

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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There were five men nominated to be Moderator in the Northern Presbyterian General Assembly. The *Interior* says four of them had been "enthusiastically boomed" in the hotels for 24 hours before the opening day, and they had previously been "boomed" in the newspapers. The men themselves showed their desire for election.

Dr. Corbett on the other hand, had no campaign manager, had not been boomed anywhere, and nothing had indicated that he had the slightest desire for the office. Many members of the Assembly said openly they wished to "rebuke machine methods," and the result was Dr. Corbett's election.

The foreign mission Board of Northern Presbyterians reported a deficit of \$30,000, making their debt \$60,000. The legacies had fallen off \$100,000; the encouraging thing was that the churches had given \$73,000 more than last year. The best thing of all in the meeting of the General Assembly was that 79,000 had been received last year on profession of faith, an increase of 13,000 over the previous year.

The *Catholic Columbian* asks a question of its readers: "Did you buy a Catholic book this year?" It is a question we ask of our readers: "Have you bought a Baptist book this year?"

God says He will have mercy on whom He will have mercy, but He never says He will be just to whom He will be just. He cannot fail in justice to man or to demon. The foundation of our faith stands sure because God would be unjust to his son should one of those who believe on him perish.

It comes as a shock to our self-esteem very often to find out that we are not as important as we had imagined ourselves to be.

The *Chicago Standard* says in an editorial on Young People's Societies: "There is a feeling on the part of some pastors that the young people's movement has outworn its usefulness."

Some good men in their efforts to justify God in regard to the California earthquake have in reality charged Him foolishly. The people of San Francisco have had repeated warnings. They knew their city was on the most unsafe place in the United States. God is not responsible for man's folly in persisting in building on the earth's safety valves. Nor will miracles be worked to save men from the consequences of their own recklessness.

It seems impossible for some minds to understand that all change is not progress. It may be a going backward; it may be stepping aside.

The Epistle of James—The Epistle of Faith.

BY HENRY G. WESTON.

No other book of the New Testament has been so misjudged as this letter of James. Luther called it an Epistle of straw, and good men in this day judge it to be seriously defective when tried by a Christian standard. Those who reject evangelical belief claim it as a confirmation of their views on account of the abstinence of all direct doctrinal statements. They compare it to the sermon on the mount which in important respects it strongly resembles.

The explanation and vindication of the Epistle will become clear when its place in the development of Christianity is recognized. It is the earliest Christian document; it is addressed to Jewish believers in Christ, members and officers of the synagogue, zealous of the law and practicing all the Mosaic rites, Acts 21. They have believed in Jesus as the Messiah promised in the Old Testament. But Christ does not come. The old wicked world, still under the reign of sin and death, envelops them in its atmosphere; they are environed by its temptations, confronted by its opposition, beset by its persecutions and allurements.

The perplexity of these Christians is increased by the fact that the Old Testament gives no intimation that the Messiah when he comes will not immediately establish his kingdom. The Gospels clearly declare that Christ will be absent for a season during which the power and privilege of the kingdom will be veiled. But the Gospels were not yet in existence. The Epistle of James is the earliest of the New Testament writings. The Jews of the dispersion found themselves on an unknown sea without chart or compass. They were waiting for the Son of God from heaven. But why they were to wait, and how they should conduct themselves while waiting they had not been told. These two questions, this Epistle answers.

The reasons why God has appointed this state of expectation should fill the hearts of believers with grateful joys. Why? Because Christianity is life and life necessitates growth. Growth demands time. A mechanical structure is at its best when it is first made. But life at first is only a potency and a promise. Nothing is more precious and beautiful than a babe, and nothing could be sadder than that in all coming years it should be just what it is now. "That ye may be perfect and entire, in nothing lacking" is the end of God in this trial of faith. "Perfect and entire" do not express the full idea of the writer. "Mature and complete" give his meaning. Mature—full-grown; complete—possessing every part.

Obviously the first need of a believer in a life of faith is wisdom. Knowledge is not the first thing, but the power of gaining and using knowledge. This prayer for wisdom must come from a heart that is steadfast to the great principle of the life of faith. He must exult in the divine appointment that he is an heir and not in possession. He must always remember that while God ordains that we be exposed to temptation, he does not tempt us. The evil from which we are to be delivered is abhorrent to God. Such a man will be swift to hear, he will not be like the horse or mule, whose mouth must be held in by bit and bridle, but like a loving child watching his mother's countenance, guided by God's eye. He will be slow to speak, because to speak profitably one must understand what to speak, when to speak, how

to speak, to whom to speak. He will be slow to wrath when men do not hear him. The truth that he hears and speaks he will transmute into life. The one religious service in which he can always engage will be the Christian service of succoring the needy and keeping himself unspotted from the world; for the God whom he serves is a father of the fatherless and a judge of the widow in his holy habitation.

We are now ready to consider the essential characteristics of this life of Faith.

I. It must be a righteous faith. Righteousness is the basal attribute of God. If God is not righteous his mercy, love, all his attributes, I say it with reverence, are not perfections. They are merely attributes of an unrighteous being.

The common interpretation of the first injunction (2:1-4) that it is a direction to ushers in seating a worshipping congregation is inadmissible.

First: It is an anachronism. The English and American custom of ushers and pew-openers is of recent adoption among us, is by no means universal, and was unknown at the time this Epistle was written.

Second: An usher cannot say, "Sit here under my footstool." The usher has no footstool. This is an appendage of authority; in this connection it belongs to the judge and him alone.

Third: The persons addressed here are expressly called judges. "Are ye not partial in yourselves and are become evil-thinking judges?" "Judges of evil thoughts" is a genitive meaning judges characterized by evil thoughts. The form of expression is the same as in the twenty-fifth verse of the preceding chapter; "a forgetful hearer" is in the original "a hearer of forgetfulness;" in the eighteenth chapter of Luke the "unjust judge" is "the judge of injustice;" judges of evil thoughts should be evil-thinking judges, judges cherishing evil thoughts.

Fourth: In the Bible "respect of persons" always has reference to judicial proceedings. Scripture does not direct us to show all men the same respect in the same way. If I am presiding at the Seminary chapel exercises, and the President enters the room I ask him to take a place on the platform. But must I ask his coachman to take a place by my side? If, however, I am sitting as a judge and the President and his coachman are the parties to the suit, woe is me if I show respect of persons.

The minor Jewish courts were held in the synagogues. "They shall scourge you in the synagogues," says our Lord. Jewish Christians, sitting as judicial officers must be impartially just. The need of such an injunction will be seen when the notorious character of oriental courts is remembered.

Unjust treatment of the rich and poor is aggravated by the fact that the poor are the objects of God's special regard, while the rich are the enemies of Christianity. The royal law ought to keep you from such conduct. If you obeyed it, you would be as careful to protect your neighbor from injustice as you are to save yourself from such treatment. To break the law in this way is a breach of law; it is not necessary to constitute you a transgressor that you violate every injunction. Disobedience to any commandment makes you a violator of law. The law of freedom is to be your judge—a law which delivers you from bondage to specific enactments. Your love to yourself should be the gauge of your love to others. If there is no mercy in your judgment of others, there will be no mercy in the judgment which shall be administered to you.

II. It must be a faith that works. The Epistle of James is my creed says the

moralist; he believes in works. Certainly; works of what? Works of law? Works of morality? Abraham, our father, was justified by works, but by what works? Works of faith. Take away faith, and Abraham was a murderer or a madman. In any civilized community, Abraham would be consigned to a prison or asylum, followed by the execrations of the community. In any country and in any age Rahab, the harlot, would be at once put to death by her betrayed countrymen.

Take the instance of successful prayer cited by James as an encouragement to faith when for three years and six months not a drop of rain fell on the thirsty ground. If there should be such a man in America and he could be discovered, how short a shrift would he have? Abraham, Rahab and Elijah are expressly declared by James to have been justified by works, and the Old Testament tells us how richly God blessed them for these works of faith.

SERMONS FROM THE BACKWOODS.

Buy the truth.—Proverbs 23:23.

Most truth is bought and paid for. We own very little of it that we do not give a price for. Very little of the real article is to be had at the world's bargain counter. You may buy dry goods and bicycles at "less than cost," though not many of either, but truth is decidedly not that kind of a commodity. For fifty cents you may listen to a lecture that is loaded down with scintillating gems of truth, but the truth you own is not often bought that way. Tears and toils, not dollars and cents, make the currency with which you buy this gold of Ophir. It is not to be had at twenty-five cents on the dollar. Other people's experience helps a little, but it is the exception when a man takes to heart the lesson that another's plodding has secured him.

But buy the truth, brethren, and do not begrudge the price you have to pay for it. A very small nugget of truth will sometimes help a man to keep from making a fool of himself. Alas, that truth is oftentimes not learned till it is branded on a man. It takes a flail to teach some folks that sin is a hard taskmaster, or that he is a fool who makes a mock at that boss. We are told that a fool and his money are soon parted. Sage and sober truth again, but it takes some losers a lifetime to learn how hard it is to find the missing link. There are truths enough in the world to keep the whole human race straight and happy, to make them rich as Croesus, and wise unto salvation, but unappropriated truths will do as much towards saving souls as food uneaten will to build up your body. With all your getting, get wisdom. With all your buying, buy truth. Go on the hunt for understanding once in a while. If you cannot buy at wholesale, you may buy at retail, and even if you buy truth on the instalment plan, you may own enough to win a crown with some day.—Peter Peculiar in *New York Observer*.

IF WE SUFFER, WE SHALL ALSO REIGN WITH HIM.—Bless God for the wilderness; thank God for the long nights; be thankful that you have been in the school of poverty, and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne; you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Joseph Parker.

EDUCATIONAL PROSPECTS.

BY J. J. TAYLOR, LL. D.

In an able and timely editorial the WESTERN RECORDER refers to the general awakening on education, which has come to Southern Baptists. It has really come to the whole South. It is touching Kentucky, and Kentucky Baptists. Readers of the RECORDER are aware that that great leader of Baptist thought has said more on the subject in recent months than in any similar number of years in its earlier honorable history. Brethren are speaking out on the subject. Nowlin's great paper on denominational education, published some weeks ago, Bruner's suggestion about a college day in our churches, Felix's presentation of Baptist responsibility in this department of work, other published utterances and the enrollment of nearly a thousand names of persons who are willing to help in the further endowment of our oldest school are indications of quickening interest.

The RECORDER mentions the Educational Conference which meets in Richmond in June. That June meeting ought to be the greatest meeting ever held among the Baptists of Kentucky. To us it is far more important than the meeting in Chattanooga in May, and some of our leaders who can not attend both meetings will not be in Chattanooga. Coming together is one of the helpfulest ways of getting together in our work. Pastor Shepherd says he is preparing for 600 at Richmond, and they ought to be there.

There is, however, some important work to be done before reaching Richmond. The Kentucky Baptist Educational Society and the representative Boards of Trustees in charge of our institutions of learning ought to take up the proposed charter, and be ready for wise and unselfish action when the time comes.

The regular meeting of the society will be in Georgetown, Tuesday, June 12th. Every member will receive a reminder through the mail, but he ought now to put that date on the calendar, and suffer nothing else to usurp the place. Members of this Society ought to be present not simply to vote on a list of Trustees, but to express their views in regard to the management of the institution which they own. It is the earnest desire of those in charge of the College to administer it in fidelity to the wishes of its owners, but how shall it be done if they take no interest and express no wish? All that has been done to widen the influence and effectiveness of the Society by a broader charter will be abortive, unless the members come and consider the issues involved.

There is need of wisdom. Baptist annuals in Kentucky record the passing of more than a dozen schools in the last few years. Earnest brethren who hardly understood the tasks which they set for themselves launched enterprises which had no future. Adverse counsel would probably have given offense, and without considering the gravity of their undertakings the champions of new schools went on to their own hurt and to the hurt of the cause which they tried to promote.

Recently a peripatetic Baptist looked upon an excellent building which cost some ten thousand dollars in good money, and was decided to the Baptists, now used for a public school and offered for sale at less than half its cost. It is one of the several cases in which hopes have been crushed, zeal consumed, and money wasted, all for the lack of a little consideration and a little broadening of the view beyond the local horizon. Inspired wisdom has given the caution: "Be watchful, and strengthen the things that remain."

Georgetown College has stood the storms of seventy-seven years; it needs strengthening, and nearly one thousand loyal Baptists have signified their purpose to add to its strength when called upon to do so. Some pastors have been active recruiting officers; others have promised to help, but are waiting to begin.

Our Commencement exercises are nearly all arranged. The President will preach the Baccalaureate Sermon; Rev. W. E. Mitchell, the Sermon before the Christian Associations. Prominent speakers will deliver addresses. All are invited.

IN THE GRIP OF THE SEA.

BY A BANKER.

In various parts of the globe opposing tides and currents are the cause of more or less dangerous eddies and whirlpools, the most noted of them all of course the Maelstrom, off the coast of Norway, a remarkable natural phenomenon which was once supposed to be an inlet into the interior of the earth into which the ocean was continually pouring. The tales, however, of large vessels having been sucked down are believed to be more or less fictitious, though many a small ship has fallen a victim to this terrific revolving current.

Let us give rein to the imagination and picture a vessel caught in the toils of this death trap of the sea. Incautiously drifting within the influence of the nine mile circle of currents ever converging on the vortex, the crew of a small fishing boat find that they have lost all control of their boat, and that notwithstanding all their efforts she is speeding round and round the furious whirlpool, hopelessly clutched tight in its resistless grip, and ever drawing nearer to the roaring breakers wildly surging round the yawning gulf. Now they are in the midst of the foaming and whirling deluge, billow hurled against billow in a very orgasm of aqueous fury, angrily circling round the open-mouth of the deep swirling abyss; now they are on its brink, rushing madly round before making the dread final plunge; and now at length, firmly clasped in the inexorable embrace of the angry torrent, they are drawn into the watery sepulture.

Still whirling round, ever descending deeper and deeper with each revolution, to their horror there beneath them is the hollow rotating tube in which they must within a few minutes be engorged, and from which no power on earth could rescue them. And then with a swirling roar they are engulfed in the terrible vortex, rapidly descending the revolving aqueous shaft, until in a few moments, the light of day is shut out, the ocean closes her mouth upon them, and they are overwhelmed in the surging waters and entombed in the chambers of the deep.

And then, the moment the spark of life is finally extinguished, they make their entry into one of those two spirit realms; the Realm of supernal joy if they have conformed their lives to the behests of their Creator, and the record of their misdeeds has been obliterated through the merits of the Redeemer's atonement; but the dread Realm of the outer Darkness, if they have forgotten Him, and fatuously refused to heed His commands.

"HAVE MERCY ON ME."

BY REV. S. E. WISHARD, D.D.

This was the petition of a mother for her daughter. "The woman was a Greek, a Syrophenician by nation." She came out of the coasts of Tyre and Sidon, and cried unto the Master: "Have mercy on me." The prayer was for an afflicted child, yet it was so personal, the suffering and sorrow were so much her own, that she took it all upon herself. When she stated the particular occasion of her need, she said: "My daughter is grievously vexed with a devil." She had a mother's heart. It required no effort of her will to make this grief personal to herself. Ten thousand mothers have stood over their suffering children and pleaded with God: "Have mercy on me, spare my child, and deliver from suffering." The suffering of the child is the suffering of the mother. The mother love, and that of a father; all true parental affection takes upon the soul the sorrows of our children.

True parental affection establishes personal identity between the parent and the child. Such deep personal interest in those who are a part of themselves is lawful and right; anything short of it would not be to our credit.

Out of this relation, this personal interest of natural affection, we gather some lessons as to what ought to be our solicitude for perishing souls. Since our Lord has died for them, has loved them with the same love that has brought us to his feet,

we cannot be indifferent to their lost condition. Nor can we be insensible to the guilt they have incurred by rejecting all of his love and suffering for them.

Having been taught the depth and pollution of our own sin, and having received the unspeakable joy of God's pardoning mercy, how can we be indifferent to the perilous condition, the guilty state of those who walk in sin and reject the gracious offers of pardon? We must reach the point which wrung the cry from the Syrophenician mother. We must be able to take upon ourselves, in an important sense, the sorrows of the lost ones about us. We must so identify our souls with theirs that we can cry: "Have mercy on me!" Their cause must be ours. If we have been born again, we have been created in Christ Jesus unto good works. We are in this world, as our Master was, to warn men, to entreat them, and to entreat for them. If we are Christ's we are "priests unto God," intercessors; we are here to plead for others. Unquestionably that is our chief business in this world. But we will not be able to perform this important mission unless we can make their wants our own.

It is for this, no doubt, that the Holy Spirit dwells within us. He would keep fresh in our minds the awful reality of sin, and the joy of salvation. The tenderness and solicitude for souls which marked our first love were not overwrought. The Holy Spirit would keep that love aflame in every Christian life, if we would yield ourselves wholly to his teaching and guidance. That was the love that sent Andrew to Peter, saying, "We have found the Messiah;" that sent Philip to Nathanael, with the message, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." It was the power of a first love that caused the woman to leave her water-pot at the well of Samaria, and hasten to call her neighbors to come and see the man that had revealed himself to her—the Christ.

Old Testament history is replete with the experience of the men who have prevailed in prayer with God and man, and have wrought salvation for the people. The conspicuous fact in every such history is seen in the complete identity of the suppliant with imperiled souls. When Moses stood between an offended God and an offending people, he prayed, saying: "This people have sinned a great sin, and have made them gods of gold." He did not cover up the crime of treason against God. Yet with this confession he ventured to plead: "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." Such was the prayer of the man who "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He had no interest apart from the people whom he was leading from bondage; whom he longed to see delivered from the power of sin. He was ready to take their place in death rather than see them destroyed by their own sins.

This painful sense of the awful guilt of the sinner, which every child of God must feel, was the bitterness in the cup of the prophet. Coupled with his love for the people who rebelled against God was this deep personal responsibility for them. Under the weight of their sins he exclaimed in bitterness: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." As his solicitude increased, his eyes actually became a fountain of tears. After warning the people most courageously, yet in love, he said: "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore and run down with tears, because the Lord's flock is carried away captive." Jeremiah has been characterized as "the weeping prophet," and not without cause. He carried the people on his heart. If there were more weeping prophets, there would be more returns from captivity, and more songs of deliverance.—Herald and Presbyter.

It will not do to laugh at "good resolutions." Did you ever know a person to undertake any really great task without one?

FAMILY WORSHIP.

It is to be feared that there are thousands of professed Christian families in which family worship is not heard morning or evening, and where the only formal recognition of God is a mumbled "grace" at meals. The heads of these families profess to be believers in Christ, and to desire that their children should believe in Him also. But in their family life they ignore the existence and worship of God.

The reasons which influence men thus to neglect the duty of family worship may be classed under three heads (1) They think they have no time for it, (2) They are simply indifferent about it, (3) They are too timid to undertake it.

Many business men ease their consciences by the plea that they have no time to attend to it properly. The day is so filled up that it seemed hard to hit upon a convenient hour for family worship. They would like very much, they say to themselves, to have such a worship, but really there is no opportunity for it. In the morning they must hurry from the breakfast table to the store or office or work so as to be there in time. In the evening after supper the paper is to be read and by the time that, or its contents are properly digested, the children are in bed or scattered in various directions, or some engagement calls them from home.

It does not seem to occur to these busy people that family worship should itself be made a part of the business of the day—as much so as eating breakfast, or attending to the routine of shop or office, or even of the ordinary household duties of the day. God has a right to such portion of every day as may be needful to honor Him in our homes. To devote none of the time to his worship is to rob Him of His just due. But some Christian heads of families are simply indifferent to the matter. If questioned about it, they would admit that it is the proper thing for a Christian home to have a family altar. But they never seem to think of it in the light of a duty pressing upon them personally for fulfillment. Day after day, and year after year they go on neglecting the exercise, until their indifference becomes a settled habit of life, to their own lack of spiritual power and to a fearful loss to their own families.

The third reason is more creditable than either of the others, yet it affords no just excuse for the neglect. Those who plead it know well enough what their duty is; they recognize in some degree the benefits likely to accrue from it to their families and themselves; but they are unable—or think they are—to overcome a feeling of timidity at taking the lead in prayer; and so from sheer lack of courage to take the first step—after which the embarrassment would rapidly diminish—they continue to neglect what they feel to be a great duty both to their families and in the sight of God.

