

# WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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## THE GENERAL ASSOCIATION.

### MINISTERS' MEETING.

Richmond, Ky., June 25, 1906.

The Ministers' Meeting, preceding the General Association, met Monday night at 8 o'clock in the Presbyterian church. A large number of ministers were present, and the congregation filled the house. In the absence of the Moderator of last year, Bro. J. M. Weaver was chosen to preside pro tem. Bro. W. M. Stallings was chosen secretary pro tem. The Moderator read the second Psalm, and Bro. B. F. Hungerford led in prayer.

The appointee and alternate for the sermon were both absent. It was announced by the Moderator that Bro. W. J. Dorgan had been asked to preach on the occasion. Bro. Dorgan announced as his text Isaiah 6:1: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." The preacher had good liberty and close attention. His sermon made a fine impression. He began by sketching the life of Uzziah, pointing out his long and prosperous reign, and the depression of the people when his death came. He then took up his theme, "Visions of God." He pointed out that the great men of Bible history, such as Jacob, Moses and Saul of Tarsus, were men of visions.

In his vision Isaiah saw the Lord sitting upon a throne. (1) A throne represents authority. We are under a king. It is his authority that commands us to go into all the world, and preach the Gospel to every creature. (2) A throne stands for power. Our assurance in carrying out God's commands is in the power which is with us. If we are fearful like the unfaithful spies, it is because we depend upon the arm of man and not upon the divine presence. The promise, "Lo, I am with you always," is as much assurance for us as it was for the apostles.

The preacher said that visions still come to the people of God. Uzziah died, but the King eternal lives. Shall we not pray to have a vision of God in these meetings? May the prophet's vision be given to us?

Bro. J. S. Dill led in prayer.  
Bro. W. W. Hamilton was chosen Moderator for the year, and Bro. Wm. M. Stallings, Secretary.

Adjourned with prayer by Rev. H. H. Hibbs.

### TUESDAY MORNING.

The Ministers' Meeting was called to order at 9 o'clock. Several songs were sung and Brethren L. T. Wilson and H. C. McGill led in prayer. The meeting was adjourned in order for the ministers to be present at the Educational Conference being held in another place.

The Educational Conference was called to order in the Christian church by Chair-

man T. T. Eaton. Bro. E. Y. Mullins led in prayer. The conference took up for consideration and adoption the form of constitution prepared by the Committee of Sixteen, and which was published in the WESTERN RECORDER several months ago. It was decided to take it up and dispose of it serially. The proposed constitution was read by the secretary, Bro. W. H. Harrison.

The first and second articles were passed as proposed. The third was, after some discussion, adopted. The second section of article four drew forth a discussion in which about half the ministers present took part, some of them speaking several times, and the question was not finally disposed of until about 12:30 o'clock. The section as finally amended and adopted is as follows: "Any person who has paid into the funds of any such school or into the funds of this society, the full sum of one hundred dollars (\$100.00), and any member of a regular Baptist church who shall hereafter pay said sum, shall be a member for life; and any member of a regular Baptist church who shall pay into said funds the sum of ten dollars (\$10.00) shall be a member for one year, said membership beginning 30 days from date of said payment."

### TUESDAY AFTERNOON.

The Educational Conference was called to order at 2 o'clock. Bro. Wright led in prayer. The further consideration of the proposed constitution was taken up. All the remaining articles, except seven and ten, were passed with little discussion. Article seven, relating to the trustees of the affiliated schools, called forth a protracted consideration. Amendments were offered by Brethren John H. Chandler, W. J. McGlothlin and Arthur Yager, and when all the school interests had been heard, the article as amended was unanimously adopted. The constitution as a whole was adopted.

It was ordered that the sixteen brethren who had matured the form of constitution shall be incorporators of the society. Their names are as follows: W. H. Felix, E. Y. Mullins, J. J. Taylor, Wm. H. Harrison, T. T. Eaton, H. G. Brownell, R. E. Warren, C. H. Nash, A. S. Pettie, A. Gatliff, W. D. Nowlin, J. W. Headden, John H. Chandler, H. B. Taylor, W. B. Gwynn and J. N. Prestridge.

Bro. John H. Chandler was authorized to file the charter of the society with the proper civil authorities. An enrollment of members was taken, and the society proceeded to the election of officers as follows: E. Y. Mullins was elected president; J. J. Taylor, W. H. Harrison and A. Gatliff were elected as vice-presidents; Geo. J. Burnett, recording secretary. The election of corresponding secretary was referred to the executive committee. Theodore Harris was elected treasurer.

The following brethren were elected as a Board of Directors: To serve one year, Preston Blake, W. D. Nowlin and H. H. Hibbs; to serve two years, H. G. Brownell, W. H. Felix and S. E. Jones; to serve three years, T. T. Eaton, A. S. Pettie and J. H. Fuqua.

Bro. Wm. H. Harrison offered the following resolution, which was passed heartily: "Resolved, That the thanks of this body are justly due, and are hereby tendered, to Dr. T. T. Eaton, our temporary chairman, for his enthusiastic interest in this cause, and for his earnest efforts to promote the organization of this body."

A vote of thanks was extended also to J. H. Chandler for his attentions to the legal interests of the organization.

W. H. Felix offered a resolution that the Board of Directors proceed at once to

raise \$200,000 for the purposes of Baptist education in Kentucky. On motion of Bro. H. H. Hibbs the amount to be so raised was fixed at \$500,000. The resolution kindled much enthusiasm. Bro. A. Gatliff said he would do all in his power to help raise this amount. Bro. W. D. Powell spoke enthusiastically of the good work that had been done to-day. Bro. A. B. Gardner gave out his purpose to go home and enlist his churches in the work of this society. Bro. J. M. Bruce spoke of the encouraging effort to raise \$20,000 for Liberty College. Bro. J. H. Chandler thought there ought to be a special place made for denominational education in the contributions of churches and young people's societies. Bro. Wm. H. Harrison said he had remarked in a great meeting not long ago, that he could in the class room teach the law of Christ on reverence, integrity and purity. Bro. E. E. Wood remarked that under prosperity our people are becoming material in their ideas, and do not appreciate education. Prosperity may be a curse. Lord Bacon had said that "Prosperity was the blessing under the Old Testament, but adversity is the blessing under the New Testament."

There was a fine feeling among the brethren over the successful outcome of the Educational Conference, and the remarks were continued. Bro. T. T. Eaton remarked that there were two wrong ideas abroad among some of our rich Baptists. One idea is, that a denominational college is a small affair, and that we must look to the universities for great and thorough educational work. Another wrong idea is, that the belief of truth makes the mind small and narrow.

Bro. L. B. Timberlake thought the ministers should take a personal interest in our schools. He referred to the great help Richmond College receives from the Virginia preachers.

Bro. B. B. Bailey remarked that we had to-day entered upon a higher course, and he should use his influence to assist this society in its purposes.

Brethren J. J. Taylor and Preston Blake thought a new day had dawned upon us, and we can now hope for better things.

Bro. E. Y. Mullins remarked that some rich men who had been putting money into State colleges had seen their mistake, and in future were going to assist denominational schools which do not get entangled with political matters.

The motion that the Board of Directors proceed at once to raise \$500,000 for Baptist education in Kentucky was unanimously and enthusiastically passed.

Adjourned with prayer by Bro. J. J. Taylor.

### WEDNESDAY MORNING.

President W. W. Hamilton called the Ministers' Meeting to order at 9 o'clock. Brethren J. M. Bruce and E. F. Wright led in prayer.

Bro. T. T. Eaton read the report on obituaries. References were made to brethren who had died during the year as follows: Bro. Aquila Mobley, Dr. Samuel Howard Ford, Bro. James Roberts, Bro. T. J. Winfrey, J. M. Wright, Henry Baker, Dr. William S. Ryland, John C. Freeman, Merrill H. Utley, C. B. Pearce, Geo. S. Wickersham, Dr. John S. Cheek, David Bruner and John Newton Hall. Bro. J. I. Wills spoke concerning the venerable David Bruner. With reference to Bro. J. N. Hall, who had died during the year, appreciative remarks were made by Brethren W. D. Nowlin, B. B. Bailey, W. O. Carver and A. S. Pettie. Bro. T. N. Compton spoke tenderly about Dr. W. S. Ryland and his pupil, Dr. John S. Cheek.

Bro. G. W. Perryman, of Knoxville, Tenn., led in prayer.

Adjourned with prayer by Bro. J. M. Weaver.

## THE GENERAL ASSOCIATION.

Richmond, June 27, 1906.

The morning was fair and a great outpouring of people was present for the meeting of the General Association. The house was crowded to overflowing, and everybody was happy. It is commonly remarked that the good people of Richmond have done their part nobly and thoroughly in preparing for the entertainment of the body. The hospitality was never more ample and hearty.

The body was called to order at 10 o'clock by the Moderator, T. T. Eaton. He called upon Bro. J. M. Weaver, "the senior pastor of the State," to lead the devotional exercises. The congregation sang with fine spirit, "All hail the power of Jesus' name." Part of the 12th of Romans was read. Bro. Weaver said he had been attending the meetings of this body for about fifty years. He remembered many of the fathers. He said that forty years ago it was necessary to defend the faith. Men like Waller, Dillard, Vaughn and others gained the victory and conquered the land which we now enjoy. Let each preacher here surrender himself to the Spirit, and feel that every other minister is one with him in the work of the Lord. Let us confine ourselves to the work before us, that we may go home and awaken our churches anew to the great cause of missions and education. As long as I am with you, said the speaker, I want to keep you in line with the great work before us. Bro. W. E. Powers, one of the fathers of the body, led in prayer.

The Moderator announced that the regular business of the Association would now be taken up. The election of officers was announced to be now in order.

Bro. T. T. Eaton was unanimously re-elected Moderator.

Bro. J. S. Dill, of Bowling Green, and Bro. W. D. Nowlin, of Owensboro, were elected assistant moderators. Bro. J. K. Nunnelle and Bro. J. Henry Burnett were unanimously re-elected secretaries.

Bro. G. W. Shepherd, pastor of the Richmond Baptist church, said that he would call upon Dr. J. Addison Smith, pastor of the local Presbyterian church, to speak words of welcome to the General Association. His earnest and eloquent words were well received. The Moderator called upon Bro. T. N. Compton to respond to the address of welcome. His remarks were felicitous, strong and stirring.

Visiting brethren were recognized and invited to seats as follows: Secretary R. J. Willingham, Richmond, Va.; Secretary J. M. Frost, Nashville, Tenn.; Bro. G. W. Perryman, Knoxville, Tenn.; Bro. J. B. Moody, Tennessee; Bro. Sanders, of Indiana, and Bro. W. J. Cox, of West Virginia.

Corresponding Secretary J. G. Bow, read the annual report of the State Board of Missions. This is decidedly the best report the Board has ever made in its history.

### REPORT OF THE STATE BOARD.

Many features of the year's work have been encouraging. Neither the Board nor its servants nor the people whom they represent and for whom they labor have reached perfection. There are many obstacles in the way and many hindrances. Still there has been advancement, progress, growth in every phase of our work. We thank God and take courage.

We hope the people will understand that

(Continued on page 4.)

