed his membership to take action.

If he was given a letter and had not joined any other church, he is still a member of this church just as much as if he had not taken a letter. The letter reads "is dismissed from us when joined to some other church of the same faith and order" or words to that effect.

If he is still a member whether he has asked for a letter or not, there is but one action for the church. And that is to exclude him promptly from her fellowship. The charge in such cases is heresy. It is not necessary to have a trial or to summons him to appear. Because his action is known to all and there is no possibility of a mistake in the case. The pastor should ask some brother to bring in the charge and the motion. Of course, as a member of the church, he has a perfect right to bring in the charge himself, but as the man was his predecessor the resolution would better be brought in by a brother and one who had been a member during the man's pastorate. A church which has the slightest regard for Baptist principles and practices could not do less, and should act promptly.

I take it for granted a brother would not have asked such a question unless this thing had actually happened in a Baptist church. But the infamy of it makes me unwilling to believe in the possibility of the occurrence. There are unconverted persons in every church; I fear in some churches they may be in a majority. But even these are generally moral and well-behaved members of the community with a decent regard for the opinion of the better class of citizens.

A woman who has never been married at all is the mother of two or more children, born since she joined the church. It is well known that her companion in sin is a married man also a member of the church. This precious couple have been heard going along the road swearing. And the church has done nothing! A brother wishes to know what the church ought to do. What ought he to do? A church which did not act promptly so soon as such sin was known had better quit calling itself a church and disband. If I were a member I would go to some other church and ask to be received on relation. I would tell them the state of things in the church to which I had belonged and tell them I was ashamed to bring a letter from such a body.

Well, I wrote that in my hot indignation and grief and shame that a Baptist church should be in such a state of disgrace. And then the second thought came to me as to what Paul did in the case of the sinner in the Corinthian church. He was hot with indignation, but he did not think the Corinthian church should cease to claim to be a church. However, it must be remembered that the case of this church is worse than that of the Corinthian church, in that it is sinning against more light. Corinth was the vitest of the Greek cities, and impurity was even connected with the heathen worship. These Corinthian Christians had been heathen all their lives and had always

looked upon such things as either right or venial.

Whereas these American Christians have been raised in a Christian land, trained by pure mothers and in the atmosphere of a public opinion which severely condemns such sins, especially in church members. The Corinthians, like Sodom and Gomorrah, can rise up in judgment and condemn these American Baptists.

However, in all things we should follow Scriptural example. Let the brother read the fifth chapter of First Corinthians. Paul first, by his Apostolic authority, turns the man over to Satan. There are no Apostles with such authority to-day. Then he commands the church to put away from among them that wicked person, and rebukes them sharply for their failure to exclude him before. There is the plain precedent given by the Scriptures—a command to all churches—put away the wicked person.

I wonder if my questioner has ever done his duty and presented charges against the guilty? If he has not, that is the first thing for him to do. The blame for the state of affairs rests on him if he has not. If he does his duty to his Lord and the church refuses to put away the wicked person, then let the pure-minded members withdraw from its fellowship.

CLOSE COMMUNION—IS IT GOOD POLICY?

By that word "policy" we do not mean selfish trickery, something opposed to right and truth. We do not use the word in a bad sense, but in a good sense.

We might answer in a word: *Whatever is according to truth is always expedient, always good policy.* If we are persuaded that we are walking in "the commandments and ordinances of the Lord, blameless," we need not trouble ourselves about results. The Master will take care of his own, and—

"Justice, though her doom she do prolong,
Yet, in the end, she will her own cause right."

It is not our business to be governed by what is expedient, but by what is right. But we are able to say that the practice of Baptists in the matter of the Lord's Supper has been vindicated by the growth of the denomination, even when it was made the *bete noire*, the point of resistance, by pedobaptists and non-Christians generally. It has been shown that the growth of the denomination was much more rapid during the first decades of the last century than it was during the last few decades, and to-day they are not the most prosperous churches which are ignoring the principles upon which the denomination moves forward. Some of the churches of loose practice may seem to prosper for a time, but they lack the stamina and pith which give firmness and security to what has been achieved.

"Close-communication" was a great bugbear to the present writer, until he got the true principle established in mind and heart. But the more he studies the question, the more he sees of the working of the principle, the more firmly he is convinced that an important mission of the Baptist denomination is a witness to the truth, a declaration of the whole counsel of God, "whether men will hear or whether they will forbear." Up to a few years ago, there was no flinching on the part of the Baptist churches of New England and the Middle States, and especially of those in and around Boston, New York, and Philadelphia. And even now the churches of those sections are more pronounced in their practice than are those farther west and northwest. But at the time when they were most steadfast in their practice and endured the greatest obloquy, they grew most rapidly. Just as they cease to maintain their integrity in the matter of the Lord's Supper, they lose power. They may baptize unlimited numbers, but their strength wanes. Their witness for baptism does not mean anything.

The truth is that the most intelligent and noble among the other denominations have come to respect our position and justify it. In private conversations, men of high

standing in other denominations have told the writer that they respected the Baptist position, and that it is the logical result of restricted baptism.

The *Christian Advocate*, of New York (Methodist), one of the very ablest of our exchanges, had the following bearing upon this question, and giving the Baptist practice in the matter of the Lord's Supper as a reason for the growth and steadfastness of the denomination, as follows:

"Our judgment has been and is that the firm and stern adherence to the principle that none are entitled to the communion who have not been baptized, and none are baptized who have not been immersed on profession of faith, has given the Baptists, in comparison with the Congregationalists, their greatly superior power in gathering and keeping members.

"Relative to church government their fundamental principle is the same. And their doctrinal views are the same—except on baptism, its subject and mode, and the relation of baptism to the communion. If in practice the relaxation of these views widely extend among the regular Baptists, a change may be expected to take place in the adhering power of the communicants. Until recently if a Baptist married into a family of another denomination, the great majority of such members of the other denomination, not wishing to be out of communion, went to the Baptist church; and the same was true of persons in other churches, marrying Baptists; most of them went to the Baptist church—at first perhaps as listeners, then as worshippers, and finally as communicants. Also until recently Baptists who took communion elsewhere were disciplined, and except in certain city churches they were not encouraged to receive the communion in Baptist churches. It will be interesting to observe the development; but if the redoubtable Dr. Bright, the editorial thunderer of the Baptist Church, were living and in full power, with the sentiments that he held and the feelings which influenced him, the Baptist papers would now be denouncing any such laxity in most vigorous tones."

It is not true, however, that there has been any general giving way on the part of our churches. The weakness is in the pulpit, rather than in the pew. The older portion of our membership is in full and hearty sympathy with the traditional practice. But our seminaries seem to have weakened in their teaching, and the young man from the seminary is less likely to be strong on this point than is one who has come into the ministry by some other road. We do not hesitate to declare that the view that baptism should precede the Supper comes both from the Bible and from sound reasoning. A few young men have come out of our seminaries infected with the theory of Dr. Fox, and they have set about modifying and reversing the doctrines and the practice of the churches. Oftentimes they show that they have had no proper instruction, and almost no experience. They do not seem to have carefully observed the practice of their elders in the administration of the Supper and make wretched work of it when they undertake to administer it. In some instances they have been allowed to pursue their own course, a few church-members (themselves not fully taught in the great principles at stake) encouraging them in their "broad and generous views." But occasionally one is called to book, as in a case which recently came to our knowledge.

A young man, fresh from one of our seminaries, became pastor of a church which had been always consistent in its practice, though not much teaching had been done to benefit the younger members. When, for the first time, the young pastor conducted the "communion" service, he gave a broad invitation, and proceeded, without dismissing the congregation, to encourage every one present to participate, and many did so, even children, who were not professing Christians. The older members of the church were amazed. They did not know what to make of it, and, at the close, some of them spoke to the pastor, telling him what their views and the custom of the church were. He, in turn, justified himself and his conduct. The senior deacon was absent, and, on his re-

turn, others came to him, telling him what had occurred.

The next time the Supper was observed this deacon was at home, and was himself amazed at the unconventional way in which the service was conducted. At the close he spoke to the pastor, telling him that his way was not according to the custom of the church. But he was given to understand that the pastor was the supreme law in that church. The deacon, however, was not cowed, and he told the pastor it was not an "open-communication" church, and would not be made such. A serious collision seemed inevitable. But the deacons finally prevailed, and after four months of looseness, they brought the pastor to see that he must either conform to the custom of the church or arrange to change his location.

It is worthy of note that, while the majority of the Baptist churches of England are what are reckoned "open-communication," those of Wales are strict communionists, requiring baptism and an orderly walk on the part of one who would participate in the observance of the Lord's Supper. yet the Welsh Baptists are increasing far more rapidly than are those of England proper, and the great revival of which we have heard so much added more members to the "close-communication Baptist" churches of Wales than to those of all the other denominations combined, and that though the man most conspicuous in it was not a Baptist.—*Journal and Messenger.*

THE BIBLE AGAIN ENTHRONED.

"The student of history finds that new theologies with the utmost uniformity have proved a blight in all lands where they have prevailed, just in proportion as the people have accepted them. They have clouded the open vision of the preacher, silenced the divine voice within the soul and opened to the people the gateway of temptation and vice. Let these views be taught in the Sunday school and the young people will soon begin to smile when the commandments, the catechism and the Apostles' Creed are repeated. Let these views be preached from the pulpit and the listeners, after the novelty is gone, will become listless, ask what it is all about, and then will vacate the pews. And yet amid discouragement and darkness let the student of history counsel calmness and speak words of encouragement and hope to the people. Dark though the day through which Bible faith is passing, it has no such darkness as that which shrouded this country when Jonathan Edwards began the preaching of the neglected doctrines of the primitive faith. That day passed, the nightmare of unbelief disappeared and Bible faith was again enthroned. Nor is there any such darkness now as was that which shrouded England when Wesley and his co-workers began the preaching of the old theology and a Bible salvation. Men's hearts soon responded to the preaching and the English Church was born again. The Christian Church of America will awake some day not far distant and will cast off the shackles that have been binding her. All that is needful is the fearless telling of the truth, a clinging to the Bible as the Word of God, to the 'whole Bible,' as Dr. Gregg puts it, 'from coverlid to coverlid,' and the most devout and critical searching of its sacred pages. In that new day integrity will grace commercial dealing, and corruptions will no longer curse the political world; the pulpit will again command attention and respect; the Sermon on the Mount and the Golden Rule will again govern the conduct of men, the dust that has been thrown into the air and clouds of doubt that have settled over Christian people will be blown away and the Bible will be found on the throne where prophet, apostle and our Lord have placed it."—*Townsend.*

The mind that is truly cheerful today will have no solitude for tomorrow, and will meet the bitter occurrences of life as they come, with a smile.

As when the storm ariseth the good mariner is known, so in affliction, God's children are easily known from Satan's servants.—*Asa.*

AN IMPORTANT MATTER.

GOD NEVER DISAPPOINTS US.

BY REV. THEODORE L. CUYLER.

I read with much interest your article in the Recorder in regard to the British Hand Book. You say it publishes a list of Baptist ministers and lays a dagger at the name of every one who had not collegiate training for the purpose of keeping the churches from calling them.

This is indeed a bad state of affairs to exist in any country, but is there not a strong tendency on the part of some of our churches, schools, preachers and papers to bring about the same condition in our own country. Their words and actions have not only laid a dagger at their names, but thrust it into their hearts and discouraged a great number of them, and unless something is done to check this tendency it will not be many years until this useful class of God-called men will be put aside and our pulpits will be filled with men who have been persuaded to enter the ministry on account of their mental training, whose work will be professional and their religion and preaching will be form and theory instead of experience and practice.

Great interest has been manifested lately in regard to the shortage of, so-called, capable preachers. Great stress is put by many on the term capable, and in most instances the things they require are not mentioned in Scripture as qualifications of a bishop at all.

One paper in speaking of the shortage of capable preachers said "we have enough preachers who have not finished a college course or taken a full seminary course." It said most churches were now rightly demanding that their pastors "should be a graduate of a seminary; have fine social qualities; understand modern Sunday school methods, and know how to preach." It did not say what he should preach, but I suppose whatever would suit the people and show his fine qualities.

One paper said we have enough preachers, such as they are. Another said, a few days ago, that over 500 preachers in one Southern State were without work, but said did not suppose very many of them had been to the Seminary or Wake Forest. It is not certain that John the Baptist or any of the apostles could meet the requirements of these critics. To speak thus of this multitude of God-called men is unwise and unscriptural. It is true there is a shortage of preachers, always has been, and we do not know when it will be supplied.

When we consider the great world as the field and behold the great number of places where preaching is needed, we see the great need of more men and better equipped men. Being commanded to preach the Gospel to all the world, and seeing the need of men for this purpose, we should seek to know our duty in the matter and do it.

1. We should recognize the fact that the true minister of the Gospel is called of God. The Scripture is plain on this point: "When we give up this point there will be little more to contend for in the ministry, except that we have men who will be able to entertain the people. This being true, we should not try to persuade men to enter the ministry who have not been called, however well we may feel they are equipped for the work."

Going to churches and schools, as some have suggested, and urging men to enter the ministry before God calls them is wrong. Simply because a man is learned or intelligent is no sign that he has a proper conception of spiritual truth.

A man may know much about science, literature and even theology and not know God and understand and be able to talk spiritual things.

2. "We should pray the Lord of the Harvest." It is not necessary to discuss this point, all admit it. So we should rely on God's promise and do our duty in this particular.

3. We should receive and use the ones God calls. If God calls a man we should not question the wisdom of God in making the call, and reject the man because, according to our high standard, he is not qualified to preach. The same was said of Jesus Christ and his disciples.

We should earnestly endeavor to use the men God has already called.

Much complaint is being made about the shortage of preachers when there are more than three thousand in the bounds of our Convention without work. To reject these men and say they are not capable is to make God's call of no effect, and offer insult and injury to these well-meaning and, in most cases, capable men.

Instead of hunting men who we think God ought to call let us accept and use the ones he has called. If some of these need instruction let us help them to get it. If they want work help them secure it.

Let those who put so much stress on collegiate training remember that the Scripture says, "That not many wise after the flesh, not many mighty, not many noble are called." Let us not deny the fact that highly educated men are much needed in the ministry, yet there is some place where every God-called man can do some good.

When the learned Dr. Harper was dying, a learned man was talking to him in a learned way about salvation. Dr. Harper wanting to grasp the truth, said to his friend, "Tell me as a plain man would tell a plain man." A plain message delivered in a plain way by plain Spirit-directed men has led many lost souls to Christ.

J. W. VALLANDINGHAM.

How great a power is character! Out of God's own person and his truth, there is no other so mighty and persuasive. It is that eloquence which man least knows how to resist. It provokes no resistance. Being itself only truth in life, it suffers no answer. If the beholder tries away to escape the homage he feels, its image still goes with him, to reprove his evil deeds and call him every hour to God.—Horace Bushnell.

We cannot trust ourselves too little, and we cannot trust God too much. "Trust in the Lord with all thine heart, and lean not upon thine own understanding." Somewhere in the future there hangs before us in the air a golden-ideal of a perfect life, but as we move on, the dream of complete victory over sin moves on also before us. It is like the child's running over the hill to catch the rainbow; when he gets over the hill the rainbow is as far off as ever. If our expectation of spiritual growth and of conquest of temptation rests on our own resolutions and our own strength, then our day dreams are continually doomed to disappointment.

"My soul, wait thou only upon God; for my expectation is from Him." God never disappoints us. When we study the Almighty in the book of nature or the Book of Revelation, we find our utmost expectation overtopped by the wonderful reality. When we obey God we find the rich reward sooner or later just as surely as day follows the sunrise. When we trust God He never fails us. When we pray to Him aright, with faith, with submissiveness, with perseverance, and with honest desire to glorify Him, He answers us. I don't believe that our Heavenly Father ever turned a deaf ear to an honest prayer offered in the right spirit. He is a Sovereign, and doeth His own wise will; and if it pleaseth Him to keep us waiting for the answer, then we must understand that delays are not always denials.

If we had only to demand from God just what we desire, and in the way and the time that suits our pleasure, then we would be snatching God's sceptre and trying to rule the Ruler of the universe. Did you ever know a child that ruled its parents without ruining itself? And if it spoils our children to have their own way, I am sure that it would be for our ruin if we could bend God to all our wishes. If this be our "expectation" from God, then the sooner we abandon it the better. God keeps all His promises, but He has never promised to let you and me hold the reins. He answers prayer, but in the way and at the time that His infinite wisdom determines. Some prayers are not answered at once; more than one faithful mother has gone to her grave before the child for whose conversion she prayed has given his heart to Jesus. Some prayers are answered in a way so unlooked for that the answer is not recognized; eternity will "make it plain." For many petitions are answered according to the intention and not according to the strict letter of the request; the blessing granted has been something different from what the believer expected. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So God sometimes takes off His hand of blessing from the thing we prayed for, and lays it on another which is more for our good and His own glory. He often surprises His people with unexpected blessings—and heaven will have abundance of such surprises.

Let us rejoice to remember that our Saviour is God, and in Him dwelleth all fullness. "Of His fullness have we all received," said the Beloved Disciple, and John was not disappointed. Neither was Paul when he found himself "filled with might in the inner man." There is a fullness of grace and love and power and peace and comfort that His redeemed children have never been able to explore, much less to exhaust. I left some little brooks, nearly run dry, the other day, up in the mountains, but I found yonder harbor, fed from the fathomless Atlantic, as full as ever. "Oh, how shallow a soul I have to take in Christ's love," said holy Rutherford; "I have spilled more of His grace than I have brought with me. How little of the sea can a child carry in his hand; as little am I able to take away of my great Sea, my boundless and running over Christ Jesus!"

When a friend of mine, long years ago, urged John Jacob Astor to subscribe for a certain object, and told him that his son had subscribed, the old German millionaire replied very dryly: "He can do it; he has got a rich father." Brother Christian! you and I have got a rich Father. We are heirs to a great inheritance and possessors of exceeding precious promises. Let us ask our great things. God must take it ill that we covet so little of the best things and pray with such scamped and scanty faith. "Open thy mouth wide and I will fill it." We can easily over-expect from our fellow-creatures, but we cannot over-expect God. "The Lord taketh pleasure in those that hope in His mercy." I have read many a biography which ended in bright hopes quenched in blackness of darkness, but I never have read, and never have I heard of the experience of any man who confessed that he was disappointed in his Lord and Saviour.