It is not pleasant to contemplate the effect of such neglect upon the home or community. From one point of view it is most distressing. We fear that it is a growing habit. The service is transcendently important. This cannot be too strongly emphasized by the religious press and by the pulpit—indeed by all who have the highest well-being of the family and the state at heart, for the family lies at the basis of our national life. The influence of such a service is always wholesome and restraining. It sweetens and refines family life, and there is nothing that can possibly take its place. The children who grow up unaccustomed to the voice of prayer in the home circle are to be sincerely pitied, for they are most deeply injured. An irreparable wrong is done which can never be undone. But something more than stern pity is due to the Christian father who habitually neglects so important a means of grace to the family over which God has placed him. We trust that as a result of the desire for a revival of God's work in all our churches, there may be a desire for the revival of family worship. This was never more needed than at the present time.—The Maritime Baptist.

Timely service, like timely gifts, is doubled in value.—Geo. Macdonald.

COMMENCEMENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

The Seminary is closing a most prosperous year. Faithful work has been done by faculty and students. Some three hundred students have matriculated during the year. Wednesday morning a large audience was present in Norton Hall to hear the address of the speaker, Dr. W. J. Williamson, pastor of Third Baptist Church in St. Louis. His subject was "Foreign Missions as an Investment."

Dr. Williamson is a pleasing speaker, who readily convinces you that he has a message from God and holds your unwearied attention. He showed that since the ascension of our Lord there has been no place for arguments as to the duty of sending the gospel to the heathen world. Abraham's call was an intense appeal for effort to bear the gospel to those who sit in darkness. The work of the pioneer has been done by our fathers, it is our task to build the Kingdom. We have almost reached that period in foreign mission work when we can walk by sight. We have sown the seed of the Kingdom in spots and have found it indigenous to every soil. We need only to rally the forces of the Lord and bend to the task.

It was a supreme test of the faith of the widow when she poured out the last of her oil to bake a cake for the prophet, but in her obedience she revealed her kinship to God. Out of our abundance we have poured but little and the store has increased a thousand fold. We need not fear to lavish the oil, for the results of a little more than a century have proven foreign missions to be the best investment the people of God have ever made. Man did a great deal for iron ore when he awoke it from its bed of death and fashioned it into compass needles, but compasses have done far more for man. What the commerce of the high seas, engaging the strength and sagacity of a commercial giant has done for the spinning wheels of New England, the cotton fields of the South, the grain fields of the West, missions have done for the churches. We owe almost all our achievements to the foreign mission enterprise. They have given our denomination a new consciousness. When Judson and Rice called to us from beyond the seas we were a feeble and unorganized folk, scarcely stronger than our membership to-day in a single State. Few voices were lifted in defense of that doctrine around which all others cluster. The missionary appeal is the expression of a divine passion which seeks to lay at the feet of its conquering Lord a redeemed world.

Dr. Williamson thought that since missions has been rescued from its unimportant place in our Covenant, that document ought to be made to read, "Having been led by the Holy Spirit to receive the Lord Jesus Christ as our Savior, we do now in the presence of God, angels and these assembled, solemnly and joyfully covenant with one another to spread the gospel throughout the world."

It was further shown that the reactionary influence of preaching missions had made us intensely evangelistic at home. That to-day the supreme aim of our pulpits is the salvation of men. Apathy in soul-winning is not found in those churches, or pastors who are fired with a zeal for the conversion of the world.

Dr. Williamson plead for enlarged giving. He also called attention to one thing which had survived the fall, namely, the grace of liberality with other people's money.

WEDNESDAY AFTERNOON.

Norton Hall was comfortably filled at 4:30 to hear the Alumni address by Dr. T. P. Bell, of Atlanta.

"The Outlook for the Ministry" was his theme, and it was ably handled. He showed how that many had been dragging their anchor and drifting into the broad sea of doubt and unbelief. This had led to the waning influence and loss of power of the pulpit. He showed that culture, another name for education, and science had held out vain hopes of a gospel of emancipation. Others had claimed that an amelioration of social conditions and even newspapers—the Sunday paper, the cesspool of corruption—had been suggested as a substitute for the moribund pulpit. He scored those ministers who left off preach. The old gospel of grace and had turned it into a platform for the discussion of culture, science and politics. He called attention to some hostile forces, science, philosophy, criticism, etc.; these have made deaf the ears of many and dulled the hearts of many more. The remedy is the old, old gospel.

The speaker said that there was a change in the world of thought from things new and dazzling back to the old faith and that there was now as never before an opportunity for ministers of God to preach the unsearchable riches of Christ. There is a revolt from materialism as failing to account for what is in man and to satisfy the heart of man. Science leads up to and demands God. Riches are not life! McCall dies under the lash of public opinion; a Depew, erstwhile a Dr. Jeckyll, shrivels into Mr. Hyde; and even a Rockefeller, the Midas of modern times, dares not face a judgment seat of men. The "Thou Fool" has been heard by living men and the public are listening to the voice. The preacher's voice will be heeded more in the next decade than it has been in the past, as he declares that "He, that sows to the flesh shall of the flesh reap corruption."

Highest culture often synchronizes with lowest moral depravity, especially when divorced from religion. One-third of the human derelicts who apply for aid at a Bowery mission are college graduates. Training the intellect is no safe guard against moral ruin. Education is helpless to regenerate character. Some of the brightest students in our colleges are often noted for their elastic moral code. There is a growing call of late for the Bible in the public schools.

The speaker maintained that there was a weakening of faith in the human reason to solve the

great problems of human life, human duty and human destiny.

He scored Prof. Foster for basing religion on a series of frauds and deceptions and making the ideal of life the fraudulent product of a human imagination.

Who is to meet the needs of a world swinging back from the mad rush after the material, the transient, the fleeting, the sinful, but the minister of Jesus Christ, the man who holds in his grasp the eternal verities of God, and has been commissioned by Him to bid the wanderers to return. The world has been experimenting. It is sick of experiments! It wants verities. A repentant world does not want to be met by doubts, questionings and spiritual "ifs," but with authority. The oft recurring "we know" of Paul is good medicine for sick souls.

The preaching of the age to come must be dogmatic.

Senator Beveridge says, "The world is hungry for faith. Many men and women would rather believe in a few fundamentals of the Christian religion than to have any other gift that lavish fortune could bestow upon them. They do not want to argue or be argued at. They want to believe so utterly that their faith will amount to knowledge. We laymen want certainty." After speaking of the questionings of some ministers, Mr. Beveridge continues, "How could such apostles of ice warm the souls of men?" What the world wants from the ministry of to-day is the message.

The spirited singing led by Dr. Dargan added much to the interest of the morning and afternoon services.

THE ALUMNI BANQUET.

At 6 p. m. more than one hundred alumni began to assemble in the parlors of the Galt House. For the first time in the history of these bright occasions many ladies were present. They added much to the pleasure and interest of the occasion.

After the guests had assembled about the tastefully arranged tables in the spacious dining-rooms, Dr. W. W. Hamilton called the meeting to order and the election of officers took place. The present incumbents were unanimously re-elected. Then President Hamilton asked President Mullins to act as toast-master.

A splendid dinner was served which all seemed to enjoy. There was a flow of good feeling throughout the room, old acquaintances were revived and new ones formed and all went merry as a marriage bell.

Dinner over, the first speaker was Dr. W. J. Williamson; subject, "The Men Who Expand It." He is always heard with pleasure and profit. He said that in St. Louis he had to be all things to all men; that Northern people called St. Louis down South; Southern people called it up North; Western people called it down East; and Eastern people called it out West; and yet said he, "If I had ten boys to send to a theological school, I would send every one to this Seminary, because it stands by the old faith."

Our Seminary was the general theme for the evening.

Dr. Sampey spoke instructively and in an interesting manner on "The Men Who Planned It." He showed that at the first meeting of the Baptists of the South to organize the Southern Baptist Convention, the discussion of the organization of a theological seminary took place. This occurred at several places before definite action was taken. Dr. B. Manly, Sr., was usually the chairman and B. Manly, Jr., the secretary. Dr. Boyce became interested about 1857 and he interested Dr. Broadus, who first declined and afterwards accepted. He spoke of Drs. Boyce, Broadus, Manly and Williams as the "Big Four."

Bro. Smith spoke wittingly for "The Men Who Stand It."

Then Dra. Bell and Tupper made fitting remarks.

Dr. Mullins presided with his usual grace and dignity and added much to the pleasure of the evening by his wise and witty remarks. Enlargement was the watchword of the occasion.

THE BACCALAUREATE ADDRESS.

Tuesday morning at 10:30 Norton Hall was crowded with a most intelligent audience. Rev. Kerr Boyce Tupper, D.D., the brilliant pastor of Madison Avenue Baptist Church, New York, the worthy successor of Dr. Geo. C. Lorimer, the son of Dr. H. A. Tupper, so long the honored Secretary of our Foreign Mission Board, and nephew of Dr. Jas. P. Boyce, the real founder of our Seminary, delivered the most masterful address that has been heard in Louisville in many days. Dr. Tupper is an alumnus of the Seminary. He was pastor in Paducah, Charlottesville, Chicago, Denver, Philadelphia before going to New York. Admiring friends have watched with great interest the rapid strides with which he has risen until he ranks as one of the foremost pulpits orators in America. A Western pastor once introduced him as "the golden-mouthed orator from the silver-producing State." He held his audience spell-bound for more than an hour as he portrayed "The Minister for the Age." He said in substance:

In order to ascertain the kind of preaching our age demands, it is necessary to look into some of the prominent and dominant features of the times in which we live. Analyzing twentieth century conditions we must be impressed, along with others, with these four aspects of our age; earnest search after truth, marked social unrest, unparalleled intellectual advancement and universal enterprise and activity.

1. First, then, our truth-seeking age demands a ministry faithful to Him who is the Way, the Truth and the Life—a ministry of strong evangelical convictions and of fearless evangelical proclamation—a ministry true always and everywhere to the faith once for all delivered. Christ crucified must be the keynote of our embassy struck with unvarying persistency, tremendous enthusiasm and over-mastering power. Not simply Christ the per-

fect man nor Christ the transcendent teacher, nor Christ the majestic miracle-worker, but Christ mighty to save through the power of an unrepeatable sacrificial death.

2. But, secondly, while this message must be essentially evangelical, it must also expound and emphasize the practical application of Christian principles to all human conditions and relations. Everywhere present and potent to-day are social problems which the pulpit must help the people to meet and master. Men are studying as never before sociology, social psychology, social ethics and social politics. We must deal both with the individual man and the brotherhood, the microcosm and the macrocosm. We must teach that salvation means the redemption of the soul and also the feeding and clothing of the body. We must recognize the Kingdom of God as temporal as well as spiritual, an energy as well as a system. We must present the gospel as having the most comprehensive and perfect adaptation to all social classes and all social conditions, and that God means men not to substitute the sacred for the secular, but to put the sacred into the secular.

3. Thirdly, an intelligent and cultivated age demands a ministry abreast of the times and possessed of a fine culture—a ministry with the scholar's test, the poet's touch and the prophet's torch. Our age of public libraries, public schools and widely-diffused intelligence must have a ministry of ripe scholarship and broad cultivation. No efficiency outside the pulpit can make amends to-day for deficiency in the pulpit. Robertson was the mightier because he made special study of poetry and Hugh Miller because he learned to interpret Nature and Beecher because he knew human nature and Phillips Brooks because he had insight into the spiritual world. Paul and Chalmers and Edwards became masters of their day largely because, respectively, they conquered rabbinical lore, astronomy and metaphysics. We preachers must strive to be intellectual athletes as well as spiritual leaders—men able to prove to the world that human thinking is but fragments of divine thinking, and that human philosophy but guesses at truth when compared with the infallible wisdom of the Infinite mind. And to be this and to do this we must be thinkers as well as pietists.

4. Fourthly, an aggressive, progressive age like ours demand a ministry alive, alert, aflame with enthusiasm for God and man. There is confessedly an absence in our day of impassioned, fervid pulpit eloquence. Men nowadays are too calm and colloquial in style. We need to burn and glow, with sermons full of gospel force and fire. Gladstone called Maurice "a spiritual splendor." The truth of God must fill us and thrill us. We must have dynamic energy. Our message must burn in our words, flash from our eyes, leap from our fingers, go from our hearts to other men's hearts, as we become magazines of spiritual power. Better than all the learning of Tertullian and the wit of Thomas Adams and the originality of Christmas Evans are the ardor of Wesley, the pathos of Toplady and the unction of Savanarola.

DELIVERY OF DIPLOMAS TO DEGREE GRADUATES.

Took place at Norton Hall Tuesday, May 29th, at 8 p. m.

The graduation of thirty-nine men from our Seminary was a fitting close of what is conceded on all hands as the greatest Commencement in the history of the institution. There were 13 English graduates; 7 Eclectic graduates; 16 full graduates, and 3 Doctors in Theology. Four of the graduates go at once as foreign missionaries.

Messrs. Ritter, Takahashi and William made fine speeches.

The first spoke on "The fourth R in education." He plead for an ideal, for justice, for kindness and poise. He showed how the gospel is arrayed against graft, greed and gold. Conscience and character are arrayed against corruption. We want neither the creedless Christ nor the Christless creed.

Mr. Tatee Takahashi, a converted Japanese, who has spent four years at the Seminary, and leaves in a few days for his native land, where he will labor to plant the gospel, was specially commended by Dr. Mullins for his faithful, successful work. He has stood in the front ranks and has accomplished whatever he undertook. He was heard with great interest on the "Pauline Method of Preaching."

Paul was the greatest preacher of the gospel of our Lord Jesus Christ. In his method of preaching there was nothing formal or artificial. He always presented Jesus Christ before all men. His purpose was to win men to Christ by his preaching. He had a strong conviction that he was chosen of God for this purpose.

He preached the gospel in any place, in synogue, school, market place, on hills and by the river's side. His pulpit was everywhere. First, he preached where the gospel was not known. Secondly, he listened to the voices of the Spirit in selecting his field. When he wished to go to Mysia God's Spirit forbade him, but he was guided to Macedonia by a vision from God. Thirdly, he preached mostly in cities which were very strategic points in the Roman Empire. He aimed to get results by his preaching. He did not like to shoot empty guns.

Paul was not a mere Sunday preacher. He preached all the time. Sometimes he preached all day and sometimes all night.

He preached before kings and governors, philosophers and scholars. He preached also before the humble and uneducated mass. He preached before atheists, materialists, agnostics, doubters, mockers, idol worshippers, drunkards, gamblers and all sorts of men. He said, "I am debtor both to Greeks and Barbarians, both to the wise and the foolish." But he always preached Christ. Several of his sermons are recorded in the Acts. Dr. Broadus says that the epistles of Paul can

be considered as his written sermons. Every discourse was adapted to the audience.

His style is plain, earnest and forceful. It is singularly rich in rhetorical lessons.

Mr. William delivered a most spirited address on "Civic Righteousness."

Dr. Mullins gave wise and timely advice to these men of God.



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 *Cosmopolitan* says that twice as many men and women are reading it as were a year ago, and it is not surprising. People know how to appreciate good things. In this issue Albert H. Lewis tells the "Story of Andrew Jackson;" Isidro del Blanco, under the head of "The Most Modern of Kings," gives a most interesting account of the young King of Spain, on whom all eyes have been turned of late months because "all the world loves a lover."

D. G. Phillips' "Treason of the Senate" continues, but seems very much out of place in view of the noble record of the Senate in standing by the constitution with all its old-time ability and eloquence.

National interests have the foremost place in the June *Atlantic*. The leading article is a vigorous and timely discussion of the questions that are certain to be brought to the front at the coming Hague Conference. It is written by Benjamin F. Trueblood, Secretary of the American Peace Society. The article on the Distribution of Wealth is a masterly exposition of the aristocratic, the socialistic, and the democratic theories on this subject. Socialists will not like it. The Oregon experiment with an equal suffrage referendum, to be tried in June, is the subject of a suggestive article by Frank Foxcroft.

Science is represented by Professor See's account of Recent Solar Research, and Professor Daniel's brilliant annual review of Significant Books in Economics and Sociology. J. H. Denison's White Death of the Soul is a protest against the abuse of scientific method.

Literature is, however, the *Atlantic's* chief concern. The June number has characteristic essays, Bradford Torrey and Martha B. Dunn. Arthur Symons analyzes Landor's poetry with the sensitive, delicate touch of the trained critic. Julian Hawthorne writes on English Lawns and Literary Folk. The stories and poems will speak for themselves. The Contributors' Club has something irreverent to say about Phœnetic Spelling.

The *New England Magazine* for June is a big Boston number specially dedicated to the interests of the Hub city.

Foremost among the articles is one by the Hon. John F. Fitzgerald, Mayor of Boston in which he discourses on the Duties of a Modern Mayor, telling some of the difficulties and discouragements of the situation but laying more stress on the hopeful side and the opportunities which an able and earnest official had to further the welfare of the city of which he is chief magistrate.

In *The National Lancers*, Mr. John Stuart Barrows gives us a brief history of that body.

Every alumnus of old Phillips Exeter will be interested to read the account of its historic houses by Sarah B. Lawrence.

In *The Early Evolution of the Public School in Massachusetts*, Professor F. Spencer Baldwin gives some interesting history.

A footnote on Whittier is an interesting bit of literary history which has hitherto escaped notation.

A specially vigorous and interesting historical article is *The Massachusetts Bench and Bar*, being reminiscences of the great men of old by Stephen O. Sherman and Weston F. Hutchins.

The number contains many good stories, much bright verse, the usual departments and has also seven full page portraits of distinguished Bostonians.

A TEST OF CHARITY.

One of the pleasantest of day-dreams is to imagine how charitable you would be if you had plenty of money. The role of a bountiful master or mistress is a delightful one, and it is easy to imagine how, if you had the command of a fortune, you would make people happy—and with what grace you would receive their gratitude! Of course, few persons can venture to indulge the hope that they will be rich; but while we are dreaming these dreams it is well enough to think whether we are showing ourselves charitable in the use of what is really in our command. Take, for instance, one's thoughts. It is natural enough to put a hard and bitter construction upon the actions of others. Possibly, from a superficial point of view, their conduct warrants it. But a thoroughly charitable person—one who would use money beneficently if he had it—will certainly make allowances for others, and only reluctantly come to the severe judgment. It is a mistake also to suppose that money can do everything. There are a good many persons who would not, if you were as rich as a Barnato, take a penny from you. They do not want your money, even though they are not rich themselves; but they would prize consideration, sympathy and fellowship. If we withhold these things which are surely within our power, probably we should not be so very generous if we had plenty of money.—*The Christian Age*.

SUNDAY-SCHOOL LESSON

Sunday, June 17.

THE TRANSFIGURATION.

Luke 9:28-36.

Motto Text.—"This is my beloved Son, hear Him."—Luke 9:35.

"And it came to pass about eight days after these sayings."—Which shows a connection between the words our Lord had spoken and the transfiguration. This makes it probable the disciples had been almost crushed by the announcement of his speedy death at the hands of his enemies. And the transfiguration was intended to strengthen the faith of these, the leading disciples.

"He took Peter and John and James, and went up into a mountain to pray."—We can well believe the burden of his prayer was that their faith should not fail in the dark hour of his crucifixion. No one knows what mountain this was, beyond the fact that it was near Caesarea Philippi. The Holy Spirit evidently did not desire men should go on pilgrimages to holy spots (see John 4:20-24), for it is possible to decide accurately upon very few spots mentioned in connection with the life of Christ. These three men were our Lord's favorite disciples, and among them he loved the youngest and most fiery hearted, whom He, himself named "Son of Thunder," the best.

It is thought with reason that the transfiguration took place at night. Our Lord was in the habit of praying during the night, the disciples were heavy with sleep, and it is said they descended the mountain the next day.

"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."—This was God's answer to his prayer—this was the means he took to strengthen the faith of the apostles.

It must have been very hard for those who had known him as a man, seen him eat and sleep, to learn to worship this young Nazarene as the great God who filleth all space and inhabiteth eternity. It was specially hard when they saw him, apparently helpless in the hands of his enemies. God grants them a glimpse of the veiled glory of the Deity shining through his clay tabernacle. His countenance was as the brightest lightning—even his garments were luminous. Whatever ignominy their Lord should suffer afterwards, from his enemies, these three men knew from what they had seen and heard he was indeed the Messiah. Thus gloriously God answers the prayer of his Son for his disciples crushed beneath the revelation of his coming death.