## ETERNAL PUNISHMENT OF THE WICKED.

A. P. GRAVES, D.D.

Bible stuents fully believe this doctrine. They cannot doubt it. However much some may try to purvert it the fact remains that it is true. It is enforced by a divine authority that forbids a doubt. In a ministry of more than half a century and preaching as national evangelist forty years, I have often seen the wicked attempt to deny hell as a place and the suffering of sinners in the consequences of sin as eternal. Invariably have I insisted that the Bible teaches the doctrine of a hell as sure as it does a heaven. And as much, and as eternal. One text of divine truth may well establish this as an unchangeable fact. It is this: Jesus Christ, speaking on this subject in Matthew 25:46, says: "These shall go away into everlasting punishment, but the righteous into life eternal." From cover to cover the Bible is fraught with revelations kindred to this. It may be true that heaven, because of its beauties, glory and attractions, has been emphasized and loved by the pulpit and the pew, and hell, because of its abhorrent nature, has been shunned, rejected and, apparently, disbelieved, nevertheless they both firmly stand forth as the final abode of the saints of God; and sinners lost. And I believe the obligations and the possibilities to preach clearly and fully the doctrine of the eternal punishment of the wicked were never so great as this hour.

In spite of the vain excuses of the unconverted, conviction of the fact and truths of this doctrine upon their hearts all about us, and all over our land, and with the worst of sinners, was never stronger and deeper than it is now. And amid the awful wickedness of every type in high and low places, God is fulfilling his promise to do what he declared he would do; that "When the enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him." This is what God is doing amongst us to-day. Whence comes the call for Bible conferences to make known the word of God in all parts of our land as never before? And behold the spirit of revival and evangelism that is permeating the churches of all names and homes of all characters. And marked, indeed, is the fact that with rare exceptions our adorable Lord is calling men to lead this evangelism who are gifted and true to the whole word of God. Surely these are signs of grace and love. The standard is being raised up, the fundamental doctrines of law and grace are being restated, and God is showing definitely that "the kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost." And also that "the wicked shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

Los Angeles, Cal.

## A CHORUS OF SYRENS.

(BY A BANKER.)

After a triumphal progress through India and other dependencies of the British Empire, the future King-Emperor with his fair consort returns home. The brilliant sun illumines those pure white cliffs of old England, the first glimpse of which after a long absence has ever caused such a thrill of emotion to throb through the veins of the returning traveler; and the swift warship conveying the illustrious pair is arriving within sight of the powerful squadron of battleships and cruisers sent out to escort them into port; when suddenly a heavy fog envelops everything in sombre, murky obscurity, so dense and so impenetrable that the entire fleet, unable to grope its way, is compelled to cast anchor.

And now those on shore (the writer happened to be staying at a watering place in the bay in which the fleet was anchored) were startled by an extraordinary outburst of hoarse, discordant uproar. Now the air is rent by the angry roaring of tigers fighting for their prey; now a pair of barking and yelping mastiffs or wolf hounds begin to snarl and growl, and some

hungry hyenas commence viciously to yap and grunt; and now with a trumpet-tongued whoop and a series of stridulous, hooting-screeches, changing to the most unearthly, ear-piercing yells, it would appear as if a savage fight to the death between mastodons and iguanodons or some other mighty monsters of the past was taking place.

At length all this gruesome din—caused by that most hideous sound-producing instrument ever devised by mortal man, the fog-siren—ceases, and those on the lofty cliff, far above the fog, see numerous columns of black smoke emitted apparently from the surface of the ocean as though from a number of submarine volcanoes; for the upper surface of the fog exactly resembled the surface of the sea. Soon, as the fog commences to sink down, the fighting tops of the warships, together with the tops of the funnels, come into view; the appearance now being as though the entire fleet had been worsted in a great battle and every ship sunk to the bottom of the sea. But now, as the fog continues rapidly to sink down, the vessels rise higher and higher until, it having at length disappeared altogether, the great array of warships heave up their anchors and make for port.

And many of us are immersed in the dense fogs of doubt and unbelief. But when the Sun of Righteousness dispels all these gloomy doubts and uncertainties, and by the power of the Holy Spirit reveals to the oppressed soul the great fact that He took upon Himself the punishment due to us, then those murky clouds disappear, and we revel in the glorious sunshine of His loving favour.

## AM I A CHRISTIAN?

BY REV. G. E. F. HALLOCK, D.D.

Have I seen myself to be by nature and by practice a sinner? Have I not only seen the sinfulness of particular acts of transgression, but also that my heart is the seat and foundation of sin? Has a view of this led me to despair of help from myself and turned me to Christ as my only hope of salvation? As also the source through the work of the Holy Spirit, of the gracious help I need to aid me in doing the right?

On what is my hope of acceptance with God founded? Is it on some resolutions or reformations I have made? Is it on sorrow for my sins? Is it on prayers, or tears, or good works, or religious observances? Or is it on Christ alone, as my Saviour, my Redeemer, my all in all? Has Christ ever appeared very precious to me? Do I mourn that he does not appear more so? Have I sometimes felt special freedom to commit my soul to him? In doing so, has my felt desire been not alone to be delivered from the punishment due to sin, but also from its power, its pollution, its dominion and its very existence in my soul?

Do I really hate and desire to be delivered from all sin—without any exception of a favorite lust? Do I pray to be delivered? Do I watch against sin, and against temptation to it? Do I strive against it, and in some degree, through Christ's help, get victory over it? Do I so repent of sin as to have my soul really set against it?

Have I counted the cost of following Christ? that it will cut me off from some indulgences, from sinful conformity to the world, that it may expose me to ridicule and contempt, or possibly to more serious persecutions? In view of all these things am I willing to take up the cross and follow Christ whithersoever he may lead me? Is it really my purpose, in reliance on his grace and aid, to cleave to him and to his cause and people to the very end of my life?

Have I ever definitely covenanted with God? Have I at any time given myself away to God, earnestly, solemnly, irrevocably, hoping for acceptance through Christ alone? taking God in Christ as the covenant-keeping and satisfying portion of my soul?

Do I love holiness? Do I earnestly desire to be more and more conformed to Christ's will and transformed into his image?

Do I feel a love for others such as I did not formerly feel? Have I a sincere desire that the souls of men should be saved by being brought to a true knowledge of and genuine trust in the Redeemer? Do I love God's people with a peculiar attachment because they are his people? because they bear the Saviour's image, and because they love and pursue the objects and delight in the exercise in which I too find pleasure and profit?

Do I desire and endeavor to grow in grace and in the knowledge of Christ more and more? and do I long to be increasingly transformed into his likeness?

We are glad to believe that there are thousands of people in our country who, during the past few months, have had awakened in them a hope that a work of saving grace has been wrought in their hearts. To them, to children in our families, and to Christians generally (and to those who are not Christians, too), we believe there would be no little profit, and much clearing of vision, if each would address to himself or herself, and answer candidly, such a series of questions as the above.

May they help some of our readers into light and hope. May they bring others to Christ, the source of light and hope.—*Presbyterian.*

## FILLING THE CHURCHES.

That is a most promising subject. There are many aching with longing to possess the secret, to put their finger on the spring that will open a difficult problem. We have heard much in recent times of the decay of reverence and the decline of public worship. We have seen Israel numbered, and their arithmetical value calculated in the ruthless, unpoetic, and unsparring vulgarity of figures. The pastors and officers trembled as the Philistines came down upon them. There is now, and perhaps always has been, considerable imagination in the computation of numbers. The size of congregations, the capacity of buildings, and the unscanned membership lists are things that should be touched only with the greatest delicacy and consideration. We do not like our dreams to be proved untrue. Neither do we like our poetic estimates to be shattered. But finally we had to admit that things were not what they seemed. A liberal discount had to be taken off our views.

No doubt a great deal might be said of a more comforting kind. That does not concern us just here. The fact is that only a small minority of the people are church-going. They do not take kindly to the churches, for some reason or other. I suppose we are all aware of many explanations for the fact. The pressure of the duties of life—the love of pleasure—the attractions and facilities for diversion—the aversion of the people to this or that in the regulation of the churches—the inconsistency of Christian professors in their dealings with the world—the spread of rationalistic literature, and the indifference of the age, to religion and to religious truth. That is a handful of some of the things said to explain the decline of public worship and the absence of the people from the house of God. Probably the greatest of these is indifference. It is a great mistake to say that the people of England, who do not enter the churches, are irreligious. It is a still greater error to say that the people are antagonistic to religion.

It is my conviction that every church might be full to overflowing if all members, male and female, young and old, would thus operate for the spread of the gospel and the extension of the kingdom. It is said that 75 per cent of those reared in the Sunday schools have joined the crowd outside the churches. The last but not unworthy consideration is that there is a national religious sentiment upon which we can count in an attempt to win the people for Christ. How do we try to win them? What do we do to attract them? We ask the "bill poster" and the "printer" to help us, and beat a big drum and blow a brass trumpet. "Nebuchadnezzar's brass band" is requisitioned with all instruments of "mu-sick" (old spelling). The advertisement columns of our local papers are equal to a page in a comic

journal. The crowd is supposed to come to the biggest "show," and to be attracted by the most gaudy colour of sensation. One man will prove "the Trinity from an onion," and another announces "attendants at this church on (such a date) will receive a photo of the pastor with his autograph." The pantomime, mockery, disgust, shame, and sacrilege of this smite the heart of every one who conceives of our high and holy religions with appropriate awe.

And the holy rivalry, the devout competition for the loudest display and the biggest noise, till in imagination one seems to be within the circle of the pleasure fair shows. The naphtha lights are flaring—the drums are beating—the "Fool" is displaying his folly, and the noise is frightful. And the result? The apparent and avowed decline of religion. We are mistaken sadly if we think the people are taken in for long with this. Sensation is like dram drinking. The vitiated taste needs a more pungent flavour or a stronger stimulant. These are some of the ways by which we attempt to reach the masses. Our experience and our reason know that it is futile. And where a meretricious "success" is gained, we dare not think what the Lord must think of it; it is revolting and offensive beyond words to our sense of decency, to every lofty thought of the dignity of the church or the sanctity of religion.

The secret of filling all the churches is—let the members themselves go and seek the lost. Let us welcome the people to the House of God, and speak of the love of Christ. It was done in the revival of Wales. We know the result of a few months of missionary toil. But let us suppose that it is true that the majority of our church members "can do nothing" as they say. They cannot preach, or pray, or take a class, or do any of these things. They are the "passive" sort. But there is not one who does not know a friend or a neighbour who does not go to church. In every street, alas, the Sabbath is neglected by numbers. Let every member be a missionary for the church. There are some things we all can do. There are none so impoverished in gifts or influence but they have the power to invite people to the church that is dear to them. A friend has passed away recently. He was a very humble man, but he had a friend who had been lost to all religion. He was as hard a case as we expect to find. He invited him to his chapel, obtained a promise. He fetched his friend to the service. That young fellow is now a regular attendant of that church.

If this could be got into the brains and hearts of our members, if it were steadily practiced—simply, naturally, without any junction or any ostentation; but "humanly" as one might invite a friend to go for a walk; if it were done for six months consistently and regularly by all, there would not be a church or chapel or mission, in town or village, which would not in that time be filled, and a New Life throb through them. Artificially got-up revivals, and manufactured "brass band" excitement, would give place to a spontaneous outburst of "Songs of Praise."

There are more than enough people in every place to fill all the available accommodation. The minister will do his part. The deacons will do theirs. But the important and vital part of the plan is that every member directly and personally shall invite the Christ-less, the church-less, they know to come to the House of God. Set out to win them. Have a will in it. Pray about it. Win the people. Get at their hearts. Mean business. Use for Christ and the church the ability and ingenuity you exercise in other directions.—*London Baptist.*

Many mechanical puzzles are practically solved, or rendered insoluble, after the first few moves. If the first steps are correctly taken, the remainder of the task is easy. It is pretty much this way with life, Jesus says. Put first things first and second things will naturally fall into their proper place. "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you."—*W. T. Ellis.*

CALL TO THE MINISTRY.