My soul, wait thou only upon God; for my expectation is from Him. There can be no divided responsibility; it is God or nobody. As the old Puritan writer Trapp reminds us, "They trust not God at all who trust Him not entirely; he that stands with one foot on a rock and another foot on a quicksand will sink as surely as he that hath both feet on a quicksand." The stake is indescribably tremendous, for it involves my eternal destiny. Every heaven is as yet only an "expectation," but it is from Him!

"My hope is built on nothing less Than Jesus' blood and righteousness; On Christ the solid rock I stand, All other ground is sinking sand."

—Evangelist.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.

LITERARY.

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

The New England Magazine for May combines sea articles and tales with the timely topics, the good stories and artistic essays of its usual plan. One of these sea articles leads in the number—The Whale and the Whaleman, by William S. Birge. Ancient Pemaquid: the Jamestown of New England, by H. O. McCrillis, reveals to us history before history, for while we are accustomed to date New England history from 1620, Pemaquid goes back to 1607. Goorooogo: an Epic of the Australian Bush, by Leighton Demain-Grange, may truly be called a novel story. Legends of Old Newgate, by George H. Hubbard, are concluded in this number. Marketing of Fake Masterpieces, by Frederick W. Coburn. The Story of the Goblet, by Pauline Carrington Bouve. The Despotism of Combined Millions, by John W. Lyckman. The Works of the Watch City, by Percival R. Eaton. Books As I See Them, a clever and highly instructive department by Kate Sanborn. The excellent sea tales and other stories and the winsome idyll of May beauty, "The Idyll of Tristram Shepard" are worthy your attention. For sale at all news stands, 25c per copy. Annual subscription, \$3.00.—American Company, publishers, 8 Dix Place, Boston.

The Review of Reviews, more than any other monthly magazine published, deals with the news of the month. "California's Catastrophe," "George F. Baer: Master-Spirit of the Anthracite Industry," "Municipal Ownership in Chicago," "Railway Rates and Court Review," "Congress and the Consular Service," "From New York to Paris by Rail," and "The New York Post Office" are among the titles of articles in the May number.

The Outing magazine is one to disquiet city folks who are tied down to desks, factories and cannot get away. Yet it is a treat to them. How full of life and breeze it is! There are stories galore which will make one sigh to drop everything and go to the country. There are other things to suit every taste. In the May number F. M. Ward teaches "How to harness, saddle and bridle your horse." John Burroughs—a name to conjure with—tells of the weasels and his victims. L. W. Sprague writes an appreciation of Gen. Daniel Morgan, the hero of Cowpens. Published by the Outing Publishing Co., Deposit, New York.

The Century Company has as great reason to be proud of *St. Nicholas* as of the *Century Magazine*. Both stand in the front rank of magazines. But for young folks the *St. Nicholas* stands beyond compare with any other magazine either in this country or England. There is no silliness in it; no "talking down" to the children. The stories are of as absorbing interest as any, but *St. Nicholas* rightly gives the young the credit for being able to appreciate things or solid merit. Solidity does not mean dullness, certainly not in *St. Nicholas*.

FOLLOWING A SUCCESSFUL SPEAKER.

BY DAVID SPENCER, D.D.

One of the difficult positions in public address is to follow by a speech a person who has successfully captured his audience. The first utterance of the succeeding speaker will have much to do in getting hold of the people assembled. More than one on such an occasion has asked: "What shall become of the man who cometh after the king?" Many times in my life have I watched with deepest interest, how a speaker began, when called upon to follow one who had completely captivated his hearers. My observation has been rewarded sometimes by remarkable examples of tact, at others by equally striking illustrations of failure.

I do not recall a finer exhibition of the former, than I witnessed in connection with our National Baptist Anniversaries at Cleveland in 1878, in the meeting house of the First Church. One evening Rev. H. C. Woods, then of Minneapolis, delivered a magnificent address on Minnesota as a mission field. An immense map of that State hung on the wall at the side and back of the pulpit platform. This was used very effectively, as with thrilling statement, marvelous statistics and eloquent delivery the speaker portrayed the prospective outlook for this great State. The audience was powerfully moved by the telling speech and, as he closed, he sat down with his hearers wrought up to a high pitch of enthusiasm. It was a polished, persuasive and persuasive address.

He was to be followed by Dr. F. M. Ellis, then of Denver, who was to speak on Colorado as a mission field. All wondered how Ellis could turn attention as effectually towards Colorado as Woods had done towards Minnesota, but he was equal to the occasion. On being introduced, Ellis, bright, breezy and brimful, paused a moment—the audience became all attention, as he stood in silence, as if to command the situation. He then said, distinctly, deliberately and decisively: "I have no map of Colorado," then turning to the blank wall on the opposite side from where the map of Minnesota hung, with significant gesture

and tone of voice exclaimed, as if in triumph, "the idea of hanging Pike's Peak on that wall!" The effect was thrilling. The audience broke into applause. He had captured his hearers and from start to finish he charmed them with his beautiful thoughts and fine appeal for the State of which he spoke.

The next evening there were three speakers and I watched again how each in the beginning would seek to get the audience. The first speaker was Dr. Wayland Hoyt, whom we have heard with delight on many occasions, but that night in his old home town, and on the platform of his old home church, he was at his best, and with princely power, he swayed the vast audience by his splendid address. As he sat down more than one felt the men to follow had a difficult place to fill. The next speaker was then a comparatively young man—Rev. Zelotes Grenell, Jr. It was a trying ordeal for him. He was the master of the situation, however. With marked self-possession and very unassumingly, he said, as he fronted the upturned faces: "In order to the existence of two great mountains, in any given locality, there must be a valley between. To-night I have been preceded by Dr. Wayland Hoyt, I am to be followed by Dr. Galusha Anderson, two towering mountains of the Baptist denomination, while I am the valley between." This very striking remark did its work. It was a fine stroke of the true orator and from then on young Grenell held the very closest attention of all present. When he closed there was warm approval and applause. Dr. Galusha Anderson followed. He was then president of the old University of Chicago, which was groaning beneath its burden of accumulated debts. He was very pat as he began, even at the late hour, his speech. With a sentence, used by Grenell as he had begun, Anderson had this thought to captivate the audience. After a moment's pause, with clear voice, he asked: "Who ever heard of a mountain in Chicago?" then waiting with striking effect he added, "except a mountain of debt." This was a happy hit. The audience saw its appropriateness at once and Anderson received all attention, giving a crowning climax to a remarkable meeting.

It pays for speakers to make the beginning of their addresses, so that they will attract attention, especially so, too, if they would not lose time in getting hold of their audiences.—Baptist Commonwealth.

CHRISTIAN MORALITY.

The true Christian makes it the studious effort of his life to do what is right. He tries not only to avoid doing what is wrong, but to do, positively, the things that are right and good. Thus his life is useful, glorifying God and blessing his fellow men. He leads what is known and recognized not only as a consistent life; but a life of Christian service. A contrary course would give occasion to the enemies of the Lord to blaspheme. The good and consistent life adorns the doctrine of God our Savior.

The standard by which his life is regulated is the perfect law of God. The Jewish standard of weights and measures was kept in the Temple. The one perfect law of life and morals for our continual guidance is found in the changeless Word of God. If anything in daily life agrees not with this Word, it is because there is no light in it. God's law is the guide. It tells us what is right and good, and what God expects and has a right to expect from us. Men have shown themselves, in their sinful state, not able to keep this law. It has condemned them by showing up their imperfections. The sinful life is an immoral life. It is unspiritual and is a departure from the will of God.

Gospel grace comes, however, to enable men to obey God's will and to do right, and where it is accepted and men walk humbly before God, they are able, by the divine grace, to live in a way that glorifies God. This is Christian morality. It trusts in Christ. It accepts the indwelling and gracious guidance of the Holy Spirit. It honors and magnifies the law of God. It delights to do the will of God and lives with this as its abiding purpose.

It will be clearly seen that Christian morality is very different from that attitude so often taken by worldly men when they say: "I believe in living a moral life, in doing right and in doing good, but I do not feel called on to be religious or to be associated with the church." This is a rejection of the counsel and commandments of God. It is self-righteousness. The standard set up by God is abandoned, a human rule of life is accepted, and there is no certainty as to what such a person may call right or wrong at any time, nor is there any assurance that he will do even what he thinks to be right. In order to a good life we need to accept God's inflexible standard; we need a nature made to be in harmony with God by regeneration, and we need the continual constraining grace of God in our hearts. Even at the best God's people do not lead perfect lives. In an exceedingly dangerous condition, then, is the one who does not, and will not, accept God's helping hand.

It is not claimed that the every-day life of every irreligious man is grossly immoral, nor that every professed Christian lives in perfect consistency, unblemished by any imperfections or deviations from the standard laid down in God's law. But we are bound to acknowledge, according to the inspired teaching of the apostle, that those persons are very far astray who go about to establish their own righteousness, and who have not submitted themselves to the righteousness of God. The attainments of the truest and purest Christian are in his own estimation only as "filthy rags" compared with "the robe of Christ's righteousness" in which he seeks to be arrayed, but if this is so, the best morality of the Christless soul must be worse than this in the clear vision of God.—Herald and Presbyterian.

SUNDAY-SCHOOL LESSON

Sunday, May 27.

FEEDING THE FIVE THOUSAND AND.

Mark 6:30-44.

Motto Text.—“My Father giveth you the true bread from heaven.”—John 6:32.

“And the Apostles gathered themselves together unto Jesus.”—Our Lord had sent them forth to preach and to work miracles. Freely they had received, freely they had given. It seems evident that a time for return had been appointed for them as they all gather at once. They told the Lord all they had done on their tours, the miracles being the chief thing. But they also told him all they had taught. He would know of their doctrines as well as of their deeds.

All they had done and said they reported faithfully. Suppose we had to do this? Suppose we had this day to tell the Lord all we have said and done the past month? Could we tell it gladly looking into those holy eyes? Do we forget that he sees and hears just as truly as if he stood visibly present before our eyes? And that when death comes we shall have to give an account for every deed done in the body, and for every idle word spoken?

“Come ye yourselves apart into a desert place.”—A place of few inhabitants, not what we call a desert. They needed rest after their trip with its strong excitement. The Master cares for the rest of his disciples. Their bodies must not be forgotten. At Capernaum so many were coming and going they had no opportunity whatever for rest. If those strong young fishermen of Galilee needed rest, how much more do preachers need rest in these nerve-destroying, feverish days. They needed time for meditation and prayer also.

“And they departed into a desert place.”—Luke and John tell us that they went into an unfrequented place belonging to the town of Bethsaida, on the eastern side of the Sea of Galilee. “By ship, privately.”—They were seen to sail away, but they let no one know where they were going.

“And the people saw them departing, and many knew him, and ran afoot thither.”—They ran round by the head of the lake, to the other side. They could see the boat for the greater part of the way, if not all of it, and standing on the eastern shore could see where the boat was going, and be at the landing place before it.

“And Jesus when he came out.”—From the boat probably. “Saw much people.”—They had left the other side of the lake to rest from the crowds; here the crowds are.

No Appetite

Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic **Hood's Sarsaparilla** Which has cured thousands.

Instead of being fretted at their persistence, the Lord had compassion on them. For that he pitied them is shown by what he did for them. He immediately taught them the doctrines of God. They had no guides but the Pharisees—blind leaders of the blind, who had made void the word of God by their traditions. Early in the day seeing the multitudes, John tells us the Lord asked Phillip, “Whence shall we buy bread that these may eat?” and left the question with him to prove him. The disciples had no doubt talked over the matter with themselves, and seeing nothing to be done they return it to the Lord. “When the day was now far spent.”—Mathew tells us that it was the first evening which began at three o'clock.

“This is a desert place, and now the time is far passed.”—Already much of the time is gone, is the meaning—the Greek is peculiar and difficult of literal translation. “Send them away, that they may go into the country round about, and into the villages and buy themselves bread.”—Many of them were Passover pilgrims and all were far from home. They were so absorbed in their listening, they had not thought of their own need of bread. And if our Lord did not send them away they would stay on till dark.

“Give ye them to eat.”—An astonishing command. God gives such but he always gives the power to obey, if only we are willing to obey, and to obey in his way. He said this to prove them—to prove their faith in his power. The sorest need of the world today is faith in God's power. “Shall we go and buy two hundred penny-worth of bread and give them to eat?”—A Roman penny was worth some sixteen cents, but the purchasing power of money was ten times what it is today. This was a round number representing a large amount. The disciples' question was intending to show the great difficulty of obeying his command. They had not the money, it would have taken them a long time to have gathered that much bread from the villages, and they were not able to carry so much.

“How many loaves have ye, go and see.”—This seeing would enable both them and the multitude to know how inadequate the supply. They found one boy with enough for himself—five thin cakes of bread and two little fish. That was all. But man's smallest all, provided it is his all, and nothing is held back, as with Ananias and Sapphira, God can always make enough.

“And he commanded them to make all sit down by companies upon the green grass.”—On the hillside. To recline, the posture which was taken in eating. “And they sat down in ranks, by hundreds and by fifties.”—By ranks means “garden beds,” literally, but it was used to mean any regular form; such as squares and parallelograms, and the reference is probably only to this without any allusion to flowers. Our Lord was never in a hurry. The day was far spent, but he took the time to have the men arranged in regular counted groups. There were some women and children present, not many in all probability, and they were by themselves.

“And when he had taken the five loaves and the two fishes”—standing where he was seen of all as they reclined on the hillside. “He looked up to heaven, and blessed.”—“Blessed, a verb originally meaning to speak well of, but in usage applied to God's conferring favours upon men, to men's

invoking such favour upon others, and to men's praising God particularly for such favours. In this case before us these three senses may be said to meet; for as a man our Saviour gave thanks and implored a blessing, while as God he granted it.”—Alexander.

While the Lord stood and broke the bread and the fishes, piling up the pieces, the Apostles carried the fragments to the waiting multitude, very hungry this late in the day. “And they did all eat, and were filled.”—The orderly arrangement, the deliberateness, everything made the miracle clear and indisputable. This miracle impressed the people with a sense of the Lord's divine power more than did the miracle of healing. It is given by all four evangelists.

“And they took up twelve baskets full of the fragments.”—These are much smaller baskets than those used when the seven thousand were fed. The fragments do not refer to what was left by the people where they had eaten, but to the portions broken off by the Lord which were not used. God gives abundantly like a God.

“And they that did eat of the loaves were about five thousand men.”—The other evangelists tell us there were five thousand. The women and children were few. Having fed the multitudes with bread for their souls, in teaching, and their bodies by this miracle, the Lord sends them away. This is a miracle of creative power, and must have greatly strengthened the faith of the Apostles.

GENERAL ASSOCIATION AND MINISTERS' MEETING OF KENTUCKY BAPTISTS.

The Ministers' Meeting will convene in the Baptist Church, Richmond, Ky., June 25th, 8 p. m. The General Association will meet at same place June 27th, 10 a. m. The annual sermon will be preached by Rev. A. S. Pettie, or his alternate, Rev. B. B. Bailey.

Railroad Rates.—All roads connected with the Southeastern Passenger Association, the L. H. & St. L., L. & A. and the F. & C. will sell round trip tickets from all points in the State for one fare plus 25 cents. Dates of sale June 18th and 19th, return limit June 26th. It may be well to see your local agents a week or more before starting time and see that they have instructions.

J. K. NUNNELLEY, Sec. Georgetown, Ky.

THE HABIT OF BLAMING.

Some people spend most of their time blaming other people. They blame this one for one thing, and that one for another thing. All day long they are blaming somebody, accusing some one, bringing up a list of damaging accusations against various people.

The practice reacts upon the one who does it. It is disagreeable to all who hear it. There is no good in it whatever. It is nearly always unjust and without exception uncertain. It is very difficult to be sure, when any one is to blame for anything. It is much safer to assume that no one is to blame.

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(Section B. 4)
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SOUTHERN BAPTIST CONVENTION.

(Continued from first page.)

He has been so prodigal in the bestowment of his blessings. The Spirit has been sent in great measure upon our workers, and thousands have been saved through their faithful ministrations. The right hand of the Most High has been made bare before the people and his holy arm hath gotten him the victory. The waste places have been made to break forth into joy and multitudes have seen the salvation of our God.

Lengthened Cords and Strengthened Stakes.

With great unanimity and enthusiasm, the Convention one year ago, at Kansas City, ordered a forward movement for Home Missions, calling for nearly one hundred per cent increase in contributions. In planning work for the new year, the Board enlarged the appropriations far beyond anything ever before undertaken. The work in various cities clamored for enlargement; the mountain school work had been so wonderfully blessed that nothing short of one hundred per cent increase would measurably meet the demands there; the needs of the great West were daily increasing; forces and facilities in Cuba, the Isle of Pines and Panama were not meeting half the urgent calls from those fields; while hundreds of homeless and debt-laden churches were crying to us for help. We had to enlarge. Deaf ears and blind eyes and hard hearts might ignore these calls of distress, but not we who have eyes to see and ears to hear and hearts to feel. The action of the Convention voiced the feelings of our Board. The enlargement was made.

A Great Harvest of Souls.

The number of our workers has largely increased during the year. Last year, all told, we had 718 missionaries; this year we have had 880. Last year we had 10,551 baptisms; this year 15,436.

In many sections of our territory great revivals have been enjoyed. This is especially true in the Territories and Texas. The harvest is white unto gathering, and God has mightily blessed the reapers. In Cuba, too, the evangelistic spirit among our workers is more marked than ever, and the converts more numerous. An evangelistic campaign wisely and vigorously conducted in Santa Clara and Matanzas Provinces, we believe, would result in doubling our church membership in six months. How extremely important that we hasten there with additional force for Cuba's redemption!

We believe, moreover, that this is but the harbinger of still greater blessings, the dawn of a more glorious day. And how much in this day of commercialism we need the Spirit of God to save our people from the deadness of formalism and make them a mighty power for righteousness.

Enlarged Contributions.

We are devoutly thankful to God for increased liberality. The cash contributions have surpassed those of the previous year by more than \$30,000. This is all the more gratifying in view of the fact that for half the year we were without the services of the Western Secretary (who shared so largely the administrative burdens of the work), and for months had no Assistant Secretary. Besides, the awful calamity of the yellow fever pestilence and quarantine was upon us for five months, paralyzing everything in the lower Mississippi Valley, and breaking up Conventions and

Associational meetings, as well as the work of our pastors and missionaries. These and other untoward circumstances caused us to fear lest a serious deficit might be our portion; but, thanks to God and our brethren, we are able to report more than \$30,000 above the previous year and no debt. We expect vastly greater things for the new year.