"And behold, there talked with him two men, which were Moses and Elias; who appeared in glory."—In their glorified bodies. Elijah had gone to heaven with his body, but Moses had been buried. We wonder if God sent his archangel Michael to that secret tomb where he himself had buried his great servant to bring the body to heaven, and was it then the devil resisted and disputed, as Jude tells us? It is one of the infinite number of things we should like to know, but cannot till we ask in heaven. Moses was the great law-

giver; Elijah the great prophet who had gone to heaven without dying. The words of none of the race could so impress the minds of the apostles as these two men standing there in glory.

"And spake of his decease which he should accomplish at Jerusalem."—They did not inform him of the decease he had resolved upon in the councils of eternity. But they showed the disciples that his coming death was known in heaven, and was no occasion for dismay and shaken faith. They must have spoken of the great redemption which that death would bring to the elect of God. We can conceive of nothing better calculated to succeed these men in the deep trials which awaited them than this transfiguration. And there is comfort to us in the knowledge that there is nothing too great for God to do to succour his children in their hour of need. We must believe Moses and Elijah were asking questions and learning of the Lord in regard to his death. One thing is sure they gave him no information upon the subject, nor did they talk with him on a footing of equality.

"And when they were awake."—It is probable they had been asleep while their Lord was praying. These words show it was no vision, but they really saw the two men from heaven. "And it came to pass, as they departed from him."—Moses and Elijah were about to go and Peter was anxious to see and hear them further. Being confused by the scene and not knowing exactly how to accomplish his wish of keeping them he spoke out impulsively, "Let us make three tabernacles." Booths made of Branches, such as the people occupied during the feast of Tabernacles. It is evident Peter did not know what he said, as though such an inducement would keep those on earth whose homes are in heaven.

"While he thus spake, there came a cloud and overshadowed them."—A bright cloud, Mathew tells us. Such as the pillar of fire and the Shecinah, which was the token of God's immediate presence. As this cloud with its ineffable glory surrounded the Lord, Moses and Elijah, the three Apostles were afraid. Guilty man is always frightened at any visible manifestation of God's nearness. But from the cloud came the voice speaking to these disciples and through them to all the race. "This is my beloved Son: hear him."—Three times this voice spoke from the heavens during our Lord's life. At the baptism it is doubtful if it was heard by any except the Christ, unless by John the Baptist. Here it was heard by the disciples. In the temple (John 12) many heard the voice but some said it thundered.

"And when the voice was past, Jesus was found alone."—The disciples were so terrified at the voice of God they had fallen on their faces. The Lord went and touched each one of them bidding them fear not, and then arising they saw the cloud, and the visitors were gone and they were alone with their Master. At his command they told no one till after his resurrection. But even then they did not dwell on the Transfiguration, which did not immediately concern the salvation of men. Men were saved by that vicarious atonement on the cross, the stupendous miracle of the resurrection made all the others fade into comparative insignificance. That he had died for our sins and risen for our justification and would come again to judge the world in righteousness

were the great facts of overshadowing importance. And the only illusion made to the transfiguration is in 2-Peter 1:17.

Yet the Transfiguration teaches many and important truths. That Jesus is God; that the dead are alive in glory; that saints shall know each other, since Peter knew these men whom he had not known in life; that it does not do for us to strive to get on the heights of Transfiguration where even the great apostle lost his wits and talked nonsense. And above all the two great lessons of our duty to hear him in the least thing which he speaks to us, and of God's great mercy and abundant willingness to do anything which is best to strengthen the faith of those for whom his Son prays.

NORTHERN BAPTIST ANNIVERSARIES.

HOME MISSION SOCIETY.

This Society followed the Publication Society. Its first session was held on Thursday night.

President W. S. Shallenberger, of Washington City, made the first address. He spoke of the prominence of the Baptist church in Dayton in early Baptist history. He rejoiced that the contributions of the church to the Society had been increased 10 per cent. But in view of the million and a quarter foreigners who poured into this country last year, a much larger sum of money was needed for their work. President Shallenberger cut his address short that more time might be given to the speakers from California, who had visited San Francisco and the towns which were injured by the earthquake and could speak from knowledge of the Baptists' losses.

The first was Dr. C. A. Woody, of Portland, Oregon. He reported five houses of worship in San Francisco entirely destroyed. The Chinese church cost \$25,000. The Negro church cost \$20,000, and all its members have lost their homes as well as their houses of worship. In the first church there are only three members who have not lost their property. The houses of worship were wrecked or badly damaged in quite a number of towns. \$175,000 will be needed to rebuild. How much of the loss is covered by insurance he did not say, but it is to be hoped a large part of it was.

Dr. E. E. Chiver spoke of the personal losses of the members. While there is much work for carpenters, bricklayers, etc., professional men, merchants, clerks, etc., have lost their incomes as well as their property. Many who have left the city will not return. The building of the church at Palo Alto was not injured to any great extent. But so many of its members lost their investments in Chicago the church will not be able to keep up its worship without the assistance of its brethren elsewhere.

Dr. C. M. Hill, of Oakland, spoke with cheerfulness and courage. He said San Francisco had been a wicked city, but it had been greatly purified by the fire. No saloons had been allowed to open and the authorities declared the number of them should be greatly lessened when the city is rebuilt.

Rev. G. E. Burlingame, of Chicago, had accepted the call to the pastorate of the First church in San Francisco but had not left Chicago. He is going on as soon as possible. Two churches in Chicago gave him \$600 to buy a tent which he will put up on the vacant lot where the First church stood.

The Home Mission Society sent out an appeal to all the Northern

Baptist churches to take a collection for the Pacific Baptists.

SATURDAY MORNING.

The report of the Board was presented by Secretary H. L. Morehouse.

On nominations—Rev. A. B. Greene, Illinois; Rev. C. M. Carter, Rev. George Horter, Pennsylvania; Rev. H. E. Wise, Connecticut; Rev. W. G. Jones, Washington; Rev. George B. Lawson, Vermont; Rev. A. S. Fowler, Minnesota; Mr. J. P. Steadman, New York; Rev. C. W. Brewer, Oklahoma; Mr. J. B. Thresher, Ohio; Rev. J. Tribe, Wisconsin.

Devotional exercises were conducted by Rev. Sylvester Burnham, D.D., of Hamilton Theological Seminary. The report of the Board was presented by the Secretary, Rev. H. L. Morehouse, D.D., the following being some of the more important paragraphs:

At a meeting last year the Society referred to the Board a resolution introduced for the appointment of "a Committee of seven on Social Service, to study the relation of the Church to the social questions of our times, and to endeavor to bring about more harmonious relations between the Christian people and workingmen," with "power to bring any questions of pressing importance to the attention of our Baptist people and to secure their support in behalf of such moral reform measures."

After much consideration, your Board is not prepared to recommend that the Society should assume responsibility for the appointment of such a committee, thereby practically creating a department of Christian economics, with the numerous debatable questions involved, requiring more time for their just consideration than is available in the brief and crowded annual sessions of the Society. It seems, however, that matters of this character may very properly be considered by the General Convention of the Baptists of North America, to which it is respectfully suggested they be referred.

I.—FINANCIAL DEPARTMENT.

The increase of the Society's resources in the last twenty-five years has been so gradual as not to excite particular attention, but is, in fact, quite striking, and at the same time suggestive of the much heavier demands upon the administrative officers of the Society now than at the beginning of this period. For instance: the annual receipts of the Society are now about four times greater than then, while the permanent and annuity funds, amounting to one and a half million dollars, are nearly two and a half times as much as then; and the value of the school and mission properties has increased more than three fold. The indications are that these holdings will largely increase during the next twenty-five years, one legacy of \$50,000 for the permanent funds having been received this year from the estate of Mr. John J. Jones, of Orange, N. J.

Investments are very carefully made under the direction of the Finance Committee, and are in first-class securities running for considerable periods, thereby lessening the labor consequent upon frequent reinvestments. A careful revaluation of all these holdings the past year shows a slight increase over the book or par value. Probably the investments of the Society were never in a more satisfactory condition than at the present time. Monthly audits of the Treasurer's books and of se-

curities are made by an accredited accountant.

The magnitude of the Society's operations, the need of largely increased resources for general purposes, for Church Edifice work, for City Missions, for buildings, equipment and endowment for our schools, seem to demand the adoption of new measures to secure the requisite resources for these purposes. The manifold and exacting duties of administration require the undivided attention of the Corresponding Secretary, while the evangelistic work in addition to other duties tax to the utmost the powers of the Field Secretary, so that they can devote but little time or energy to these financial matters.

Your Board therefore raises the question whether the appointment of a general Financial Secretary is not demanded to lay these claims of the Society upon men and women of large means, and in consultation and co-operation with the District Secretaries secure larger offerings from our churches, Sunday schools and Young People's Societies. The increase of wealth among us is not yielding a proportionate increase of gifts to our missionary enterprises, and will not, apparently, except by more thorough cultivation of the field.

THE YEAR'S WORK.

The grand total of receipts for all purposes the past year was \$805,403.57, being \$121,351.46 more than for the previous year, and more than in any previous year of the Society's history.

For the General Fund receipts from all sources were \$524,799.61, being \$14,377.32 more than for the previous year. A decrease in legacies of \$26,581.33 was more than offset by an increase of \$34,003.24 in contributions. The total of legacies, however, for general purposes and for permanent funds was \$149,653.72. This came from eighty-nine estates. For details of receipts and disbursements, see the Treasurer's report.

The indebtedness March 31 was \$46,394.55, of which \$38,095.35 was brought over from the previous year, leaving the net deficit for the year \$8,299.20. Serious apprehensions were entertained until the closing month of a debt of nearly \$80,000 but special offerings from many and receipts from other sources effected a substantial reduction.

The increased expenditures for the year were chiefly for missionary work.

Contributions from the churches were \$12,986.62 more than last year; but the total of \$134,129 is painfully inadequate to the Society's needs, and is only about one-sixth of the grand total for all purposes. Were the receipts from this source the sole reliance of the Society, or were one or two large individual donors to discontinue their offerings, and at the same time were legacies to drop to a merely nominal sum, the consequences would be unspeakable.

II.—MISSIONARY DEPARTMENT—THE WEST.

During the last year, west of the Great Lakes, 982 missionaries were under the Society's appointment. This includes 24 teachers in schools for the Indians in Indian Territory. Reports show that 72 mission churches have attained to self-support. In the same time 104 new points have been occupied, while our general missionaries report that about 150 new fields should be entered this year. Thus the pressure for enlargement of operations is undiminished. Indeed, the development of the West

(Continued on page 12.)

PROPOSED CHARTER

For a Society for Kentucky Baptist Education.

Art. I. This body shall be named The Baptist Education Society of Kentucky. It is and shall be an eleemosynary institution, under Chapter 32, Article VIII, Kentucky Statutes, and shall have no capital stock.

Art. II. The purpose of this Society shall be to foster Christian education under the auspices of the Baptist denomination in Kentucky, and for this purpose it shall have full power to originate and carry into effect such lawful measures as it may consider best for the strengthening of existing institutions or the establishment of others as in its judgment they may be needed.

Art. III. This Society may receive and hold such property, real and personal, whether obtained by purchase, gift or bequest, as may be necessary for its work, and may sell or dispose of the same at pleasure, provided that in no case shall it violate conditions on which any property has been received.

Art. IV. Membership in this Society shall be of three classes, as follows:

1. The President and the Secretary of the Board of Trustees, and the President or Chairman and the Secretary of the Faculty, of any Kentucky Baptist school that adopts this Charter shall be members *ex officio*.

2. Any person who has paid or shall hereafter pay into the funds of any such school the full sum of one hundred dollars (\$100) shall be a member for life, and any person who shall pay into said funds the sum of ten dollars (\$10) shall be a member for one year next succeeding such payment.

3. Any Baptist church may appoint annual members on the basis of one for every twenty-five dollars (\$25) contributed to said funds at any time during the year, provided that the number appointed by any one church shall not exceed ten.

Art. V. The officers of this Society shall be a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary,

and a Treasurer, all of whom shall be elected annually by the Society. These officers shall be members in good standing in Baptist churches; and the Treasurer shall be under a bond of ten thousand dollars (\$10,000.)

The officers, together with nine other duly elected Baptists, shall constitute a Board of Directors, who shall have charge of the affairs of the Society from one meeting to another. Three of the nine Directors, not officers, shall be elected each year, and shall serve for three years; but at the first annual meeting three shall be elected for one year, three for two years, and three for three years.

Art. VI. The annual meetings of the Society shall be held in connection with the annual meetings of the General Association of Baptists in Kentucky, unless otherwise ordered.

Art. VII. The Trustees of the affiliated schools severally shall be divided into four groups as nearly equal as practicable, of which one group shall go out of office by limitation each year; and the Society at its annual meetings shall fill their places, and any other vacancies, from suitable nominations made by those members of the Society respectively who have contributed to the several schools. Each Board of trustees so elected shall have full power to manage the school with whose affairs it is entrusted.

Art. VIII. The Principal Office of this Society shall be in Louisville, Ky., but branch offices may be established by a two-thirds vote of the members present and voting at any regular meeting.

Art. IX. The incorporators of this Society and their addresses are as follow, &c. &c.:

Art. X. The private property of the members of this Society shall be exempt from liability for the debts of the same, and these in no case shall exceed fifty thousand dollars.

Art. XI. This Society shall begin as such on the day of _____, and shall continue ninety-nine years.

Art. XII. This charter can be changed only at a regular annual meeting of the Society, by a two-thirds vote of the members present, one year's notice of such change having been given, and publication thereof having been made in the Baptist papers of the State for six months previous to the vote making said change.

The Truth about the Mutual Life

THIS is a matter of great interest to the public, and of still greater interest to thousands of individuals. People with the fairest minds—and that means most people—have been disturbed and unsettled by the developments and denunciations of the past few months. What these people want is the truth—the plain unvarnished truth. To give them this truth is the object of this announcement.

The Mutual Life Insurance Company was organized in 1843, the first of its kind in America. In 24 years it had become the largest in the world. For 39 years, in spite of the keenest competition, it has held the lead, passing unharmed through panics, failures, strikes and wars; meeting with promptness its every obligation and having 460 millions of assets to-day.

The recent Insurance agitation was unique. The investigation certainly was thorough. As every one knows the Mutual Life was on the firing line. The smoke has now cleared away. What do we find?

In the first place we find that the Mutual Life is still the largest and staunchest Life Insurance Company in the world. Without defending or in the least belittling the abuses and extravagances recently brought to light, everybody should keep in mind the fact that the solvency of this Company has not for a moment been affected thereby. Concerning the work of the finance committee which has been attacked in the press, this Company's auditing committee consisting of Messrs. Truesdale, Auchincloss, Fish and Dixon stated on February 15th, 1906:

"The Committee certify that the investments of the Company are of the highest order and well selected," and "have found the valuation given safe and conservative, in many instances less than the market value and in none in excess of such value."

In the next place, extravagance has been stopped, and those responsible for it have gone; a new management has been installed, and retrenchments have been effected that have already saved vast sums of money and will save much more as time goes on. Legislative reforms have likewise been anticipated, and the Company is now as sound at the circumference as it always has been at the core.

In the next place, the ending of the first quarter presents an excellent opportunity for comparing this year with last.

The amount paid policy holders is \$9,608,436.50, an increase of \$1,070,835.26. The receipts for premiums were \$15,082,484.57, a decrease of \$857,995.29 for the period. This is a shrinkage of less than 5 1/2 per cent. The amount paid for expenses was \$2,935,552.44, a reduction of \$1,547,279.36.

This remarkable showing is a good thing to be kept in mind by everybody—those now insured in the Mutual Life, and those who should be. It cannot be accounted for by the smaller amount of new business written. Of the saving for the quarter, the sum of \$390,961.52 is in items not connected with the obtaining of new business.

In the next place we find that this Company is doing business—more business than any other company in the world with one exception. Far from being paralyzed or demoralized it is forging right ahead. Policies by the hundred are being written each day; honest trustees, keenly alert, are directing its affairs; faithful and experienced men are doing its intricate work; loyal agents are explaining its advantages and discriminating people are obtaining its protection.

In the next place we find that there need be no question as to the future. A policy in the Mutual Life is just as good as gold. No obligation could possibly be better. A bond of the United States Government is no safer. It will, therefore, be a misfortune if any one is misled by the writer who prints for revenue or for notoriety, or by the attorney who is out for his clients, or the competitor who is out for himself, or even by the gentlemen who have organized themselves into committees under an honest misapprehension of the facts. Such incidents may tend to hinder business, but need deter no one who needs insurance.

With economy, which means rapid improvement in regard to earning of surplus for dividends, everywhere at work in the Mutual Life; with its immense size as the basis for moderate general expenses; with smaller liability for renewal commissions to agents than any other Company; with the cost of new business limited by law for all Companies, how can any one possibly better provide for the uncertainties of the future than through a policy in the first Insurance Company in America, and the strongest in the world—

The Mutual Life Insurance Company of New York New York

The Mutual Life has devised and placed on the market at a notably low rate, a policy which provides protection more far-reaching than an ordinary contract. Send your address and let us inform you as to the particulars.

I trust that this shall be the greatest meeting we have ever had. I want to request that every Baptist in the State pray from now until the close of the meeting for a great outpouring of the Holy Spirit upon us. Brother Baptist, when you read this little notice pause long enough to offer a special prayer for this meeting. Yours for service, GEO. W. SHEPHERD, Pastor.

SUITS FOR SUMMER.

Have you bought your Summer Suit? If not give us a trial. We are confident we can hold your trade. Our \$10 Suits will not sag or crease. We know too well that if the cloth is not good—the suit cannot be good. The substitution of "shoddy" cloth—faked, pressed and scamped labor so as to sell suits at a cheap quality price, has reached such a state that we feel it up to us to warn you not to buy a suit for less than \$10, and then only from a reliable house. A shoddy suit at a shoddy price is a sure loss to you all the way. It may show a semblance of style at the beginning, but the first time the rain gets at it, or the first time you subject it to a test, all the superficial style goes and the suit looks like a rag. Try a reliable suit—a better grade. **\$10**

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Cuticura Ointment is beyond question the most successful curative for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, is often sufficient to afford immediate relief in the most distressing forms of itching, burning and scaly humors, eczemas, irritations, and inflammations permit rest and sleep, and point to a speedy cure.

GENERAL ASSOCIATION.

The people of Richmond are looking forward to the coming of the General Association with much pleasure. We are endeavoring to provide comfortable homes for all who come, so as soon as you decide you are coming please send your name to T. T. Covington, Chairman Entertainment Committee.

THE LIFE MORE ABUNDANT.

BY WALTER M. LEE, A. M., Th. D.

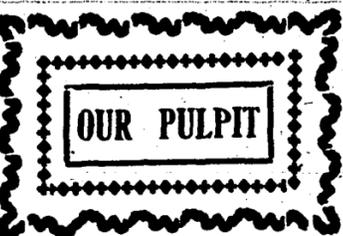
Awake, O my soul, to the wonderful truth
Of a life more abundant and free,

Which Jesus, the Saviour, from heaven hath brought,
To a world of sinners and thee.

The God-man from heaven, who gave up His life,
In anguish for you and for me,
Gives life as abundant as that which He lost
In suffering on Calvary's tree.

The life more abundant He lived while on earth,
He gives, wretched sinner, to thee;
O haste to accept, then, this excellent gift
And henceforth forever be free.

Christ came to the earth; He suffered and died,
The life more abundant to give.
I'll love Him, I'll trust Him, and daily I'll try
The life more abundant to live.
New Orleans, La.



ON THE SUBTLE PERIL OF REACTION.

BY REV. GEORGE H. MORRISON.
"Having done all, to stand."—Eph. 6:13.

These words of Paul, like not a few others in his letters, seem to end in what grammarians would call an anti-climax. After withstanding in the evil day—and there is the stern music of battle in the words—it seems a drop to be told merely to stand. But the apostle cared little for what grammarians might say—he was concerned with the things of grace, not with the things of grammar—and there is a wisdom and a truth in his progression that cannot be too seriously laid to heart. What the apostle means is, "Do not shirk the battle; in the hour of conflict quit yourselves like men; in the day when everything is darkest take the whole armour of God and be not dismayed, for He is with you. But remember that when the last arrow has been shot, the dangers are not over for the Christian soldier. If he grows careless, or relaxed, or proud, or confident, it is still possible to lose what has been won." In modern speech what that means is this—Beware of the perils of reaction; and it is on this danger—the danger of reaction—that I desire to say a few words.