A brother sends me a copy of the *Central Review*, in which occurs a lengthy article from C. C. Brown, of Sumpter, S. C., on the above subject, and requests that I review it. The article was read before the Baptist State Conference of South Carolina in connection with the State Convention.

In said article he casts his glove to any and all Baptist preachers, and challenges the whole fraternity to show by the Scriptures that there is such a thing as a divine call to the Gospel ministry. The challenge is respectful and reasonable, and clothed in chaste language without either sarcasm or ridicule. It is entitled therefore to a reply of like character. I take up the glove he so confidently casts to his brethren. To the Scriptures he has referred it, and to the Scriptures we go.

My first proposition is, that God's public ministers in all ages of the world's history, and in all departments of the work, have been divinely and specifically called.

The above proposition is true of all dispensations, it matters not whether the ministers were men or angels. Space will allow of only a few instances, out of the many, within the limits of a newspaper article. We first mention Moses; God said to him, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people." (Ex. 3:10.) Moses made many excuses, but God would not excuse him. He finally called Aaron, his brother, to assist him. Moses complained that he was "not eloquent," "slow of speech," "and a slow tongue." But God told him Aaron spoke well and he should be his spokesman. (See Ex. 4th chap.)

God called the angels to warn Lot and his family. (See Gen. 18th and 19th chapters.)

Samuel's call is familiar to all. "And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, speak, for thy servant heareth." "And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord." (1 Sam. 3:10, 20.)

Again, God called Jeremiah as follows: "Then the word of the Lord came unto me saying, before I formed thee in the belly I knew thee; and before thou camest forth out of the womb, I sanctified thee; and I ordained thee a prophet unto the nations." (Jer. 1:4, 5.)

Now, Paul brings these Old Testament ministers across, and connects them with the present dispensation as follows: "God who at sundry times and in divers manners spake in times past (old dispensation) unto the fathers by the prophets, hath in these last days (new dispensation) spoken unto us by his Son." (Heb. 1:1, 2.) "For if the word spoken by angels (in the Old dispensation) was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation (in the New dispensation); which at the first began to be spoken by the Lord, and was confirmed (or continued) unto us by them that heard him." (Heb. 2:2, 3.) Having bridged over from the Old to the New, we will see how God calls his ministers in the New dispensation. We find John's call, the first Baptist preacher, stated thus: "Behold I will send my messenger, and he shall prepare the way before me." (Mal. 3:1.) "There was a man sent from God whose name was John." (John 1:6.) "And thou child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his way." (Luke 1:76.) The call of the twelve apostles is recorded as follows: "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." (Then follows a list of their names.) (See Luke 6:13.) He then called other seventy, who were not apostles, and sent them forth as he had the twelve. (See Luke 10:1.)

Then after his ascension to the Father, and Judas had fallen out, the church assembled and ordained Matthias to take his place. But before they would lay hands on him they prayed thus: "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." (Acts 1:24.) The word *anadeiktumi*, which is translated "shew" in the above quotation is the same word translated "appointed" in the call of the seventy.

Now, we will step over beyond pentecost and see the call of the apostle Paul. God said to him: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and those in the which I will appear unto thee." (Acts 26:16.) Again: "Paul a servant of Jesus Christ called to be an apostle, separated unto the Gospel of God." Rom. 1:1.) But Paul forever settles the matter when he says: "The Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11, 12.) Now, I submit, that, as was Paul's call so is ours. Proof, We find his call and that of Barnabas coupled together by the Holy Spirit as one and the same. It is stated thus: "The Holy Spirit said, Separate (for) me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2.) Now, Barnabas was not an apostle and this occurred long after the ascension of our Lord, and in a Gentile church.

We next take Timothy. His call is stated thus: "This charge I commit unto thee, Son Timothy, according to the prophecies which went before, on thee." 1 Tim. 1:18. Again: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4:14.)

In Timothy's case Paul says: that the "prophecy" went before the charge, or the laying on of hands. The word "prophecy" is the translation of *prophecia*, and is never used in either classic or New Testament Greek (so far as my investi-

gation has gone) except in reference to supernatural influence or power. And Timothy was the son of a Gentile father and pastor of a Gentile church, and had no connection with either the twelve or the seventy which were called by Christ, and yet Paul tells us he had a divine call.

Reference is sometimes made in the Scriptures to the ordination of a minister without referring to his call. I saw two reports in the same paper the other day. One told of a young man being ordained to the ministry, and said nothing of his call; while the other spoke of two being called to the ministry and said nothing of their ordination. Did I conclude that the one was not called? I understood that the one was called before he was ordained and that the two would be ordained in due time. Just so Paul speaks of Titus' ordination, without referring to his call. But he plainly tells us that Timothy was divinely called, and where is the man who will say that Titus did not get into the ministry in the same way that Timothy did?

I close with reference to our Lord's words: "Pray ye therefore the Lord of the harvest, that he would send forth (ekballo) laborers into his harvest." (Luke 10:2.) The word used by our Lord means to "thrust out" to "drive out." It is the same word used when our Lord "drove out" the money changers. "The Spirit driveth him into the wilderness." In harmony with his Lord, the great Spurgeon told a young man to "not preach if he could help it." But on the other hand Bro. Brown makes sport of the young man.

Well, great men will differ.  
Frost, Tex.

J. H. GRIME.

PRESENT STATUS OF EVANGELISM.

Three years ago at about this season *The Interior* editorially expressed the conviction that the General Assembly's Evangelistic Committee ought not to be regarded as a permanent body in the organization of the church. This utterance was on some hands interpreted as unfriendly to the movement, but when the committee's second annual report was submitted to the Los Angeles Assembly immediately afterward, Dr. Chapman, the secretary, in his address to the Assembly, made it very clear that his own personal opinion took the same trend.

It is therefore not unfriendly to the committee nor suggestive of railing appreciation to discuss at what stage of progress toward the completion of its work the committee is now found. *The Interior* does not for a moment suspect that that work is yet ended, but we do think it time to consider whether by gradual diminishment of its own functions the committee should not now begin to prepare the church and itself for the ultimate withdrawal of the stimulus which it has applied. In perfect evangelistic health the church certainly ought not to require this tonic.

But an earnest intent to value to the full the providential usefulness of the evangelistic uprising in our church cannot exclude the consciousness that some things very unsatisfactory have gone along with it. It would be a blind deceiving of ourselves to claim that the total result in the five years past has been more than a fraction of what the faith of faithful men leaped up to expect when the new effort was initiated.

*The Interior* believes it will do the cause of Christ service by enumerating certain abuses which have developed with the development of evangelistic activity in our denomination.

1. The exaggerated claims of success that have been put forward. None of the great campaigns that have been carried on under the committee's auspices have failed of conspicuous good in many directions; none of them have done as much good as the church has been encouraged to believe. In some instances there has actually been exuberant overstatement; usually the extravagant impression has been conveyed by the use of glittering language of general and inexact purport, and by the omission of all reference to defeats and discouragements.

2. The boastfulness with which the activities of the church have been gloried in. The air of each of the last four General Assemblies has rung with this vain adulation of ourselves. It has been heralded abroad that in these latter days Presbyterians have become the most evangelistic Christians of all—that even the Methodists confess it, and all the other churches are but following in our footsteps. We have talked as if we had already worked up a revival, when in truth nothing worthy to be called a revival in a large sense has even yet been granted us. And we should be well enough instructed in Christianity to know that we never will have a revival until we cease from praising ourselves for our own extraordinary piety.

3. The exaltation which has been given to the professional itinerant evangelist above the settled pastor. The church knows very well that the minister in each parish ought to be in the eyes of his own people the chief agent of the saving grace of God. But unhappily that truth has been obscured rather than emphasized in the last five years. Today there prevails in the church a feeling more pronounced than ever before that the only way to have a revival in any community is to summon an evangelist. The effect has been to draw away from the pastorate some excellent men who conceived the false idea that they could do more good in the evangelistic field. The still worse effect has been to give fictitious reputation to other men who had proved weaklings in the hard test of the pastorate, but have been able to maintain a plausible show of success in the easy swing of an evangelistic route. But the great mass of the ministry ought to stick to regular pastoral work. We have greatly regretted the recent organization of a guild of evangelists. It seems to suggest an intent to establish a profession of that sort—which we re-

gard as directly contrary to the interests of the kingdom of God.

4. The suspicion of avarice which some evangelists have allowed to follow them. *The Interior* is aware that much public criticism on this point has been unfair. But as Paul so clearly saw, it is fatal to the power of the minister of God's gospel to let even the most unsympathetic have ground to say that the preacher desires money rather than men—or money as much as men—or even money at all. So the apostle would not claim even the compensation which he considered his gospel right, lest he should be misinterpreted. Evangelistic committees, both denominational and local, could improve this situation very greatly if they would publish detailed financial reports. In these days when publicity is so strenuously demanded of commercial corporations, the church would do itself honor if it set therein a conspicuous example.

We trust that the Evangelistic Committee in its forthcoming report to the Assembly will give over its attempt to determine what evangelists are worthy to be received among the churches—an effort in which its success has been too poor to justify continuation.—*Interior*.

LITERARY.

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

*The New Appleton's*. It is a new magazine in many of its essentials which is now in the hands of the reader—new in name, new in price and new in the expansion of its policies. A year has passed since the House of Appleton took over the publication of *The Booklovers Magazine*, during which time it has been issued as *Appleton's Booklovers Magazine*; and every obligation which was assumed by the purchase has been fulfilled. Today, and from this time, it is *Appleton's Magazine*, completely identified with the personality and policies of this publishing house.

A recognized place in the homes and the libraries of American people, a wide and wholesome influence in American affairs, a general circulation among those who read both for pleasure and profit—these are the worthy aspirations of every magazine; and we have believed that they are to be achieved most promptly and certainly by publication at the popular price of \$1.50 per year.

To conjure readers by a name is no longer possible, nor should it be possible. *Appleton's Magazine* will seek favor by endeavoring to deserve it. There will no resting on honorable reputation in the name of the magazine, nor yet on the fame of its contributors. Writers of the highest reputation and widest popularity, as well as those of the younger group who have still to win fame and are winning it, will fill its pages. The best illustrators will contribute their work, and articles on artistic subjects will be a feature.

The July *Century* is well named a fiction number, with a serial, "Seeing France with Uncle John," by Anne Warner, and short stories from Alice H. Rice, author of "Mrs. Wiggs"; Anthony Hope, Harry S. Edwards, Lawrence Mott, Edna Kenton, Grace E. Towndrow, Annie C. Muirhead, George S. Chappell and W. Albert Hickman—the last a new writer, rich in humor.

A remarkable variety of fiction, this; but there are other features which make the number notable, among them two articles of timely value and importance, a discussion of "Why Do the Boys Leave the Farm," by L. H. Bailey, Director of the School of Agriculture, Cornell University, and a full account of "Dry Farming—the West's Hope," by John L. Cowan.

The art pages of the number include a tint inset showing Lorado Taft's beautiful design for the "Fountain of the Five Great Lakes"; a reproduction of Timothy Cole's wood engraving of Velasquez's equestrian portrait of Olivarez, and a page in color from Clifford W. Ashley's drawing of the harpooning of porpoise from the martingale-stay of a whaler.

A TIMELY LETTER FROM DR. CUYLER ON THE LACK OF CONVERSIONS.