Total cash receipts the past year, \$193,157.71.

Our Mission Fields.

In Missouri the Board expended last year, \$4,952.56. In Arkansas antagonisms have almost entirely disappeared, and the brotherhood is coming together. Our Board co-operates with the State organization in mission work, and we have the encouraging results of 1,927 baptisms and 18 churches organized. In Louisiana the destitution is depressing. There are 16 self-supporting churches and 16 counties in which there is no Baptist church. We have this year put \$10,150 into co-operative mission work in the State. In Texas every year records sensational development in Baptist progress. There is still great destitution. We expended in the State last year \$5,955.43, and there were 4,459 baptisms. In Oklahoma and Indian Territories we expended on the co-operative plan \$11,774.82, and there were 3,122 baptisms.

East of the Mississippi River, mission work is carried on in co-operation with the State organizations, in Alabama, Georgia, South Carolina, North Carolina, Virginia, Tennessee, Kentucky, Mississippi, Florida and Maryland. Missionaries employed, 880; baptisms reported, 15,436. Dr. J. F. Love, of Arkansas, has been secured as Assistant Corresponding Secretary, and he is most cordially commended to the confidence and co-operation of the brethren.

Secretary R. J. Willingham presented the annual report of the Foreign Mission Board. An abstract of the report is as follows:

FOREIGN MISSION BOARD.

With praise and thanksgiving to our God for His continued mercies and blessings, we present to our brethren this sixty-first annual report of our Foreign Mission work. The year has been one of continued prosperity and advancement. In the home land, the churches have contributed more than ever before, the aggregate of our gifts being \$315,248.48 against \$283,415.88 last year, and \$247,629.69 the year before. A few years ago, only a very limited number of our churches gave per annum the salary of a missionary (\$500 or \$600); now, it is common for churches to give that much, and a number of them contribute \$1,000 or \$1,200, the salary of a man and his wife. Besides this, a goodly number of individual men and women give the salary of a missionary, and a great many give \$100, enough to support a native preacher in China for a year.

We are glad to report that we are now receiving from a number of young men and women applications for appointment to the foreign field. We greatly need more workers. We call upon our people to plead earnestly with God that He send forth laborers into the fields white to harvest.

Our Missions.

We gladly refer our brethren to the reports of the various missions, included in this, our Annual Report. While manifold difficulties still stand in the way of the soldiers of Christ, yet our Lord leads on, and we rejoice in the earnest, united effort of these faithful men and women of God.

China.—This is our oldest mission field. Since we started work there, sixty-one years ago, the interest has deepened and broadened. Let it be remembered that Morrison, who went to China one hundred years ago, worked twenty-seven years and died, leaving four converts. Temples are being turned into schools, idols are being burnt, Christian ideals are being introduced as God's messengers press forward. Shall we take China?

Africa.—The day is dawning in dark Africa. With all the terrible conditions in this, our hardest field, God has shown His favor, and there have been 216 baptisms during the year. One great evil in the section of Africa in which we are working is that Mohammedanism is pressing forward, and taking hold of the people, making it perhaps even harder than ever to win them to the truth in Christ.

Japan.—Our mission force has not been equal to the pressing needs in this country. Our number of missionaries, too small heretofore, has been decreased on account of the sickness of some of the workers. We are glad that there is a prospect of increase in our forces in that country soon.

Brazil.—The missionaries in this country are still meeting with marked success. During the year, 910 were baptized. But we greatly need more trained native preachers to look after the new churches.

Italy.—The work in this country is necessarily slow. Conditions make it extremely difficult. But, under God, some advance has been made. Dr. Whittinghill has been heavily burdened. Dr. Everette Gill will take the oversight of the churches from Rome north, after July 1, 1906. He will also continue to assist in the Seminary in Rome.

Mexico.—This year has been a good one for our work in Mexico. The missionaries are hard at work and bringing things to pass. Dr. Mahon greatly needs more help in Toluca for the school work. Brother Davis is succeeding well with the printery in Leon. Dr. Hooker finds a much larger and better field for his medical work in Guadalajara.

Argentina.—This, our infant mission, is starting off well. We now have two preaching places in the capital, Buenos Aires, with one in Rosario and one in Santa Fe.

General Advance.

There has been no special feature of the work during the year to which we could call attention above all others. But we are impressed with the advance which has been made along all lines. There has been a general lengthening of the cords and strengthening of the stakes. At home, the receipts have been larger than ever. Many pastors have become more thoroughly aroused as to their position as God-given leaders for the world's evangelization.

On the foreign fields, there have been more baptisms than in any former year. Our missionaries are working in hope and love. We rejoice in the spirit of zeal, harmony and consecration which animates them.

New Missionaries Sent Out.

BRAZIL.

Rev. D. L. Hamilton, Texas.
Mrs. Jennie Albertson Hamilton, Texas.

CHINA.

Rev. A. D. Louthan, M.D., Va.
Rev. E. L. Morgan, Kentucky.
Mrs. Leah Carter Morgan, Ga.
Miss Mamie Sallee, Ky.
Miss Cynthia A. Miller, Ala.
Miss Ida Taylor, Miss.
Miss Ella Jeter, Texas.

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- Rev. Carl Vingren, Sweden.
- Mrs. Sigrid Hjelm Vingren, Sweden.
- Mrs. Lois Davis Napier, Ala.
- ITALY.
- Mrs. Susie B. Taylor Whittinghill, Va.
- MEXICO.
- Miss Rosa Golden, Ala.
- Miss Susan E. Jones, Ill.
- APPOINTED.
- Rev. O. P. Maddox, Ky.
- Mrs. Effie May Roe Maddox, Ky.
- Rev. Ira L. Parrack, Texas.
- Miss Sallie Priest, Ky.
- Miss Maude Burke, N. C.
- Rev. J. W. Shepard, Tenn.
- Rev. C. K. Dozier, Ga.
- Rev. J. H. Rowe, Va.
- Prof. F. N. Sanders, Ga.
- Rev. G. W. Bouldin, Ala.
- Miss R. C. Groover, Ga.

Finances.

It gives us joy to report again a large increase in our contributions over any former year. We have made increased appropriations and greatly strengthened the work in foreign fields, but we are sorry to report that we have a debt this year.

Alabama	\$30,205	62
Arkansas	5,764	44
Dist. of Columbia	1,821	66
Florida	4,871	81
Georgia	52,927	03
Indian Territory	732	74
Kentucky	26,620	36
Louisiana	6,455	99
Maryland	6,990	77
Mississippi	20,380	85
Missouri	12,427	68
North Carolina	28,702	37
Oklahoma	813	27
South Carolina	26,552	75
Tennessee	18,409	46
Texas	26,229	38
Virginia	40,779	79
Other sources	4,562	51
Total	\$315,248	84

Total baptisms on foreign fields for the year, 2,445.

THE PRESIDENT'S ADDRESS.

President E. W. Stephens delivered an Annual Address to the body. It was something of a new departure, but a good one. It was a capital address, abounding in facts and practical suggestions, and commanded very close attention throughout. The President said:

There are six millions of Baptists in the world. Five millions are in the United States, four millions are in the Southern States, and nearly two millions are represented in this Convention. The white Baptists of the South, in 1845, numbered about 250,000. Since that time their numbers have grown in double ratio of the population. This Convention represents about 20,000 churches and controls annually the disbursement of over \$600,000.

The address pointed out our missionary advancement in the Home, Foreign and Sunday School departments. President Stephens closed his address with some practical suggestions, such as: We should increase the salaries of our pastors; laymen's conferences; having a Baptist paper in every Baptist family; develop our country churches and preachers; systematic giving in our churches; standing for civic righteousness. Upon motion of Bro. T. T. Eaton, of Kentucky, the Conven-

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tion recommended to the Sunday School Board the publication of the President's address in tract form, that it may be scattered among our people.

ANNUAL SERMON.

Friday night was the time for preaching the annual sermon. At an early hour the Auditorium was filled and packed. The sermon was preached by Pastor W. R. L. Smith, of Richmond, Va., on "The Rewards of Christian Service." Text, Matt. 19:27. The sermon made a fine impression. It appears in the WESTERN RECORDER.

Bro. Len G. Broughton read the report of the Committee on Evangelism. The hour was late and the people were beginning to go, but Bro. Broughton told several anecdotes which caused them to laugh and sit down.

SATURDAY MORNING.

At 9 o'clock the Convention was called to order and Bro. B. H. Carroll, of Waco, Texas, led in prayer. The secretaries read the committee appointments for this year.

SUNDAY SCHOOLS.

Bro. J. W. Bailey, of North Carolina, read the report on the work of the Sunday School Board. He commended, in his remarks, the work and progress of the Board. He said it has become a very important factor in the work of our denomination. It helps the churches in their function of providing religious instruction. We have eliminated religious teaching from our public schools. The British contend that, when you divorce religion from the public schools, you are laying a mine that some day may bring an explosion. We have done that in America, and now it is up to the churches to provide religious instruction.

Bro. C. C. Carroll, of Florida, said the Board was self-sustaining and is doing business for the Lord.

Bro. M. L. Thomas, of Missouri, said the time had come for intelligent teaching in the Sunday school. Teachers must be trained.

Bro. J. H. Burnett, of Tennessee, remarked that it was a work full of untold promise to lay your hands upon the poor boys of the South, many of whom might be-

(Continued on twelfth page.)

LET DOWN YOUR NETS.

Launch-out into the deep,
The awful depths of a world's
despair;
Hearts that are breaking and eyes
that weep,
Sorrow and ruin and death are
there,
And the sea is wide and the pitiless
tide
Bears on its bosom, away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for
aye,
But the Master's voice comes
over the sea,
"Let down your net for a
draught," for me!
He stands in our midst on our
wreck-strewn strand,
And sweet and royal is his com-
mand,
His pleading call
Is to each—to all;
And whenever the royal call is
heard
There hang the nets of the royal
word.
Trust to the nets and not to your
skill,
Trust to the royal Master's will!
Let down your nets, each day, each
hour,
For the word of a king is a word
of power,
And the King's own voice comes
over the sea,
"Let down your nets for a
draught" for me!
—Selected.

OUR PULPIT

THE COMPENSATION OF CHRISTIAN SERVICE.

W. R. L. SMITH, D.D.

Southern Baptist Convention
Sermon.

Mat. 19:27: "We have left all and followed Thee; what shall we have therefore?"

When Peter proposed on the Mount to build three tabernacles, one for Moses, one for Elias and one for Jesus, it is recorded that he knew not what he said. Our Lord made no answer. But no such charge has ever been laid against this question, bearing as it does on the future of the Christian religion. The disciples were sure that they had found the Messiah, and had gladly made sacrifices in His name. They fully shared the common Jewish expectation of great material blessings for the faithful, but to the present, they had known only hardship and privation. And without any dream of it on their part, they were within two months of the crucifixion. The moral failure of the rich young ruler gives to Peter his long desired opportunity. We have left all and followed Thee; what shall we have therefore? He voices the longing of the human spirit for encouragement. It is the craving of honest-hearted men for the support of some vast hope. He asks that question for himself, his brethren and for us.

Jesus honored it with an instant reply. He confessed that it was natural and just, and there committed himself to the principle that men who yield themselves loyally to his service, have a right to know something of the benefits that are to follow. No one ever

knew so well as himself that men's powers can never disport themselves effectively in an atmosphere of gloom and despair. Was not he himself strengthened and cheered in his redeeming work by the joy that was set before him? Right well does he know that the stability and perpetuity of his kingdom demand that he shall have power to inspire his people, and resource to give them sublime compensations. And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life.

Such is the mighty promise, with its note of certainty and its accent of authority. How gratefully it falls on our own hearts, for we, too, with these ancient brethren have entered into the life of service and sacrifice. Many of you, like Peter, have given yourselves to the Christian ministry. Such may not have been your plan of life when first you gave your hearts to Christ. Young ambitions impelled you otherwise. You were conscious of capacities to win the prizes of the professions and the rushing business of the world. A tender hand was laid upon you, deep eyes of love looked through your soul, a secret message whispered itself in the heart, and suddenly all life's horizons were changed. Here am I, Lord, send me. What shall that man have? Rewards, ample and glorious, along with all the saints of God who fill their varied work with spiritual motive.

But after all, there was something in Peter's question not entirely pleasing to the Master. It had in it a hint of calculation and a touch of the bargaining spirit. It held suggestions of compliance with the letter and not with the spirit of a divine command. The man who is good merely for the reward, is not good at all. The compensations of our religion are not determined by the fact or the amount of sacrifice, but by the motive that prompts the sacrifice. Let the disciple beware, for he that is first in these respects may be last in the matter of merit. The exceeding great and precious promises were immediately guarded by a most solemn warning in the story of the laborers in the vineyard. Is it not a sorrowful fact that even our best fidelities in his service, are ever in danger of being spoiled by the wrong disposition which they may possibly induce?

The theme with which we deal is the compensations of Christian service. No man can fail to be impressed with the disproportion that holds between the promised rewards and the sacrifices that his servants make. Give up a fishing boat, a sheepfold, a farm or a store, and receive a throne. Surrender precious things and get back the same values multiplied a hundred-fold. Is it not likely that such words as these will excite hopes and expectations that can never be fulfilled? There is not a doubt of it, but the danger is offset by the continuing presence of the interpreting Christ. How else, than with such sensuous images, shall we duly impress undeveloped disciples with great spiritual realities? They will not receive all blessings exactly as imagination pictured, but to their matured spiritual judgment, they will realize some-

thing far better.

I. It has pleased the Master to put first among his rewards distinction and honor. We were made for honors. The thirst for them is native to the soul, and it shall not go unsatisfied. But he will not give us the honors this world is familiar with, for he has reversed all the current conceptions of human greatness. He puts us in no expectation of the homage of men. With the utmost detestation he regards all secret scheming and posing as the hypocrites do, to win human applause. That vulgar temptation once assailed him with terrible force, but he grandly resolved to make himself of no reputation. He literally tore his reputation to tatters that he might stand reproachless before God.

It is distinction enough for us, that we have a standing place in the confidence of the Son of God. He trusts us with his own honor, and the interests of his kingdom. This thought put a rapture in the heart of his great servant long ago, compelling the utterance—I thank God that He counted me faithful, putting me into the ministry. I blasphemed His name, and persecuted His saints; and yet he takes a poor sinner like me, and makes me a messenger to run the errands of His love. That act of confidence sprang a joy and a sense of exaltation in his soul, that neither stripes nor prisons, nor defamation could ever abolish or destroy. With what passion he could sing that old hymn of ours:

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all, shalt be."

The Lord increase our faith that we may really believe there is immortal honor in a call to his service. Has that honor fallen on us? Then let us bow down before the glory of God, as Isaiah did in the temple, covering our faces with our hands, and accepting our crowns with meek submission and adoring love.

That was a proud day for a young Englishman, when his king tapped him on the shoulder with a sword, entering him into the ranks of English Knighthood. That was an exultant moment for the French hero, when in the presence of his comrades, he received at the hands of his emperor, the cross of the legion of honor. It was a far higher compliment, when we, the servants of God, were decorated with the confidence of his Son, and invited by him into a work of co-operation which looks to a new birth of the world.

Yes, all of us shall sit on thrones of moral and spiritual power. You shall be a heavenly salt to save this world from decay. You shall be shining lights to lead it out of its darkness. He gives us that equipment of doctrine and that endowment of power that shall fit us for the finest spiritual leadership the world has ever known. I am persuaded that the sway of your invisible sceptres was never more needed in human society than it is today. Every thoughtful man knows that we live in one of the most remarkable periods of human history. In all parts of the globe the spirit of democracy is bursting the bonds of old-time despotisms. The scientific spirit is making mighty disturbances in the world of ideas, and the spirit of materialism is trying to change the very conception of God into a superstition. It is a time of wide unrest and grave moral anxiety. A confusing clamor of voices dins in our

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ears, and a debilitating doubt seems to settle on every question. A black night seems to lower on the sea, and the winds and the waves are adverse. But it is no time for Christian timidity or discouragement. There is a trumpet call to faith. Look aloft to Him that sitteth on a throne, high and lifted up, and the tumult of the waters shall become a pavement for our feet. We stand for the spirit of Christ, and that is the mightiest subduing force that plays on the hearts of men. It blends with all central human needs and heals like a balm of Gilead, the old dis-tempered heart of the world. We have seen the invisible, and have felt the inspirations of an endless life. It is ours to preach, not a dogma nor a creed, but a person gloriously divine; and a life, the fairest among ten thousand and altogether lovely. It is our indefeasible right to believe in the heavenly mission of our churches, and in the adequacy of our gospel to meet the multitudinous wants of the race. I believe that the great Head of the church will enable us to make our testimony with confident note, and pour along our hearts the currents of a quenchless optimism. Such is our privilege, and such is our transcendent honor.

And yet, not one of us can deny that here and there in pulpit and pew, there are signs of misgiving and fear. The zest of hopefulness sometimes yields to the spirit of depression.

Not long ago, twenty leading ministers were asked this question: If you were young again, would you give yourself to the work of preaching the gospel? None of them answered emphatically, No. It was not implied that they would abandon the service of Christ, but only that form of it which they chose in their youth. The causes of that change of view, I know not. It may have arisen from some alleged curtailment of the freedom of thought in theology, or it may have come from the preachers' somewhat changed relations to modern society. The observant man knows that the minister does not hold the same relative position of public influence, which his brother held two generations ago. The same thing is true of the lawyer and the physician. A new social force has arisen in the person of the successful man of business and the captain of industry, and into his strong hand have passed some of the reins of power. But surely this is no occasion of discontent to any servant of God, for the fact is largely due to our civilizing and uplifting gospel. We welcome his arrival, and rejoice in his industrial triumphs. He is our brother. He has his splendid opportunities of service and his holy obligations. Let him consecrate all his powers to God, and the Lord reward him abundantly. The kingdom has sustained no loss; the cause has been advanced. No servant's prestige has really been diminished, for each one is still crowned with that honor which God bestows. His approving smile is better than all the patronage of potentates and kings. A minister once applied to President Jackson for a government appointment. The instant reply was, "Sir, I have nothing to give, equal to the office you hold." Then let all the servants of Christ be of good cheer, for we are made co-workers with God, and custodians of a heavenly grace, which is enough distinction to satisfy the ambitions of an archangel.