Now there are some natures that are peculiarly subject to reaction, just as there are others that hardly ever suffer from it. There are men so equable and so unvarying in mood and temper, that they never seem to descend into the valleys. Such natures make the sweetest of companions; they are infinitely restful, helpful, reassuring; such natures are like English meadow land, and there is no such reposeful scenery in the world. But it may be that all who reach the hill-tops are bound to go down to the valleys now and then. It may be that all who are born to climb are fated by that very passion to descend. When you get an

ardent nature, an eager, enthusiastic and aspiring heart, almost inevitably you shall have reactions. "And thou, Capernaum," said Jesus, "that art exalted to heaven, shall be cast down to hell"—it was the very fact of her being raised to heaven that made it possible for Capernaum to sink so low. "Then I saw," said Bunyan, "that there was a way to hell even from the gates of heaven, and I awoke, and, behold, it was a dream." We often awake and find it is no dream; we find the lowest lying so near the highest. There are some natures, then—and the world has need of them—that are peculiarly subject to reaction.

I have no doubt that this strange revulsion of the heart—this recoil, as it were, into despondency—often arises from causes that are physical. We are so fearfully and so wonderfully made, with such subtle interplay of mind and body, that sometimes the surest way to win fresh hope is to go out and take God's medicine of fresh air. It is no accident that John the Baptist's melancholy beset him in the prison cell of Herod. To a child of the desert, nurtured in glorious freedom, it was inevitable that there should be reaction in a prison. "Art Thou He that should come," he said, "or do we look for another? I never doubted Thee, my Lord, out in the wilderness; when the whole heaven was above me and the breeze shook the reeds, I knew for a certainty Thou wert the Christ. But here, in this pestilent and sunless den, what doubts come torturing! Art Thou He that should come, or do we look for another?" And then Christ answered his doubts with infinite gentleness, and with a praise that in the whole history of the world has been unequalled, because He understood so well what prison must mean to the burning spirit of this child of freedom. I merely suggest, then, that there are times for most of us when what we need is more air, more light, more liberty. There are sinkings of spirit that are almost unavoidable in the cramped and crowded life of a great city. Remember that Jesus understands all that. Do not say God has forgotten to be gracious. It is temporary, physical, well nigh inevitable: but the time of renewed hope will come again.

But go a little deeper. I think there are two seasons when men are peculiarly exposed to the perils of reaction, and the first of these is the hour of failure. When all that a man has striven for escapes him, when he has struggled bravely for some goal and missed it, there comes a reaction on the stoutest heart which is always fraught with spiritual danger. We have all heard of that noble patriot, Mazzini, and how he dreamed of, and fought for, a free Italy. Well, Mazzini tells us what happened among his comrades when the first revolt in Italy had failed. Men grew indifferent, they took to self-indulgence, they lost their dreams, and thought they were content. In the ardour of struggle they had been exalted to heaven; but the struggle had failed, and they were cast down to hell. Are there not many who have passed through such an hour? Here is a man who has also been fighting for freedom—not the freedom of Italy, but of his own life from sin. He has been withstanding some besetting evil that was like to make havoc of his manhood. How he was ennobled by that struggle! Every morning he looked as a man should! There was not a note in the world's music but was sweet to him, because he was letting the ape and tiger die. But the hour

of failure came, the day of yielding, when temptation overmastered him, and he succumbed; and any man who has striven for the highest knows the reaction of such an hour as that. There is not a face but wears a different look to us. There is not a sentence we hear but carries a different meaning. Our children can not look at us but they reproach us; the glory of life and of the world is gone. It is the reaction of the spirit after moral failure, and it is worse than any that Mazzini's comrades knew. In such an hour let a man turn to God. Let him set his face homeward without a moment's hesitancy. Let him cry, "Father, I have sinned against heaven and before Thee; but out of the deeps Thy grace can rescue me." So through a hundred failures are we built into our manhood, and learn, having done all, to stand.

But there is another hour when the human spirit is peculiarly liable to reaction. It is not the hour of failure; it is the hour of success. In that altogether priceless book, "The Pilgrim's Progress," Pilgrim bravely climbs up the Hill Difficulty, and he comes at the second resting-place to the Palace Beautiful, built by the Lord of the hill to entertain strangers in. There he is entertained by the fair sisters, and the room in which he sleeps is called Peace. And in the morning he is taken to the roof, and, looking Zionwards, he sees the outlines of the Delectable Mountains. It is an exquisite incident, that of the Palace Beautiful: but do you remember what immediately follows? Pilgrim goes down into the Valley of Humiliation, and thence into the Valley of the Shadow of Death. We do not need the Puritan theology to interpret that strange sequence of experiences. Such touches appeal to the universal heart, and make the "Progress" an immortal book. You would have thought that once in the Palace Beautiful the heart would have filled with song for evermore. But Bunyan is far too wise to hint at that;—you leave its gates for the valley of the shadow. It is a picture of the reaction of the heart that so often follows on life's best achievements. It is the story of that strange revulsion that comes when a man has reached his goal. After the heights, for the earnest heart, the depths: after the sunshine, the grey and cloudy sky; after the Palace Beautiful upon the hill top, the Valley of Humiliation and the Shadow.

Perhaps in all history the most famous instance of this is to be found in the story of Elijah. Elijah had been signally successful. His work had been crowned with extraordinary triumph. The priests of Baal lay dead by the river Kishon; the drought had passed, and the rain came fresh again. In such an hour shall we not look for praise? For a jubilant, happy, and adoring heart? "And Elijah went a day's journey into the wilderness. . . and requested for himself that he might die." "It is enough," he cried, "now, O Lord, take away my life, for I am not better than my fathers." That is the reaction of a great and ardent heart after the hour of its great success. The strain had been terrible, but it was not that which caused it. The queen was enraged, but there was more that fear in it. There was the dull and haunting thought that effort is vain, that triumphs are squandered and victories are worthless, that the world moves on and that the tide creeps back again, spite of all that the prophet of the living God can do. It made Elijah unjust to every-

WHEN JESUS WAS HERE AMONG MEN

BY MISS HELM

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"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 throbb with intense heat as he reads the book."

Francis E. 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. McCarvey, 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."

Prof. Albert H. Newman, D.D., LL.D., Baylor University.—"I have read with unflinching interest this well-thought-out and well-written booklet. It is fresh, vigorous and effective."

J. M. Frost, D.D., Sunday School Board, S. B. C.—"I have read it through twice with increasing interest. You have rendered the cause of truth a real service. You have carried the war into Africa. Your book is timely and I wish for it a large circulation and earnest reading. Surely there is great need for it."

H. Allen Tepper, D.D., New York.—"Faith and The Faith' is as clear as crystal, as strong as steel and as true as two and two make four."

Journal and Messenger, Cincinnati.—"A delightful book. We cannot too highly commend it. It is full of acute argumentation and happy use of Scripture and literature."

Herald and Presbyter (Presbyterian), Cincinnati.—"This volume is well written, instructive, helpful and clear in its statements of truth and in its call to a life of religious faith."

The Presbyterian, Philadelphia.—"The second part is positively refreshing. The author clearly and conclusively answers the attacks of infidelity and criticism. . . . Such books as Dr. Eaton's will do good."

Courier-Journal, Louisville.—"The book is an eloquent and urgent plea for redemption through the faith that saves."

T. T. Martin, Evangelist.—"I read it through at one sitting, and at the close found myself weeping. As I read the work I felt my heart's gratitude to God increasing for having led the author to write the book and for having guided him in writing it. As I finished reading the book I bowed my head and thanked God for it. . . . It is a great book!"

Many others talk this same way. A New York Baptist ordered 200 copies sent to the ministerial students at Colgate University.

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LOUISVILLE, KY.

body: to himself, to his noble fathers, and to God. There is always a loss of faith in our reactions, and when faith dies we begin to judge unjustly. But the point which I wish to impress upon you is, that if when you have done your best you feel despondent; if after your noblest efforts and your best-spent days, you have no glow,

no comfort, no rest, no satisfaction, remember that you do not stand alone; the feet of the saints of God have trod that road; they have slept in the chamber of Peace within the Palace Beautiful, and in the morning gone down to the Valley of the Shadow.

I close by suggesting three thoughts that may help us in our seasons of reaction.

(The first is that it, is one of life's noble penalties. It is like exquisite pain, it is like the sorrows of a mother—it is the other side of the glory of humanity. "My highest ambition," Hurrell Froude used to say, "is to be humdrum." Of course if your highest ambition be that, I have not another word to say. But if you adopt the motto of Mr. Watts, if you write on your banner "The utmost for the highest," if you believe that the best is worth the struggle, and that whether we succeed or fail is secondary, then remember that the other side of that is the possibility of many a weary hour. You can escape the valley of the shadow if you will, but there will be no Palace Beautiful for you. In every life that has its Mount of Transfiguration, sooner or later comes a Garden of Gethsemane. And when such seasons come and all seems worthless, and we are tempted to fall back on lower things, remember that such seasons are but the price we pay for trying to hitch the wagon to the star.

The second is that life is a stew—

Coffee Knifed an Old Soldier.

KNIFED

An old soldier, released from coffee at 72, recovered his health and tells about it as follows:

"I stuck to coffee for years although it knifed me again and again.

"About eight years ago, (as a result of coffee drinking which congested my liver) I was taken with a severe attack of malarial fever.

"I would apparently recover and start about my usual work only to suffer a relapse. After this had been repeated several times during the year I was again taken violently ill.

"The doctor said he had carefully studied my case and it was either 'quit coffee or die,' advising me to take Postum in its place. I had always thought coffee one of my dearest friends, and especially when sick, and I was very much taken back by the Doctor's decision for I hadn't suspected the coffee I drank could possibly cause my troubles.

"I thought it over for a few minutes and finally told the Doctor I would make the change. Postum was procured for me the same day and made according to directions: well, I liked it and stuck to it and since then I have been a new man. The change in health began in a few days and surprised me, and now, although I am seventy-two years of age, I do lots of hard work and for the past month have been teaming, driving sixteen miles a day besides loading and unloading the wagon. That's what Postum in the place of coffee has done for me. I now like the Postum as well as I did coffee.

"I have known people who did not care for Postum at first but after having learned to make it properly according to directions they have come to like it as well as coffee. I never miss a chance to praise it." Name given by Postum Co., Battle Creek, Mich.

Look for the little book, "The Road to Wellville" in pkgs.

ardship: in times of reaction it is worshipped him through "golden calves," and beside this were given to much gross idolatry. The rich, who reclined on their ivory couches, affected an ostentatious luxury, while the poor were pinched with all the pangs of a hopeless poverty. It was a time when the poor were "sold for a pair of shoes," and the rich spent much superfluous money on themselves. It was under these circumstances that Amos uttered the warning, "Woe to them that are at ease in Zion."

The result proved that these people were living in presumptuous security. They thought that they were in covenant relation with God and he would take care of them whatever they did. They thought that religion was mostly a matter of rites and ceremonies, and that in these formal matters they were blameless.

It was a day of optimism in Israel. For a long time they had met with no serious reverses. They felt rich. They were increased in goods and had need of nothing. The glare of wealth blinded their eyes. The rank incense of a religion that was without morality thickened all the air, so that neither the people nor their rulers had any proper sense of the public danger.

The prophet foretold the immediate doom of these self-satisfied, selfish children of pride and luxury in these words, "They shall go captive with the first."

It is a curious fact that this threat was literally fulfilled. The "Ten Tribes" were deported first; and both at Samaria and Jerusalem, the "Chief Men" and their families were carried off first, while it was the poorest of the poor who were left in the land.

Now this story of ancient Israel raises the question: Have we in the modern church people who are "at ease in Zion"? It is to be feared that we have many of this class among the professed people of God.

But if this state was so dangerous in the days of Amos, can it be otherwise now? It is true that we are not in danger of being deported bodily to "the rivers of Babylon" but we may be in danger of being shut out of the Promised Land. We may be living so that God will disown us—that he will say to us at last, "I never knew you. Depart from me ye that work iniquity."

Let us then study this particular question—Why are people at ease in Zion?

1. With some it is merely the selfish indifference which comes from Worldliness.

We have it on good authority that "covetousness is idolatry." Then the man who is determined that he will be rich, whether or no, has turned aside from God as really as though he had joined in the temple service of Baal. This declaration may seem startling to some of us, but it is based on the unchangeable Word of God. It is the testimony of the Master himself, "Ye cannot serve God and Mammon."

The haste to be rich is the bane of our national life at this present time. On every side we see the restlessness, the greed, and the indifference to the poor, which are the marks of a people in haste to be rich. Even men of the world see the danger and raise the cry of alarm. The painful exposures recently made of public speculation and private plunder have a national significance, and are a sufficient explanation why the cause of religion languishes in so many of our churches.

And the third is—and it is just a commonplace, but commonplaces sometimes are the deepest truths—the third is: in seasons of reaction learn to lean hard on God. Remember Peter walking on the water, so confident, so certain of his footing, and then the sudden revulsion of his nature when the waves grew boisterous and he began to sink—and what did he cry then? "Lord save me or I perish." It is a strange life that has no sinking hours when every foothold seems to be insecure: and in such hours there is no cry like Peter's Lord, save me or I perish. We cannot argue when we are despondent; we cannot reason, we cannot even praise; but at least we can cry, Lord, save me or I perish,—and no man ever yet cried that in vain.

AT EASE IN ZION.

BY REV. GEORGE NORCROSS, D. D.

The prophet Amos has been declared to be "one of the most wonderful appearances in the history of the human spirit." He was a man of the people, and is generally called "the herdsman of Tekoa." This was a little village about twelve miles south of Jerusalem. He is supposed by modern scholars to have prophesied a little before Isaiah, and so to have been "the first of the new prophets."

There was no lack of self-styled prophets in his day; but he refused to be reckoned among the professional prophets of his time. He was the Dwight L. Moody of the eighth century B. C. It is from Amos that the proverbial expression comes, "I am neither a prophet, nor the son of a prophet"; but none the less he had a message from God which caused the ears of those who heard it to tingle. The burden of his message was, "Woe to them that are at ease in Zion."

Amos has been compared to John the Baptist. Indeed they both came to Israel out of the same wilderness, and with much the same sort of a message. They both uttered an earnest warning to formal professors, and a stern call to a general reform in life and manners.

It was a time of notorious profligacy, for though the people called on the name of Jehovah, they

Now into this race to get rich, the true Christian may well decline to enter. He has a better portion, and he need not enter the races of Vanity Fair. His treasure is laid up in heaven, and he can only

read his title clear
To mansions in the skies"

by keeping himself "unspotted from the world."

2. But it is doubtless true that the spiritual indifference of some other people might be traced to Speculative Doubts.

Such people think they know too much to be anxious about "the wrath to come." They flatter themselves that they have philosophical minds, and that they are too wise to be righteous overmuch. They have adopted the agnostic's creed and tell us they are going to enjoy this world as they do not know anything about the world to come.

This kind of brave talk will be a miserable portion for the day of affliction, or the night of death.

3. But doubtless some are "at ease in Zion" because they are building their hopes for eternity on a false foundation.

Our Lord plainly intimates that some men will approach the very judgment Bar of Christ with a vain confidence. They will find when it is too late that they have no place in the house of the Master, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

There is very little in our times to test the reality of Christian profession, and even that little is often avoided by indolent Christians. Many are passing through the veil into the eternal world cherishing a hope that like the hypocrite's will be cut off. Nothing could be more pitiful or tragic than the doom of such a self-deceived soul—to hope for heaven and sink into hell!

This selfish apathy of formal Christians is a deadly thing whether it be the result of sordid worldliness, of speculative doubt, or of spiritual presumption. May God help us all to a deeper Christian experience before it is too late!—*The Presbyterian.*

DEAR RECORDER:

We had two good days at Eighteen Mile church Saturday, the 26th and Sunday, the 27th. Saturday we ordained four deacons. Pastor Staley, of LaGrange, preached the ordination sermon, and Bro. Tharpe lead the ordination prayer. Sunday we had an all-day meeting. Dr. W. D. Powell, our State Missionary, was with us and made an excellent address, which stirred the hearts of the great crowd. Took a collection for State Missions. Our church here wants to give \$25 for State Missions this year. Twenty of the Sunday school children have been collecting mission money. They had little boxes in which they collected the money. The boxes were opened yesterday and when the money was counted they had \$28, which makes a total of \$43 up to this time for missions. The young people had missionary songs and addresses in the afternoon, in which they did great credit to themselves and the church. The success of the afternoon meeting is largely due to Deacon Pryor Hitt and his faithful wife. The success of the morning service was largely due to Dr. Powell. I wish to congratulate the Board in securing Dr. Powell; he is the man for the place.

B. T. VINCENT, Pastor.

THE POST DISCOVERY.
A revelation in Human Food.

Previous to the discovery of the Post process of changing the starchy part of Wheat and Barley into a form of sugar, many people suffered from what is known as starch indigestion.

That was shown by gas and all sorts of stomach and bowel trouble, (sometimes ending in appendicitis) brought on by the undigested starch in wheat, oats, white bread, cake, puddings, etc., etc.,

Nature ultimately punishes anyone who continually takes some medicine or drug to smooth over or nullify bad conditions of the body. The only safe way to cure such is to correct or remove the cause. Therefore it was plain to Mr. Post, in working out his discovery, that people who show some weakness in digesting the starchy part of food, (which is much the largest part of all we eat) must be helped by having the starch digested or transformed before being eaten. And of course the safest and truest way to do this would be to imitate nature and avoid all chemicals or outside and unnatural things. The body digests the starchy food by the following process: first the moisture or juices of the mouth and stomach, then warmth or mild heat, which grows or develops diastase from the grain. Time is also an important element and when all work together and the human organs operate properly the starch is slowly turned into a form of sugar, as it must be before the blood will absorb it and carry the needed energy to different parts of the body. Of course if the body fails to do its work perfectly trouble sets in.

So in the making of the famous food—Grape-Nuts—moisture warmth and time are the only things used to turn starch into sugar, thus imitating nature and keeping the human food in original purity, free from outside things and just as Mother Nature intends it shall be kept for advantageous use by her children. The food is fully cooked at the factories, and is crisp and delicious with a little thick cream poured over.

It can be softened for people with weak teeth, but is most valuable to others when it must be energetically chewed, thus bringing down the saliva from the gums to go to the stomach and help digest the entire meal, besides the use of the teeth strengthens and preserves them. Nature blesses the parts of the body that are used and not abused. Grape-Nuts food brings peace, health and comfort when people are in despair from any one of the ills resulting from undigested food.

Read the little book, "The Road to Wellville," found in pkgs.

"There's a reason."

DEAR RECORDER: We had two good days at Eighteen Mile church Saturday, the 26th and Sunday, the 27th. Saturday we ordained four deacons. Pastor Staley, of LaGrange, preached the ordination sermon, and Bro. Tharpe lead the ordination prayer. Sunday we had an all-day meeting. Dr. W. D. Powell, our State Missionary, was with us and made an excellent address, which stirred the hearts of the great crowd. Took a collection for State Missions. Our church here wants to give \$25 for State Missions this year. Twenty of the Sunday school children have been collecting mission money. They had little boxes in which they collected the money. The boxes were opened yesterday and when the money was counted they had \$28, which makes a total of \$43 up to this time for missions. The young people had missionary songs and addresses in the afternoon, in which they did great credit to themselves and the church. The success of the afternoon meeting is largely due to Deacon Pryor Hitt and his faithful wife. The success of the morning service was largely due to Dr. Powell. I wish to congratulate the Board in securing Dr. Powell; he is the man for the place.

Read the little book, "The Road to Wellville," found in pkgs.

"There's a reason."



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Editorial

About the funniest thing we have seen, and we mention it because it is a good illustration, is the comment of Dr. D. B. Ray on the presentation of the medals to Secretaries Burrows and Gregory at the Convention in Chattanooga. Here is what our redoubtable brother says:

"This is an unfortunate precedent. A resolution expressive of the affection of the Convention for the long and faithful services of these brethren, would have been much better. [1] If it was proper to appropriate Mission funds to prepare gold medals with costly jewels for these brethren; [2] then it will be proper to furnish all the other brethren, who have been equally faithful, with gold medals or chains to be worn about their necks! We are surprised that T. T. Eaton would endorse such an example. [3] The waste of Mission funds for such a display [2] is the smallest part of the evils. Such displays of jewelry tend to make unscriptural distinctions among brethren, which looks toward Rome, [4] See Rev. 17:4."

We do not wish to mar the refreshing naivete of this by rude comments, but we venture a word or two:

[1] If for "better" Dr. Ray will substitute "cheaper" or "easier," we will agree with him.

[2] Not a cent of "mission funds" went into those medals. Every cent was specially contributed for the purpose.