In spite of the few great meetings of evangelists in some cities, there is a sad lack of conversions over the land. I send you this plain talk which may help some pastors and churches in the right direction. This lamentable falling off in the percentage of conversions during these recent years is proved by the statistical reports of the evangelical denominations. There may be several reasons to account for this painful fact. I am convinced that one reason is that—with happy exceptions—there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent, underdone. I do not mean denunciations that only irritate, or mere exhortations that are often a waste of breath. I mean that the preacher should so hold up the ugliness and the doom of sin before the sinner's eye, that he should feel his own guiltiness; and so present Jesus Christ that the sinner should flee to him as his only Saviour. "Warn them from me!" is God's solemn injunction to every minister; he has, therefore, no more right to cap Sinai, or to conceal hell, than he has to hide the sin-aton-

cross of Calvary. In short, I mean logic set on fire by love.

THE KIND OF PREACHING NEEDED.

Ministers ought to go back to the fountainhead and remember that Jesus Christ "began to preach, and to say, Repent, for the kingdom of heaven is at hand." They ought to remember that Peter began his great apostolical campaign by preaching repentance to the unconverted, and Paul "ceased not to warn, night and day, with tears." They ought to remember that the most successful preachers, from Whitefield and Wesley, on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means, seasoned with prayer, God will give him souls converted as his rich reward.

Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.

THE TONIC OF THE GOSPEL.

Nothing stirs up comatose Christians like the sight of awakened persons going into an inquiry room with their pastor. If a worldly-minded church member sees his own son or daughter come home from church or the Sabbath school under conviction and with a melted heart, it is a live coal on his own conscience. The sight of awakened inquiries wakes up many whose eyelids are grown heavy.

It is not only the duty of a pastor to endeavor to win converts by his efforts in the pulpit, but in his ministrations during the week. I found that many could be reached by personal conversation in pastoral visitation, and by appointing times for meeting inquirers; many also by addressing kind letters to the unconverted. Personal effort is one secret of success.

I know an eminently zealous and judicious pastor who has had very large ingatherings of new church members, and without outside help. He faithfully told his people that they were as responsible for souls as he was; he bade them seek the power from on high, and called for volunteers to visit and converse with unconverted acquaintances. Sunday school teachers were urged to pray for and labor with their scholars. In the meantime, the pastor delivered "awakening" and soul-convicting sermons, and wrote two hundred letters to individuals, directing them to their path of duty. Such a course as this—dictated by common sense and solicitude for the salvation of souls—is within the possibilities of every minister. How shall a minister escape if he neglect the salvation of souls within his reach?

RELIGION IN THE HOME.

One other cause of decline in conversions must be noted, and that is the decline of a warm, living and attractive religion in too many professedly Christian homes. The parents do not maintain the "Church in the House." Family worship is either neglected or else made a pious sham. Instead of following up the faithful preaching in the pulpit, by watering the Gospel seed at home, they choke the seed by their worldly talk on the Sabbath, and their worldly walk during the week. The downward pull of their six days is too much for upward pull of the best work of their pastor on his one day. When the Elkannahs and Hannahs become scarce, small wonder that the Samuels are fewer also!

A CROWN OF REJOICING.

I have ventured to indicate two chief causes for the downward trend in conversions. That trend can be stopped; and it will be, if every minister will face his Master when he enters his pulpit, and will see the lights of the judgment seat in the faces of his auditors. As my own very imperfect life draws toward the sunset, I must say to my younger brethren that, whatever of good I may have wrought through the press, the sweetest joy of my pastorate was the privilege of receiving over two thousand souls into Christ's flock on confession of their faith in him. Many a hard-tolling brother who never had my favoring opportunities will deserve a goodlier crown. And the one crown, that is within the reach of all of us, is that of the winning of souls to Jesus Christ!—*Christian Work*.

SERVE THE LORD WITH GLADNESS.

John Wesley is credited with the saying, "I dare no more fret, than to curse and swear." This is a high attainment in faith and in grace. If it were as general as Wesley's hymns are in their diffusion, the piety of the Christian world would be amazingly advanced. Dare not fret? Why, there are scores of ladies who dare do nothing else on rainy days, and scores of men who are fretful and foolish when things do not move as they want them to go, and yet both these women and men are members of the Church, making loud professions of faith in Christ, eminent for zeal on public occasions, and esteemed to be all but saints already by those who do not know them at all. "Dare not fret!"—*Christian Intelligencer*.

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion which will alone bring it back to composure and peace. In a world where there is so much to sadden and depress, how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—*Archbishop Trench*.

"Remember Jesus Christ" is a rule of life so complete that you cannot find any circumstance or condition of life that can elude its satisfactory reach.—*Robert E. Speer*.

SUNDAY-SCHOOL LESSON

SUNDAY, JULY 15.

THE GOOD SAMARITAN.

Luke 10:25-37.

Motto Text—"Blessed are the merciful for they shall obtain mercy."—Matt. 5:7.

"And behold, a certain lawyer stood up."—This lawyer must not be confounded with the rich young ruler who asked the same question (Luke 18:18-23), but who asked it in a very different spirit. A lawyer was rather a theologian than what we call a lawyer. His business was to study and teach the Pentateuch, and all the traditions of the elders. "Tempt him" means putting him to trial, either upon his orthodoxy or upon his wisdom.

"Master, what shall I do to inherit eternal life?"—"In the term 'to inherit,' there is an allusion to the possession of the land of Canaan, which the children of Israel had received as a heritage from the hand of God, and which to the Jewish mind continued to be a type of the Messianic blessedness." (Godet.)

"He said unto him, What is written in the law? how readest thou?"—A test in turn of the wisdom of the lawyer, which would show if he knew what were the great commandments. The first quotation is made from Deut. 6:5, which the Jews wrote on their phylacteries and recited in their daily prayers. The second is Lev. 19:18. It is wonderful the lawyer should have had the wisdom to add the second, it was natural he should give the first which was made so prominent in their religion.

"With all thy heart, and with all thy soul, and with all thy strength and with all thy mind."—That is with all of our natures. The heart denotes the affection; the soul the will, the individual himself, the mind the intellectual faculties. "And thy neighbor as thyself."—No one can rise to such a height of self-forgetfulness as to love his neighbor thus who does not love God supremely. It has been well said God will accept all the love of very poor and faulty hearts; but he will not accept a part of an archangel's.

"Thou hast answered right; this do and thou shalt live."—Christ's atonement has so far removed from us the penalty of Adam's sin that if any human being shall keep the law perfectly all his life through he shall be saved. But the trouble is no human being ever has kept the law perfectly, loving God and his neighbor as this command enjoins.

The lawyer acknowledged the binding authority of the law, but he felt no need of a Saviour to bear his sins and guilt. The way to awaken such men to penitence is to press the law home to their consciences; to lead them to feel their guilt towards a holy God. Then they will be ready to hear of a sacrifice for sin which God will accept in their stead.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?"—It is a natural impulse of the carnal heart, brought face to face with its guilt, to attempt to dodge. The lawyer felt himself condemned by the first great commandment, and ought to have asked how he could

find peace with God for having broken it. But passing the greatest commandment he attempted to justify himself for his failure to keep the second also by his not understanding exactly what was meant. The parable which follows is a keen rebuke to this ignorance, and shows him the answer to the question is written by nature on any kindly heart and the only thing needed was the will to understand it. The Samaritan knew without any training in the law who was his neighbour—surely then the lawyer should not need to ask. Thus our Lord shows his conscience that the real trouble was not his ignorance of his neighbour but a desire to avoid a confession of his sins.

"A certain man went down from Jerusalem to Jericho."—In tender beauty and pathos this parable has no equal save in that most beautiful of all, that of the prodigal. The road from Jerusalem went down literally to Jericho, a descent of 3,500 feet in 20 miles. Much of it lay through a deep ravine, and it was very much infested by robbers. "And fell among thieves"—highwaymen. They not only took his money, but his clothes and wounded him also.

"And by chance there came down a certain priest that way; and when he saw him he passed by on the other side."—It was the police's business or the "hospital" committee's, not his. He may have resolved to make a stir about their negligence or to double his subscription to the hospital. But give personal attention and trouble to this wounded stranger, he wouldn't. One of the greatest evils of modern city life is the growing unwillingness to give personal care to sick and suffering.

Men will pay hired nurses to go, but they will not give themselves to the work. Is it any wonder love and gratitude are dying out and the tie of cash payment is proving a poor dependence in holding the classes together in peace and amity? "And likewise a Levite."—The whole tribe of Levi, of whom the priests were one family, were employed in the temple service. They belonged in a special sense to God. He came nearer to the poor wounded man, looked at him but passed by. Both of these were country men of the sufferer, and the Jews have always been distinguished for a great love of their own nation, but they passed by. Their conduct was hard hearted, selfish, inexcusable, infamous. But it is to be feared not many of us could cast the first stone at them. We do not indeed pass men by suffering in body as this poor man was.

But when it is their souls which are wounded and need succoring what then? And the soul is worth as much more than the body as time is longer than eternity. Preachers, like the priest and Levite, will see their brother preachers going off into some error of doctrine or practice and instead of endeavoring to save them will pass by on the other side.

How many of us are passing by on the other side with that recreant priest and cowardly Levite when the souls of men have been sorely wounded? "But a certain Samaritan."—The Jews had no dealings with the Samaritans and hated them above all other nations. And the wounded man was a Jew. "He had compassion on him."—Did not stop to consider the Jew's hostility but his needs. "Pouring in oil and wine."—Greek physicians commended this treatment for wounds, and oil and wine formed a part of

the provision for every journey. "Brought him to an inn."—The man was then with his own countrymen, but the Samaritan did not consider his duty done. Love does all it can, is not satisfied with doing less. "Two pence" in those days were equivalent in purchasing power to \$3 or \$4.

V. 36. As Godet points out, our Lord reverses the question in such a way that self-interest would come to the aid of conscience in answering it. He does not say the wounded man was a neighbour to the Samaritan, who ought therefore to love him as himself, but asks rather who acted as a neighbour should. And reluctantly, unwilling to mention the hated Samaritan's name, the lawyer answers, "He that shewed mercy on him."

"Go thou and do likewise."—Our neighbour is "any human being with whom God brings us into contact and who has need of our help." Note carefully the Lord does not say "Do this and thou shalt live."—No man can earn eternal life who does not love God supremely. And no fallen creature can do this—therefore those who are to be saved must be pardoned, regenerated, saved by grace through faith in the atoning blood.

THE GENERAL ASSOCIATION (Continued from page 1.)

the work of this Board is distinctly Missions; that in spirit and intent the Board is just as truly a Home Mission Board and a Foreign Mission Board as it is a State Mission Board. It is very desirable for Kentucky Baptists to learn that our mission on earth is the preaching of the gospel, the offer of salvation to a lost world through the only Savior of Sinners; that our mission is simply bringing Christ to the sinner and the sinner to Christ; that Missions are Missions; that the work is one; that the man who or the church which believes in City Missions or District Missions or State Missions or Home Missions or Foreign Missions to the exclusion of any or all of the others is abnormally developed, is lopsided, has not properly learned the Master's teaching, who said, "The field is the world."

STATE MISSIONS. The total receipts at the office of the Corresponding Secretary have exceeded the receipts of any former year by \$6,559.19.

State Mission work is primal, is essentially foundation work. To skip over it and ignore it is like sending your child to college before he has the first principles of an education.

The work of this Board, committed to it by this body, is to evangelize the waste places and plant and sustain churches where none heretofore existed, to develop and train our people in the teaching and practices of the gospel.

The neglect of State Missions accounts for the weakness of our forces over much of the territory in Kentucky, accounts in a large measure for the anti-missionary and omissionary spirit in many of our churches. Whole associations which contributed to Foreign Missions only in the days of Luther Rice have under blind leaders shriveled up to be anti-mission today. It ought to be a prominent part of the work of this Board, through its missionaries and evangelists, to reclaim these Baptists, then to develop them.