II. But the rewards of Christian service do not end here. He made us for ownership. He plant-

ed within us the acquisitive faculty and the love of possession. He assures us that his servant is worthy of his hire, and that he shall not run the risks of friendliness and destitution. He shall have a regal remuneration, receiving an hundred-fold for every item of sacrifice. In our Lord's hands, Christianity shall become a vast system of help in the life that now is, giving to each one of us property rights in all the children of God. Buddhism and Mohammedanism have no conception of a divine fatherhood, and by consequence no conception of a hallowed human brotherhood. But it is the glory of Christianity to present both conceptions in a beautiful harmony. Jesus organizes men into a spiritual society on the basis of a common devotion to himself. He multiplies, exalts and sweetens all our human relationships on the ground of common spiritual sympathies. He has enriched us all by making us members of the noblest brotherhood the world has ever known. How excellent is this kinship into which we have been joined. These are our brothers and sisters, and we are more than millionaires in the uncoined affections of the redeemed human heart.

Jesus spoke to Peter as prophet and poet. He did not confine his view to individuals, but rather included all the successive generations. He did not expect these men to become large property owners, but he did forecast a time when the kingdom of God should triumph and the meek should inherit the earth; a time when his Spirit should dominate men and every man should love his neighbor as himself. Have you ever looked out over a wide landscape diversified with hills and valleys, fields and forests, streams and flowers? That scene was made up of a million parts. The manifold forms and colors blended in harmony to make a picture of enchanting natural loveliness. Every flower and every blade of grass made its contribution to the total effect. Each belongs to all, and all belongs to each, and so every individual factor is greated and glorified by merging with the whole. In vision, our Lord beheld the mighty human landscape unified and beautified by the Spirit of God. He saw the hour when a true Christian socialism should overspread the earth, when there should be no grinding poverty and no human loneliness. This is the grand social achievement contemplated by our religion. Yes, the time hastens, when men shall all their mutual burdens bear, and all shall sing, blest be the tie that binds our hearts in Christian love. This is not merely the philosopher's speculation, or the poet's dream. It is Christianity's magnificent program, and the Christian's confident hope.

Today our powerful gospel is slaying the jealousies and enmities of the nations. It has declared a war of extermination on the instruments and demons of war. The sword shall be beaten into a plough-share, the spear into a pruning-hook, and all this world shall delight itself in the abundance of peace. It is going to settle this racial question which has been so long the torment of our nation. No man can tell how or when this shall be, but so sure as God is in heaven, this end must be, and shall be wrought by the Prince of Peace. He will compose into brotherhood those struggling giants, Labor and Capital, whose collisions shake the very foundations of society. All those forces that waste wealth and the lives of men, shall be done away, and we shall have a new heaven and a new earth.

Our world is growing better. Evil is transient, but good is eternal. During the past six years the charitable gifts of the American people have rounded out the sum of five hundred million dollars. That unprecedented fact is the work of the Spirit of Christ, and it is one of the sure foretokens of the good time coming. The widespread missionary activity of our day is another one of its harbingers. We see another one still in the spirit of amelioration which expresses itself in the multiplication of ten thousand benevolent institutions round the whole earth. Two thousand years ago, a great city by the Tiber was swept away in a roaring sea of flame, while a heartless emperor fiddled his delight at the sublimity of the spectacle. A few weeks ago a noble American city was lifted up in the arms of an earthquake, shaken to pieces and consigned to desolating fire. Shocked by the news, a great President and eighty millions of people arose by one sympathetic impulse and said, this is our sorrow, this is our burden. Times are better than they were and the world spins down the ringing grooves of change into the younger day. What shall we have? We have right now the joy of spiritual conquest, and the evident tokens of a widening, deepening human brotherhood. Ours is the honor of helping a sinning, suffering race to climb up to those shining tablelands where God is moon and sun.

III. And now we come to consider the very top and diadem of his cheering promises. One thing there is, that hinders our reception of it, and that is, it is too great. Our apprehensive power is too dull and drowsy for due impression. It is folded up in those two words of limitless meaning, *eternal life*. Their import dawned on Peter's mind more and more, down to old age, when he wrote to his brethren of an inheritance incorruptible, undefiled, and that fadeth not away, kept in heaven for you who are kept by the power of God unto salvation, ready to be revealed in the last time. What does that mean but perfection of character, or completion of the soul? This was the grace that Jesus meant when he said, I came that ye might have life and that ye might have it more abundantly. This is the end designed by that mystery of an indwelling and transforming God. Our crimson spots and scarlet stains shall all be washed away, and Christ shall be formed within us the hope of glory. It was for this that Paul said, I press on to the mark for the prize of the high calling of God in Christ Jesus. It means that we shall be more, enjoy more, and live more; that we shall be the great sons and daughters of God. Here is reward, profoundly inward and intensely personal. It comes not by leaps and bounds, but by slow gradations of spiritual growth. Said indeed would be the blunder to fancy that this saving work within, had already been accomplished. It was Andrew Fuller who shrewdly remarked that the people take it for granted that the preacher is good, and the danger is, that the preacher will take it for granted himself. That peril is common to us all. Every servant of the Master needs the warning, not to think of himself more highly than he ought to think. Paradoxical as it may seem, our Christian functions expose us to some of the worst perils that beset the human spirit. The appetites and passions of the body are dangerous, but far less so than the appetites and passions of the soul. These latter go deeper far, and are more

defiling and disastrous to character. That was a wonderfully true insight, that led Dante to put into the upper rounds of the Inferno the victims of fleshy lust, while into the nethermost depths he plunged the men whose spirits were shot through with pride and selfishness. We are told that a gas, when subjected to one degree of cold, loses one two hundred and seventy-third (1-273) of its volume. One degree lower, and it loses another like fraction. If it could be depressed two hundred and seventy-three degrees, the logical conclusion is that it would shrink into practical nothingness. Most certain it is that the self-centered soul lives in a chilling atmosphere, and that its inevitable drift is to spiritual death. But there is a sunny clime where our souls are meant to grow. Its genial warmth is like the breath of spring, compelling the burst of vegetation into luxuriant life. They tell us that far up the Fahrenheit scale, between thirty-five hundred and four thousand degrees of heat, the scientist is melting clay and turning it into aluminum. Up in that same fervent heat he is converting sticks of carbon into small sapphires, rubies and diamonds. So up love's scale of sacrifice we are called to pass, that our dross may be consumed and that our gold may be refined. Somewhere far up the scale of love's white intensity was wrought the amazing sacrifice of Jesus, and the sapphires and rubies and diamonds of his character. Behold what manner of love that we should be called the children of God, and beloved it doth not yet appear what we shall be, but we know that when he shall be manifested, we shall be like him, for we shall see him as he is. When we reach that summit the old question, What shall we have, will be lost in the blissful consciousness of what we have come to be. The full-blown rose does not ask, What shall I have, for its reward is in its own fragrance, shapeliness of form and exquisite coloring. The diamond does not ask, What shall I have, for there is no splendor to be added to its crystal beauty and its flashing lights. But it is written that when we have attained the sanctified life, and greet him in the heights with the Song of Moses and the Lamb, he will add to us one more increment of glory, and that will be a crown of still more life.

A KENTUCKIAN IN GEORGIA.

Through the columns of the RECORDER I desire to return my thanks to Old Kentucky for the loan of one of her preachers, Dr. Theodore N. Compton, of Owensboro. I have just had him with me in a ten days meeting and a gracious outpouring of the Spirit of the Lord was the result.

It has always been my practice to have with me some pastor who was known to me, for the ways of the professional evangelist, as a general rule, are to me, past finding out. I have noticed that it is often the case that where a man has been too fond of rest in the pastorate to make a success, he has resigned his charge and gone into evangelistic work. Failing to do a good work in the pastorate, many of them have gone into evangelistic work to show the common everyday plodder how the thing ought to be done. Feeling as I did I invited my neighbor, Dr. J. D. Jordan, of Savannah, to be with me in my meeting. He had been given a vacation to go to Palestine and he wrote me that he could not come, but would lend me his supply, Dr. Compton, if I wanted him. I had seen a most cordial endorsement of

the doctor in the columns of the RECORDER and I knew he must be all right, so I wrote and asked him to come over and help me. I was more than satisfied at the work he did in my church. I understand that the people of Kentucky look upon him as a fine pastor and that many of them think he ought to remain in the pastorate. I have my doubts about this, for I have never seen a saner evangelist in my life. He sized up the situation as soon as he came and went to work with a definite end in view. He was working to win souls into the kingdom. He preached the pure old-fashioned gospel without fear or apology. He had no "wild cat" propositions to attract attention to himself, but his whole efforts were directed to the upbuilding of the church.

His free and easy manner, coupled with his sympathy, as wide as the needs of men, gave him a hold upon the people at the very start, and the house was packed from the opening to the closing service. On Sunday afternoon we had a meeting for men only and it was the greatest one of the kind I have ever seen in Thomasville. We have here between five and six thousand people. Our house will seat five hundred. It was packed with men. The sermon was one that stirred the heart of every man present. I heard a Methodist brother, who is interested in the welfare of the community say, that if there had been no other way to have that service he would have gladly paid out twenty-five dollars from his own pocket to have had it. He thought its influence would last for the next twenty years.

Many people declared that the sermon preached by Dr. Compton on regeneration was the finest they had ever heard. His sermon in which he took hold of the excuses that men advance for not being at work for God was complete in every particular and left not an inch of ground upon which an excuse-maker could stand and be honest to himself.

The visible results of the meeting so far have been twenty-seven for baptism and seven by letter. There were many other conversions of men and women who will, as a result of this meeting come into the kingdom of God.

It was a pleasure to have Dr. Compton in my own home as my guest. His spirituality, his manliness, his love for children made him a favorite in my own home, and every member of the family regretted to say good-bye. He has made a deep and lasting impression upon my church, and as its pastor I desire to thank Kentucky for him. The people of Savannah are in love with him and they are joining hands and hearts with him while the beloved pastor is away to keep the interests of the church up to the high standard that has been reached under the leadership of Kentucky's Jordan.

I am now closing up my third year's work with the church at Thomasville, down among the roses and pines of South Georgia. A better people and a more united church a pastor never had the pleasure to serve. The Lord has blessed our work wonderfully. Since we have been working together as pastor and people there have been added to the church two hundred and forty-three members, one hundred and twenty-six by baptism and one hundred and fourteen by letter and three by restoration. We have more than doubled our contributions for outside purposes and with thankful hearts we take courage as we face the future and expect still greater things from God in the days that are to come.

ALEX W. BEALER.

Editorial

THE CONVENTION.

The meeting of the Southern Baptist Convention in Chattanooga reached high water-mark. The arrangements were perfect, and showed that there was no lack of brains in the local committee, who seemed to have carefully thought everything through, and to have anticipated every want. Every detail was carefully looked after, even to covering the street with saw dust to prevent the disturbance coming from the noise of passing wagons on the street.

It was a happy thought of the Secretaries to save the hour usually given to reading the long list of members, by distributing lists and by having a committee put in charge. Every vote electing officers was unanimous. President Stephens was honored by unanimous re-election. His paper was interesting, able and timely and it will make a useful tract issued by the Sunday School Board. Kentucky was honored with a Vice-Presidency—Dr. J. J. Taylor.

The Convention was comfortably and great crowds witnessed the proceedings. Looking over the vast throng, over 5,000 people, in that great auditorium, we were impressed with the absurdity of trying to hold the Convention in a church.

We hope the popular character of the Convention will be carefully maintained. It is a deliberative body, and any member has the right to the floor. The Northern Anniversaries are run by committees who have everything cut and dried. The result is that the attendance is mostly the officials, the appointees of the Boards, those appointed on the programmes, and the local community. That must never be the case with our Convention. Measures should be freely and fully discussed. Everything should not be simply referred to the Boards, but the Convention should itself pass on all important matters.

The presentation of the medals of honor to Secretaries Burrows and Gregory, in recognition of their 25 years' service, was an interesting incident. It came immediately after their election for the 26th time. The presentation was made by the editor of the WESTERN RECORDER, and Drs. Burrows and Gregory responded appropriately. One interesting fact, of which no public mention has been made, took place in this connection. Benjamin Franklin, an old Negro barber, who knew and loved Dr. Burrows, heard of the matter and sent him a five-dollar gold piece with his love. Dr. Burrows appreciates this most highly.

The reports of our Boards were most encouraging, though the Foreign Board reported a small debt. This would have been materially lessened had not a large check from Texas miscarried. The Board received \$315,248.48, a gratifying increase over last year. Better than this, our missions on foreign fields are greatly prospering. Our missionaries report 2,445 baptisms, and the outlook at every station is brightening.

Our Home Mission Board reported no debt. They received \$176,411.23, which was \$30,705.92 ahead of last year. Missionaries under appointment of this Board report 12,630 baptisms. Greater stress is rightly being laid on the work in centers of population. The work of this Board should be stressed as never before.

The Sunday School Board reported constantly increasing prosperity. The business of the Board aggregated last year \$146,468.31. The Board has joined with the Trustees of the Seminary in supporting a professor of Sunday School Pedagogy, Dr. B. F. Dement being elected to the position. The Board pays \$1,250 of his salary and the Seminary pays a like amount.

The Woman's Missionary Union reported most encouraging progress. The matter of chief interest in the Chattanooga meeting was the Woman's Training School in Louisville. The Trustees of the Seminary voted their willingness to turn the school over to the Union, and an effort was made to have the Union take charge of it. Since, however, the constitution of the Union requires unanimity, and that could not be obtained the matter lies over a year, in the expectation that the constitution will then be changed. Meantime the Training School will go on along present lines.

"So much is being said and written nowadays about the evils of religious controversy that it is about time to say something in its favor. In a perfect world controversy would be unnecessary, but in a world where sin and error reign, it cannot be avoided. When truth is lost, there is a calm—study the Church's history in the middle and dark ages. When truth is found there is a storm—study the Church's conflicts in the days of the Reformation. On this point, the *Christian Advocate* speaks truly: 'Periods of controversy have been periods of the Church's greatest prosperity. They are altogether better than periods of apathy, formality, or fanaticism. Where there are attacks on the truth and no defenders, where there are evils and no denouncers, there are dangers far greater than controversy in itself could ever bring.' These are words most timely, and yet they are unwelcome to an age that puts a premium on negation and minimizes conviction. While the ban is being placed on religious controversy by the public, advocates of what is destructive of the old are having the field all to themselves. People who still insist that the old is true, that the Bible means to-day what it meant eighteen centuries ago, are classed as bigoted, uncharitable—disturbers of the peace. There is a peace that means stagnation and death, just as there is a conflict that means health and life."—*The Lutheran*.

There is aptness as well as force in the above utterances of the *Lutheran* and the *Christian Advocate*. We are glad these things are said by prominent Pedobaptists, because had a Baptist said them, he would have been cried down as "narrow," "bigoted" and "ill-tempered." So far from "contending earnestly for the faith once for all delivered unto the saints," the current fad is to say it makes no difference, and every man should deliver freely whatever message he has; while nobody has any right to object. We know of an instance where a visiting preacher sought to introduce an unscriptural practice into a Baptist Church, and, when some faithful members objected, they were condemned as "disturbing the peace of the church." Ahab must be allowed to go on unhindered corrupting Israel with idolatry and Elijah must be quiet, forsooth. And when Elijah speaks out in behalf of the true worship of God, Ahab denounces him as "he that troubleth Israel."

Principles that are not worth dying for, are not worth holding. Whenever the truth is assailed it should be promptly and vigorously defended. Nay; wherever there is error, there the truth should be carried and the error should be vigorously attacked with "the sword of the Spirit."

Our Lord made a stir wherever he went, and the scribes and pharisees regarded Him as the great disturber of the peace of Zion. Paul made a stir wherever he went, and got himself scourged, imprisoned and beheaded by those whose errors he assailed. Missionaries make a stir, and often are cruelly treated and sometimes killed, because they oppose the idolatries of the people.

Of course we should use no wrong means or methods and should cherish no wrong spirit, but we should "epi-agonize" for the faith once for all delivered unto the saints," always and everywhere. Let it be remembered that a lie has no rights that any one is bound to respect.

Dr. J. B. Searcy in *The Advance* quotes from a statement from Dr. John A. Broadus, published in the *Journal and Messenger* as follows: "I think it highly undesirable that persons previously immersed by Pedobaptists or Campbellites should be received as they stand into the Baptist church. I think they ought to be baptized when received, for the sake of good order, and to prevent any troublesome questions from afterwards arising. I think, that the candidate, even if satisfied with his previous immersion as baptism, ought to be willing to be baptized now to satisfy the church and to give no trouble hereafter, and that if he is not willing we can do without him. But I know that a great many Baptist churches in large portions of our country do receive, such persons without baptizing them. So if I were a member of a church to which such a person applied, I should earnestly urge that he ought to be baptized; but if the church should decide to receive him without baptizing him I should not feel bound to leave the church or make trouble on account of the decision."

The writer was Dr. Broadus' pastor for the last fourteen years of that great man's life, and often talked with him on this subject. He regarded the reception of alien immersions as a violation of New Testament church order, and yet he would not make it a test of fellowship. Toward the close of his life Dr. Broadus became more and more denominational, not, of course, in any offensive sense. Never can we forget a conversation he had with us the fall before his death. He said that he had of late years been more and more impressed with the importance of distinctive Baptist principles to the world. He urged the writer to stand firmly and squarely for those principles; and added that if he had his life to live over again, he would lay greater stress on these principles, than he had done.

Principles that are not worth dying for are not worth holding. Holding certain principles a man cannot consistently favor anything antagonistic to those principles. Believer's baptism and infant baptism are antagonistic since the universal prevalence of the one is the utter destruction of the other. So alien immersion and regular baptism are antagonistic, because the universal prevalence of the one is the utter destruction of the other. No one who holds to believer's baptism can consistently look with

favor on infant baptism, and no one who holds to regular baptism can consistently regard with favor that which is irregular.

A prominent university professor in the Northeast, who is an advocate of the "higher criticism," is getting out a series of volumes on the Bible, in which will be duly set forth the Scriptures according to this professor. An advance circular has been sent out telling of the merits of these forthcoming volumes, and among other things this circular says:

"To the ordinary conservative biblical student, who rejects or views with alarm the critical positions of modern Old Testament teachers, an opportunity is offered, for the first time, of ascertaining just what those positions are and the chief reasons for them."