[3] If the day ever comes when "T. T. Eaton would endorse" using mission funds to pay for medals, we hope he will have friends who will take him in hand and put him in proper confinement.

[4] The "distinction" in this case is between two brethren who have simultaneously served the Convention twenty-five years as faithful Secretaries, and those who have not. But the medals did not "make" that distinction. Dr. Ray, however, need have no fear that this presentation of the medals will prove "an unfortunate precedent," it is morally certain that never again will two brethren simultaneously serve the Convention for twenty-five years, without a break, as Secretaries.

We would, with all becoming modesty, suggest that when brethren wish to object to anything their brethren do, they first find out just what it is that was done. Here is a brother who believed without an atom of evidence and in the teeth of every dictate of brotherly kindness, that mission money had been misappropriated to pay for medals. And that, too, in the face of the fact that correct information was so easily within his reach. A single postal card was all that was necessary. Objectors should know just what they are objecting to, and particularly would we expect this from such a veteran objector as Dr. Ray.

The snide at Oxvrynchns, Egypt, has recently made some interesting finds. A number of ancient documents have been exhumed, including some lost works of Pindar, Euripides, Plato and Livias. The most interesting find, however, is a document of probably the 5th century A. D. giving an account of a visit of Christ to the Temple, with His disciples and of an argument He had with a Pharisee. The Pharisee reproached Christ and His disciples for their failure to ceremonially purify themselves before entering the

Temple. The Pharisee describes with some detail the ceremonies he had observed, and which he claimed Jesus and His disciples should observe likewise. Our Lord makes "an eloquent and crushing reply"—the English writer says—contrasting the outward and the inward purity.

This incident may have taken place. Our Lord said and did many things which are not recorded in the Gospels. It is possible that this incident happened and was handed down. The Fathers tell of many traditional sayings of Christ, and some of them may be correct. But the only things we can be sure Christ said are those things told by the inspired writers. These traditional sayings may be true, but what the Scripture says is the Truth.

Edward Scribner Ames sends out from the University of Chicago the following "definition": "Functional psychology" is the designation given to the present tendency to treat consciousness from the biological standpoint, and with particular reference to its functions in the total life process. It is contrasted more or less sharply with "structural psychology," which under an analysis of mental life in terms of its characteristic states and forms, without specific reference to their origin in the needs of the organism, or to their service in determining its adaptation to the environment."

Is there any limit to the nonsense given out from the University of Chicago? Any man who can think clearly can write clearly. Any man whose utterances are foggy and muddy, has thoughts that are foggy and muddy. We do not believe there is any thought in the above "definition" (!) at all. We think it is a mere jumble of words "sound and fury, signifying nothing." There is one comfort, however, that such deliverances, are harmless, since nobody can make anything out of them. One had as well talk of digestive psychology as to talk of functional psychology. As well speak of anatomical psychology as of "structural psychology." One had as well view consciousness from the magnetic standpoint as from the "biological standpoint." Why not view things from the gray matter standpoint?

The writer had a very pleasant visit to Glasgow last week, where he delivered the baccalaureate address for Liberty College. This institution is more prosperous than ever before in its history. During the year there were 206 students, some of them from far, e. g., from Texas, Kansas and Montana. President and Mrs. Geo. J. Burnett and Business Manager and Mrs. J. Henry Burnett, have the hearts of the students as well as the hearts of the community. There were 60 young ladies in the boarding department, which was the limit of capacity. Already about \$16,000 has been raised for enlargement, and the Rev. J. M. Bruce is pushing the subscriptions up to the \$20,000 needed, to carry out the plans. Of course the good people will heartily respond to his call. The improvements will be begun at once, and by the opening of the next session, the capacity for boarders will be largely increased; though the new chapel will hardly be finished before spring. Then Liberty College will have a plant that will compare favorably with that of any other like institution in our land.

The air was full of echoes of Dr. B. B. Bailey's Commencement sermon, preached the Sunday before.

The Alumni banquet, in the college Tuesday night, after a brilliant concert, was a splendid affair. Wit and wisdom abounded with dainties and good cheer; and the atmosphere was charged with the feeling of progress. Every note was on a higher key, and meant going forward. There were eight full graduates—an octet of melody, an octave of beauty, an octagon of brilliancy and an octahedron of loveliness.

An esteemed brother wishes us to give some passage in the New Testament where the Greek word *oinos* is used where it does not mean fermented wine. In Matthew 9:17, the word *oinos* is used three times and nobody can deny that each time it means unfermented wine. In Mark 2:22, the word occurs four times and that it means unfermented wine each time, is beyond dispute. Again in Luke 5:37, *oinos* is used twice, and in verse 38 it is used once, and in each of these cases unfermented wine is meant, beyond all possible controversy.

About these ten examples there can be no sort of question that *oinos* means unfermented wine. The claim made by those opposed to strict temperance, and in favor of drinking, that *oinos* always means fermented wine, is empty and vain.

We publish this week the tentative charter for the proposed Kentucky Baptist Education Society of Kentucky. This is offered to our various educational institutions as a basis for negotiations in bringing our schools closer together, closer to the denomination and in bringing the denomination into closer sympathy, and in heartier co-operation with our schools. Perhaps it is too much to hope that all our schools will come into line with this movement at once, but those that are ready can do so, and with the door left wide open, the others will come in at their leisure and convenience. Whatever modifications wisdom and experience show to be needful, can be made from time to time, but it is believed that this charter will serve as a practical basis for organization, so that a solid beginning can be made.

This charter is the result of much thought and labor on the part of the Committee of Sixteen, whose names are herewith given. They represent different parts of the State, as well as the different views entertained by Kentucky Baptists, as an inspection of the list will show. It is not a movement in the interest of any particular school or schools, but equally in the interest of all, because in the interest of denominational education. It is an opportunity to take a substantial and a sadly needed step forward in the cause of education. Other States are moving forward, and it will not do for Kentucky Baptists to lag behind. Here is the list of the Committee of Sixteen, whose labors resulted in this tentative charter: W. H. Felix, J. J. Taylor, E. Y. Mullins, W. H. Harrison, J. N. Prestridge, H. G. Brownell, R. E. Warren, T. T. Eaton, C. H. Nash, A. S. Pettie, A. Gatliff, W. D. Nowlin, J. W. Headden, John Chandler, H. Boyce Taylor and W. B. Gwynn. Does not this committee represent all elements and all varieties of view?

This charter is to be acted on at the meeting of the Educational Conference at Richmond, Ky., in the Disciples' church at 9 a. m., June 26th, the day before the meeting of the General Association. We hope there will be a large and a representative gathering, and that the wisest result will be reached.

Mr. Robert E. Speer has compiled the figures and calculated how much per capita the different denominations gave to foreign missions last year. The result, as given in the *Interior* is as follows: Methodists, 45 cents per capita; Episcopalians, 48 cents; Baptists 63 cents; Presbyterians, \$1.04. This showing is more creditable to the Baptists and the Methodists than to the Presbyterians, and far more than to the Episcopalians. Baptists and Methodists have many members in poor sections of the country and in rural districts, hard to reach and with little money. Presbyterians, however, nearly all live in towns, easily accessible, and where money is plenty. Indeed, there is an old saying that you cannot have a Presbyterian church except where there is a bank. And as for the Episcopalians, why who ever heard of one of their churches in an out of the way neighborhood? They are mostly confined to the large cities, and they make wealth a speciality. Indeed, there used to be a saying that it is as natural for a Methodist to turn Episcopalian when he gets \$20,000, as for a tadpole to turn frog when he reaches the proper size and age. Hence the Episcopalian gifts to foreign missions per capita should go far beyond all the rest.

The *Christian Index* sees danger in the new departures, on hand and contemplated, of the Southern Baptist Convention. The appointment of a committee on education and the circulation of a paper for a general Baptist sanitarium, are the two things specially in mind. The *Index* thinks the Convention should adhere to the missionary lines according to its original purpose. The enlargement of the various departments of mission work, will, the *Index* thinks, give ample scope for the growth of the Convention.

The Home Mission Board has been fostering schools in the mountains, in Oklahoma and elsewhere. The Sunday School Board has gone largely into the publishing business, and much of its literature is not specially missionary. The Foreign Mission Board has established a publishing house in Canton, China, and has fostered schools and hospitals. So the term missions can be expanded to mean a great deal. There are those who argue that Christian education work is mission work. The idea can be made to include orphanages as well—first the orphans of missionaries, and then the training of orphans to make home or foreign missionaries (of whatever kind) out of them. Indeed it might be claimed that all doing good in a sinful world is missionary work.

Then the religious papers advocate missions in all phases, and so it might be claimed that our denominational papers are part of our missionary machinery. Where will we stop, or will we stop at all?

It is well to think of these things, and to pray over them. So only can the wisest results be reached. We are glad the *Index* has raised these questions, and we hope they will be duly considered.

In commenting on the Crapsey heresy trial some papers advocate abolishing heresy trials altogether. This is the same as saying religious truth is of no value. If it matters not what a preacher in a given denomination believes and preaches, then, of course, religious truth is of no value whatever. To this pass have some of the "liberal" papers come.

The Baptists of Toronto propose spending \$15,000 in city mission work.

Editorial Varieties

Since the earthquake and fire the saloons in San Francisco have been closed by the authorities, and since the closing there has been practically no crime there. It will be some weeks yet before saloons are allowed to open and then crime will begin again.

The men from the South on the program of the B. Y. U. A. Convention in Omaha in July are Drs. E. Y. Mullins, W. J. Williamson, L. G. Broughton and R. J. Willingham.

An eleven-year-old boy in Chattanooga went with a lady guest to a morning session of the Southern Baptist Convention. A brother on the platform made an earnest and emphatic speech, at the close of which there was a clapping of hands. The boy turned to the lady and said: "What are they clapping for? All he did was to rear and rear."

"A Baptist is one who can't be anything else."—*Baptist and Reflector*. That is negative; how about the positive side?

By an omission, unexplained, the list of committees appointed at Russellville to report at Richmond, as published in the Minutes, did not contain a committee on Woman's Work. The Moderator has supplied the defect by appointing Dr. M. P. Hunt to prepare the report to be submitted to a full committee at Richmond, for adoption and presentation to the General Association.

Dr. Volck, in *Herzog's Encyclopedia*, thus disposes of the main contention of the "higher critics," viz: that the Book of Deuteronomy was written in the days of Josiah. Dr. V. says: "Micah refers to Deuteronomy, which existed therefore, a century before the days of Josiah." But that will not phase the critics. They will simply apply their "scientific method" and claim that Micah was written long after the days of Josiah.

Dr. H. R. Barnard, of Atlanta, retires from the editorial staff of the *Golden Age*, and accepts the appointment of the Georgia State Board as general missionary. He is a man of vigor and of unctious—a clear head and a warm heart, sanctified by grace.

The city of Cologne every spring holds a literary festival, and gives a prize for the best love poem written by a woman. The winner is crowned as Flower Queen.

"Self-realization" is the fad now. Just what that is, nobody seems to know, but that does not matter. In these days the less sense there is in a thing, the more of a fad it becomes.

There are those who wish it understood they are orthodox; yes, they are orthodox, but they would not be understood as being overly orthodox. They are orthodox, but not orthodox and a half. They would not be understood as opposing heresy. They are orthodox, but then—yes, they are orthodox but—they do not mean anything by it.

Mr. Mallock thinks Christianity is going to have a formidable rival in a new religion of which Goethe was the embodiment. And Mr. Mallock proceeds to tell Christianity how it must change itself in order to meet and overcome this new foe. But Goethe is dead, and since nobody is advocating that new religion, we fail to see anything in that direction for Christianity to meet. When something becomes visible in that direction, it will be time enough to attack it.

Evangelist J. H. Dew has written a capital little tract on "The Greatest Need in the World." This need is spiritual life—"ye must be born again." The Hon. E. W. Stephens was so pleased with the tract that he has contributed 10,000 copies for free use in revival meetings. The tract is true and timely and the truth is set forth clearly and strongly. It is a fine evangelistic campaign document.

Our new thinkers are devising so many new adjectives to express the lines of their cogitations, why not go back and take up the words *acromatic* and *apoptical*. These adjectives can easily be worked into sentences, and made to sound very learned and profound.

The Rev. Geo. E. Burlingame is visiting in the South, raising money for the Baptist churches in San Francisco and vicinity, destroyed by the earthquake and fire. We hope his appeals will bring hearty and generous responses. The Southern Baptist Convention appointed a committee on this subject, with Dr. Weston Bruner, chairman.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: Sunday observance; Blameless. Two by letter. Broadway—Bro. Geo. E. Burlingame: California disaster. Bro. W. M. Bruce: Present Saviour. Chestnut St.—Pastor Weaver: Christ rejected; Evangelistic meeting. One by letter. East—Pastor Wilson: Life; Gentle woman's faith. Three by letter, two baptized. McFerran Memorial—Pastor Hamilton: Changeless Christ; Harm in cards. Two baptized. Twenty-second and Walnut—Bro. W. O. Carver: John 3:16. One by letter, one for baptism. Pastor Hunt in St. Jo, Mo. 1246 in Sunday school. Calvary—Pastor Gillan: Prayer of faith; Lessons from a cave. Clifton—Pastor Foster: Gideon's band; The Christian. One for baptism, three by letter, one baptized. Franklin St.—No report. German—Pastor Jansen: God's electing love; Satisfaction in Christ. Two baptized, two by letter. Highland—Pastor Dawes: The cross; Then. One by letter. Immanuel—Pastor Watts: The Temple finished. Bro. W. W. Hamilton: Church and evangelism. Dedication exercises all the week. Dedication proper 3 p. m. next Sunday. Parkland—Pastor Taylor: Apostolic Christianity; The perishing. Portland Avenue—No report. Third Ave.—Pastor Ransom: Christian opportunity; Chance of investment. One baptized. Twenty-sixth and Market—Bro. A. S. Worrall: Consecration. Pastor Reed: Christ lifted up. One for baptism, one by letter. Bro. E. B. Farrer will aid in tent meeting. East Mead—Pastor Brandenburg: All ready; Discipleship. It was the pastor's first Sunday. Hazelwood—Pastor Althoff: Unsuccessful life; Christ the door. Hope Mission—Pastor Bruce reports a good week. Highland Park—Bro. G. B. Sloan: Bread of life; Faults. Oakdale—Pastor Mohler: Christian effort; Prejudice. Five for baptism, three by letter. Ormsby Ave.—Pastor Willion: Faith; Blessing and curse. Three by letter, one for baptism, two baptized. Thirty-sixth and Grand—Pastor Holloway: Threefold pledge of faith; Balm in Gilead. Two baptized. Pewee Valley—Pastor Walker: Christ's dying for our sins; Mission of Christians. Two by letter. Eighteenth St.—Pastor Bolton: Responsibility. Pastor has just begun work. Beechland—Pastor Hill: Heaven; Profit and loss. Little Mount—Bro. W. E. Powell: Missionary Church doubled contributions. Van Buren St.—Pastor Root: He shot thrice and stayed; Thou fool. Culbertson Ave. (New Albany)—Pastor Clutton: Assurance of rest. Children's service.

SEMINARY NOTES.

A number of the students met in New York Hall for a farewell prayer-meeting last Wednesday morning. The addresses of Dr. W. J. Williamson, T. P. Bell and Kerr, Tupper were greatly enjoyed, and also the exercises at the Galt House Monday evening. The following brethren graduated this session. Th. M.'s: J. Marion Anderson, Kentucky; Major Grant Burton, Missouri; Thomas Jefferson Davis, Oklahoma; Edwin S. Doyle, Washington; Hallie Phoebe Fudge, Indiana; William Ed. Hunter, Mississippi; Charles Brown Jones, Georgia; Neely Forsyth Jones, Texas; Robert Franklin Kirby, Kentucky; Franklin Thomas Klotzsch, Indiana; Martin Luther Sheppard, Texas; Charles Duncan Spillman, Oklahoma; Richard Lee Stratton, Kansas; Howard A. Vernon, Ohio. Th. B.'s: George B. Dever, West Virginia; Hallie Phoebe Fudge, Indiana; John Mack Franklin, Virginia; Charles Luther Greaves, North Carolina; Lemuel T. Root, Washington; Charles Walsh, Kansas; Cornelius Albert Westbrook, Missouri. Th. M.'s: George Washington Bouldin, Alabama; Charles Kelsey Donier, Georgia; David Taylor Faust, Indiana; Peter Wilkerson Hamlett, Virginia; Charles William Knight, Mississippi; Basil Lee Lockett, Texas; Layton Maddox, Texas; Aquilla Columbus Pyle, Georgia; John Samuel Ransdell, Kentucky; Lucy Milton Ritter, Virginia; John Hansford Reye, Virginia;

Warren Mosby Seay, Virginia; Henry Robert Smith, California; Taseo Takahashi, Japan; William Walter Willion, Missouri; W. C. Wood, Arkansas. Th. D.'s: A. Paul Bagby, Virginia; Clement Wilson Hudson, Maryland; John Watson Shepard, Tennessee. Dr. Dargan announced to the class in Homiletics that Dr. W. L. Watkinson, a Wesleyan Methodist of England, would visit the Seminary next session and deliver some addresses. Dr. Whitley, of England, will deliver the Gay lectures next session. Dr. McClothlin delivers some addresses at the Bible Conference, Owensboro, Ky., and will supply McFerran pulpit, city, in August. Dr. Sampy lectures in the Arkansas Baptist Assembly, Estell Springs, Tenn., and Bible Conference, Owensboro, Ky., this summer. Dr. Dargan delivers the Literary Address, Furman University, South Carolina, and will attend Mississippi State Convention. Dr. Mullins delivers Sunday School lectures, Cornersville, Ind.; sermon at B. Y. P. U. A., Omaha; lectures before M. E. State Assembly, Maryland; addresses Ohio Baptist State meeting; lectures at Owensboro Conference, and will attend Kentucky General Association this summer.

THE STATE.

There is an interesting contest going on between the Sunday School at 22nd and Walnut, Louisville, and the Sunday School at the Third Church, Owensboro. The former had 1,046 present last Sunday and the latter 1,903. Both strive to reach 1,500. It is a lively contest. Pastor W. H. Smith writes: "The work here at Rochester is moving on pleasantly. I baptized seven at Livermore yesterday, and one at Huntsville the Sunday before. We are hoping to have a good delegation to the General Association from this region."

OTHER STATES.

Pastor A. J. Miller, of Nacogdoches, Texas, is being aided in a meeting by Bro. H. C. Riser, of Tyler, Texas. During Pastor W. J. Ray's eleven months pastorate of Park Avenue church, Birmingham, Ala., there were 120 members added to the church. The Sunday School grew from 30 to 230, and the mission contributions increased five fold. It seems a pity for such a pastorate to close so soon, but the ill health of Pastor Ray's family rendered it imperative. He will do evangelistic work a while before settling again. Happy the church that secures him. Pastor A. P. Stone writes: "Will you please change the address of my Record from Blackwell, Okla., to Tecumseh, Okla. After several months' rest I go to Tecumseh as pastor."

Enon church, Tennessee, gives notice to her sister churches that C. A. Delvach, who was her pastor last year has been guilty of conduct unbecoming a minister of the gospel.

A meeting in the Wrightsville church, Georgia, resulted in greatly reviving the church and adding 12 to its fellowship.

Eld. E. L. Compere held a meeting in the Beady church, Texas, which resulted in 16 additions to its fellowship, 11 by experience and baptism.

A meeting in the Vernon church, Texas, closed with 17 professions of religion and 26 additions to the fellowship of the church.

A two weeks' meeting in the Deweyville church, Texas, resulted in 34 additions to the fellowship of the church.

The Gum Spring church, North Carolina, set apart Bro. Elias Dodson Poe to the full work of the Gospel ministry. We wonder if this brother is a relative of Elias Dodson so well known in all the churches.

Pastor C. W. Daniel, of Fort Worth, writes: "Baptist affairs in Fort Worth are very encouraging. Since September last I have assisted in the organization of two churches, attended two conventions having exercises, dedicated two houses of worship, and have in immediate prospect one other organization and two other dedications. All of this taking place in Fort Worth within a year, indicates a healthy state of affairs." Yes,

and more than healthy. It is robust, it is colossal, it is titanic, it is blessed.