Number of missionaries... 78  
Number of colporters... 12  
Number of evangelists... 3  
Days of labor... 12,290  
Miles traveled... 86,750  
Sermons preached... 6,862  
Churches and Stations

supplied... 200  
Prayer-meetings attended... 1,486  
Religious visits... 19,208  
Conversions reported... 1,946  
Baptisms... 1,343

Received by letter and relation... 984  
Churches organized... 27  
Sunday-schools organized... 47  
Received on field... \$7,284 33

Received for Church Building, etc... 12,079 18  
Received for Missions... 2,209 96  
Received for other objects... 6,014 82  
Number Sunday-schools on fields... 107  
Number of pupils... 7,155

During the year we have organized churches at Pikeville, Inez and Hyden, all county seats. This leaves yet ten county seats out of the 119 counties without a Missionary Baptist Church. There are several other county seats where the churches barely exist, viz.: Irvine, McKee, Whitesburg, Eddyville, etc.

The new fields entered during the year are Pleasant Point, in Sulphur Fork Association; Hyden, county seat of Leslie; Louisa, county seat of Lawrence; some new points in Pike county; Brooksville, the county seat of Bracken; London, county seat of Laurel; Mt. Vernon, county seat of Rockcastle; Heidelberg, on the L. & A. R. R. near Beattyville; Kosmosdale, near the mouth of Salt River; Strunk, on the Q. & C. R. R., near the Tennessee line; Sugar Grove, in Gasper River Association, and Dawson Springs.

All of these points are important, many of them very important, while there are calls to many other fields of equal importance and promise. Several points have released the Board and carry their own work, viz.: Albany, county seat of Clinton; Oakdale, in Louisville; East Church, Paducah, and Brodhead.

We expect several other important points to become self-sustaining in the near future, such as Ludlow; Latonia; Second Church, Bowling Green; Immanuel Church, Louisville; Audubon, in Henderson, and others.

STRATEGIC POINTS.

Some of these are occupied and others must be. At Dawson Springs we have no house, only once a month preaching, and no resident minister. Yet there are 60,000 visitors there during the watering season. Brother T. M. Morton, our missionary there, is undertaking large things for the Lord, and we bespeak for him the sympathy and co-operation of the brotherhood.

Paducah is rapidly increasing in population and in importance as a manufacturing and commercial center. The cause needs there as a city missionary one of our most efficient men.

Somerset is fast becoming an important railroad town. The growth in population is rapid and substantial. We must put a missionary there at once to hold the field for truth.

Corbin is also extending her borders and fast becoming a point of such importance as to demand special attention. Erlanger, the Kentucky hilltops of Cincinnati, demands special notice; it has passed from under the Board. They have a splendid house, good membership, a prosperous mission, and a fine prospect for becoming a strong suburban church in a fine residence town.

Bellevue, with its 8,000 population, struggling for a house, appeals to us very strongly both by her needs and her opportunities.

Two important county seats, Vanceburg and Greenup, on the C. & O. R. R., should not be longer neglected and left without a pure gospel. Many other points in our State come under this head.

EVANGELISTS.

No department of our work has ever engendered more enthusiasm than the Evangelistic Work. For nearly two years Brother G. W. Argabrite has been on the field doing efficient and acceptable service. Brother E. W. Coakley, whose salary is promised by the South District Association, has been doing successful work on some of our most difficult fields. Dr. W. D. Powell, the evangelist of Walnut Street Church, is in constant demand and has everywhere proven himself a master workman.

Brother James I. Brock has begun work this month as the evangelist of Mt. Zion and East Union Associations, they agreeing to be responsible for his support.

We need and must have more men in this department of work. The separate report of the evangelists will be found in the Minutes.

Rev. G. W. Argabrite, days' labor, 342; miles traveled, 4,200; sermons and addresses, 569; professed conversions, 251; baptisms, 112.

Rev. E. W. Coakley, days' labor, 100; miles traveled, 1,480; sermons and addresses, 165; professed conversions, 23; baptisms, 3.

Rev. W. D. Powell, D.D., days' labor, 111; miles traveled, 2,822; sermons and addresses, 118; professed conversions, 76; baptisms, 153.

Total, days' labor, 533; miles traveled, 8,502; sermons and addresses, 852; professed conversions, 350; baptisms, 268.

Rev. G. W. Argabrite, letter and relation, 83; visits, 1258; prayer meetings, 24; amount for missions, \$618.65.

Rev. E. W. Coakley, letter and relation, 14; visits, 67; prayer meetings, 9; amount for missions, \$113.60.

Rev. W. D. Powell, D.D., letter and relation, 68; visits, 697; prayer meetings, 62; amount for missions, \$1,292.31.

Total, letter and relation, 165; visits, 1,022; prayer meetings, 95; amount for missions, \$2,024.56.

Rev. J. T. Watts, Secretary Sunday School and Young People's Work—Days of labor, 120; miles traveled, 3,400; sermons and addresses, 149; number conversions, 65; baptized, 54; letter, 13; amount for missions, \$110.30.

Total received for Foreign Missions, \$26,620.36.

Total received for Home Missions, \$15,821.86.

Total received for State Missions, \$16,082.28.

Bro. T. T. Eaton read the report of the Committee on Education. The report referred to the present condition of our schools, making reference to them by name. It stated that we have twelve or thirteen chartered institutions, with an aggregate endowment of about \$1,314,000.

Bro. E. B. Pollard said he desired to call attention to three facts, as follows: First, education is recognized to-day as no longer a luxury for the few, but as a necessity for the many; second, the cost of education has enormously increased; third, education has become a great benevolence. The great majority of those who are thirsting for an education, are not able to provide the means. The further discussion of the report was postponed until later in the meeting.

Bro. J. C. McFerran read the

committee's report on the Ministers' Aid Society. Referred to Committee on Ministers' Aid.

Bro. E. Y. Mullins offered the following resolution: "Whereas, 1907 will be the 70th anniversary of the organization of this body, resolved, that a committee of five be appointed to prepare a suitable program for the next annual session, and that the forenoon of the second day be devoted to the celebration of the event." The Moderator announced as the committee Brethren E. Y. Mullins, W. E. Powers, J. M. Weaver and Arthur Yager.

Bro. E. W. Simmons announced that Bro. J. A. Booth, of Taylorsville, was detained at home by the serious illness of his daughter. Bro. J. M. Frost, by request, led in a special prayer for Bro. Booth, and the body ordered a special telegram of sympathy to him.

Adjourned with prayer by Bro. Wm. Shelton.

WEDNESDAY AFTERNOON.

The Association was called to order by the Moderator at 2:30. "Rock of Ages" was sung, and Bro. P. M. Knight led in prayer. At this point the Moderator designated the front seats for the messengers, and appointed Brethren J. R. Hobbs, J. M. Bruce and R. T. Bruner a committee to bring the messengers to their proper place in the church.

On motion of Bro. M. P. Hunt the Moderator was authorized to appoint a committee of five to report on the advisability of our undertaking to establish a sanitarium. Committee, M. P. Hunt, W. T. Bruner, S. E. Woody, Geo. E. Hays and J. D. Maddox.

By vote of the body, the Moderator was directed to rule that the clapping of hands in our meetings is out of order.

Bro. B. B. Bailey read the report on State Missions. The report referred to the splendid report presented by Secretary Bow, and made the following recommendations:

1. In view of the great increase in mission contributions the past several years, we urge the continuation of efforts to still increase the giving of our people to this cause.

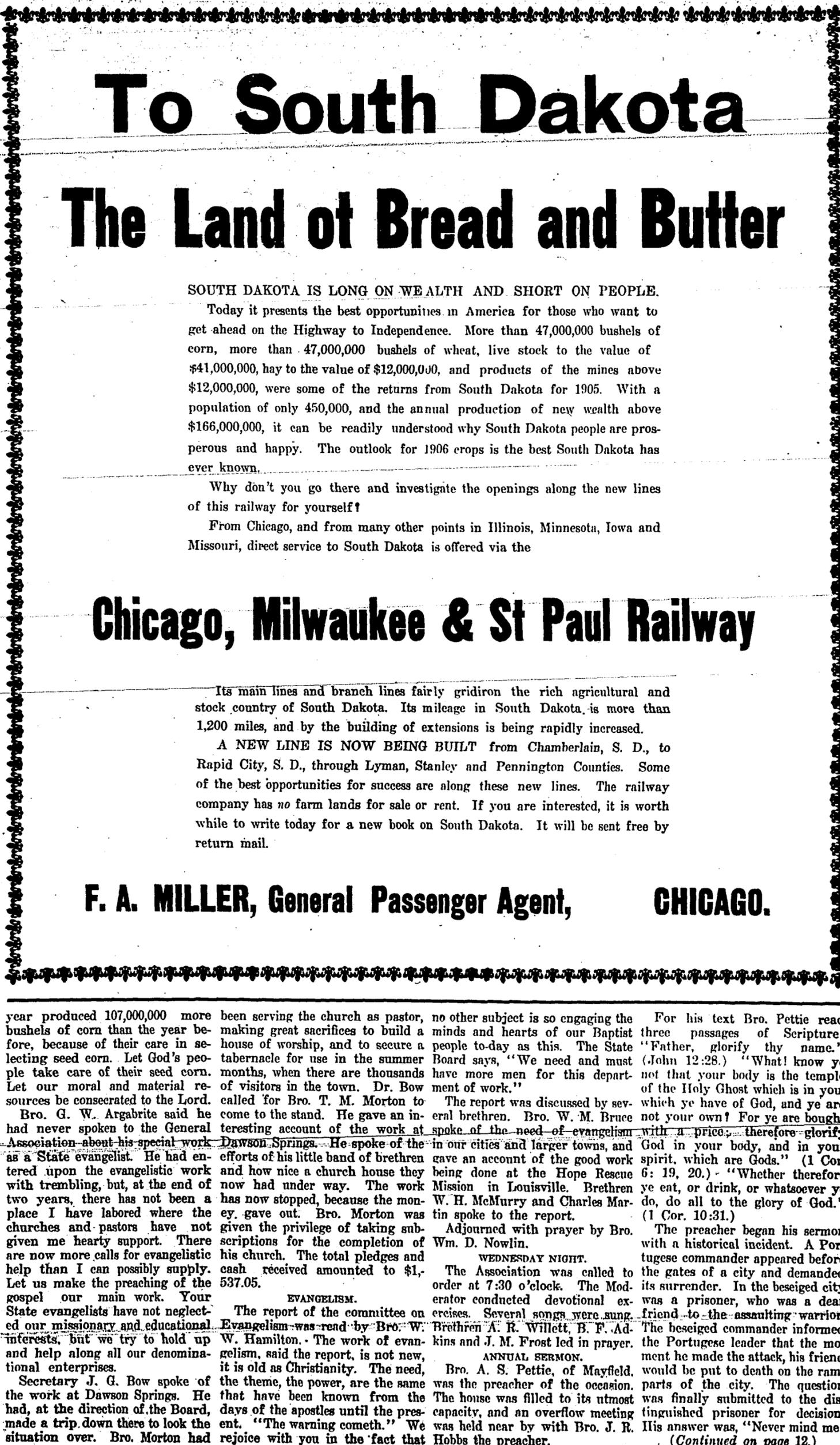
2. We recommend the cordial support of our State evangelists.

3. We recommend that the churches give hearty support to our Sunday school evangelist, Bro. J. T. Watts.

In discussing the report, Bro. Bailey urged the importance of the work of our State evangelists.