Now here is richness. Note that "for the first time." Never before has the "opportunity" been given for learning what the "critical positions" are and "the chief reasons for them." So Graf. Wellhausen, Kevenen, Pfeiderer, Sabatur, Cheyne, Driver, Briggs, Toy, Smith, Bacon, McFadyen, Harper, Foster, Clarke, Schmidt, and all the rest of them go for nothing. Their voluminous writings offer no opportunity for a man to learn what are the "critical positions" they advocated, and no opportunity to learn "the chief reasons therefor." This professor in cavalier style waves aside all the higher critics who have preceded him as utterly failing to state their case or to give their reasons.

We think this professor is quite right in his opinion of the worthlessness of the writings of his predecessors, along higher critical lines; but we do not believe that his lot of books will prove any better. We do not believe that he will offer an opportunity "for the first time, of ascertaining just what those positions are and the chief reasons for them."

It is with deep regret that we chronicle the death of our honored brother, Dr. A. E. Owen. For many years he has been one of our Virginia correspondents, and the RECORDER readers have learned to love him well.

He was nearly seventy years old, but he seemed in the prime of life. He was a man of strong convictions, strong faith and great intellectual ability. On account of these things he was greatly loved and trusted everywhere. For nearly thirty years he was pastor of the Court Street church in Portsmouth, Va.

The *Herald* tells us that in his dying moments after he had lost the power of recognizing his friends, he said, "I am in the valley now, but I shall presently be on the hills."

It is a sorrow to have lost such a man as Bro. Owen, but it is cause of gratitude to God that Southern Baptists so long had such a man among them. Before he was buried a movement was made among the citizens of Portsmouth to erect a monument to him, and the first subscription was made by a Methodist church in the city.

We have been studying the Greek word *aga-pao*, translated *love* in the New Testament, e. g., John 3:16, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." To our surprise we found that the authorities could give us no light on the subject. Letters to leading professors of Greek have elicited simply confessions of ignorance. Hence we

must either drop the matter or do pioneer work.

We have reached a working hypothesis, however, in deriving *aga pao* from *agan*, very much and *paos* kin. So that the love expressed by *aga pao* makes the loved one very much kin. God's love for us identifies us with Him, makes us very much kin to Him, brings us into His family, makes us His children and heirs of God. Certainly this fits the general teaching of Scripture, and it is a possible derivation of *aga pao*.

If any one rejects this view, we respectfully suggest that he propose one that is better and more reasonable. We give this for what it is worth.

Editorial Varieties

Now that the Southern Baptist Convention is over the Baptists of Kentucky should turn their attention to the meeting of their General Association in Richmond. The railroads have granted the half rate with 25 cents added, and there is every reason why we should have a great meeting. The meeting of the Educational Conference should command special attention. The Committee of Sixteen, Dr. W. H. Felix, chairman, will present their report of a tentative charter for a general educational society, and it is of great importance that the wisdom of the denomination find expression. The good people of Richmond are making ample provision for the saints who will gather there June 25th-29th. If you are going, send your name to the Rev. G. W. Shepherd, Pastor, Richmond, Ky.

Let the brethren specially note that the meeting of the General Association has been postponed one week. This was done by the State Board at the urgency of our hosts at Richmond, who could not take us at the regular time on account of the "Home Coming" guests. The Board had no option but to postpone. Let everybody take notice. Let the meeting be well attended by representative brethren all over the State.

At the meeting of the General Association in Richmond, Ky., next month the question will be discussed as to whether or not the time of meeting shall be changed from June till sometime in the fall. Let the brethren be thinking this matter over, so they can reach a wise decision.

The reports of the proceedings of the Southern Baptist Convention in the daily papers of Chattanooga were exceptionally full and fine. Chattanooga is a live city, with live newspapers and live everything.

Oh, no, brethren, the verb is not *faith*, but *faithc*. The language of Shakespeare is: "Make thy words *faithed*." *Faith* is the noun and *faithc* is the verb.

"The quintessence of double distilled nonsense" is the vigorous expression Dr. J. Wm. Jones used in regard to a piece of folly to which some brethren wished to commit the Southern Baptist Convention. He knows how to say things.

President Stephens in his address said he did not see how a man could be an intelligent and true American patriot without adopting Baptist principles. We agree with him. It is a matter that calls for an explanation.

The Hon. Lewis Shepherd in arguing a church law case in court represented our Lord as saying: "On this rock I will build the Baptist church." The judge asked whether the learned counsel was not taking liberty with Scripture. Mr. Shepherd admitted that Christ did not use the word "Baptist" in that connection, but he said what was equivalent to it, by saying "my church." He gained the case.

A good joke on Dr. Harvey and the Baptist Book Concern. The Book Concern has published a very remarkable book on "Faith and The Faith," by Dr. T. T. Eaton. And yet the management did not have faith enough in said book to take enough to Chattanooga to supply the demand. The 100 copies brought to Chattanooga were sold in a day and a half. Have faith in the book, Dr. Harvey. It will sell. There is no doubt about that. J. H. D.W.

POSTPONEMENT.

Agreeable to the action of the State Board at the request of the brethren and citizens of Richmond, Ky., it is my duty to announce that the General Association of the Baptists of Kentucky will meet in Richmond, Ky., on the morning of June 27th instead of June 20th, as announced heretofore.

T. T. EATON, Moderator.

TWENTY-FIFTH ANNIVERSARY.

The editor of the WESTERN RECORDER is pastor of the Walnut Street Baptist church, and Sunday, May 6th, was the 25th anniversary of his pastorate. He spoke Sunday morning of the work of the church during the year, and during the 25 years and of the progress of the Baptists of Louisville during that period. During the past year there were 106 additions to the church and they contributed to various objects \$11,803.71. During the 25 years there were 5,163 additions and \$684,134.72 contributed. In 1881 this church had 573 members, now it has 1,450. Counting the colonies that have grown out of this church the 573 have increased to 3,280.

In 1881 the white Baptists of Louisville had seven churches, now there are nineteen, beside several missions. Then we had only two good houses of worship, and now we have nine, with two more going up. Then Louisville had 125,000 population and 2,500 white Baptists, while now the city has 240,000 population with over 10,000 white Baptists. Thus while the city has not quite doubled in population, the white Baptists have increased four fold. Of course the other Baptist churches and the Seminary have been important factors in this growth.

On Tuesday night, May 8th, the ladies of the church gave the pastor and his wife a splendid reception. The lecture room, infant class room and parlors were beautifully decorated. Over the stand was "1881-1906. Congratulations to our pastor at the end of twenty-five years." Deacon W. D. Major presided. Deacon R. W. Taylor led in prayer. After a solo by Mrs. Mantie Wolfe Dobbins, Superintendent S. M. Simmons made a neat and appropriate address of congratulation in behalf of the Sunday school. The Rev. E. E. Word sang a solo, and Deacon Theodore Spiden was called out. He gave various interesting incidents in the history of the church, and in their behalf offered congratulations. He presented the pastor with a splendid watch fob-chain, with gold clasp, and gold locket, properly inscribed and with a fine and far flashing diamond in the center. The presentation was made in a graceful speech. The pastor responded most appreciatively, expressing gratitude for the thoughtful kindness of the members, and especially for their unwavering devotion to him in all the years. His wife had been mentioned in the speeches, and as the pastor closed he walked over to where she sat and kissed her, which brought down the house. Beautiful solos were rendered by Miss Maria Wilkerson and Mrs. Amanda Norton Gray. Then came the hand-shaking and the refreshments.

Deacon Spiden read the following letter from the Louisville Ministerial Association, which is composed of ministers of various denominations:

"Dear Dr. Eaton:—At the regular meeting of the Louisville Ministerial Association, this morning, upon the motion of Dr. Peyton H. Hoge, I was instructed by a unanimous and hearty vote of the Association to send congratulations upon the occasion of your Twenty-Fifth Anniversary as pastor in Louisville.

"Our meeting this morning was unusually blest with the sense of the Divine Presence and you may be assured that this is something more than a formal courtesy of the Association. Your present membership of one thousand, four hundred and fifty souls, the large increase of the past year, the generous offerings of your people, together with their manifest devotion to you, are all conditions worthy to make a great soul happy.

"The influential position of the Baptist fellowship in our city, the large increase of congregations in the last twenty-five years, the marvelous development along missionary lines, while being conditions of general effort are still very intimately related to the leadership of a congregation which in a true sense is 'Mother of many,' and these things doubtless are a great gratification to you as, indeed, they are a great honor.

"May the Lord continue to inspire and bless you, and 'cause His face to shine upon you,' is the prayer of the entire body of the Louisville Ministerial Association.

T. S. TINSLEY, Sec'y.

City, May 7, 1906.

This letter was most highly appreciated and its reading added to the interest of the occasion. There was a large attendance—between 500 and 600,

and everybody was happy. Many said it was the finest occasion they ever witnessed.

Rev. R. H. Tolle, pastor of the Baptist churches at Falmouth and Poinexter, Ky., was united in marriage to Miss Mayme Casey, of Cynthiana, at Bellevue, Ky., Wednesday, May 9th. The ceremony was performed by Rev. L. H. Burgess.

THE STATE.

Bro. Theo. N. Compton writes: "Please change my paper from Barnard Street, Savannah, Ga., to Mrs. E. A. Compton, Nebo, Hopkins County, Ky. I go to Nebo to visit my mother for a few days then on to Owensboro. Will you please say that my address will be 611 Saint Ann Street, Owensboro, Ky. I have had a great time in Savannah."

By a unanimous invitation of the faculty Rev. C. P. Roney, pastor of the Wickliffe church, will preach the commencement sermon of the Blandville Baptist College, on the third Sunday in May at 11 a. m. There will be a class of four, three young ladies and one young man.

SEMINARY NOTES.

Supplies for last Sunday. W. S. Allen, Franklin St.; W. C. Wood, 26th and Market; H. L. Tooner, Monterey; C. D. Wood, New Salem; G. B. Stovall and W. L. Brock, Walnut St.; Paul Bagby, New Port; Bro. Peoples, New Haven; W. S. Coakley, Pewee Valley; C. H. Cosby, St. Luke Evangelical; L. H. Moore, Glendene; C. M. Murchison, Pleasureville; R. P. Walker, Harrodsburg; J. M. Justice, Oakdale; M. L. Harris, Emanuel Evangelical.

Dr. B. H. Dement, of Waco, Texas, has been elected to the Chair of Pedagogy in the Seminary.

Brethren J. W. Thompson and Potet have been called to Sand Hill and Irvington.

Examinations begun Monday. Dr. Dargan supplied at McFerran Sunday morning. Dr. McGlothlin in evening.

Dr. C. J. Anderson supplied at Elk Creek Sunday.

THE EDUCATIONAL CONFERENCE.

The Educational Conference which adjourned at Russellville to meet in connection with the General Association in Richmond this year, is hereby called to meet in the Disciples' church in Richmond, Ky., at 9 a. m., June 26th. The Committee of Sixteen will report their tentative charter for the formation of a general educational society.

T. T. EATON, Chairman of Conference.

It was the great pleasure of the writer to enjoy the boundless hospitality of Brother R. H. Parrant and family during the meeting of the Southern Baptist Convention at Chattanooga. Brother W. E. Mitchell, of Pembroke, and Dr. B. F. Hungerford, of Waddy, Ky., were also guests at this home. Brother Parrant was a member of the Lawrenceburg church during my services of several years as pastor. It was a benediction to be in his quiet and elegant home, and with his charming family. He is one of the leading business men of the city and one of the leading Baptist laymen of the South.

The Baptist Institute of this place closes its fifth annual session this week. It has been the most successful in its history. The usual courtesy was shown us by the other denominations of the city. The annual sermon was preached by the Rev. Thomas S. Hubert. The Baptist church was packed to its utmost capacity and every one enjoyed the eloquent discourse so ably delivered by our new pastor. We take off our hats to the State Board for helping us to get such a wonderful pastor. Barbourville, Ky.

DEAR RECORDER:

Thank God for what Arkansas has done this year for Home and Foreign Missions, an increase in her contributions of more than one thousand three hundred dollars over last year. Thank God Lewisville had a part in swelling the proceeds. Our church gave about twenty times as much for Home and Foreign Missions as she gave last year. Yesterday one of our representative members called me by phone and said: "Pack your grip, for the church has decided to send you to the Southern Baptist Convention and have the money all raised to pay the expenses."

Our church has given over three hundred dollars for denominational interest in the last six months. Thank God for such a great people. And we have additions to the church nearly every Sunday. J. F. HEACOCK. Lewisville, Ark.

AHEAD OF EVERYTHING! GLORIOUS PRAISE

Is the GREATEST work of the GREATEST masters of Sacred Song! DR. W. HOWARD DOANE AND W. J. KIRKPATRICK.

Read what the good Judges say!

Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."

Dr. B. H. Carroll, Sr. of Baylor University: "I have examined your new hymn book 'Glorious Praise' and regard it as one of the best of all song books recently offered for Christian service."

Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book 'Glorious Praise' and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

Dr. B. D. Gray, Secretary of Home Mission: "It is in every way a splendid book of praise."

Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

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Its Plan—J. M. Frost. Price 25 cents per 100.....	
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Class Books. For visitor's use, 2 cents each.....	
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Superintendent's Quarterly Reports. Price, 1 cent each.....	
Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets and other supplies or samples.	

Baptist Sunday School Board Nashville, Tennessee.

DEAR RECORDER:

The Glasgow saints had a feast of good things set before them at the Fifth Sunday Meeting, having Dr. J. S. Dill, of Bowling Green, Friday night on Home Missions, and Saturday morning the same subject from a different standpoint. He was greatly enjoyed by all who heard him. Then the ladies were highly favored by having Mrs. B. F. Proctor, of Bowling Green, talk to them on Friday and Saturday.

On Sunday we had the good fortune to have Dr. E. C. Dargan preach for us morning and night. Morning subject, "Thy Kingdom Come," and he brought in our present effort to raise money for new buildings, as he only could do it, and he placed it where I think it belongs as the Lord's work, and hand in hand with the great mission movement, for it really is a part of it. At night he preached on "Christian Giving," and he certainly said some things which were very timely. In the afternoon he spoke to the Young People's meeting in a very happy style. There was a collection taken for missions and there will be more heard from our church along this line in the future. Bro. Dargan made a fine impression and Sunday was a red letter day for Glasgow Baptists.

We are glad to announce that Dr. B. B. Bailey, of Shelbyville, will preach our annual sermon, and Dr. T. T. Eaton will address our senior class. Our school closes May 30, and we are looking forward to a splendid commencement.

"Faith and the Faith," BY T. T. EATON, D.D., LL.D.

Noah K. Davis, Ph.D., LL.D., of the University of Virginia.—"The treatise is admirable. Admirable because of its truthfulness, its clear logic and its sound psychology. What more can be said?"

Why this: the style is rhetorical, which makes the book very attractive and readable. I have greatly enjoyed the reading and profited by it, and commend the book to readers of intelligence and culture."

Dr. Davis ordered copies for pupils and friends.

Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary.—"Have read it with delight. It is an admirable presentation of the place that faith holds in human life. The author has clearly grasped the prime place and function of faith in the human and divine economy, and has most clearly stated and illustrated his position. The book cannot fail of being very useful." Dr. Weston ordered copies for all his class.

B. H. Carroll, D.D., LL.D., Dean of Theological Faculty, Baylor University.—"It is one of the most valuable contributions to religious literature and life issued by the press in the last one hundred years. This conviction is deliberate, resulting from three readings, each at one sitting with a week's interval between readings. The third reading leaves the impression of the value, power and timeliness of the booklet enhanced and more vivid. All hesitation vanishes. It becomes me to speak and to act. I have this day ordered one hundred copies for my class. . . . The book hits like lightning and does not need to hit again. Cold must be the heart of the Christian that will not throb with intenser heat as he reads the book."

Francis R. Beattie, D.D., LL.D., Presbyterian Theological Seminary, Louisville.—"The entire discussion is keen, terse, popular and satisfactory. It shows that the faith of the Christian is entirely rational, and that its object in the Scriptures is altogether worthy of belief. It is a capital book to put into the hands of young people."

J. W. McGarvey, LL.D., Pres. College of the Bible, Lexington, Ky.—"I have read with much interest 'Faith and the Faith,' and I regard it as a very excellent presentation of the subject. I think it will do good wherever it is read and I hope it will have a very extensive circulation."

W. C. Wilkinson, D.D., LL.D., University of Chicago.—"It is replete with solid good sense, readably and effectively put. I am glad Dr. Carroll put it into the hands of his students. It cannot but produce a happy tonic effect. That text from Revelation at the close, how eloquently it comes in!"

Theodore L. Cuyler, D.D., LL.D., New York.—"It is bright and breezy, just as much of a tonic as a good 'Nor'wester.' I especially enjoyed the second part in which is handled so vigorously the claims of the destructive school of Biblical criticism."

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Many others talk this same way. A New York Baptist ordered 100 copies sent to the ministerial students at Colgate University.

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The RECORDER'S visits are always enjoyed. J. HENRY BURNETT.

Campbellism Exposed.

DEAR RECORDER: In keeping with the instructions of the Seminary Alumni, the Executive Committee has arranged for the Annual Banquet to take place at the Galt House at 7:30, Monday evening, May 28, 1906. The Alumni address will take place in the afternoon, and will be followed by the banquet. It was decided last year that the Alumni could bring their lady friends, and so the meeting promises to be one of unusual interest. The speakers and themes will be announced later. The plates will be \$1, and same may be reserved by writing to the chairman of the committee. W. W. HAMILTON, Chairman Ex. Com.

There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, prepaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

Family Circle

Stories for the Young and Old

WHAT THE "JOGAFY" SAYS.

Small Edith was standing beside the stream And watching the current slow. "I can't understand it at all," said she, "But the Jogafy said it was so."

THE RIVAL LECTURERS.

LUCIE DAYTON PHILLIPS.

(Continued from last week.)

"And the successors of the apostles, the bishops, not only had the right to exercise authority, but also to inflict censure for disobedience and wrong doing. The ancient Christians stood in great awe, I assure you, of the rod as used by these apostles. The bishop of the New Testament is often styled in these latter days, a priest, or a presbyter. But this change of names means nothing—we have never contended for the same title. What we do contend for, and are ready to prove, now and here, is an unbroken line in the ordinations of the church—that there is not a bishop, priest or deacon among us who cannot trace his own spiritual descent back to the most remote period, to St. Peter, or St. Paul."