Here is the list of the chairmen and alternates of the committees to report at the General Association at Richmond, Ky., June 27th:

- Order of Business—J. A. Booth, W. W. Hamilton. State Missions—B. B. Bailey, Preston Blake. Home Missions—E. Y. Mullins, Cecil Cook. Foreign Missions—C. H. Nash, J. N. Prestridge. Temperance—B. F. Procter, M. B. Adams. Orphans' Home—J. M. Weaver, Arthur Yager. Women's Work—M. P. Hunt, G. W. Clarke. Young People's Work—T. N. Compton, B. A. Dawes. Nominations—W. D. Nowlin, W. H. Felix. Sunday School Work—Edmund Harrison, J. T. Casebier. According to custom, these committees will be filled out at the meeting, but the chairmen and alternates are expected to have ready carefully prepared reports for submission to the full committees when appointed, which reports, as agreed to by the committees, will be presented to the Association.

THE LITTLE BAPTIST.

Knowing of no better Baptist campaign book except the New Testament, I recommend "Little Baptist" as far ahead of every other book that I know to indoctrinate young people. Not less than 100,000 copies of the book have been printed. The Texas Branch of the American Baptist Publication Society orders from us from 3,000 to 5,000 a year. We own the plates. Price by mail, 75 cents. Liberal discount to Colporters. "The Little Baptist" is a beautiful story and ought to be in every home.

The following letter is from a boy ten years old: Shepherdsville, Ky., May 29, 1906. Brother W. P. Harvey—Dear Sir: I received the book you sent me, and I assure you it was a pleasant surprise to me. I read it last week. Every Scripture reference I found in my little Bible. I like it very much. Thanking you for your kind remembrance, I remain, Your little friend, PAUL S. HOLSCRAW.

Mark it, like the Bereans, with his Bible he examined every Scriptural quotation.

The next meeting of the Kentucky Baptist Historical Society will be held on the evening of June 26th at Richmond, Ky., in connection with the session of the Ministers' Meeting. The entire evening will be given to the Society's work. The program is an interesting and important one. Hon. B. F. Procter, of Bowling Green, will read a paper on "President Leslie Waggener," and President E. Y. Mullins will read a paper on "Higher Education among Kentucky Baptists." The Society has come into the possession of important historical materials during the year, and we hope that much more will be given us at this meeting of the Society. Let all the brethren who have material or know of such material assist us in its collection and preservation. W. J. MCGLOTHLIN, Pres.

Recently I preached for Pastor C. W. Knight at Little Flock church, Bullitt county. The congregation was good and the Sunday school was well attended and ably managed. The brethren esteem their faithful pastor and he is devoted to them. At end of trolley line was met by Sister Irene Brooks, and after supper at her father's home, went to the church and reported the proceedings of the Southern Baptist Convention to an appreciative audience. Enjoyed the hospitality of Dr. Holscraw for the night and dined with Brother E. K. Sovereign and family after preaching on Sunday.

As King Alfonso and Queen Victoria were returning from the church where they had been married a socialist threw a dynamite bomb at their coach from a third-story window. A wire deflected it a little or both would have been blown to atoms. As it was two of the horses and the coachman who was leading the horses were killed. Sixteen persons were killed and many others seriously injured. The killed were officers of the escort, soldiers, the Marquess of Colosa and her daughter. The nations will soon treat these infamous conspirators as they treat rattlesnakes.

The marriage of Pastor Charles B. Althoff, of Hazelwood Baptist church, and Miss Cassie Mae Kraushaar is announced to take place at Stuart Robinson Memorial church, June 14, 8:30 p. m. We extend congratulations.

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NOTICE.

I have just had printed 2,000 more of my tracts on "The Church." If any one will send me 15 cents in postage stamps I will send them three of my tracts. The one on "The Church," one on "The New Birth and How It is Obtained," and on "Salvation, Then Baptism." Address G. H. Dorris, Gallatin, Tenn.

DEAR RECORDER:

On Sunday, May 20th, at 3:30 p. m., the pastors, deacons and many of the laymen from the neighboring churches assembled with us at Elains to examine Brethren J. C. Gideon, Leo Graham and Charles McCrorey with view to ordination as deacons. After the devotional exercises council was organized with Rev. R. G. Ramsey, chairman, and Rev. C. F. Whitlock as secretary. After a thorough examination the brethren were ordained as deacons. We have here a new \$2,500 concrete house, with a small but active and strong laity. New members are coming in by letter and baptism almost every Sunday. Bro. Dew, the State evangelist, will be with us on June 16th to hold a meeting. The meeting will begin June 10th, with pastor and, Bro. Dew will join on the 16th. Baptists are thick and growing fast in the Lead Belt, and God is blessing us as the days go by. We now have a ministers' conference among the pastors, which meets once a month and a weekly church paper, The Southeast Missouri Messenger. Also we have recently employed two students from William Jewell and one local pastor to do associational work this summer, which will be a great step forward. H. F. AULICK. Elains, Mo.

DEAR RECORDER:

Through my mistake or yours in copying my article from New Orleans, no mention was made of Valence church. Some have asked me about it, as they have not understood why all the other churches were mentioned and no mention made of this work. In justice to all parties I should be glad if you could make the following statements in your paper: The new pastor, W. J. Mahoney, was once a Kentucky pastor and has a good hold on the work here. There seems to be a revival spirit in the church and there have been several additions by baptism during the short pastorate. The work seems to be very hopeful. Yours fraternally, W. H. BRONGLE. [It was Bro. Brongle's mistake, not ours. His article appeared as he wrote it.—Ed.]

On the 11th of May the oldest Baptist minister in England, Rev. John Aldis, was 98 years old. On the 25th of May, the oldest Baptist minister in the United States, Dr. William Howe, of Cambridge, Mass., celebrated his 100th birthday. On the Monday before Dr. Howe attended the Ministers' Conference in Boston and made a most interesting speech upon the decay in Sabbath observance.

The invitation of Miss Anna Priest Dietzman to attend the commencement exercises of Vassar College on Wednesday, June 13th at 10:30 is greatly appreciated. Miss Dietzman is one of Vassar's most honored students. She is the daughter of Col. Albert Dietzman, the manager of the advertising department of the WESTERN RECORDER. H.

Dr. H. Allen Tupper writes in The Examiner: "I know of no work that packs into a booklet of less than one hundred pages so much of clear statement, convincing logic and sound doctrine on the claims of Christian truth as Dr. T. T. Eaton's treatise on Faith and The Faith."

DESSERTS

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson Street, New York.

MARRIED—May 26th in the minister's home in Louisville, Miss Lillian Warren to Mr. Alfred L. Kirby, all of this city. The ceremony was by the editor of the WESTERN RECORDER.

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"Dr. T. T. Eaton celebrated his 25th anniversary as pastor of Walnut St. Baptist church, Louisville, Ky., May 6th. In addition to his work as pastor, Dr. Eaton has become one of the greatest editors of the world. Who has not heard of Dr. Eaton and the WESTERN RECORDER? We congratulate the learned and versatile pastor-editor, and long may he live to defend the truth."—The Baptist Chronicle. This is handsomely said, and it is highly appreciated.

At Ouachita College commencement the Rev. R. G. Bowers preached the baccalaureate sermon and Dr. A. J. Barton preached the annual sermon before the ministerial students last Sunday. The Alumni oration, Tuesday, was by Mr. J. S. Rogers. The baccalaureate address was by Dr. J. R. Sampy, on Wednesday. President Conger is leading Ouachita to great things.

Family Circle

Stories for the Young and Old

HEADS UP.

Don't kick and whine, Just get in line With the fellows who've grit and pluck.

Lift up your head, Don't seem half dead, Stop wearing a wrinkled face; Give smiling hope Sufficient scope.

Out on the man Whose little span Is full of grief and gloom; Always dreary, Never cheery, From trundle-bed to tomb.

Give me the chap, Who, what'er may hap, Looks up and is cheerful still; Who meets a brunt With a smiling front, And nerve, and vim, and will.

AND A LITTLE CHILD SHALL LEAD THEM.

BY LALLA.

With a laugh and shout the school children hurried toward home. The rougher ones greeted with taunts a lone man who also plodded his homeward way.

"I'd be ashamed," protested one boy. "It's just Jake Grey; he's no count."

Sammie Kline fell back, and when the crowd passed on, walked up to the man and put his little hand out to him. "How are you this afternoon, Mr. Grey?"

The man looked down. Emboldened by this reception, Sammie slipped a hand in his companion's, and keeping step with him talked in his artless way about teacher, school and home.

Being a college-bred man, the thoughts of his wasted life were very bitter. What use had he made of his education for which his parents had worked and saved so long? But they were in heaven now, and he hoped did not know of their son's wicked doings.

Sammie's innocent prattle was interrupted by a groan, but he still held the man's hand in a tight clasp. In silence they trudged until within sight of Sammie's home.

"Why do you bother about me?" the man asked, looking down not unkindly into the child's serious face.

"Why, it is a neighborly act, that's so," and this time Mr. Grey smiled. Sammie was delighted. "Now I had better say it," the child thought, his heart beating rapidly the while.

The man gave a great start, and would have withdrawn his hand, but Sammie clung to it desperately, his heart in his mouth.

"Want to be my neighbor there to?" his companion at last inquired. "Yes," said the child eagerly, his expressive little face beaming with delight.

"And Don—if you'll be good, Don will too, and you can both go to heaven."

At the home gate Sammie held up his arms and clasping the man's neck, gave him a loving hug. The pressure of the child's soft, childish arms made Mr. Grey think of his beautiful wife. How often with her arms about his neck had she pleaded, "Oh, husband give up the drink, give up the drink!"

As the man hurried on, the child seemed still at his side; he could still feel the pressure of the little hands and the beseeching look of the beautiful

brown eyes, and the words, "Don will be good if you will," rang in his ears. His conscience was aroused, and would not be silenced, and before he reached home the resolve came, "I will be good for my boy's sake. I will be good—my boy with his mother's eyes."

Don was preparing supper when Mr. Grey reached home. His heart gave a happy throb as he saw that his father was "sober." They were great chums, this father and son, when not under the influence of drink.

The supper was a merry one. Mr. Grey was a man of brilliant parts, and could be very entertaining when he chose. Don hurried through the dish-washing. "How nice to have father for a chum again," he thought.

But when they were seated side by side, at the glowing fire, words did not come to them easily, and for some time they sat in silence. Finally Mr. Grey, putting his hand under his son's chin, looked long and lovingly into the boy's eyes and said, "How like your mother you are, Don, boy!"

Don burst into passionate weeping. The more he tried to control himself, the worse he grew.

"My boy, my boy!" his father expostulated. "It has been so long since you talked to me about mamma," said Don, "and—and—you were so seldom at yourself; and—and—I've drunk lots a times, and I can never see mamma's dear face again."

His father groaned as he thought. "It is true, too true; he has been drunk, my boy, with his mother's eyes!" and the strong man wept.

The sight of his father's tears seemed to strengthen Don; he sat erect, wiped his eyes, and said in a firm voice, "I have something else to tell you father. You know little Sammie Kline?"

"Why, yes; what about Sammie?" his father asked in a surprised voice.

Don hung his head. I've been mean to Sammie, father, just as mean as I could be. He's always talking about the Book—the Bible he means—and about heaven and angels and Jesus. It made me think of mamma, and she seemed so far away—and you—you were not yourself—I couldn't talk to you."

His father groaned, and Don had a great lump in his throat, but he went bravely on:

"To-day Miss May talked to me, and, father, I promised to turn over a new leaf, and to do better, but it will be hard!"

Mr. Grey was pacing the room before Don finished. The good in him was aroused. He was not an infidel; he believed in God and Christ. The thought that his son had gone astray while he had been besotted with drink was intolerable. But how was he to get rid of this raging thirst and the old bottle on the mantel? He seized the bottle, and opening the door, hurled it into the yard.

Don ran to him, clung to him and sobbed. "I'll stand by you father; I'll watch you until the craving's gone. And don't grieve about me, father. I despise the stuff, but I wanted to do like you." Again the father groaned.

There was silence for some time, then Mr. Grey asked, "How would you like to go West, Don?"

"West? You, too; not without you, father." His father smiled.

"You have an uncle out there, your mother's brother. He is a minister. He has wanted you some time to come to him. He will send you to school with his own son, who is your age."

"But you? I could not leave you, father."

"He wants me too. Says there is a fine chance there for one in my profession, but—but the drink was in the way, and I gave up the idea."

"But now—you will conquer it all, father, and we'll both begin anew out there."

For a long time they talked, and then they went to bed. Mr. Grey could not sleep, so he went back to the sitting room and paced the floor. The very demons of hell seemed let loose upon him.

"For the sake of my boy I must conquer—I must. For the sake of my boy. The boy who has his mother's eyes!" And over and over again he repeated these words as he paced back and forth. Finally he seized his wife's Bible and sat down to read. The clock struck three before he laid it down and crept into bed. He had read the whole of John's Gospel and the words of Jesus to Peter, "Lovest thou me?" rang in his ears; and repeating Peter's answer, "Lord, thou knowest all things; thou knowest that I love thee," he fell asleep.

But, oh, the awakening the next morning! He could never forget the horror of it, or the horror of all that black day! Don was at his bedside with a cup of black coffee. This stopped the craving a little, and then came a good breakfast. But soon the terrible feeling returned with tenfold power.

It was thus Mr. Kline, Sammie's father, found him towards noon. He had come over, hoping to find Mr. Grey so-

ber, as he wanted to have a business transaction with him.

Then Sammie's father took Don into his kind, fatherly arms and drew from the lad the whole story. Before another night came they were domiciled at Sammie's home, and befriended by his little family. Don succeeded in pulling his father through this critical time. A letter was sent to the Western uncle. The farm was disposed of, and they departed for the West.

The simple trusting faith of little Sammie toward God and toward them caused this sin-sick father and son to make a greater endeavor for better things.

In their new home they became greater chums than ever. And they succeeded in life. They builded their faith firm and strong on the Rock, Christ Jesus.

RUNAWAY RALPH.

"I won't stay here another minute, so there!" pouted little Ralph Perkins, "There's always something horrid to do next. In the morning, I must get up if I'm ever so sleepy, comb my hair, and bother with shoe strings and neckties that are 'most sure to get into knots. It's just the same all day; if grandfather doesn't ask me to go an errand, mother is sure to want the chickens fed, or a basket of apples, or some wood, or something! I'll go where a boy can have a little fun, and I guess every one will miss me." So filling his pockets with ginger cookies and some doughnuts that grandmother was frying, he said: "Good-by, grandmother; I'm going away to find a real jolly place. I'm tired of living on a stupid farm."

"Good-by, dearie," smiled grandmother. "Come back to Thanksgiving dinner, and eat some of my pumpkin pie and turkey."

"Why-ee!" thought Ralph; "Grandmother doesn't care at all; but I guess my mother will be sorry that she made me work so hard."

Mother looked surprised when the eager little boy told his story.

"Very well, Ralph," she said as she kept on sewing; "only look out for snakes and spiders and cross dogs; when it gets dark be sure you find a dry place to sleep. Good-by!"

"She never even kissed me!" thought Ralph dolefully.

"Better take along some of these apples, my boy," called grandmother from the orchard. "You'll get hungry by and by."

"Ralph's going to run away!" cried his sister Amy. "Oh, goodly! Now I can have all the cup custards."

"Amy is really glad I'm going," thought Ralph, slamming the gate, "and nobody seems to care much." Running away did not seem a grand frolic after all.

Just at dusk, a tired little fellow crept softly through the hedge of lilacs, around the grapevine to the piazza and made a wild rush for mother's arms.

"I couldn't find a good place to sleep, mother," he sobbed. "There wasn't any fun; folk's were cross that lived where there were lawn swings and croquet balls, and nobody wanted me at all. 'N' there's cross dogs and policemen and everything! I'll bring in wood and run errands all day to-morrow, mother! Amy can have the cup custards if she wants 'em, but please grandmother, I'd like another doughnut."—The Sunbeam.

BEING PLEASANT.

As a lady and her daughter, eight years old, were passing out of the door of the church they attended, the child bade good-bye to a very poorly dressed girl of similar age. Her mother was somewhat curious to find out how she came to know that child. This was the explanation:

"Why, you see, mamma, she came in to Sunday-school one day alone, and I made a place for her on my seat, and I smiled, and she smiled, and then we were acquainted."

Let children and young people who are in the Sunday school make room for others that come in, smile and be pleasant. Let church members make room on their seats for the stranger, smile, and thus begin an acquaintance. "He that winneth souls is wise."—Young Evangelist.

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The Faultless Communion Service

ANNOUNCEMENT

During the last few years a decided opinion has been growing, favoring the use of Individual Cups at Communion Services. At first it seemed very difficult to do away with the old custom of one cup for all. But custom has had to give way to better judgment. Sentiment is unanimously in favor of cleanliness. The drinking from one cup by many individuals would not be tolerated in the home, and for the same reason (and there are many others) it should be condemned in the Sanctuary, where, indeed, "Cleanliness is next to Godliness."

The thought of pure unstained lips being placed to the edges of a cup made unclean by a "tobacco chaver" is enough to detract seriously from the Spiritual consecration of the service. If this were the only fact to be considered it would be enough; but it is slight in comparison with the possibility of the transmission of disease.

It is not our purpose, however, to debate the question, pro or con, in this circular. The fact that not one church of the many who have adopted the Individual Cup would return to the old method is sufficient to substantiate the claims of the advocates of the Individual Cup Service.



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Stories for Little Ones.

GENERAL BOOM-BOOM.

BY FANNY ADAM WILKES.

The hall clock said Boom-boom-boom, in a deep bass voice. Dong-dong-dong, answered the parlor clock and Ding-ding-ding, came in silvery notes from the one in the library, and then the little brass clock in Grandfather's room replied in a sweet voice, and sounded forth the most melodious chimes, like the bells in the tower of St. Paul's on Sunday morning.

"It makes me feel kind of solemn inside, does it you, Grandfather?" said Radeliff.

"It used to, little boy, but I can't hear it very well now. Grandfather's getting deaf."

"But you can hear the hall clock, Grandfather, can't you?"

"Yes, I can hear him because he speaks so loud and slow."

"Do you like old General Boom-Boom the best, Grandfather? I do, but Marjorie likes the clock with the bells."

"Yes," answered Grandfather slowly. "I like him best because he is the oldest friend. He used to live in my father's house when I was a little boy. And once when there was a burglar coming up the stairs of our house, the General said 'Boom-boom-boom!' so loud that it woke my father up and frightened the burglar away."

"Grandfather," whispered Marjorie holding her head in Grandfather's neck, "Don't tell about it—fraids me so."

"O! Marjorie's a fraid cat. She's fraid of everything. I'm not. I'm not fraid of anything," crowed Radeliff.

"Pooh! pooh!" said Grandfather. "Not so loud, boy; it never does to boast."

Grandfather kissed the little girl on his lap and held her close. Then he said, "Here comes a little mouse, creep, creep, creep," and Marjorie doubled over with laughter.

"Do it again," she cried; but Grandfather said, "Shoo, little pigeons!" and got up and went out into the hall to get his hat.

"Good-by, Grandfather," they shouted, and watched him walking down the street from the window.

"How long are we going to stay at Grandfather's house, Nanna?" questioned Radeliff at last.

"Two weeks, dear, unless Mother says you may stay longer."

"I like to stay here with you and Grandfather," said Marjorie. "Only I wish Mother was here too."

"So do I," added Radeliff. Just then there sounded a patter of little feet and a happy laugh, and a wee girlie with black hair and big gray eyes came toddling into the room, crying out,

"Me comin'—here me is!" and the Elfin baby, as Aunt Nan called her, looked about for the welcome that always greeted her coming.

"You dear little Brownie!" Nanna cried, hugging her tight.

"Isn't our baby sweet, Nanna?" whispered Marjorie. "Let her come and play with us, she's so cunning."

So Nanna went up stairs for a short time, and left the children playing happily in the big hall. Now and then she came to the head of the stairs and looked down upon them to see if they were all right. "They're such good children," said Nanna to herself, and went back to her work. A hush fell over the house for a moment. The children were still in the hall below, and the General said warningly, "Boom-boom-boom!"

"It's big enough for me to stand in," Radeliff was saying, as he held the door open and stepped inside of the big hall clock. "O! it's a fine place to hide in. I'm going to see what makes it go."

"Let me get in, Radeliff," cried Marjorie.

"Wait a minute, until I see this business first, and then I'll let you, Marjorie. Suddenly the hall clock gave a strange sound under the rude touch of a little boy's fingers, and the steady tick-tock ceased.

"O! Radeliff, what's the matter?"

"I don't know," answered a scared voice and the door of the General's house was closed rather quickly. How quiet the hall seemed without the voice of General Boom-Boom. It was dreadful. What would Grandfather say? Grandfather who thought so much of his clocks, and he liked the hall clock best of all. And what would mother say, if she knew?