Bro. R. L. Baker spoke from experience concerning our work in the mountains. We need strong and faithful preachers. God's plan is to save the world by preaching. Send us strong preachers, support them well, and God will give us that great country. Pray the Lord of the harvest to send more laborers.

Bro. W. D. Powell said he did not think the comparative record of Kentucky in mission work is discouraging. There is comparatively more destitution in Kentucky than in Texas. There are ten counties in Kentucky unevangelized by missionary Baptists; and one and a half million lost souls in the State. Appeal to our women to give to missions, for there is more money coming in for poultry than for all the stock, crops, etc., which the men have. State Missions is the main thing among us, for all other missions depend upon this; it is the seed corn of all other Baptist enterprises. This government of ours is giving special attention to seed corn, and with wonderful results. Iowa last



# To South Dakota

## The Land of Bread and Butter

SOUTH DAKOTA IS LONG ON WEALTH AND SHORT ON PEOPLE.

Today it presents the best opportunities in America for those who want to get ahead on the Highway to Independence. More than 47,000,000 bushels of corn, more than 47,000,000 bushels of wheat, live stock to the value of \$41,000,000, hay to the value of \$12,000,000, and products of the mines above \$12,000,000, were some of the returns from South Dakota for 1905. With a population of only 450,000, and the annual production of new wealth above \$166,000,000, it can be readily understood why South Dakota people are prosperous and happy. The outlook for 1906 crops is the best South Dakota has ever known.

Why don't you go there and investigate the openings along the new lines of this railway for yourself?

From Chicago, and from many other points in Illinois, Minnesota, Iowa and Missouri, direct service to South Dakota is offered via the

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Its main lines and branch lines fairly gridiron the rich agricultural and stock country of South Dakota. Its mileage in South Dakota is more than 1,200 miles, and by the building of extensions is being rapidly increased.

A NEW LINE IS NOW BEING BUILT from Chamberlain, S. D., to Rapid City, S. D., through Lyman, Stanley and Pennington Counties. Some of the best opportunities for success are along these new lines. The railway company has no farm lands for sale or rent. If you are interested, it is worth while to write today for a new book on South Dakota. It will be sent free by return mail.

**F. A. MILLER, General Passenger Agent, CHICAGO.**

year produced 107,000,000 more bushels of corn than the year before, because of their care in selecting seed corn. Let God's people take care of their seed corn. Let our moral and material resources be consecrated to the Lord.

Bro. G. W. Argabrite said he had never spoken to the General Association about his special work as a State evangelist. He had entered upon the evangelistic work with trembling, but, at the end of two years, there has not been a place I have labored where the churches and pastors have not given me hearty support. There are now more calls for evangelistic help than I can possibly supply. Let us make the preaching of the gospel our main work. Your State evangelists have not neglected our missionary and educational interests, but we try to hold up and help along all our denominational enterprises.

Secretary J. G. Bow spoke of the work at Dawson Springs. He had, at the direction of the Board, made a trip down there to look the situation over. Bro. Morton had

been serving the church as pastor, making great sacrifices to build a house of worship, and to secure a tabernacle for use in the summer months, when there are thousands of visitors in the town. Dr. Bow called for Bro. T. M. Morton to come to the stand. He gave an interesting account of the work at Dawson Springs. He spoke of the efforts of his little band of brethren and how nice a church house they now had under way. The work has now stopped, because the money gave out. Bro. Morton was given the privilege of taking subscriptions for the completion of his church. The total pledges and cash received amounted to \$1,537.05.

EVANGELISM.

The report of the committee on Evangelism was read by Bro. W. W. Hamilton. The work of evangelism, said the report, is not new, it is old as Christianity. The need, the theme, the power, are the same that have been known from the days of the apostles until the present. "The warning cometh." We rejoice with you in the fact that

no other subject is so engaging the minds and hearts of our Baptist people to-day as this. The State Board says, "We need and must have more men for this department of work."

The report was discussed by several brethren. Bro. W. M. Bruce spoke of the need of evangelism in our cities and larger towns, and gave an account of the good work being done at the Hope Rescue Mission in Louisville. Brethren W. H. McMurry and Charles Martin spoke to the report.

Adjourned with prayer by Bro. Wm. D. Nowlin.

WEDNESDAY NIGHT.

The Association was called to order at 7:30 o'clock. The Moderator conducted devotional exercises. Several songs were sung. Brethren A. R. Willett, B. F. Adkins and J. M. Frost led in prayer.

ANNUAL SERMON.

Bro. A. S. Pettie, of Mayfield, was the preacher of the occasion. The house was filled to its utmost capacity, and an overflow meeting was held near by with Bro. J. R. Hobbs the preacher.

For his text Bro. Pettie read three passages of Scripture: "Father, glorify thy name." (John 12:28.) "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are Gods." (1 Cor. 6: 19, 20.) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.)

The preacher began his sermon with a historical incident. A Portuguese commander appeared before the gates of a city and demanded its surrender. In the besieged city was a prisoner, who was a dear friend to the assaulting warrior. The besieged commander informed the Portuguese leader that the moment he made the attack, his friend would be put to death on the ramparts of the city. The question was finally submitted to the distinguished prisoner for decision. His answer was, "Never mind me; (Continued on page 12.)"

THE TRIAL OF JESUS.

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

The angry mob arose and led  
The Savior unto Pilate's hall;  
The ruler questioned Him and  
said:  
"I find in Him no fault at all."

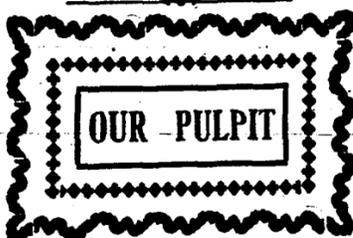
CHORUS.

But "Crucify Him," said the  
priests,  
And "Crucify Him," shouted  
all;  
And so they crucified Him, though  
They found in Him no fault at  
all.

Said Pilate to the angry mob,  
Surrounding him on every side:  
"What evil hath the Prisoner done  
That I should have Him cruci-  
fied?"

A third time spake the faltering  
judge:

"No evil act of His I know;  
I find no cause of death in Him;  
I'll chastise Him and let Him  
go."



ON THE POSSIBLE BLESSING  
OF OUR LIMITATIONS.

REV. G. H. MORRISON.

"He hath hedged me about, that  
I cannot get out."—Lam. iii. 7.

It is very evident that the author of this dirge was in sore straits. If the writer, as is almost universally believed, was Jeremiah, we might well associate this chapter with the dark hour when the prophet was imprisoned in the dungeon. The worst had come to the worst with Jeremiah then. He was not only enfeebled with disease, and half-choked with the foul vapours of the pit, but it seemed to him as if God had quite forgotten him. And it may be that in this darksome passage, with its driving cloud and its sound of distant breakers, and its swift glimpses, through the rack and hurry of the storm, of a heaven of unfathomable azure, we have a transcript of Jeremiah's agony when he was in the dungeon of Malchiah.

Our text, then, in its primary significance, is probably the statement of a literal fact. And it would be well if many a prisoner would trace above all human powers the hand of God, and say, like Jeremiah, "He hath done it." But prison walls do not exhaust its meaning. We are not prisoners in any literal sense, yet I think that every one of us can say, "He hath hedged me about, that I cannot get out"—and that is the thought on which I wish to speak. Firstly, I shall touch on the fact of human limitations. Then I shall try to discover the spiritual meaning of that fact.

First, then, I shall dwell for a few moments on the fact of human limitations. In that powerful but neglected story by John Galt, called "The Entail," there is a most dramatic portrayal of the way in which a man finds himself hedged about. The Laird of Grippy, as Galt humorously calls him, is bent on redeeming the acres of his ancestry, and by toil and trickery, by fair means and by foul, he seems to have carried everything before him. It is then that the exquisite art of Galt

comes into play—"He that sitteth in the heavens shall laugh." The reader becomes conscious, about all human scheming, of a power that is divine and a will that is irresistible. Everything fails with the poor Laird of Grippy, because the Laird of Grippy is in the grip of God. Now that is the dramatic presentation of a truth that slowly but certainly dawns upon all of us. We all begin by crying that we are free, but when we grow wiser we discern the hedges. Like a colt in the lush grass of a spring meadow, that prances riotously all the sunny morning, and only discovers through its exercise that it has its freedom within the fences of the field; so we all start with a sense of infinite liberty, and live to discover that we are hedged about. I do not mean that our freedom is unreal. I believe in national and moral and spiritual freedom. I do not mean that the hand of God so moves us as to rob us of our birthright of initiative. But I mean that our sphere of liberty is like a field, and round us, in the wisdom and love of heaven, impenetrable hedges have been raised; and we may yearn and plead and pray and toil, but we are hedged about, and we cannot get out.

Now I might illustrate that truth from many spheres: but I shall direct your attention to three only. Think then of the limitations of our knowledge. Well, we believe that we are going to live for ever; we say we shall serve and be happy with Jesus Christ for ever. But can you grasp the meaning of "for ever"? Just shut your eyes and try to do it again. A thousand years? I think I can measure that. But for ever and for ever and for ever! Ah, He hath hedged me about, so that I can't get out. You will observe that I am not speaking of any barriers that spring from poverty or lack of opportunity. I should be false to one of the noblest features in our Scottish life if I spoke of such barriers as being of God. I have known Highland students from the poorest croft—I think it was always a croft where God was feared—and between them and learning there seemed to be obstacles such as no human endurance could surmount, and yet they came and put us all to shame in college, spite of our city homes and city schools. I am not talking of barriers like these. What I want to convey to you, without using the language of philosophy, is that ours are finite and fragmentary minds: that they are free and powerful within a certain circle, but that outside that they are incapable of passing. The infinitely great and the infinitely little, the beginningless past and the unending future—"He hath hedged me about, that I cannot get out."

Then think of the limitations of our temperament, or, to give it a deeper name, our personality. To me, it is one of the mysteries of life, that, in our strange and complex individuality, we should be so hedged by the ordering of heaven, that all the prayers that were ever breathed on earth can never destroy this long identity. We should all like to escape from depression, or of faintness, or of failure, who has not echoed the longing of the poet, "O that a man might arise in me, that the man I am might cease to be." But He hath hedged us about that we cannot get out. Of course I know that the grace of God in Christ can work most marvellous changes in a man. I know that under the constraint of Calvary old things shall pass away into oblivion; and

that if any man be in Christ he is a new creature. But it is one thing to be recreated in Jesus Christ, and quite another to lose individuality; and the glory of Christ is not that He makes us some one else, but that He empowers us to be ourselves at last. By the sins, by the failures, by the triumphs of my ancestry, He hath hedged me about, that I cannot get out. By the kind of life that my father lived before me, and the kind of thoughts my mother used to think, He hath hedged me about, that I cannot get out. By the history of the country where I dwell, by the spirit of the age in which I was born, by the influences that surrounded me in infancy, by the scenes on which my childish eyes were opened, He hath hedged me about, that I cannot get out. I stand confined within the little circle that the finger of a wise God has drawn around me; but, thank God, the way is open heavenward.

Then there are the limitations of the moral law. I think that there too our text has a deep meaning. Beneath all argument and controversy and dispute, are a few great verities that are eternal, and to break through them, or to get past them, is impossible. The deepest things are things I can never prove. I can never demonstrate the great realities. The wisest of all the philosophers is helpless under the searching questions of a child. And we may speculate, and we may play fast and loose with the great truths; we may deny the validity of conscience, or we may think we shall never suffer for our sin, but sooner or later we find that God is not mocked. He hath hedged us about, and we cannot get out. What I mean is, that within us are intuitions, and round about us is the moral law, and the man who disowns the one, or breaks the other, is beating his head against a wall of adamant. You may prove or disprove anything you please, you may build theories that deny everything, you may tell me that goodness is but a subtler selfishness, you may show that conscience is but the ingathering of the ages, but there is something in the heart which overturns all that, and which tells us instinctively that good is good. It just means that He hath hedged us about, and from these primary convictions we cannot get out.