After an eloquent period of two, Dr. Rivers added:

"I know of old the hue and cry raised against this doctrine of the Christian church, running back to the days of the Messiah himself—for more than eight centuries, and I know those who raise it are the sects who can trace their origin no further than the Reformation, and some leading spirit of those stormy times. But, as for me, I maintain the succession, even though in the line are scorners and heretics. Our bishops are the sole successors of the apostles as ordainers of other ministers, and governors of pastors and people. No ministry is valid, I say, except it have this Episcopal ordination; and all ordinances and sacraments are vain, absolutely worthless, except they be administered by bishops and ministers ordained by the succession."

That this "succession" was very dear to the fluent speaker's soul was evident enough by this time. It was a hobby he was given to riding at full speed, and eloquently he portrayed "the Church," reformed of her superstitions and errors, as "the burning and shining light of the religious world."

But, somehow, he fought shy of King Henry VIII, the base and cruel monarch, who contrived, in spite of the bloody tragedies of his reign, to be called its founder, its "supreme head," the "hold defender of the faith."

More than one in that audience felt sure there was excellent reason for his treading lightly on such unholy ground. And two, at least, Priscilla Pryor and Dean Hamilton, thought sadly of Henry's record of sin and crime—his selfish cruelty and weakness.

"How terrible even to associate the memory of such a man with the founding of a church," sighed Priscilla, as they drove through a white world—white with moon beam—back to the rectory.

"There's something miserably wrong with the whole business," Prof. Hamilton told himself irritably. But he brightened up the next moment, for Mrs. Darbee had invited him to take the extra seat in the mummy for the return trip, and there was an expression in Priscilla's flower-blue eyes that soothed him. He smiled broadly.

It does not take young people with congenial tastes long to get acquainted, and these two found they had much in common in their full, busy lives.

When they asked him to come in, he knew he ought to refuse, but could not. It was as "light as day" on the pretty, rose-grown porch, and though the rector and his wife went inside, pleading weakness, the others knew they were "not one bit tired," and so settled themselves for a little talk.

Dean Hamilton felt himself fairly

longing to ask this Baptist girl with the frank, sweet eyes, two or three questions. It seemed too good a chance to lose!

"Dr. Rivers is a high old Churchman," he began, "but while he claims apostolical succession for his bishops, you claim it for the whole church. Isn't that so, Miss Pryor?"

"Why, yes! The Bible claims it, and so does history."

"Claims it for the Baptist church? Where?"

"Christ himself said 'The gates of hell should not prevail against it'—that 'he would be with them always, even to the end of the world.' And Daniel, the prophet, said it 'shall never be destroyed and shall stand forever.'"

"But how do you know Christ or Daniel were speaking of the Baptist church?" asked he jealously—he never had been partial to "baptizers."

"It was the only church in existence, you know. It was set up by Christ himself, and its first members were the twelve apostles—all of whom had been baptized by a Baptist preacher. What else could it be but a Baptist church?"

"How do you know that church exists to-day—that it has lived through all the centuries that have gone by?" asked the professor.

"I told you the Bible said it would live. There were—after the Reformation—certain churches that sprinkled and poured for baptism and those who baptized after the manner Christ had taught them, were called 'Baptized churches.' There is not a day since the apostles that Baptists did not exist—history testifies to that effect—Mosheim, the Lutheran, and Zwingle, the Swiss Reformer, and Hosius, a Roman Catholic, and lots of others. Baptists had come to stay!"

"Why didn't they say more for themselves, then?"

"They were hunted down and killed on account of their faith—tortured and persecuted in the most horrible ways. They were not allowed to tell their own story. Martyrs died at the stake and were sentenced to the most cruel deaths. Even after the Reformation, and they hoped the Protestants would take up for them. Baptist blood still flowed. I can hardly bear to think how Anne Askew, so sweet and good, was burned by Protestants, because she would not give over being a Baptist. This, you remember, was done in 'Merrie England' in the sixteenth century. Henry the VIII had 'started' the Episcopal church ten or twelve years before—about 1537."

"I'm afraid I don't know half as much as you do about the rise of the Presbyterian denomination—my mother's church and mine. I used to think Jesus Christ founded that—I hoped he did."

"No, the Savior only founded one—the Baptist," said Priscilla calmly; "that was the church he believed in and gave the doctrines and ordinances to. John Knox is your founder. Both old and new schools came through him."

The young fellow frowned darkly. He always knew Baptists were full of pride and prejudice—a narrow-minded body, yet claiming "apostolical succession" for its churches and no other.

"You are not very liberal in your views, Miss Pryor," he said coldly, and then, all of a sudden, his tone—his whole manner changed. "Forgive me!" he begged, "and listen. I am in the dark, I confess. I want light. For two years I've been seeking the truth. I want to find the church Jesus set up and call it mine. I am not content to belong to any church unless it be his. You seem so sure of yours—you seem to have found the truth. Help me, won't you, to settle this question! How may I know this church?"

"Are you willing to abide by what the Bible says?" asked Priscilla. "Will you go to God's word and follow its teachings—take it for your guide, and follow just where it leads?"

"That's just the thing I'm longing to do."

"Well, I know of no better way than to 'search the Scriptures' and then to do exactly as we are told. Let me put the matter before you in just a few words—in the plainest and simplest I can think of. The church that Jesus set up had members. In order to become members they must do two things, first 'believe on the Lord Jesus Christ' and be baptized. Search the New Testament, line by line, and you'll find that only those who were 'born again,' who had really 'believed' were ready to be 'united with Christ' by baptism" so that they should arise 'to walk in newness of life' with him. You know Christ's own words—'He that believeth and is baptized shall be saved.'"

"Yes. Both were commands. Only those whose sins have been forgiven and who gladly receive the word, have the right to baptism. There is no command in the Bible for baptizing infants, not so much as a hint. There is only one mode—you know what it says—'One Lord, one faith, one baptism.'"

Yes, he did know! Knew that the Bible said one and the churches practiced three.

"I might have a dozen reasons, or even more, but I'll only give you four for being a Baptist," went on Priscilla, quietly: "I wanted to find a church that did just as Jesus commanded them to do—one like the New Testament described. The members must be converted—Ye must be born again; they must have been baptized—immersed, as Jesus had bidden them to be, because their sins were forgiven. This rite was necessary to prepare them for the Lord's Supper. They must first of all be born again, baptized and then they were ready for his table. What church holds to these doctrines? Before I knew it I was a Baptist. Do you believe these doctrines to be taught in the Bible? Are you willing to look for them there and abide by what you find?"

Prof. Hamilton sprang to his feet. There was a new light in his dark eyes. How simply this girl put the matter before him!

The apostolic churches were Baptist churches and he had really known it all the time, only—

He gave Priscilla's hand a warm pressure. "You have driven everything Dr. Rivers told us to-night about 'apostolical succession' out of my head," he told her. "I can only think of two things since I heard your lecture—that I love Him and must obey Him at once; that I must follow my Savior no matter where He leads me!"

"Even if it's into the Baptist church?" cried the girl.

"Even there!"

And Dr. Rivers' unconscious rival, as a lecturer, rejoiced and was glad from her heart.

THE LOVING PARENT.

Up near Morningside Park the other morning early pedestrians were attracted by a man who stood on the sidewalk going through contortions of a Japanese acrobat. He waved his arms above his head, he bowed until his head almost touched the pavement, and then he started to dance.

"That fellow is a lunatic," commented a young woman.

"Guess he has got the jimjams," ventured a "white wing," who was sweeping the street.

"Escaped from Bellevue," said another wise one.

A policeman arrived on the scene and touched the dancer on the shoulder.

"What's the matter wid ye?" he demanded. "Got out of the bug ward, or are yer going there?"

The man braced himself with a sudden dignity.

"I don't understand you," he said, sternly. "What are you talking about, officer?"

"Why, what are you doing out here acting like a monkey on the public street. Look at the people."

"Hang the people! What do I care about them. I am signaling the baby good-bye before I go down to the office. I do it every morning. See him up at the window in his mother's arms? I tell you he's the finest baby in this town."

And the proud father continued to dance to the smiling little face that was peering from a third-story window.—New York Globe.

HIS OWN BOY.

Dr. Cortland Myers, of Brooklyn, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and his feet. Why they had done all they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them, 'I think you're done all you could; but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked into the boy's face and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy.'"

HIS SALARY.

I used to see a dear old lady in the garb of a Quaker very often in the con-

gregation. One of the wardens said to me:

"Mrs. — is a great friend of yours."

"I am glad to hear it," I replied.

"Yes," said the warden, "she said to me, 'I love to hear your pastor preach, but I should like him so much better if he did not receive money for it.'"

"But," said I, "he pays \$20,000 a year for the privilege of preaching to us."

"Does he, indeed? And how so?" asked the old lady.

"Well, we both were educated at the same time, we are about of an age, and I earn \$23,000 a year at my profession, while he only receives \$3,000."

"I tell thee," said the dear old Quaker, "I shall always hear him hereafter with a great deal more pleasure."

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Little Ones.

A DOG STORY.

Peering into the empty darkness at the opened front door, Dr. Worth's first thought was that a naughty boy had rung his bell and hidden, but as he started in pursuit he stumbled over some obstacle on his doorstep. He bent low, holding his candle down in front of him. There stood a large basket with ragged holes in its side and a patchwork quilt tied over its top. The basket creaked, and he heard a long-drawn sigh. Then he spied a scribbled paper fastened to the quilt.

"Deer doctor," he read, his forehead gathering a puzzled frown, "McGinty's the hole wirl'd to me, but tomorrer we're going to move away off on the kars, and I kant take him long. i no you'll treet him good becaus you was nice to me when I was sick. pless love McGinty a hole lot, and he'll love you back."

A smile twitched the doctor's mouth, but the next instant his kind eyes flashed. Who was this inhuman mother who would not be bothered with a baby on a journey? Unknotting a rope, and pulling aside the quilt, the doctor eagerly peeped down at the doorstep baby—a scrubby, yellow puppy!

Now, Dr. Worth liked dogs, but as he lived in rooms over his office, and put his horse up at a livery stable, he had no use for a dog. He gently dropped the dog into the basket, shoving it into a corner of the hall. "Of course," he said, "you may stay until morning."

"Come back! Come back!" yelled McGinty after the vanishing doctor.

"You'll soon tire," smiled Dr. Worth, hurrying to bed while the yelps grew into howls.

But McGinty did not tire. The doctor tossed and fumed; the doctor arose and shouted threats over the banisters. All to no purpose. Perhaps his doorstep baby was hungry. Donning bath robe and slippers, armed with a candle and a cracker jar, he descended.

"Poor pupsy!" he murmured in an apologetic tone as McGinty ravenously devoured his offering. "Now he'll go quietly to sleep," but howls louder than before burst upon the silence of the night.

When the doctor finally went to sleep, in the wee hours of the morning, a shaggy yellow head lay on the pillow beside him. The following day the doctor sought a home for his doorstep baby, but although he waxed more and more eloquent in his description of the "dearest, cunningest puppy that you ever saw," he found the dog market hopelessly overstocked.

"There's only one chance for you, McGinty," sighed the doctor. "Folks may refuse you as a gift, but if a homeless dog is thrust upon them they'll not let him starve. I'll drop you in front of some hospitable farmhouse."

When the doctor started out the next morning a scrubby yellow puppy sat on the buggy seat beside him; when the doctor returned in the evening the puppy was still there. The secret of his failure to drop McGinty was not confided to the outside world—it lay hidden deep in the little dog's big, wistful eyes.

After that, in sunshine and storm, McGinty accompanied the doctor on his rounds. While in the village he always sat, dignity

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personified, on the buggy seat, but when the open fields were reached he would "run out and play," as the doctor called it, frisking at the mare's side, chasing butterflies, barking at squirrels. Soon he became the pet of the county, children watching at the windows to give him a treasured bone, while an old lady patient made him an "overcoat" for cold weather, and the shoemaker's standing joke was the promise of top boots for Christmas.

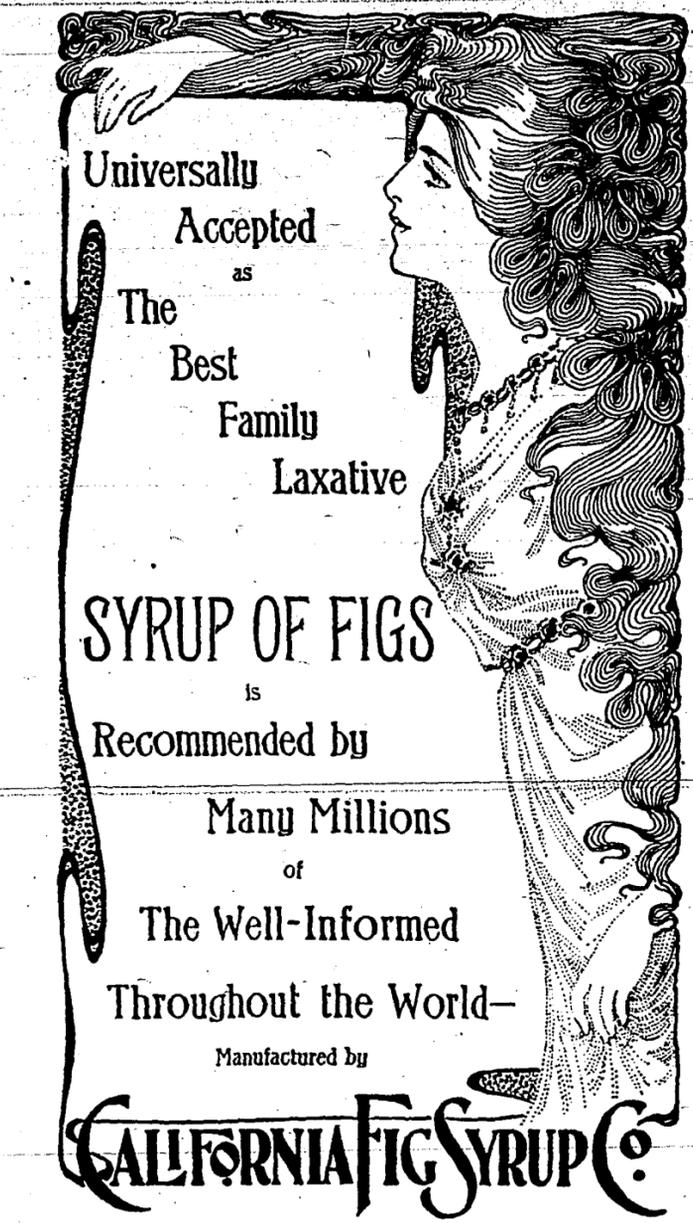
A week of drenching rain had made the roads almost impassable. One evening, while the doctor and McGinty were romping together, the telephone rang. It was a message from the Willows, five miles away, summoning the doctor.

"Of course I'll have to go, McGinty," grumbled Dr. Worth, hurrying into his storm coat, "but the night's not fit for a dog to be out."

McGinty, who had understood perfectly the moment the telephone rang that there was a call for the doctor, excitedly pawed that gentleman's heels.

"No use teasing old fellow. If I were going to drive you could lie under the buggy robe, but the wheels were nearly stalled this afternoon, so I must ride. The doctor patted the shaggy yellow head, ran downstairs and sneaked out a side door through his dark consulting-room.

The night proved worse than the doctor's fears, but this faithful mare wallowed through mud without a whinny. The village left a mile behind, they had just turned by the Heath farm, when the doctor heard a panting sound close to



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the ground. He swung his lantern to the right. A small object was making frantic efforts to trot by the horse's side. What dog could it be following him a night like this? It must be one of the Willow dogs—McGinty was asleep on the bed at home.

The mare suddenly lurched forward. Dr. Worth was thrown, his head striking a stone as he fell. The doctor awoke to hear a dog's pitiful whine.

"McGinty!" he called, bewildered at the pain in his leg and arm. "McGinty!"

There was a glad bark, and a small tongue licked his chin, cheek and forehead. Then the doctor remembered the accident and understood everything—except the mystery of McGinty's appearance on the Willow road.

"L'in-a-bad-fix, old-fellow," groaned the doctor, trying in vain to rise. "It will be certain death if I have to lie here till morning."

The doctor closed his eyes and drifted into unconsciousness again, until he was aroused by a shower of drenching rain.

"McGinty!" he murmured. This time there was no answering bark.

"McG-in-ty!" The doctor's weak voice trembled, for—deserted by even his dog—But what was that sound in the distance. A wail; a cry of distress; a prolonged howl—

The doctor opened his eyes. Could that flash down the road be lightning? No, the flashes were too close to the ground. It was a light from a lantern—from two, three lanterns hurrying in his direction.

Mustering all his strength, the doctor halloed.

The men sent back a cheer and hastened their steps, a little shadow darting far in front of them.

"McGinty!" cried the doctor, joyfully.

McGinty whirled about on his hind legs while a series of excited barks told as plainly as any dog could speak just what he had done—how he had suddenly remembered the Heath farm (where delicious cookies were always given him)—how he had run there as fast as four little legs would carry him—how he howled and scratched at the door until the men came out and recognized him; and how finally he had led them down the Willow's road to his poor, helpless master.—Washington Star.

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Soft White hands and Luxuriant Hair Produced by Cuticura Soap, the World's Favorite.

Assisted by Cuticura Ointment, the great Skin Cure. For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafing, for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap and Cuticura Ointment are of inestimable value.

I Can Cure Cancer

At Home Without Pain, Plaster or Operation and I Tell You How, Free.



I Have Proven Cancer Can be Cured at Home. No Pain, No Plaster, No Knife.—Dr. Wells.

I have discovered a new and seemingly unfailing cure for the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures and I will be glad to give full information free to all who write me and tell me about their case. Peter Keagan, Galesburg, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures. Address, Dr. Rupert Wells, 1421 Radol Bldg., St. Louis, Mo.

SOUTHERN BAPTIST CONVENTION.

(Continued from fifth page.)
come powerful leaders in the commercial and religious world.

Field Secretary B. W. Spillman spoke of the provisions made by the Sunday School Board to train officers and teachers for better work in the Sunday School. He said that, after careful comparison, he believed the Board has the best system of normal training to be found in any denomination.

President E. Y. Mullins, of Louisville, spoke of the new professor of Sunday School Pedagogy, which the Sunday School Board had made possible for the Southern Baptist Theological Seminary. Marion Lawrence had recently written him that "this is the most important Sunday School work undertaken for a hundred years."

Bro. Lansing Burrows said the members of the Board were a unit in their decision in joining hands with the Seminary in providing this new chair. Bro. J. T. M. Johnston, of Missouri, commended the Board's action in publishing Secretary Frost's book on "The Moral Dignity of Baptism," which he referred to as one of the ablest books any Baptist had ever written.