"Let's go out doors," suggested Radeliff. He wanted to get away from the silent, accusing face of the General.

"Now don't you go and tell, Marjorie," whispered Radeliff as they went out onto the veranda.

"No, I won't," she replied, but if I were you, I'd tell Nanna."

Marjorie could never bear the weight of a burdened conscience.

When the shadows began to deepen in the big hall, Grandfather came home. Only the baby ran jubilantly to meet him, and Grandfather threw her up above his head and came into the library, bearing the little one on his shoulder. Marjorie, whose little face was quite pale with anxiety, came quietly to his side and laid her hand in his.

"Where's Rad?" cried Grandfather.

"Here I am. I'm looking at a fine book all about Indians. Tell me about it, will you, Grandfather?" But the boy did not dare to raise his eyes from the book.

Silence for a moment in the house, then the parlor clock and the library clock struck the hour without the General's signal.

"Look at this big Indian chief, Grandfather," said Radeliff nervously. But Grandfather went out into the hall.

"Hm!" they heard him say and waited for their doom. "Some one must have been handling the pendulum and fingering the works. I'm sure. Radeliff! Marjorie!" he said, coming back into the li-

brary, "did you do anything to the General today?"

"I didn't, Grandfather," said the little girl, looking beseechingly into his face. Radeliff, still buried in his book, lifted his head just long enough to remark,

"Perhaps it was the baby."

"The baby isn't big enough, Radeliff," said Grandfather, and looked searchingly at the boy from beneath his thick, bushy eyebrows.

It was a very long, uncomfortable evening, but it came to a close at last, and the children went to bed.

"Good night, Grandfather," they said faintly.

"Good night," replied Grandfather, very gravely. The children hurried up the stairs past the silent General, turning their faces from him as they went.

"Say your prayers, Radeliff," reminded Nanna. And Radeliff, obeying, repeated these closing words unsteadily,

"Help Radeliff to be thoughtful of others, and truthful and good."

When the light was out and the two children were left alone in the room, Marjorie whispered, "Rad."

No answer.

"Rad, aren't you going to ever tell? Grandfather'll forgive you. He looks so sad, I can't stand it." And Marjorie wept into her pillow.

Long after Marjorie was asleep, Radeliff lay tossing on his bed. Something sat heavily on his heart, or his stomach, or was it his chest? Anyway it was terrible. If he only weren't afraid to tell! And this was the same little boy who had boasted of not being afraid of anything. Radeliff found himself wishing that he had Marjorie's courage.

Suddenly the clocks—all but the General—began to speak. Dong—dong! and Ding—ding! and finally the brass clock with its sweet voice chimed solemnly in the still night. Slipping from his bed, Radeliff stole to the head of the stairs. There was a light in the hall and one in the library. Down the stairs the small boy crept with his bare feet. Grandfather was reading, and the lamplight fell on his gray hair. His face looked stern, Radeliff thought, and for a moment his courage forsook him.

"Grandfather," he sobbed, and in another moment he was confessing on Grandfather's shoulder.

"If a burglar had come tonight, Grandfather, the General couldn't have warned you, could he?" said the small boy after Grandfather had talked to him a while. "Is that the reason you are sitting up tonight? But General Boom-Boom can be mended, can't he Grandfather?"

"I think so, little boy, and now go to sleep."—*Congregationalist.*

TAKING TIME BY THE FORE-LOCK.

It was late in the afternoon, just at dusk, when a carriage, evidently from the country, drove up to the door of "Anson King, Stationer," and a young woman alighted and entered the little

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, locates the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Sumner, Box 312, Notre Dame, Ind.

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DR. WILLIAM H. TAYLOR,
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Richmond, Va., Feb. 5, 1906.

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The analysis was made expressly to ascertain if the syrup contains cocaine, and after a painstaking search, I have not found any indication of it.

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shop. She asked to see some thin stationery, and after selecting what she desired, she hesitated for a moment.

"Do you make any reduction to clergymen?" she asked, softly.

"Certainly, madam," said the stationer, with great promptness.

"Are you a clergyman's wife?"

"No-no," said the young woman.

gan to tie up the paper in a neat package.

"N-no," said the young woman. Then she leaned across the counter and spoke in a confidential and thrilling whisper: "But if nothing happens I shall be engaged to a theological student as soon as he comes home this autumn."

Superior to Lemonade.
HORSFORD'S ACID PHOSPHATE.
A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

"Ah, a clergyman's daughter, then," said the stationer, as he be-

NORTHERN BAPTIST ANNI-VERSARIES.

(Continued from page 4.)

by the construction of new railroads and of enormous irrigation systems, as well as by the extension of its marine commerce, is truly remarkable, and imposes upon the friends of Home Missions heavy responsibilities for the quick occupation of places that are to become centers of power in the future.

The "Get Together" Conference of Baptists of the Pacific Coast, at Portland, in April, for the comprehensive consideration of denominational interests throughout that extensive region, was an event of much significance. The consciousness of ability and responsibility that finds expression in such a gathering has in it large promise for the future. It is largely a result of the Society's policy and of its liberal expenditures in that region, since the first missionaries were appointed to Oregon in 1854. It appears that the Society has appropriated for missionary work on the Pacific Coast approximately \$965,000, and in gifts for Church Edifice work, \$159,000 and about the same amount in loans. In some States and Territories nearly all the churches have received aid from the missionary and Church Edifice funds of the Society, as indicated by the fact that 152 have been aided by loans, and 305 by gifts from the Church Edifice funds. Many of the 540 churches are yet without houses of worship! and the 45,000 Baptists of the Coast are widely scattered over that vast region, mostly in small churches, heroically struggling to maintain themselves, not simply the religious needs of the present, but to have a potent influence in shaping a Christian civilization for the greater future.

The city of Seward, on Resurrection Bay, Alaska, will be occupied by a missionary of this Society about June 1. This will probably be the leading commercial center of that region, a railway being in process of construction from this point to the Tanana gold district of Youkon. Seward is 180 miles northeast of Kodiak, and Wood Island, where a mission and an orphanage have been established by the Woman's American Baptist Home Mission Society; and about the same distance in a direct line, though further by routes of travel, to our other mission station, still northeasterly, at Copper Center. The last Government reports concerning Alaska show conclusively its rich resources and its great possibilities.

OUR FOREIGN POPULATIONS.

The growth of the Society's work among foreign populations, in connection with the unprecedented volume of immigration to this country, calls for more particular attention than hitherto to the varied problems connected therewith. Those who are not conversant with the questions that are constantly arising in the prosecution of mission work among twenty different nationalities, with a missionary force of more than 300, can have no adequate conception of the time and tact required in dealing with them. It has been deemed desirable, therefore, that a general Superintendent of Missions among our foreign populations should be appointed, and in November, last, the Board made choice of Rev. James M. Bruce, of New York City, for this service. His connection for some time with the diverse mission work of the Memorial Baptist Church of this city, his ability to address the French, the Ger-

mans, and the Italians in their own tongue, and his lively interest in the evangelization of these peoples, indicate his special adaptation for this position.

The number of missions among our foreign populations the past year was 312. Their distribution by nationalities is given elsewhere in the Statistical Table.

The German Baptists have made a substantial gain of 1,812 in numbers during the year, making their total membership 26,274, as stated in the report of Superintendent Schulte.

The Swedes are pressing their missionary enterprises with their accustomed vigor, and report large accessions to their churches.

Among the Norwegians there are about 1,750 Baptists, and among the Danes about 3,800. Many others of these, as well as of other nationalities, are members of American churches.

Our missions to the French Canadians of New England were never more encouraging. About one year ago Rev. A. E. Ribourg, of Manchester, Mass., together with nearly 300 of his congregation, renounced Romanism, and shortly afterward forty-two were baptized and a Baptist church was organized, to which there have been many accessions since. This was the result of long and earnest study of the Word of God, and of consultation with Baptist pastors of Worcester and vicinity. Many of the converts have been subjected to severe persecution. Rev. Arthur St. James, an evangelist, has done effective work at thirteen places, frequently in connection with American churches in towns with a large French population; converts being received into these churches. Illustrative of the far-reaching results of this work is this incident: A gentleman, whose parents were French Romanists, is the gifted pastor of a leading American church in one of the New England States, and two of his brothers are also pastors of American churches.

The Italians who have been coming in multitudes, constitute a hopeful mission field, because of their readiness to hear the Gospel. Many are quite emancipated from ecclesiastical bondage and are utterly indifferent to the Roman Church. In one city in Massachusetts, where there are 1,700 Italians, only fifty or sixty attend the Romish Church; and in another of 6,000 Italians, only about 300 go to that church. They declare that they are tired of the Romish Church and have lost their faith in its priests.

The Society is supporting Italian missionaries in twenty cities, as follows: The State of New York, 6; in New Jersey, 3; in Connecticut, 5; in Massachusetts, 5; in Vermont, 1.

THE INDIANS.

Signal blessings have attended the labors of Rev. F. L. King, among the Arapahoes, and Rev. E. C. Deyo among the Comanches of Oklahoma. These fields that had long seemed peculiarly hard and unpromising have suddenly yielded a rich harvest in the conversion of about fifty-five souls.

Among the Kiowas, a new church has been organized near Anadarko.

Rev. W. A. Petzoldt, of the Crow Mission in Montana, has rejoiced in the baptism of Chief White Arm, who was converted at the meetings in St. Louis a year ago, and his wife, Pretty Shell. The mission school there is very helpful to the work.

The location of the mission at Two Gray Hills, New Mexico, for the Navajoes, was quite remote

from most of the Indians, and in other respects undesirable. Accordingly, with the consent of the Secretary of the Interior, another location has been secured, about ten miles distant, at To-Adelene, where there is water for irrigation, while other conditions are more favorable for our work. Rev. H. B. Wright has been obliged to suspend his work there a few months, to accompany his invalid wife to Arizona, for treatment and a change of climate. It is expected that buildings will be erected on the new site this summer.

At Darlington, Oklahoma, the Society has acquired from the Congregationalist excellent mission property at a cost of \$1,250. This was done in the most amicable way, the Congregationalists, recognizing the fact that the two flourishing Baptist missions among the Indians of that region left them little to do except among the children in the Government schools at Darlington. They had occupied this field about twelve years. The transfer was made in December, 1905. Rev. J. B. Rounds, who had been a missionary among the Choctaws, was appointed to this mission, and on March 4, 1906, a Baptist church of twelve constituent members, was organized, two others being added immediately thereafter by baptism. These include six Cheyennes, with the principal chief, Three Fingers, three Arapahoes, and five white people.

At Copper Centre, Alaska, the Government has erected a school building and made other improvements that add greatly to the comfort and to the efficiency of Rev. G. S. Clevenger and wife in their work. Besides the religious service rendered, Mr. Clevenger, counsels Indians in temporal matters and in their subsistence. Thousands of white people passing to and from the Tanana gold fields make Copper Centre a stopping point for rest and recuperation, thus affording the missionary many opportunities for Christian ministrations of many kinds. An aggravating feature of the situation has been the establishment of a saloon at Copper Centre, but in his latest letter Mr. Clevenger expresses the belief that the protests of himself and others will prove effective in the abolition of it, and so remove a menace to our work for the Indians.

The general proportions of the work are the same as last year, viz., among fifteen Indian tribes, or nations. An account of the deep religious interest in our schools for the Indians will be found in the Educational Department of this report.

MEXICO.

Three Americans and ten native missionaries have been under appointment in the Republic of Mexico during the past year. Rev. W. H. Sloan, for many years in the City of Mexico, has removed to Aguas Calientes, and is in charge of our mission at that important city. With this change it was deemed wise to suspend the publication of La Luz, which for a long period had been published at considerable expense to the Society. El Cristiano, published monthly at Monterey, supplies to a considerable extent the needs of our churches as a common medium of information. Rev. Alejandro Trevino, of Monterey, was the appointed representative of the Baptist World Congress in London last year.

CUBA AND PORTO RICO.

Progress in Eastern Cuba and Porto Rico within the last seven years has been truly remarkable.

LOW PRICED SALE OF HIGH-GRADE SILKS CONTINUES ANOTHER WEEK.

Again we offer those High-grade Silks, representing the season's most fashionable fabrics in fancy Corded Poppins, Bengalines, Satin Liberty Foulards, Silk Chiffon Cloths, Peau de Cygnes, Habutai, Swiss Chiffon, Taffetas, Pongees, Peau de Soie and a host of others, at unparalleled prices; values 75c, 85c, \$1.00, \$1.50 and \$2.00—

Sale Price, Yard, 29c, 39c, 59c, 69c, 89c.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES McCREERY & CO., NEW YORK. LOUISVILLE KENTUCKY.

From nothing then, we now have fifty-one Baptist churches, with 3,734 members, with numerous Sunday schools, twenty-two houses of worship, valued at about \$100,000. The additions to our churches by baptism last year were in Cuba 375, making a total there of 1,355 members; and in Porto Rico 270, making a total there of 1,379. There are eight American ministers and their wives, with six assistant women missionaries; and thirty-four native workers, of whom fifteen are in Cuba and nineteen in Porto Rico. A Baptist Association has been organized in Porto Rico, and another in Cuba; and in each island a monthly Baptist paper is published in Spanish, the American Baptist Publication Society meeting a part of the expense. In both islands correspondence schools for the native workers have been conducted with great profit. In the Educational Department of this report will be found a statement concerning schools for Cuba and Porto Rico. Other particulars are given in the reports of the general missionaries.

MISSIONARY SUMMARY.

The following presents a summary of the missionary operations of the Society:

The whole number of laborers, missionaries and teachers, supported wholly or in part by the Society, has been 1,552. These have been distributed as follows: In New England States, 66; in the Middle and Central States, 149; in the Southern States, 274; in the Western States and Territories, 982; in the Canadian Dominion, 9; in Mexico, 25; in Alaska, 1; in Cuba, 19; in Porto Rico, 27; French missionaries have wrought in 10 States; Scandinavian missionaries in 23 States; German missionaries in 22 States and Canada; colored missionaries in 9 States and Territories.

Among the foreign populations there have been 312 missionaries and 10 teachers; among the colored people, 46 and 260; the Indians, 21 and 29; the Mexicans, 22 and 17; the Cubans, 17 and 2; the Porto Ricans, 24 and 3, respectively; and among Americans, 789 missionaries.

The Society aids in the maintenance of 44 schools established for the colored people, the Indians and the Mexicans. There are 6

Many Delightful Summer Resorts

with the most picturesque surroundings, with mineral waters in abundance, and "brim full of Summer restfulness" are located in the Highlands and mountains of Tennessee and North Georgia, along the lines of the

Nashville, Chattanooga & St. Louis Railway.

The accommodations afforded vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated SUMMER FOLDER, giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to W. L. DANLEY, Gen'l Pass. Agent, Nashville, Tenn.

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Corresponding low rates to all other Summer Resorts.

Ask for information.

J. H. GALLAGHER, Trav. Pass. Agent, L. J. IRWIN, General Pass. Agent, LOUISVILLE, KY.

CANCER: its treatment without the use of the knife.

Advertisement for cancer treatment featuring a portrait of a man and text describing the treatment of cancer without surgery. The text mentions 'Dr. Charles Weber' and 'W. H. Sloan' and provides an address in Cincinnati, Ohio.

STORY OF A REMARKABLE INVENTION THAT WILL EARN THOUSANDS OF DOLLARS.

Should those who have an inventive turn of mind devote their talents to the little things of life, those of every day use, greater financial success would no doubt attend their efforts.

It is the simple inventions that have always earned the greatest sums; for instance, the sewing machine, telephone, barb wire, air brake, kodak, phonograph, to say nothing of hundreds of still smaller things.

A modern example of the earning capacity of simple things is the slot machine to sell small articles, one of the latest of which is designed to sell pencils.



This is a picture of the slot machine to sell five cent lead pencils. It is a very small machine, being about fifteen inches high and eight inches wide, but it holds 250 pencils in readiness for the American people, who use annually almost nine hundred million of them.

This machine, which has recently been put out for public patronage, is a wonderful device, needing no clerk, paying no rent, and it will not take a slug. It will be at work nights and days, Sundays and holidays, taking in nickles in exchange for pencils, and earning fabulous sums for its owners.

It was originally planned to put it in school buildings where the thousands of students could secure pencils when needing them, but later it was found so excellent a salesman that it is now being put in hotels, depots, office building entrances, and many other places, throughout the country.

A few years ago no one heard of a slot machine, but now there are thousands in use, and they have opened a vast source of revenue. In selling many small articles of daily use, but it remained for a Los Angeles company to secure exclusive and valuable patents to sell lead pencils through a machine.

A unique plan has been devised to make the machine popular and insure patronage by forming a stock company, divided into shares, the owners of the stock to share in the profits of the hundreds of machines and advertise them everywhere.

There are three thousand shares at face value of one hundred dollars each, which are being sold at \$50 each now, but will soon sell at \$100 each.

To give an idea of the tremendous profit that will attend the sale of lead pencils, a single machine selling ten pencils a day at a profit of three cents a pencil, will earn more than \$100 a year. From these figures you can easily estimate the enormous profit to be derived from 1000 machines, or more, yourself. This company expect to put out 400,000 machines in the United States alone. In addition each machine is fitted with a revolving cylinder on which are advertising spaces that will earn additional hundreds of dollars yearly. The cost of the machines being less than ten dollars each, leaves a profit almost unbelievable when many thousands are at work.

Should the readers of this paper be interested in sharing the profits of this machine, they should write J. W. Musselman, 237 Mason Building, Los Angeles, California, asking him to reserve a share or two of the stock at \$50 a share, before it has all been sold; or better yet, making a remittance with the letter to insure his holding the stock for you.

The Company is already operating on the Pacific Coast, and the machines will spread eastward as their utility becomes known. The profit should be enormous, dealing as they are in a necessity, and at the profit contained in a five cent pencil.

There will undoubtedly be dividends yet this year, which will within a few months cause the stock to go from the present price of \$50 a share to much above \$100, which is par, as there are but 3000 shares to divide the profits among.

If our readers have not the entire sum in cash, with which to purchase the stock, a letter written to Mr. Musselman will no doubt obtain his consent for you to purchase it on easy payment plan.

Don't delay; write at once to Mr. Musselman for the booklet which the company has published telling all about the machines, and what they are earning selling pencils through their slot machines.

schools for the Chinese and 2 for Cubans; in all 52.	
Number of laborers.....	1,552
Weeks of labor	49,275
Churches and outstations supplies	2,487
Sermons preached	121,421
Prayer-meetings attended	53,607
Religious visits made.	373,932
Bibles and Testaments distributed	12,416
Received by baptism ..	8,432
Received by letter and experience	8,070
Total church membership	72,453
Churches organized ..	95
Sunday schools under care of missionaries.	1,669
Attendance at Sunday schools	93,775

Benevolent contributions reported \$149,518.28

RESULTS OF SEVENTY-THREE YEARS.

Number of commissions to missionaries and teachers	32,551
Weeks of service reported	1,140,447
Sermons preached ...	2,784,191
Prayer-meetings attended	1,441,119
Religious visits to families and individuals	7,359,221
Persons baptized	200,634
Churches organized ..	6,052

The report of the Treasurer, Mr. Frank T. Moulton, showed:

RECEIPTS.

General Fund—	
General purposes	\$524,799 61
Special purposes	94,659 23
	\$619,458 84
Ch. Edifice Gift Fund	62,166 31
Ch. Edifice Loan Fund	6,335 75
Permanent Trust Fund	73,393 34
Annuity Fund	43,247 33
Conditional Fund	802 00

Total receipts \$805,403 57

Following the report, Rev. G. H. Brewer, of Arizona, spoke of the work in that territory and New Mexico. He said life in New Mexico was not truly represented by the stories in the magazines. The life so represented had ceased years ago. The Society had abandoned its work in Mexico in 1862, but resumed four years ago. There are now 58 churches in Mexico and 22 in Arizona. Dr. N. B. Rairden has been on a trip to Mexico and was so impressed he declared that is the coming country of America.

Rev. E. L. Humphrey, from Porto Rico, gave a most hopeful view of the work in that island. There are already 25 churches with 1,200 members and 20 native preachers.

Rev. D. A. Wilson spoke of the progress in Cuba. He dwelt on the material progress, a matter which does not concern Baptists as such in the least. Imagine Paul telling of the great investments which had been made in Galatia! Twenty-six churches are now in Cuba, which is good news.