Thus far then of the fact of limitation. Now, very briefly, I wish to discover some of the spiritual meanings of that fact.

First, then, I think that our limitations are a witness that we are precious to God. They may not be congenial to the child, but for all that they prove that the Father loves His child. When I see some little ragged urchins in the streets, I know that no father or mother hedges them about. They may run wild all day, and wander where they will, and let the rain and the wind search through their rags and tatters. Do you think it is love at home which grants that liberty? Poor children! worse than motherless because the mother's heart is dead, and worse than fatherless when the father is a drunkard. Our children have not a tenth part of that liberty, and we limit them—because we love them so. May it not be, then, that just because we are precious, He hath hedged us about, that we cannot get out. An unloved child never asks if it can get out. It steals down the stair into the mud and darkness. But the loved child has to ask permission, and the mother says, "No, child, it is raining, chilly, dark." Love is a guardianship, no less than a passion. There is nothing in the

world like love for breaking barriers. There is nothing in the world like love for building them. I think, then, that it is just because God loves me that He hath hedged me about, that I cannot get out.

Once more our limitations serve the spiritual purpose of deepening our feeling of dependence. We come to realize the presence of God through them in a way that otherwise would be impossible. It is not when an army is strong in its resources that it depends most fully on its general. It is when it is outnumbered by the enemy, thinned out by fever, wearied with long marches; it is in the hour when it is hedged in on every side that it trusts as with one heart its gallant leader. I think it is through such discipline we trust God. There are long periods in the life of most of us, I hope, when we are strong and free and full of energy. And in every such hour we should rejoice; they are all gifts from the abundant Life. But when the hours come wherein we feel our limitations, when we would fain advance and find we are checked by barriers, when we feel how weak we are, how little we can do, and what a little circle it is wherein we move, do not let

us forget that such times are also blessed, if they waken us to the power of the Eternal, and show us an infinite mercy leaning over us, to gather us into the bosom of deathless love.

Then, lastly, I find in our limitations one of the divine safeguards for our growth. It is not in harshness, but in our highest interests, that God circumscribes us in a little room. No farmer would put a hedge around the nettles. He is not particularly anxious that the nettles and dockens should grow. But he hedges his barley, and his oats, and his wheat, and his rye grass, for he is earnestly bent on getting a harvest there. Hedges them in, and hedges intruders out—but no hedge will keep the sunshine out. The breath of the morning with its blessing from far away, and the warmth, and the light, and the slanting rain of summer—you cannot stop these by interwoven branches. And is not God my heavenly husbandman? He hath hedged me about, that I cannot get out—but all the sunshine reaches me. He hath hedged me about, that I cannot get out—but the breath from afar is mine. I am in touch with all the powers of glory that go to the making of a

"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.

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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 unflagging 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."

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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 100 copies sent to the ministerial students at Colgate University.

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spiritual harvest. If my soul were but a weed, sown by some wandering gale, why should my husbandman have hedged me so? He hath hedged me about because I am His sowing, and He longs and yearns to get a harvest from me.

And now one word of consolation as I close, based on the imagery of our text. I am sure that I am speaking to some who feel their limitations very keenly. You do not talk about it when we meet; these are the kind of things we try to cover. But there is something that limits you and hinders you and holds you; it may be physical or social or temperamental, something that circumscribes you in your life, and makes the expansions which you crave impossible, till you are tempted to grow bitter and rebel. He hath hedged you about so that you can't get out, and you cannot understand God's dealing. Well, I walked by the hedges in the country yesterday, and they were very black and thorny and repulsive. It is the dead season in the fields just now. But spring is coming, and a thrill of green will tingle along the hedges, and here and there they will break into snow-white blossom, and birds will twitter in them as they build their nests, and the fragrance of hawthorn will steal abroad from them. The hedge itself will be a thing of life and beauty when the time of the singing of birds is come. I think you understand that little parable? This is your spiritual November, brother; but the hedge itself, the barrier that frets you, will be touched into fragrance and life and music yet.

ADDING TO AND TAKING FROM THE WORD OF GOD.

J. F. PENN.

It has been truly said that "Every word of God is pure" and I believe that every word of God is sufficient of itself and contains its full meaning. Every word and every sentence carries with them all the meaning they could possibly convey, and no more. The purpose of each word, was to convey the power and meaning of that word, and nothing else. The purpose of each command, was to protect against the particular matter mentioned in the command, and every word necessary in giving the command was used, and no more. The Bible is the word of God, and there has been more additions, more subtractions, more multiplications and more divisions to this, and from this, and of this blessed book, than all other books put together, and it is a sad thought indeed, when we contemplate that these changes have been, and are continually being made by people professing to be Christians. By those who say they believe the Bible to be true. The Bible closes with the most awful admonition concerning this same matter, and in the face of the awful condemnation, the horrible penalty attached, we continue to take from and add to the words contained in this book. In speaking of the words of this book, He said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Adding to the word of God is changing it, changing the meaning of what He has said. Taking from the word of God, is not only changing it, but is diverting the meaning He intended to convey, and is repudiating the power and wisdom of God: The awful calamity following the man who takes away from the words of this book, is the most terrible condition that could

be inflicted upon humanity. And yet, in the face of this we go on and on, changing the word of God to suit our particular fancy. I believe if we would search the Scriptures, we would find the Majesty and Wisdom of God displayed in each word. I believe if we would read the Bible with the view of understanding it, instead of trying to prove some fallacy of our own conception, we would more fully appreciate the power and love of God, whose every word and thought is pure, and who has more interest in us than we have in ourselves. In reading the Bible we should read it to know it; understand it so thoroughly that we would recognize it if we heard it again, because there are so many who change it by adding to and taking from it, that it is necessary that we should know it.

I heard a preacher who had chosen the text: "For the promise is unto you and your children," undertake, and did leave the impression with some who could not distinguish between God's word and God's word added to, and taken from, that unless the little ones were taken into the church that day, they would lose this glorious promise. Then he sprinkled some water on the heads of the little children in their mothers' arms. This is a clear case of adding to the word of God. And it makes one shudder to contemplate the awful penalty for adding to words of the book. Others have said that the Bible teaches that Jesus went down into the water and was baptized, and that immersion, is the original mode, but sprinkling is just as good, that the baptism is not in the act, but in the belief, and that God is able to sanctify one drop of water, as well as the river Jordan. This is changing the words of God, changing the plan of God, changing the acts of Christ, and completely upsetting the object of the baptism of believers in Jesus Christ, and worst of all, is adding to and taking from the words of the book in

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Never too late to mend. Ten days trial of Postum in place of coffee works wonders. There's a reason.

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

the face of the penalties attached. We too often take what some one with a new scheme says about the Bible. We too often try to teach the Bible when we do not know what it contains. We too often make conclusions without consideration, and we too often exaggerate the wording of the book. In quoting the Scriptures we should be very careful to quote it correctly, for we might in our ignorance add to, or take from, it. I was visiting a Sunday school one day and the superintendent was reviewing the school by classes, and when he came to a class of young men and ladies, he addressed himself to the teacher with special reference to the golden calf which Aaron made. The teacher in making his explanation of the affair said that when Moses came down from the mountain with the two tables of stone and discovered what was going on in the camp, that it made him so mad that he threw the tables of stone down and broke them into a thousand pieces, and that made the Lord mad and he told Moses that he could not go into the promised land. The trouble with this young man was, he did not know just what the book said about it, and ignorantly added to, and took from the words of the book, because the book does not say anything about the stones being broken into a thousand pieces, nor was it for this act that Moses was forbidden to enter the promised land. We cannot be too careful with the words of God. Every word of God is pure. Every word of God is true and every word of God is right. "Add thou not to His word, lest He reprove thee, and thou be found a liar." Let us read the Bible to know what it teaches and we will then understand it better. Let us pray that God in His infinite wisdom and mercy will protect us against the man who forms in his own mind a plan of salvation, and then takes the Bible to prove it out.

God help us to recognize the words of God when we hear them, and that we may be able to correct those who have been misguided by law-givers who have added to, and taken from God's book until they are completely lost.

Oak Cliff, Texas.

ON IRREVERENT REVERENDS—AND OTHERS.

REV. CHARLES JOSEPH.

A correspondent, who is a local preacher and a Sunday school officer, writes from a northern county to call my attention to the alleged misdeeds of preachers in general and of certain "reverend" preachers in particular. He very bitterly complains of the irreverence of these gentlemen when attending "conferences, association meetings and religious functions," and declares that, in his opinion, "preachers are the worst of listeners." He implicates his own minister in this general charge, and says that he "chats and jokes with his Bible class during the opening exercises of the school, to the grief and scandal of the officers and teachers." He also complains that local preachers are "notorious offenders" in their "whispered comments," and sometimes in their "unseemly shrugs and nods," and he asks me to rebuke these wicked persons through the medium of this column.

Well, I am not sure that my friend's charges are quite groundless, but, of course, I must accept his statements with some reserve. I have always believed that preachers are the most considerate and sympathetic of hearers, and I can-

not adopt the general charge of irreverence which my correspondent urges against them; nevertheless I am sure that their conduct is often open to some censure, and is frequently misunderstood. This is especially so at such reunions as association meetings and the gatherings of the Baptist Union.

There are some amongst us who can pass instantly, as the late C. H. Spurgeon could, from fun and jollity to deep devotion, without spiritual shock or loss of tone. To others such swift transition is impossible, and suggests carelessness and unseemly frivolity. I am informed on very credible evidence that a certain London minister, well-known to me, once got a gentle box on the ears in a famous church in Edinburgh, for sharing in friendly talk while waiting for the great preacher's appearance. It was during our Baptist Union meetings in the ancient Scottish capital, on a certain weekday in the afternoon. Men foregathered early to secure good seats. A little group of old friends sat together and talked, and made merry in a mild way, and my unlucky friend was occupying a seat at the end of the pew, when an outraged church officer came stealthily behind him and cuffed his ear a little. The startled victim turned an inquiring eye, only to be met with the stern demand, expressed in an awe-inspiring whisper: "Canna ye behave i' God's Hoose?" I tell the tale as it was told to me. I vouch not for the accuracy of all its details, but if the man named to me were the real victim, then I can most truly say that he could never consciously misbehave himself in "God's Hoose" or anywhere else. Well, my correspondent wishes me to fill the role of that indignant Kirk officer. I am, in a figurative sense and a fraternal spirit, by means of my pen and by the indulgence of the editor, to ask all preachers to "behave i' God's Hoose," and in this way I would jog their memory, appeal to their consciences, and mildly box the reverend but irreverent ears of all offenders, and while I do so I find my own ears becoming perceptibly warmer.—Freeman.

SECTIONAL FELLOWSHIP.

REV. L. P. BROAD.

The North thinks of the South as a foreign country. It is removed from our close fellowship and confidence. The East and West have full confidence in each other; but the South is doubted by both. The Civil War broke our alliance; and even these days of outward harmony, political restoration and desire to have peace and good will throughout the land have not restored the confidence of the North in the South. The South is still a bad boy. He is out on bail, or at least on good behavior; held off, watched, distrusted. The South doesn't treat the Negro right, dodges the Constitutional Amendments, praises its confederate heroes and doesn't handsomely acknowledge, when the two sections disagree on social and racial questions, that the North is always right and the South always wrong.