THE THEOLOGICAL SEMINARY.

President E. Y. Mullins read part of the faculty's report to the Convention. At the conclusion of the reading he remarked that the critical situation before us is, a supply of ministers for the churches. The present supply is inadequate. Many new towns and cities

are appearing in the South, many large churches are calling for trained ministers.

Bro. B. H. Dement, of Texas, who has just been elected to fill the new chair in the Seminary, said the work to which he had been called, would be a great success or a great failure. He would put his whole soul and strength into the effort to make it a success.

Bro. W. O. Carver, of Kentucky, said the key-note of the Convention had been struck in the need for more trained ministers. The Baptists have before them a great opportunity. Other denominations have observed the falling off in the number of young men offering themselves for the ministry. We should look out and encourage our young men in the churches, and call their attention to the matter of considering the ministry as a life-calling.

Bro. Joshua Levering, of Maryland, said, one reason for the falling off in the number of ministers was probably due to the neglect of us laymen in providing for their support. It requires more for a minister to live today than formerly. We have increased the pay and improved the condition of our working men, but have we shown the same consideration for our pastors? There are trained and able ministers living in villages on \$600 a year. The young men in the churches see this state of things, and it discourages them from going into the ministry. Let us all see what we can do to effect better pay for our ministers.

At the conclusion of Bro. Levering's remarks, President Stephens arose, grasped his hand and said, "Let us pledge ourselves to begin a crusade in effecting this needed reform." Bro. Henry S. Pollard thought we should suggest the question of the ministry to our pious and promising young men.

Bro. R. J. Willingham, of Virginia, prayed for more ministers and for a more liberal support on the part of the churches.

EVENING SESSION.

Called to order at 2 o'clock. Song and prayer. Home Missions was to be considered, under several reports on the different features of the Board's work. Corresponding Secretary B. D. Gray, presiding.

The first report, which was on the work in Cuba and the Isle of Pines, was read by Bro. E. B. Pollard, of Kentucky. The report called attention to the fact that Havana is fast becoming an American city, though there is still much superstition among the people. We need a great school in Havana to educate the young men of the city and island.

Secretary Gray remarked that Havana was destined to become a winter resort for the United States. In Cuba the people are drawn to the cities, as is the case with us. A great school in Havana would be a mighty factor in solving the present problem in dealing with that people. We need houses of worship for our congregations. The people are eager to hear the gospel. Prospects on the Isle of Pines are encouraging for our cause. The Americans there are ready to help us. Secretary Gray then gave some remarkable facts about the conditions and prospects of the Panama Canal zone.

Bro. T. T. Eaton, of Kentucky, said that it had been many times reported that the health conditions of the canal zone were bad and intolerable. It depends, he continued, upon whose eyes see the conditions, whether those who are favorable or those who are unfavorable to the

building of the canal. From personal observation, and from conversation with prominent gentlemen of this and other countries, he could confidently say that Panama was not an unhealthy place.

Bro. R. W. Weaver read the report on cities. It was a most interesting report, giving facts and figures about some of our Southern cities. The problem of our cities is the problem of the country. As the cities go, so will go the country. Baltimore, St. Louis and New Orleans have strong foreign populations, which are still being rapidly increased by immigration. We must do heroic work in these centers of influence, and do it without delay. Not only must we have preachers and churches, but we should send workers, men and women, who will go to the people in their homes, shops and stores.

Bro. W. L. Pickard said, if we hold the civilization we have built, we must hold the cities. If we fail in our effort to hold the cities of our land, we shall fail in our mission to win the cities of pagan lands.

Bro. A. J. Barton read the report on work among the Negroes. The report stated that the Board had, jointly with the Negro Convention, employed thirty-three missionaries among this people. The leaders among them appreciate what we are doing for them. Bro. Barton urged that Baptists should use their influence to prevent lynchings, and give the black man equal privileges before the courts with the white man. Lynchings threaten us with anarchy.

Bro. J. W. Jones, of Virginia, said that before the Civil War he had known of instances where distinguished preachers, lawyers and soldiers, like James P. Boyce and Gen. Stonewall Jackson, had personally conducted Sunday Schools among the Negroes. One of the last acts of Stonewall Jackson was to send a personal contribution to his Negro Sunday School. Still, it has been said the whites of the South never gave the gospel to the Negroes, and all they have ever had came to them across the Potomac River.

Bro. W. M. Vines read the report on Mountain Schools. The report was spoken to by Bro. A. E. Brown, the superintendent of work among our mountain schools. He referred to some good and promising characteristics in the mountain people. Students from the mountain schools bring new blood into the commercial and religious life of the country.

Bro. J. A. Burns, of the Oneida School, Kentucky, was called out and gave some interesting facts and experiences in mountain school work.

At this point a long discussion came up over an effort to change the order of the Convention, fixing the time for the consideration of Evangelism for 3 o'clock, Sunday afternoon. Some contended that it was the time which had usually been given to memorial exercises, and others that it would necessitate the Convention doing business on Sunday, which had never been the case before. Bro. T. T. Eaton made a motion that no business shall be transacted at the mass meeting to-morrow, which carried unanimously. Then the memorial meeting was fixed for 2:30 o'clock and the mass meeting was fixed for 3 o'clock. This resolution cut the Gordian knot, and the session, which had run on past 6 o'clock adjourned in good humor.

SATURDAY NIGHT.

The Saturday night session was given to the further consideration of Home Missions. Bro. J. W.

SPECIAL REDUCTION SALE, LADIES' MUSLIN SKIRTS.

Special—Ladies' \$1.00 Muslin Skirts, with two cluster of seven rows H. S. tucks; deep flounce; extra dust ruffle; torchon lace trimmed—

Reduced Price 75c.

Special—\$1.50 Muslin Skirts, deep flounce; plain and hem-stitched embroidery and torchon lace trimmed; two rows insertion, deep lace edge and dust ruffle; fifteen different styles—

Reduced Price 98c.

Special—\$1.75 Muslim and Cambric Skirts; Val. or torchon lace, insertion and embroidery trimmed; deep dust ruffle; twelve styles—

Reduced Price \$1.48.

REDUCED PRICES IN HIGH-GRADE COLORED DRESS GOODS

45 and 46-inch Wool Taffeta, in silk stripes and overcheck, in all the new shades, reseda, Alice, helio, castor, rose, gray; \$1.50 and \$1.75 values—

Special Price, yard, \$1.25.

10 pieces All-wool French Voile Check; in all popular shades such as blues, green, navys and helio; regular price \$1.00 and \$1.25—

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44 and 45-inch Black and White Check, White and Black, Checks and Blue and White; all-wool—

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Extra values in 56-inch Schelma Cloth; new light weight material for coat suits and separate skirts, in two shades of navy, Alice blue and rose; \$2.00 value—

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THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixture. A Natural FOOD LAXATIVE. A whole kernel of Rye to each flake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package, by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.
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CANVASSERS WANTED EVERYWHERE.

Lowe of North China Mission, led in prayer. Secretary Gray presided.

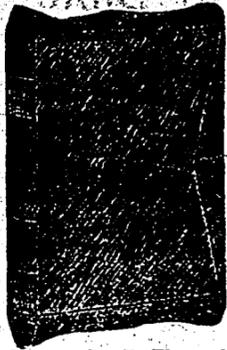
The report on Frontier Missions was read by Bro. G. W. McDaniel, of Virginia. At the conclusion of the reading he said: Our frontier missions are those carried on in the territory west of the Mississippi River. He pointed out the immensity of the field, its destined influence upon the future of the nation and the cause of Christ. He showed what great results had come from our mission work in Texas and Oklahoma. That field presents a time of great promise to the Baptists.

Bro. F. C. McConnell, of Missouri, said the people of Kansas City, and the people of his church, were still rejoicing in the meeting of the Convention held with them last year. Hotel men said they had entertained many conventions, but never one so orderly and nice as the Southern Baptist Convention. They would like to have the Convention again next year.

Bro. P. V. Bomar read the report on the Outlook of Home Missions. At the conclusion of the reading Secretary Gray called upon Mr. Richard H. Edmonds, of Baltimore, to address the body. In introducing the speaker, Secretary Gray said that Mr. Edmonds was a Baptist deacon, that he was editor of the *Manufacturers' Record*, that he understood the industrial conditions of the South better than any other man, and that he had done more with his pen and his voice for the progress of the South than any other man. Mr. Edmonds gave a most interesting address, full of surprising facts about the resources and progress of the South, then calling attention to the position of the Baptists, and the opportunity which these conditions make for the denomination. He contended that our material prosperity should be used for the glory of God and the good of mankind.

Secretary Gray said: Shall we not put our forces to work on evangelism? We are better prepared

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for such work than any other denomination. It is a great and pressing work. If we gain the victory in foreign lands we must first win the battle in our own home lands.

SUNDAY IN CHATTANOOGA.

The pulpits of the various Chattanooga churches, Baptist, Methodist, Presbyterian and Christian, were supplied on Sunday by ministers in attendance upon the Convention, both morning and evening. Among the number thus called upon to preach were the following Kentucky ministers: W. W. Hamilton, St. Elmo Baptist, morning; W. E. Mitchell, East Chattanooga Baptist, evening; M. P. Hunt, First Colored Baptist, morning; W. O. Carver, St. Elmo Presbyterian, morning; E. Y. Mullins, Centenary Methodist, morning; M. B. Adams, Whiteside Methodist, morning; T. T. Eaton, Auditorium, address at the memorial service at 2:30 in the afternoon. Reports indicate that there were unusually large congregations at all these places of worship, and everywhere the people were delighted with the sermons they heard.

MEMORIAL SERVICE.

A memorial service was held in the Auditorium Sunday afternoon at 2:30, President Stephens presiding. It has long been the custom of the Convention to hold such a service, commemorative of the officers of the Convention who have died during the year. Bro. W. T. Campbell, of Missouri, led in prayer. The congregation joined in singing "Shall We Gather at the River." The service this year was the most impressive, tender and uplifting ever held by this body.

Dr. T. T. Eaton, of Kentucky, was the first speaker, who paid a noble and touching tribute to Dr. Samuel Howard Ford, who died in St. Louis, July 6, 1905, at the ripe

age of 85 years. After giving a sketch of Dr. Ford's life, the speaker proceeded to speak of him first as a man, then as a preacher, and finally as a writer.

As a man, said Dr. Eaton, he was of unique personal appearance. His home life was beautiful, as he was one of the most devoted of husbands and fathers. He had the courage to have convictions, and he knew where he stood upon every question. His life was not gloomy in old age, but was bright and entertaining even in the company of young people.

As a preacher he was strong and earnest, following Paul's injunction to preach the Gospel. He studied the Bible carefully, made that the substance of his preaching, and never lacked for ideas. When he was wrought up under the inspiration of preaching, he was often sublime, and his face and form seemed to be transfigured. He did a great deal of writing, and, in his contributions to the press as well as in his books, he was doing work for God. Even his book on the Pyramids was written with a high religious purpose. Dr. Eaton paid a beautiful tribute to Mrs. Ford, saying that she always encouraged her husband, and that with her high literary gifts she had given polish to his heart and his pen.

Under manifest emotion, Dr. Eaton closed by saying: "He died with the armor on, ripe for the kingdom, after a fruitful, memorable and useful life." This address was heard with hushed attention, and it gave the key-note to this impressive, uplifting service.

Dr. Lansing Burrows, of Nashville, next paid a tribute to the memory of Maj. John W. Thomas, of Nashville. He said Maj. Thomas was one of our noble band of consecrated laymen, whose influence is great for the cause of Christ. Dr. Burrows referred to

the watchfulness, energy and faithfulness of Maj. Thomas, which brought him recognition and promotion in the business world. As a manager of railroad trains during the Civil War, he never lost an engine or a car; and while he was a railroad president, there was not a passenger killed or injured on his entire system. Dr. Burrows was sitting in his office the last evening before his death; there was not an important paper left on his desk, and when all was done, he turned to his pastor and said, "Well, let's do our best, let's do our best, and leave results to God."

Dr. W. J. Williamson, of Missouri, was the last speaker. He made mention of Rev. W. A. Montgomery, Rev. A. E. Owen, Rev. A. C. Barron, S. C. Clopton, T. J. Walne, P. D. Pollock and Dr. John S. Cheek, of Kentucky. Dr. Williamson thus proceeded in most eloquent terms to speak of the value of a faithful minister of the gospel.

The President presented Baron Waldemar Uixkull (pronounced Oox-kool), a Russian Baptist. He is in this country with Baroness Uixkull on a visit, and came to Chattanooga to attend the Southern Baptist Convention. When he appeared on the platform the vast congregation rose to their feet. The Baron spoke a few words, but he will make an address to-morrow. He speaks fair English.

EVANGELISM CONSIDERED.

Half past three was the time set for a mass meeting on Evangelism. The vast Auditorium had been filled to its utmost capacity all the afternoon, and the people showed no weariness throughout the different exercises. Dr. George W. Truett, of Texas, was the first speaker. He made a strong and stirring address, saying the greatest thing in the world to him was the saving of lost men. Under his eloquence the audience at times broke into applause.

Dr. F. C. McConnell, of Missouri, said in his address, that the spirit of evangelism is abroad in the land. He made a strong address.

Dr. M. P. Hunt, of Kentucky, was the next speaker. His delight, he said, was to work for the salvation of lost souls.

Dr. J. B. Gambrell, of Texas, said most of the churches are asleep. His address made a good impression and was well received.

Dr. Len G. Broughton, of Georgia, told a remarkable incident about answered prayer, and the conversion of his younger brother. He urged parents to seek the conversion of their children.

MONDAY.

FOREIGN MISSIONS

The interests of Foreign Missions were to be considered under several reports covering the different features of the Board's work. Corresponding Secretary R. J. Willingham, presided. He remarked that for the first time in nine years the Foreign Board had come up to the Convention with a debt. It was not a pleasant task for him to go into the banks on May 1st and borrow large sums of money to carry on our work.

The first report was on Pagan Fields, which was read by Bro. Preston Blake, of Kentucky. The pagan lands, said the report, are as much in need of the Gospel as are the people in pagan lands. The people who are nominally Christian are bowed down under superstition, by a system that is more political than Christian. We must do what we can to give the Gospel plan of life to those who are going forward in blindness to death. Figures were given showing the

progress of the past year in our different pagan fields.

Bro. F. D. Hale, of North Carolina, read the report on Pagan Fields. The pagan fields in which we have missionaries are China, Japan and Africa. Many interesting facts as to the condition of our work in these fields were given. It pays richly to give money to missionaries in these heathen lands.

Bro. J. T. M. Johnston, of Missouri, read the report on the Board's Finances. The report showed the advance of Southern Baptists in giving to Foreign Missions, making last year the largest amount we ever raised in any previous year. It recommended to the churches to take their collections for this work early in the year, instead of deferring till near the close, thus saving interest on borrowed money.

Bro. F. D. Hale was the first speaker on the above reports. He said much more work can be done now than formerly in pagan lands, and greater results follow.

Bro. Preston Blake, of Kentucky, said that last year he had the privilege of visiting one of our pagan mission fields. There he saw old men and women bowing down before idol images; his heart longed for some Gospel preacher to tell of God's way of life. There is now in Italy an open door, and our work will bear rich fruitage in the near future. We should pray more for our missionaries.

Bro. J. T. M. Johnston, of Missouri, spoke of stewardship.

Bro. W. L. Pickard, of Virginia said these great matters were heavy on his heart. When the mil-

(Continued on sixteenth page.)

A FINE MENU

One That Can Be Used In "Food Cure."

A man may try all sorts of drugs to help him to get well, but, after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts food, enough good, rich cream to go with it, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drunk hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato, and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

A SUMMER TRIP UNSURPASSED ON THE CONTINENT.

The trip to Salt Lake City or to the Pacific Coast via that point over the Denver & Rio Grande System, "The Scenic Line of the World," is the most beautiful in America. No European trip of equal length can compare with it in grandeur of scenery or wealth of novel interest. Then Salt Lake City itself is a most quaint and picturesque place and well worth the journey. Its Mormon temple, tabernacle, tithing office and church institutions; its hot sulphur springs within the city limits; its delight-

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Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

FOR SALE—Atlantic City, N. J.; bargain; Beach front cottage, quarter mile from Inlet; will include 800 feet Riparian grant. \$5,500 cash. 1630 Arch Street, Philadelphia, Pa.

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WANTED—Refined, educated ladies to organize libraries in their own town. Pleasant, profitable work. No experience necessary, but references required. Address M. E. RODGERS, Mgr., Trenton, Tenn.

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ful temperature, sunny climate and its great Salt Lake—deader and denser than the Dead Sea in Palestine—are but a few features of Salt Lake City's countless attractions. There are parks, drives, canons and beautiful outlying mountain and lake resorts. Imagine, if you can, a bath in salt water a mile above sea level, and in water in which the human body cannot sink. Inquire of your nearest ticket agent for low tourist rates to Salt Lake City, or write for information and copy of "Salt Lake City, the City of the Saints," to S. K. Hooper, general passenger agent, Denver, Colo.

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treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrappers, return mail. I will also send you free of cost, my book—'WOMAN'S OWN MEDICAL ADVICE', its explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. You must have an operation, you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Whenever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 212** - - - Notre Dame, Ind., U. S. A.

The Farm and Household

Forests cover nearly one-fourth of the surface of Germany—about 48,000 square miles.

Ed. Hon bought of Bourbon farmers 30 1,150-pound heifers at \$4.85.—Mt. Sterling Advocate.

D. D. Hamilton, of Marshfield, Mo., has purchased of John Berry, of Moorefield, his fine jack, Kentucky King, for \$1,750 cash.

Colorado burros are being purchased in large numbers by the United States Government for use in the Philippine Islands.

The Lexington Gazette notes the sale of 18 calves at \$16 each; 160 ewes and lambs at \$5.50 each; 65 ewes and lambs at \$6.50 each; pair of mules for \$400; several hundred tons of hay at \$8.50 per ton, and 2,000 bushels of wheat at 85 cents.

Thomas McClintock & Sons bought of T. J. Redmon 80 fat hogs at 6 cents per pound and of Geo. W. Redmon 30 head at the same price. Bishop Hibler & Bro. shipped six car loads of hogs to Cincinnati costing 5 1-2 to 6 cents per pound. Thomas McClintock & Sons shipped one load of hogs for Mt. Sterling weighing 235, cost 5 1-2 cents; one from Paris weighing 215, cost 6 cents; one from Millersburg weighing 240, cost 5 3-4 cents. They bought several mule colts costing from \$85 to \$100.—Paris Kentuckian.