Denver, New York City and Asbury Park invited the Societies to meet with them next year. As that will be the 75th anniversary of the Home Mission Society the general sentiment was that the meeting ought to be in New York City. There seems little probability the Societies would refuse to go where they were most cordially invited and try to thrust themselves upon some church which had not invited them in order to please the General Convention of white and colored Baptists.

SATURDAY EVENING.

Although the ladies had had a meeting before the Societies began yet they wished a part of the short time given to the great work of the Home Mission Society. So the first part of the Saturday evening was given to them. The ladies took off their hats in the meetings. The Watchman says in regard to this: "The Apostle Paul would undoubtedly give a later revelation, concerning the covering of woman's head if he should see the modern American creations." The Watchman believes in the plenary inspiration of Scriptures. Therefore Paul's commands are the commands of the Holy Spirit. The Holy Spirit does not change his revelations to suit the fashions! The women who professed to be Christians should refuse to follow the fashions if these lead to the disregard of the least jot or tittle of the Word of God.

Dr. George Sale, President of the Negro Baptist College in Atlanta, spoke of the negroes. His

speech was pessimistic, although he urged Northern Baptists not to be discouraged. He said the North appears to have come to a condition of disillusion and disappointment in regard to the negroes. He welcomed the first, but regretted the second. He insisted the North must not get tired of the negro problem, for it must be solved even if its aspects get darker and more complicated every day. The opinion is held by some Southern folk that it would be well if the North would get so tired of the negro problem as to leave it to the South.

There was no pessimism in the eloquent speech which followed. It was from Rev. C. T. Walker, a negro, who has the race pride every man of every color ought to feel in his race. His speech was long but every word was interesting to his hearers. He was grateful for the work the Home Mission Society had done for his race. It had furnished a trained leadership. The negroes own 40,000,000 acres of land, and in Georgia alone they pay taxes on \$18,000,000. The negroes are sorry they are a "problem," but they are not responsible for it, and are trying to make the best of a bad bargain.

The committee appointed to consider uniting with the Free Will Baptists reported. They said our fathers one hundred years ago were as good as we are! Such modesty is touching. But that we do not believe what they believed. Then let Baptists be honorable, tear up the Philadelphia and New Hampshire articles of faith, one of which all the churches have adopted and organized upon, and write themselves a new up-to-date creed.

The report said there is now no difference between the Free Will Baptists and the Northern Baptists. To the honor of the Free Will Baptists be it said they are standing by their principles. They have not varied a hair's breadth from their old faith. They believe as strongly as ever in open communion and Arminianism. If there is now no difference it is because Northern Baptists have drifted, not the steadfast and immovable Free Will Baptists.

The committee advised a union.

The only way in which Baptists can unite is for the churches to do so. Therefore they recommended to the churches the free interchange of members and preachers from the churches of one denomination to those of the other.

MONDAY EVENING.

This was the closing session of the Home Mission Society. The old officers were re-elected. Last year the railroads granted reduced rates but there were so few who went, the railroads were very reluctant to grant the reduction again. However, after persuasion they agreed to extend the same privilege this year if one hundred names were handed in of those who wished the reduced rates. One hundred and eighty-six gave in their names and the rates were granted.

Rev. F. M. Goodchild spoke of the East as a home mission field. He said New England and the Middle States are largely foreign to-day. Sixty-three languages are spoken on Manhattan Island. The number of recent immigrants is greater than all the Protestants in New York City. Boston's population is 60 per cent foreign, and Fall River's is 90 per cent.

President L. W. Riley, of Mc-Minnville College, spoke of the needs of the West. The Home Mission Society after passing some resolutions on various subjects ended its meeting.

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 preach-

Potter College
For Young Ladies.

Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one.

Rev. B. F. CABELL, D. D. Pres.
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Have you used it? If not, ASK YOUR GROCER for it; and, if he don't get it for you at once, write to us for our three special offers. A one-pound package by mail, postpaid on receipt of 25c. It positively aids digestion. No chicory or coffee essence in it. Nothing but clean Rye and other cereals.

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Sewing Machines \$3.75

SPECIAL DEMONSTRATION of the Celebrated "Little Comfort" Hand Sewing Machine will be given in this store during Home-coming Week. Come in and see it work.

The new Improved "Little Comfort" Sewing Machine is a boon to woman-kind. Weighing but eleven ounces, it can be conveniently carried in a traveling bag, and may be used on the edge of any table, window sill or arm of a chair. It does practical work in a most satisfactory way, and this year's model carries additional speed. We have sold over fifteen hundred of these useful machines to ladies who are loudly praising its merits. Remember it is not a toy only in size, for its does excellent work quickly and accurately. Come in and have the young lady who wron what it can do. Or if you will write or us mentioning this paper we will send you all desired information concerning its workings.

WANT COLUMN

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.

SCHOOL PROPERTY FOR SALE—In several states. A fine property in Kentucky for \$10,000 cash, for a Baptist only. Address Box 225, Paris, Ky.

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

Instantaneous Hair Dye. Best Made. Full instructions. Trial sample, ten cents. Full size, fifty cents. Julian Mfg. Co., Reading, Mass.

FREE—Our new magazine, also a book of popular songs—latest out. Enclose a dime for postage. You'll never regret it. WEST TENN. MAGAZINE, Trenton, Tenn.

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.

WANTED—Four men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation, REEVE CO., 411 Dearborn St., Chicago.

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.

WANTED—By young man, M. A. from Georgetown College, position as teacher of piano and pipe organ. Experienced. References. Would take pipe organ for church during summer. Address G. P. B., 2541 W. Walnut St., Louisville, Ky.

WANTED TO SAVE YOU MONEY on your magazines. We will give you Success, Review of Reviews and Commonwealth for \$2.50, which is less than the price of Review of Reviews. We have a hundred club offers like this. Write today for our sixty-four page catalogue. THE EVANGELIST, Humboldt, Tenn.

FARM 100 ACRES TO SELL—In beautiful Eagle Valley, Oregon. Pears, peaches, prunes, apples, apricots, nectarines, melons, tomatoes, English walnuts grow to perfection. Semitropical and never fail. Particulars for stamp. D. E. WOODS, Richland, Oregon.

"SALAYA"—What is Salaya? The best thing on earth to clean your CARPETS, RUGS, etc. Any body can do it. No removing of carpet from floor. Mail 50 cents to M. A. GEIER & CO., Carrollton, Ky., they will send you box Salaya prepaid. Reference: Carrollton National or 1st National Bank.

WANTED—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk. We have started thousands who are now in easy circumstances. Write for full information. We refer to any mercantile agency as to our standing. Address David Baird & Son, Louisville, Ky. Largest millinery house in the South.

ed 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 25th and 26th, return limit July 2nd. 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.

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PILLING CAPONIZING SETS

Postpaid \$1.50 per set with free instructions. The convenient, durable, ready-for-use kind. Best material. We also make Poultry Marker 25c, Gape Worm Extractor 25c, French Killing Knife 50c. Capon Book Free. C. P. Pilling & Son, Philadelphia, Pa.

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WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Rosacea and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

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UNLIKE OTHER BELLS SWEEPER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE BELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS.

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

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THE GOLDEN AGE

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Independent and Thoughtful.

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Second Coming of Christ, by I. G. Broughton.

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Your choice sent postpaid as premium with a year's subscription—\$2.00.

THE GOLDEN AGE,
Atlanta, Ga.

The Farm and Household

W. P. Hatchett, of Mercer county, sold a 4-year-old mule to Wilmore parties for \$175.

Tilman Rainey, of Buckerville, Clark county, bought two 2-year-old mules from John W. Adams, of same place, for \$275.

Mr. Charley Dean, of Boyle county, sold a team of three year old mules to Danville parties for \$350.

Mr. William Crump, of Smith's Grove, recently made the following sales: To Memphis shippers two 15½ and 15¾ hand mules for \$280, and to S. G. Wilson a pair of small mules for \$185.

R. C. Martin bought ten butcher hogs from Easley, of Garrard, at \$5.75 per cwt.

In Mercer Sanders & Norton, of Dugansville, have bought 25,000 pounds of wool at from 20 to 30 cents.

In Bourbon John Burris sold 24 900-pound heifers for May and June delivery to Ed. Hon, of Mt. Sterling, at \$4.85. Shropshire Bros., of Paris, sold to Mr. Lillman, of New York, a 3-gaited 6-year-old saddle horse; price \$1,200.

J. Beard Wilhite sold this week to Garrett Wood a gray mare for \$125. He also sold to Hugh Tarkington a Jersey cow for \$60 and to Frank Parks two for \$80. He bought from Reb Goddard, of Mercer, a combined mare for \$100 and three Jersey heifers for \$50.

W. W. Yeager sold last week to J. C. Johnson 35 fat hogs that averaged 200 pounds for \$5.75 per cwt. It was an unusually fine bunch.

R. C. Martin bought ten head of fat heifers from Green Bowen, of Garrard, at 4 cents. He also bought from other parties ten head at from 4 to 4.10.

E. W. Hughes, representing the American Tobacco Company, bought in Scott county, says the Georgetown Times, the past season 4,500,000 pounds of tobacco. He says, taken altogether, it was the worst lot of tobacco he ever bought there. There was too much rain on it, and much of it was house-burned.

W. M. Robb began yesterday to receive lambs he has bought this spring. They will weigh 75 or 80 pounds and were bought at 6 cts. This has been a good season for lambs and they are fat and heavy.

W. D. McIntyre, of Millersburg, bought of Aylette Buckner sixty-five 1,400 pound cattle at \$4.80, which he shipped to New York Saturday night. Mr. McIntyre also shipped to Cincinnati 3 car loads of hogs costing 5 to 6 cents per pound.—Bourbon News.

An expert Irish potato grower living in Ohio, has found that by planting his potatoes in rows only two feet apart he has better success and larger yields than when planted in rows three feet apart. His argument is that the vines will be so close together that they will shade the land thus preventing the loss of moisture from the soil.

SUCCESSFUL CAKE-MAKING.

The following hints and recipes were contributed to the "Pilgrim" by Imogene St. John: Of course, all eggs are washed before being used in order that the clean shells may be utilized for clearing soups and coffee. Eggs should never be beaten in a tin dish nor with a tin spoon, as the metal imparts an unpleasant flavor to the egg. When directed to be "slightly beaten," the yolk and white are not separated and only given about a dozen strokes with the whisp; but "well beaten" means until very light and of a pale yellow color. Eggs should be very cold to whip well, and a narrow dish used when only one or two are required.

Cakes in which the yolks of eggs are used require less heat than cakes made with the whites, since the yolks are so rich they burn quickly. For most cakes it is not absolutely essential that eggs and each ingredient as added be beaten separately, but all materials can be put into a dish at once and one long-drawn-out-stirring will satisfactorily blend the whole.

Butter should be creamed for a cake before any sugar is added. In cold weather warm the bowl slightly or pour hot water in for a moment, then dry with a towel. When the butter is smooth, pliable and white on the edges, add the sugar quickly and the whole will be light.

Do all the beating before the baking powder is added, and gently stir or fold the batter afterward, only sufficiently to have the flour worked in smoothly. Water is quite as desirable as milk in mixing batters; indeed, in many instances cake is more delicate and tender if made with water rather than with milk.

Gingerbread batter needs no beating, but should be stirred only sufficiently to mix the ingredients to insure the desirable dark, rich look. Gingerbread should never be cut, but broken apart. A delicious crust is formed on sponge cake if the top is dusted over with powdered sugar just before the cake is put into the oven.

If the flavoring for a cake has been forgotten, rub the stated amount of extract over the outside when the cake is lifted from the oven. If it is desired that a loaf cake rise slowly, cover with an inverted pan just fitting the cake tin until the cake has risen as high as possible, letting it remain until the cake is nearly cooked, then remove for browning.

IMPROVING THE TURKEY.

The various stuffings and dressings that go to sublimating the Thanksgiving turkey are numerous enough to satisfy all tastes. There are so many accompaniments that agree perfectly with the royal bird itself, the equally important matter of suiting exactly the special taste of the family must be decided in each household. The finest dinner in the world is a failure if it is distasteful to the eater. With plenty of room for choice, let us try to suit ourselves.

Chestnut Stuffing and Sauce.
Among fine dressings, one of the best for a turkey and equally good with roast chickens or partridges is just now in season. The large foreign chestnut is sometimes recommended for this purpose, but the American nuts are far sweeter and richer in flavor. Boil a pint of shelled chestnuts for about three minutes, then plunge in cold water and rub off the skins. Cover with boiling water and simmer for an hour; then mash to a paste. Chop

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It is optional to use the various fine herbs (thyme, chervil, etc.), and also lemon juice, with these dressings; they are better suited to the Spanish chestnuts. Chestnut dressing blends admirably with glazed sweet potatoes, a good vegetable to go with the turkey. A few chestnuts boiled whole and not much broken up may be added to a plain stuffing of bread crumbs mixed with sausage meat, well seasoned, moistened with raw egg.

ITEMS OF INTEREST

News the World Over

Some men have insisted from the beginning that there was no intention of passing a railroad rate bill to which the railroads would object.

The Government, with a flourish of trumpets, invited the governments of Europe to send their greatest engineers to advise in regard to the Panama canal.

Wild animals are becoming scarce in Africa and Asia, at least in the sections which can be reached without difficulty.

The building which stood the earthquake in San Francisco was made of reinforced concrete.

A two headed turtle is among the curiosities of the National Museum in Washington City.

The German steamer Soerabaya, which had been employed in the East India trade, entered the employ of the Russian Government.

The Home Office of British Government has published the statistics of the religious belief of the men in English prisons.

The Supreme Court has handed down a decision in regard to U. S. Senator Burton, of Kansas.

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words.

SANDERSON.

Whereas, our Heavenly Father, who ruleth both heaven and earth, and holds the destiny of our lives in his hands,

By the grace of our Redeemer he has fallen heir to this inheritance. While we fully realize our great loss in his death, we look up to our Heavenly Father and thank his holy name for having in reserve an eternal home for all such good Christians as our dear brother was.

Our hearts are wrung with grief and sorrow to give up one who has had on the armour of God so long and who was so humble, worthy and competent.

Bro. Sanderson was born in Bedford county, Va., in 1827, joined the Baptist church in '47, came to Kentucky in '49, and in that year united with Salem Baptist church.

He served the church several years as clerk and was a deacon. He selected the text for his funeral service—2nd chapter Ephesians, 8th verse, which beautifully expresses the fullness of his faith.

Resolved, in the death of Bro. Sanderson the church has lost one of its best members. His church being first with him, deferring business matters to attend his church, meeting and solicitations that his brethren attend.

Indeed, his place will be hard to fill; he had but few equals as a church member, and citizen.

Resolved, That this church may emulate his life and church work and strive by the help of God, not to avoid their religious duties, but to follow the example he has left us.

Resolved, That we tender our heartfelt sympathy to his grief-stricken and devoted widow and bereaved family, and pray that they may be comforted by the rich promises of God.

Resolved, That a copy of this be sent to the family, and a copy be spread upon our church book.

B. B. DUKE, R. I. WILSON, H. H. BARLOW, Committee.

R. M. Sanderson was born in Bedford county, Virginia, September 20, 1827; died February 5, 1906; married Elizabeth King July 1834.

Green be the turf above thee, Husband of my better days; None knew thee but to love thee, Or named thee but to praise.

When hearts whose worth is proven, Like thine, are laid in earth, There should a wreath be woven, To tell the world their worth.

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And I who woke each morn'g, To clasp thy hand in mine, And feel through joy and sorrow, A love as pure as thine.

It should be mine to braid it Around thy faded brow, But I've in vain essayed it, And I feel I cannot now.

His Wife.

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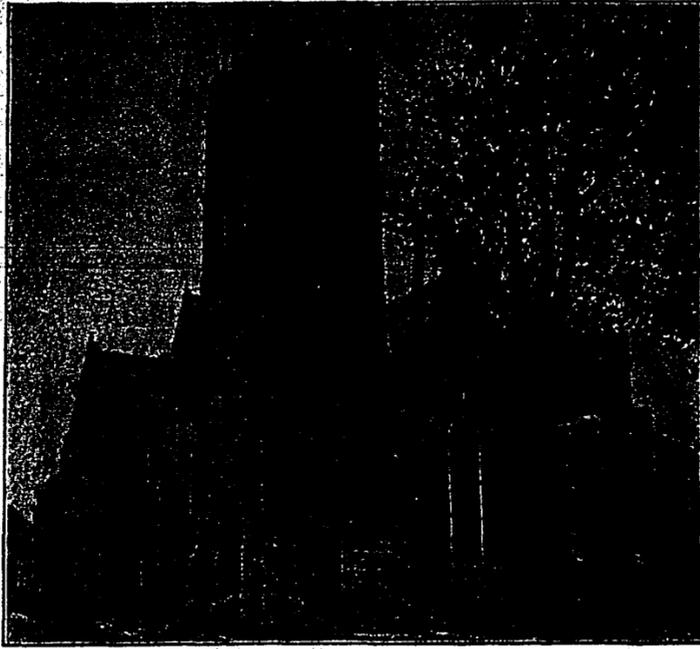
VENTURING A REQUEST.

I have in heart an earnest desire for the coming session of the General Association of Kentucky Baptists at Richmond. Rather a double desire, (1) that it shall be a great meeting, large in attendance and a full echo of the great inspirational meeting we had at Chattanooga; (2) that a place be given in the order of business at some good hour for discussion of the Sunday School cause and condition in Kentucky. I am sure that the Sunday School Secretary under the State Board, Rev. J. T. Watts, and Dr. Bow could arrange in advance to turn such a discussion to fine advantage.

This is a department of State Missions and such discussion would be vital to the work of the State Board as well as to all of the other denominational interests. The improvement of the Sunday School condition in Kentucky will be helpful to every other good cause. I hope the brethren will consent to this. The work of the denomination has grown so large and become so varied that the time in our general meetings is too short and everything becomes too crowded—some things get crowded out. Here the Sunday School work has suffered greatly and yet is worthy of faithful consideration. I beg the brethren to think of this.

I am glad of an opportunity to revisit Richmond, having supplied for the church there once when a student in Georgetown College. It was a pleasant trip by stage through the hills of Kentucky River. Now we go by train, thanks to the L. & N. I go from here to Cincinnati, thence out to Richmond. I have one very vivid recollection of this little city among the foothills of the mountains. It was during the war, and a battle was being fought there—on Saturday as I now remember it. I was at work on my father's farm, the old homestead some eight miles from Lexington, and between thirty and forty miles from Richmond. We could hear the cannon, but, nothing more, a heavy muffled sound that made the chills sweep over my boyish frame. An old negro man standing by and hearing the cannon said with energy: "Jist listen at 'em, how dey's droppen saw-logs." He was accustomed to haul logs to the saw-mill, and the logs when rolled off the wagon would strike the ground with a heavy thud-like sound, and the old negro could hear this in the far-off cannonading, as the thump, thump, thump came breaking over the distance. The memory of it all is fresh with me to-day. What days were those! How all is changed now! God has brought us into great times and I am praying that the Baptists of the dear old State will go up to Richmond in great numbers and in the Spirit of the Lord.

J. M. Frost,
Nashville, Tenn.



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Located on the most beautiful spot in the capital of the Blue Grass. The collection was ably conducted by the faithful pastor, W. P. Hines. Considering that he commenced half-past 12 o'clock no one could have done it better. The pastor and his building committee and all the church did nobly.

In the afternoon eloquent addresses were delivered by Dr. Blake, pastor First Church, Lexington, and Pastor Hobbs, of Mt. Sterling Baptist church. In the evening Deacon R. G. Elliot, treasurer of the building committee, read the history of Upper Street church (now Calvary) from its constitution in 1875. It was full of interest. It was followed by E. B. Pollard, D.D., pastor of Georgetown Baptist church, in an able sermon.

Monday evening J. M. Frost, D.D., Secretary of the Sunday School Board at Nashville, Tenn., preached. Tuesday evening W. D. Nowlin, D.D., pastor Third church, Owensboro, preached. Wednesday W. H. Felix, D.D., pastor David's Fork church, preached. Thursday evening E. C. Dargan, D.D., of the Southern Baptist Theological Seminary, preached. Friday evening T. T. Eaton, D.D., LL.D., editor of the WESTERN RECORDER and pastor of Walnut Street church, preached.

In the opinion of some the achievement of Pastor Hines and his people is a surprise, and it will serve as an inspiration to other churches to undertake and accomplish great things for God.

W. P. HARVEY.



REV. W. P. HINES, Pastor Calvary Baptist Church, Lexington, Ky.

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