William Miller, of St. Louis county, Mo., recently bought at Hope, Ind., three Plymouth Rock roosters and four Plymouth Rock hens for which he paid \$1,570.—Winchester Democrat.

H. S. Caywood, of North Middletown, purchased forty-eight 210-pound hogs from A. L. Tipton, of Montgomery, at \$5.85 per hundred. C. S. Brent & Bro., of this city, on Friday offered \$5.60 per 112-lbs. for the new growing crop of hemp, delivered at their warehouse. This is the highest price ever offered here for hemp. E. T. Taulbee, of Montgomery county, delivered his 30 acre crop of hemp, about 28,000 pounds, to C. S. Brent & Bro., which he sold at \$5.50; also 300 pounds of wool at 25 1-2 cents. Mr. Taulbee while here purchased a pair of three-year-old mules from Thos. McClintock & Son for \$375.—Bourbon News.

BORDEAUX MIXTURE FOR POTATOES.

Bordeaux mixture for potato vines may be made by dissolving 6 lb. of copper sulphate or blue vitriol in 4 to 6 gal. of water in an earthen or wooden vessel. Then slake 4 lb. of quick lime or good stone lime in another vessel and add thereto 25 gal. of water; dilute the copper sulphate solution to an equal quantity, and then mix the two by pouring them together in a third barrel, stirring thoroughly and keeping well mixed while spraying. These materials are frequently prepared in elevated barrels, so placed that water will run into them, and adjusted so that by removing the plugs, the streams from each will flow into a common trough, and from that into the spray tank standing at a lower elevation. The above amounts should give a thoroughly safe Bordeaux mixture; still it is always wise to make a test, and this is easily done by using a small amount of a saturated solution of ferrocyanide of potassium. Dip out a little of the Bordeaux mixture to be tested and add a drop or two of the solution. In case it turns yellow or brown, add more lime till there is no change, when it may be known that the Bordeaux is perfectly safe.

The Bordeaux mixture is an invaluable fungicide; in order to obtain the best results, some arsenical poison should be added to it for the purpose of checking insects, particularly the potato beetle. There is nothing better than an arsenic solution, which may be made in the following manner: Dissolve 1 lb. of white arsenic and 4 lb. of sal soda (carbonate of soda, washing soda) in 1 gal. of water by boiling in an iron vessel 15 minutes or till the arsenic dissolves, leaving only a little muddy sediment. Add the water lost in boiling and use one pint of this stock solution to each 40 gal. of Bordeaux mixture. This poison preparation will keep indefinitely in a closed vessel, and as it is very dangerous, it should be properly labeled. This is one of the cheapest and most effective poisons which can be applied to potatoes, though 4 oz. of Paris green or London purple, or 1 to 5 lb. of arsenate of lead may be employed in place of the arsenic solution, if preferred.

The cost of the poisoned Bordeaux mixture varies somewhat with market prices, and also with the quantity to be made. Blue vitriol may be obtained in small lots for about 7 1-2c., or for a little less than 7c. in barrel lots, while white arsenic costs about 10c. per lb. in small lots and 8c. per lb. in barrel lots. The cost of lime varies

in different localities. It is easy with the above figures to estimate the approximate expense of preparing Bordeaux mixture.

The cost of spraying apparatus depends largely on the amount of work to be done. A small patch of potatoes can easily be sprayed with an ordinary watering pot, though this is rather slow. One concern advertises an apparatus for \$10 which can be put in any wagon and adjusted so that it will spray from 4 to 6 rows. This is operated by hand power, and would be a good type to try in the beginning. There are a number of power machines for spraying field crops. These are geared so that the horse does the work, and are made in considerable variety. We would suggest writing to a number of manufacturers of spray apparatus for catalogues, and studying carefully the literature received before deciding upon any one type. The essentials in spray apparatus are durability, simplicity and adjustability. Write the E. C. Brown Co., 37 Jay Street, Rochester, N. Y.; Field Force Pump Co., 12 Eleventh Street, Elmira, N. Y.; Niagra Sprayer Co., Middleport, N. Y., and Deming Co., 260 Depot Street, Salem, Ohio.—Country Gentleman.

GARDEN ENEMIES.

Without underrating the manifold afflictions of the town gardener, it must be acknowledged that he escapes many of the plagues and pests which torment his fellow craftsman in the country. To have bands of prowling cats rearranging the carnations, or demonstrating the problem of "how to fetch seeds up in a night," is a painful experience from which the countryman is, happily, spared. Recently I was walking round a garden in a well-wooded district, and the place appeared to be given over to pests to a remarkable degree. Jays are the plague of the neighborhood, and in this particular garden had made serious inroads into the crop of peas, the empty pods of which hestrewed the garden walks, despite the vigorous measures taken to bring the culprits to book. Swarms of field mice had discovered a weakness for the luscious strawberry—or, rather, the seeds, for heaps of fruit lay piled up between the plants with all the seeds gnawed away, and the otherwise heavy crop proved extremely poor. Rooks, too, were a terrible foe until one of their number was strung up as an example to further intruders. This experiment was effectual, for though on occasion some would hover near and utter a condoling "Alas! my poor brother!" no further damage was committed. What town gardener ever experienced such troubles as these?

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ITEMS OF INTEREST

News the World Over

Canada's experience in owning a railroad is of interest, especially as there is a clamor in some parts of the country for government ownership.

Icebergs have been seen in unusual numbers this spring along the line of the ocean steamers in their voyage from England to the United States.

The Germans all over the world have established a Naval League, the object being to raise money by private gift to help Emperor William get his big navy.

The "revolution" in France did not show up on time. Advertised revolutions rarely do. There was some rioting in Paris, easily suppressed by the police.

The anthracite miners and operators had many conferences and made many propositions and counter propositions, after the bituminous coal men had come to terms.

After reading that Congress is asked to appropriate at this session \$100,000,000 for the navy, our eye fell on another illustration of the value of modern warships.

After telling that there were in the United States 10,000 murders last year and only 150 executions the London News comments: "Something will have to be done to alter the public attitude towards crime, for at the present time there is often more attention paid to the criminal than to his victim, and maudlin sentiment runs riot."

The New York Christian Advocate publishes the opinion of a great number of scientists upon the California earthquake. The majority of them insist it was the slipping of the strata in the fault which is known to run along the Pacific Coast and that volcanic action had nothing to do with it.

The Watchman tells of the great good to Spain of getting rid of the Philippines and Cuba. Since that relief, Spain has paid \$200,000,000 of its national debt, the Spanish bonds have arisen from 29 to 93, the gold premium on the currency has fallen from 115 to 23; the Spaniards have invested \$235,000,000 in industrial enterprises and instead of a deficit the treasury shows a surplus of ten millions.

For some months the City Hall of Chicago has been sinking, joints slipping and walls cracking. It has now reached the danger point and the Building Inspector, Barzen, has ordered the northeast wing to be abandoned.

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.

BROWNING. Uncle Tom Browning, an ex-slave, died April 28, 1906. He was a member of Mt. Pleasant church, near Lewisburg, Ky., having joined it with his white folks, as was the custom of slave times, and would never remove his membership to unite with colored churches formed after the war.

EDWARDS. On April 26, 1906, our Heavenly Father called our beloved sister, Mary Edwards, to her great reward. Sister Edwards was born in Nashville, Tenn., January 13, 1869. She was the daughter of Thomas and Fannie Cook, and was married to William Edwards March 10, 1892.

FORTSON. Rev. Elijah Fortson was born in Alabama on September 8, 1831, and died in Grand Cane, La., on January 31, 1905. He moved to Louisiana with his parents at the age of 14; was converted and joined the Baptist church at the age of 20, and was ordained to the ministry at the age of 30. He was a consistent Baptist for 54 years and a preacher for 44 years.

FERRILL. Whereas, Mrs. Ellen M. Ferrill, who was born September 29, 1842, and died December 30, 1905, professed faith in Christ and united with Friendship church, Taylor County, when a small girl, afterward joined by letter Union Band church; therefore be it Resolved, That the church has sustained a severe and irreparable loss; that we keenly feel the consequent sorrow of separation from one so loved and honored for her piety, devotion to the church and neighbors; that we cherish and emulate her memory so sacred from her charity and beneficence to those in distress or need; that we, with meekness, bow to the will of Him who doeth all things according to his sovereign justice and mercy.

J. B. FERRILL, W. D. FORD, G. UPTONROVE, Committee.

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ITEMS OF INTEREST

News the World Over

The last fatality reported to modern ships of war happened to the Belgian ship Comte de Nagyer. It was top heavy and went down so rapidly there was only time to launch one boat. Thirty-six lives were lost, among them many of the officers. Capt. Fourcault and Baron van Zuyler, the first officer are among the lost. There were ten of the crew drowned. There is much criticism of the government for allowing the ship to go to sea, for the officers who took her out on her first voyage had entered complaints against her. This was her second voyage.

Edwin Burrill Smith has died at his home in Chicago, aged 52. He was one of the foremost lawyers of Chicago, and was also prominent in politics and in literature. He was professor for some years in Northwestern University. Till 1884 he was a Republican; since then he has been a Democrat. He was prominent in the Anti-Imperial League.

The U. S. Government has made a contract with the Louisville & Nashville Railroad to haul in ninety days' time 20,000 car loads of cement from Louisville to Nashville. The cement is to be used in making the Panama Canal. The railroad hopes to put a train of cement into New Orleans every forty-five minutes till the contract is completed.

It was thought that the strict measures which the French Government used to stop the threatened revolution on May day would injure them in the elections. The Catholic priests were also very active against the Cabinet on account of the separation between church and State. The monarchists, the priests and the socialists united in opposing the party in power. The result is that the Government has a larger majority than before.

The weavers at Turin demanded shorter hours, and because their demand was refused a general strike was ordered throughout Italy. Italy is the home of anarchists. In Rome the strikers attacked the shops but were easily stopped by the soldiers. At Bologna the disturbances were more serious, several officers and soldiers were wounded in the fights. The Government has made all preparations and rioters will accomplish little.

Carl Schurz, soldier, statesman, orator and writer and distinguished in all he undertook, died at his home in New York City, aged 76. He was born in Cologne, Germany, and before he was of age was in prison for taking part in the revolution of 1848. He made his escape and came to this country. He was one of the original Republicans, taking active part in the Fremont campaign. Before the war he was Minister to Spain, but came back to enter the Northern army. President Lincoln making him a Major-General. Of late years he had been a Democrat, having taken active part in favour of Cleveland, Bryan, when he ran the second time, and of Parker.

SOUTHERN BAPTIST CONVENTION.

(Continued from thirteenth page.) lions in the benighted lands part with their dead, it is good-bye for ever. They need the Gospel of Him who is the resurrection and the life.

Secretary Willingham introduced several returned and outgoing missionaries. Dr. T. W. Ayers, medical missionary of the North China Mission, addressed the body.

Dr. Willingham spoke a few earnest words to the Convention, and urged the brethren to come up to the support of the Board in its work.

The special committee on Crimes and Lynchings made their report, which was unanimously adopted. The report recommends that our people make strenuous efforts to counteract the spirit of lawlessness now abroad in the land.

The Convention unanimously decided to go to Richmond, Va., next year, provided suitable railroad rates and an auditorium can be secured. In case these arrangements cannot be satisfactorily made, then the officers of the Convention are to decide upon the place of meeting. Bro. A. J. Dickinson, of Alabama, to preach the annual sermon, and Bro. R. T. Vann, of North Carolina, alternate.

WOMAN'S WORK.

Bro. A. J. Barton read the report of the committee on woman's work. The report said that, it was gratifying to note the marked progress made in the work of the Woman's Missionary Unions. They gave in cash last year as follows: To Foreign Missions, \$62,719; to Home Missions, \$27,391; to Sunday Schools, \$304; total cash, \$103,611. This is an increase over the preceding year's receipts of \$15,611. Beside this, they report value of boxes sent to missionaries, \$49,071.

EVANGELISM.

Bro. B. H. Carroll, of Texas, was the first speaker. He said that what was proposed in this matter of evangelism, was not a new question with him. He proceeded to give the New Testament teachings on the subject of evangelists. The pastor's work is distinct from that of the evangelist, in that it is chiefly local. Our Baptist history shows that we have never accomplished a great movement without relying in some way upon evangelists. If you will call into this work the right kind of men, and such as can be found among us, the Home Mission Board can as easily raise \$500,000 for missions as we now raise \$250,000. Dr. Carroll made a powerful and convincing address, in favor of taking up the proposed work of evangelism.

The resolution before the Convention recommends to the Home Mission Board that it create a department of evangelism; that it engage one general evangelist, and as many other evangelists as assistants as may be necessary; and recommending to our churches to add \$25,000 to the income of the Board for the support of this work.

The resolution was passed by an almost unanimous vote.

The Secretaries of the Convention announced that the number of representatives present at this session is as follows: Class I, 1,229; Class II, 223; total enrollment, 1,452.

Bro. J. B. Hawthorn was, by vote, requested to address this body next year upon some subject of his own selection.

The WESTERN RECORDER would bear testimony to the careful and

thorough preparations made for the entertainment of the Convention. Dr. Howard L. Jones, Bro. Waller and the other local pastors, as well as the strong and willing brethren associated with them, did good and thorough work, and such work as gave to those present much cause for thankfulness. The members of the Convention, by a rising vote, expressed their thanks to these pastors, the members, the press and the railroads for favors shown the body.

Dr. J. B. Hawthorn, upon the invitation of the President, addressed the body in a few words. Dr. A. J. Battle said he wanted to give Dr. Hawthorn his hand in behalf of the members of the Convention. One verse of "God Be With You Till We Meet Again" was sung, and Dr. Hawthorn dismissed the meeting with prayer.

At 7:50 o'clock another great congregation was present. All arose and sang one verse of "How Firm a Foundation." Bro. Stalking, of Indian Territory, one of the Vice-Presidents, lifted his hand and said, "We have had a great meeting, and this has been a great day, and now pray all of you that this may be the best and crowning meeting of all." J. S. Dunaway, of Virginia, led the prayer. Another verse was sung, and Bro. M. P. Hunt, of Kentucky, also prayed for the Divine blessing on the meeting.

MASS MEETING ON FOREIGN MISSIONS

Bro. I. P. Trotter, of Mississippi, read the report on the work of the vice-presidents of the Foreign Mission Board.

Baron Uixkull, was asked by the President to sing a song of his composition. The Baron gave a brief account of the writing of this song. Slips had been given out containing the song, and the congregation joined in singing the closing verse. The effect was manifest.

Secretary Willingham said there was in this audience a young man struggling to decide the question of giving himself to the Foreign Mission work, and Bro. J. S. Dill, of Kentucky, led in prayer that God may make plain to him his will.

"God's command to go forward" was announced as the first topic to be considered. Bro. A. U. Boone, of Tennessee, was called upon to speak to the topic. He said the whiteness of the fields is a call to go forward. An obligation, a debt is upon us, and we have not met it until we have done all in our power to give the Gospel to the world. The speaker said that several years ago he heard a great American preacher preach in London on Paul's desire to see Rome, saying he had to pay the expenses of his desire. The preacher closed his sermon by saying, "Brethren, we must pay the expenses of a great faith."

Bro. E. Z. Simmons, a veteran missionary, who has been 35 years in China, was called upon to address the congregation. He spoke of the progress of our work in China, from small beginnings to the present encouraging outlook. The Chinese are willing to give their money to build chapels. Last year I was present at the opening of four new chapels. They are also ready to give money for the native preachers. Our publication plant, worth about \$100,000, employing 30 or 40 Chinese printers, is helping our cause wonderfully in the books and tracts we are publishing. Bro. Simmons' remarks were heard with very great interest.

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MINISTERS' MEETING

The Ministers' and Members' Meeting of Gasper River Association which convened with Nelson's Creek Baptist church, April 27, was a success from start to finish.

In the first place the church did what she could to make such a meeting enjoyable by having plenty of good grub on the ground Friday and Saturday; in the second place, the ones who had subjects assigned them responded as their names were called, and a great many good productions and talks were presented; in the third place the meeting was spiritual from the introduction to the last benediction. God's Spirit prevailed throughout the meeting.

The meeting will long be remembered by the body, and the people around the church were greatly built up in the cause of missions.

May the good work go on in these meetings, and may we all have a greater desire for the gospel to "go into all the world" until all nations shall hear of this gospel.

The RECORDER is second to no other paper in the land, could not get along without it in my home. May she still print the unadulterated gospel.

JAS. T. CARBETTER.

DEAR RECORDER:

We had a very successful meeting at Highland Park. Sixteen were added to the church. Pastor McDaniel and his wife are working mightily and successfully on this hard field. Some of the obstacles are indifferent professors of religion; some of them Baptists who hold their membership at other places and won't be persuaded to take up the work there; four saloons running wide open day and night from Monday to Monday-Sunday and all; business houses paying no attention to the Lord's day, but the Lord is

blessing the pastor's faithful work, and the leading grocery stores are going to close on Sundays and the saloons will have to close in less than a year, and then the busy little town of Highland Park will be a delightful place.

I am at Liberty now, in a meeting, and find a brave little band of Baptists led by Pastor J. L. Owens. The greatest burden they are carrying now is Baptists who are in easy reach of this place who will not join this church—good people, most of them, and help the church some, but will not give it the weight of their membership. O, when will Baptists learn the importance of making strong the cause at important places within their easy reach and learn to economize in money and time by uniting their efforts?

I go from here to the Southern Baptist Convention, and from there to Strunk, Ky., for another meeting. I long for the prayers of God's people in these hard fields. Should any one who has promised to try a summer school for young people want the list of questions and answers prepared by myself, you will get them from the Baptist Book Concern at one-half cent per slip. My home address is still Beaver Dam, Ky. Write me there if you don't know where I am, and the letter will be forwarded.

E. W. COALEY.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—Bunyan.

DEAR RECORDER:

The Woman's Missionary Societies of Elkhorn Association will meet in annual conference with the Midway Baptist church, Thursday, May 24, 1906, at 9:30 a. m. Each society is urged to send as many representatives as possible. If any wish entertainment for Wednesday night, write Mrs. W. O. Cooper, Midway, Ky. An address will be delivered by Rev. G. W. Argabrite, State Evangelist. Mrs. G. W. ARGABRITE, Pres.

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