Leading Northern newspapers roar at the South as if it were the incarnation of evil, and not a part of the Republic entitled to fraternal courtesies and a fair hearing. Some ministers hurl thunderbolts of condemnation at the South as readily as they would at Turkey or Spain, holding up the South as a culprit, for whose supposed wrongdoing no words of censure are to be tempered on the ground

that the South is a part of our national family for whose welfare, right doing, and happiness, we are measurably responsible. When eminent Northern ministers and statesmen, who have impartially studied Southern questions, venture the opinion that the South may be partly right they are criticised, and suspected of being in alliance with—the South.

Whatever justification the North may have for holding this attitude it is certain that it will not win the South. Antagonism doesn't attract. As a first principle we need to realize that the Southern States are just as really states of the United States as Massachusetts and Minnesota. The South has just claim on our brotherliness. Too often we withhold the brotherliness and substitute for it charitable donations.

It may be well for us North dwellers to remind ourselves that several Southern States were defending the United States with sacrifice and blood before two-thirds of the Northern States came into existence; that to the valor and loyalty of the South we are largely indebted for our national independence; and that, in the days before slavery became the main national issue the South had a grand record in our national leadership, two-thirds of the Presidents prior to 1850 coming from the South. Also, that for those causes that brought on the war the North has some sins to confess—for instance, that in early times Negro slavery was established in every English colony in North America. New England did not keep her slaves, chiefly because they were unprofitable; the South retained hers because they were immensely profitable in the cultivation of cotton.

It would be a gracious thing if the North could fulfill certain obligations to the South: First, get acquainted with it by personal visit and observation. Thus the Eastern people know the West; why not know also the great South? To the North the present South is largely an unknown territory. Since the war few Northerners have visited the South for careful inspection of conditions and the formation of unbiased opinion. For facts about these dozen or more of our States, resort is had to newspapers, magazine articles, a few books, missionary publications, and the profound opinion of some hurrying tourist who has taken a snap-shot view.

The South is old. Successive generations there have lived under certain social and civil institutions for hundreds of years. Nearly all Southern conditions are unique. The South is entitled to investigation on its own ground. Maybe a better knowledge of facts would lessen the violence of some Northern denunciations of the South. The less knowledge—the more violence, sometimes.—Congregationalist.

MILLIONS OF WOMEN USE

Cuticura Soap, the World's Favorite Skin and Complexion Emollient.

For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing—red, rough, and sore hands, for baby rashes, itchings, and chafings, and many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is priceless.

Editorial

Amen and Amen! The meetings of the Educational Conference and of the General Association in Richmond, Ky., last week, mark a new era with the Baptists of the State.

The charter for the new Education Society for the whole State was heartily adopted as published in our columns, with a few minor changes, and the Society was duly organized. It only remains for the schools to take the legal steps indicated by the charter, to complete the organization. This should be done as soon as possible, so that the Society can go right ahead with its great work; a work whose importance and whose urgency cannot be overestimated.

We need not dwell upon the conditions affecting our Baptist schools in the State for years past, suffice it to say that while much good work has been done, yet those conditions have not been favorable to securing the best results. The Educational Committee of the General Association, from their first appointment, have been earnestly laboring on this problem. Other brethren have given the subject much thought and prayer. Now the consummation is at hand, and there is occasion for great joy.

For the better equipment of our schools \$500,000 is to be raised so soon as practicable by the Society. Dr. A. Gatliff, of Williamsburg, has given the movement a noble start by agreeing to give 4,000 acres of coal land, estimated to be worth at least \$100,000. Dr. Gatliff's generosity is equaled only by his wisdom. This strikes a high key note. It is earnestly hoped that other wealthy Baptists in the State will show themselves equal to the occasion. And it is none the less to be hoped that those with moderate means will measure up according to their ability. It is a great and a noble opportunity.

The meeting of the General Association, following immediately after the Educational Conference, was, in the opinion of many, the best in its history. The attendance was good and was representative, and there was manifest at all times an earnest purpose to go forward. The report of the State Board was highly gratifying. The receipts showed an advance of 30 per cent over last year. The number of baptisms by appointees of the State Board, showed an advance of 86 per cent. The amount asked for missions next year is \$106,000, and we hope every dollar will be given.

The keynote of the meeting was struck by Dr. Pettie in his sermon—"Glorify God." Nearly all the votes were practically unanimous. Not once was a "division" called for on any vote. Only once did a brother "rise to a point of order," and that was under a misapprehension. These facts reveal the spirit of the body.

It seemed that the body was at high water mark all the time; but perhaps its highest water mark was reached when Dr. Wilingham spoke on Foreign Missions; and a layman sent up a note to the chair stating, "I have been opposed to Foreign Missions, but I will give \$100.00 next year."

The fine report we publish from the graceful pen of Dr. A. C. Graves will inform the reader as to the details of the meeting. But we will speak of the occasion on Thursday night. After Dr. Hunt made the report on Woman's Work, the Hon. B. F. Procter,

through Dr. M. B. Adams, presented the report on temperance. Then came stirring speeches from Dr. Adams, State Senator, Cammack and Dr. G. W. Young. All the saloons in Richmond closed that night and the saloon men came to hear temperance discussed, some of them wore their aprons. We have not heard what impression was made on them.

Another very important matter was the movement to establish a Baptist Sanitarium in Louisville. It is hoped this will be pushed to a speedy consummation.

Dr. Mullins proposed to appropriately celebrate next year the 70th anniversary of the Association. This was unanimously agreed to, and he was made chairman of the committee who have the matter in hand. It is proposed to devote half a day of the next session (in Mayfield) to this celebration.

Altogether the meeting was of great interest and of great importance. The writer most highly appreciates the high honor conferred upon him, in his being unanimously re-elected Moderator, and he appreciates also the uniform kindness with which the brethren accepted his rulings.

Pastor Shepherd and his people, as well as the other denominations and the community acquitted themselves most handsomely. The writer shared with Dr. and Mrs. Weaver and Dr. Bow, the elegant hospitality of the Hon. C. F. Burnam and his accomplished daughter.

The *Baptist and Reflector* comments on our comments as to its statements in regard to "What is a Baptist?" It says: "If rites and ceremonies and ordinances are not simply symbols to express the feelings and experiences of the heart, what are they?" Why some of them are of divine authority and some are of human invention. Those of divine authority are testimonies to great facts and great truths more than they are symbols of feelings and experiences. Those of human origin should be abolished, while the divinely appointed ordinances are not any part of salvation and should not be observed by any man till after he is saved, yet there is a blessing in obeying them and it is of great importance that they be obeyed.

Again the *Baptist and Reflector* says: "We did not say that 'immersion is always baptism.'" No, but it did not say anything that implied the contrary, hence its deliverance in this respect was defective.

Still again our esteemed contemporary explains what it meant by "ecclesiasticism," by saying: "Individualism puts emphasis on the individual; ecclesiasticism puts emphasis on the church." Yes, and emphasis ought to be put on both. Right individualism and right ecclesiasticism are in perfect harmony. Our contemporary spoke of "ecclesiasticism" as if every sort of it were bad.

Once more, the *Baptist and Reflector* asks: "Is not 'regeneration before church membership' inconsistent with infant baptism?" We always thought so." Not at all, because many who believe regeneration is before church membership, hold that infants are regenerated in being sprinkled.

Our esteemed contemporary asks that we give a definition of a Baptist. We will be glad to do so some time, but we would like first to have the *Baptist and Reflector* complete its definition.

The Northern Presbyterians

(i. e. the Presbyterian Church in U. S. A.) do not draw the color line in their Assembly. It is likely that complications will arise along this line with the Presbyterians who are ex-Cumberlands. The matter has given no trouble to the General Assembly, because there were so few Negro Presbyterians that the number attending the Assembly has been so small that their presence made no practical difference. With a larger attendance the issue is sure to arise and it will have to be faced.

Some people are caught by such phrases as "all men are brothers," "we should rise above race feeling," "no color line in the kingdom of God," &c. But experience has shown that it is best for the Negroes to have their own organizations, which they can control; and the best help the white people can give the Negroes is to help them to become independent. This feeling of independence is more and more asserting itself among the Negroes. They have their separate churches and missionary bodies. They have their separate schools, their separate publications, and now they propose to have a theological seminary. We bid them a hearty God-speed in their efforts at independence. The Negroes can never reach the point they ought to reach, so long as they are in a condition of dependence.

A Negro theological seminary, manned and controlled by competent Negroes, can do a great deal more for the race than any white seminary, which admitted Negro students, could ever hope to do.

The *Baptist Courier* has a thoroughly sane editorial on the basis of representation of the Southern Baptist Convention. The editorial closes as follows: "We do not believe, on the other hand, that the Convention would lose anything if the money basis of representation is changed, provided any new basis be left liberal enough to insure a large attendance from every State. A large Convention is desirable, but the question now is being asked, is it not too large? This question will sooner or later be considered in the consideration of the whole question of basis of representation."

Some of the brethren who urge the abolition of the money basis stop there, losing sight of the fact that to simply strike out the provision for a money basis would leave the Convention composed of only one messenger from each district association, and we are sure nobody really wants that. In getting rid of the money basis, and ere many years we hope to be rid of it, "the whole question of basis of representation," as the *Courier* says, will have to be gone over and adjusted. It is not enough for brethren to oppose what they believe to be wrong in the basis of representation, they should advocate something practicable.

We have not urged anything positive as yet, because, though we are opposed to any money basis, it has not seemed to us that the Convention was in a condition to take the wisest action. The atmosphere needs to be cleared. Brethren need to look at the question on its merits and not on the demerits of certain opponents they do not admire. All partisan feeling should be laid aside, and we should approach the question with clear eyes and warm hearts. But we have said this before and need not to keep repeating it.

Some good ladies in the kindness of their hearts bought a cabinet organ and had it shipped to Bro. Yohannon at Urmia, Persia, where

he is laboring as a missionary. It was shipped several months ago, and it became a serious question with both the ladies and Bro. Yohannon—what had become of that organ. A letter from Bro. Y. informs us that the key to the organ has reached him, and he hears that the instrument "had left Tobriz." We trust it has reached him ere this. It would have been better to have sent the money and to have had the organ bought nearer the mission field.

A feature of special interest in the Persian mission is that the Jews over there are eager to hear the gospel. Every Saturday—that being the Jewish Sabbath—Bro. Yohannon has Jewish visitors who come for religious conversation. He and Mrs. Yohannon also visit the Jewish homes and they have been most cordially received. Among those who have professed faith is a prominent merchant, and another is a teacher. The work is opening in Persia in most interesting fashion, and now is a good time for us to press our work there. In sending money to Bro. Yohannon, the best way is to send a draft on London, since that is more easily handled in Persia than drafts on New York. Any bank can get you a draft on London. The address is Rev. I. N. Yohannon, Baptist Missionary, Urmia, Persia. Postage 5 cents. It takes about a month for a letter to reach him.

The question has been raised in some quarters whether church creeds and standards were to be taken at what they say or whether the language may be interpreted to mean something very different. This shows how lax some persons are. If Dr. Crapsey does not believe the 39 Articles in the sense in which they have all along been understood, then he does not believe them at all; for they were written in the sense they have all along borne, and that is the only sense in which they exist. Juggling with the language of standards is not to be admitted. The standard must always be taken as meaning what they say, and what alone they have been interpreted to mean.

Quite an ado has been made in England over Dr. Clifford's "D.D." He received the degree from Bates College (Maine) years ago, and accepted the title. Now, some of his enemies have assailed him for parading a bogus degree; Bates College being considered unable to confer a valid degree. Sundry and divers sneers are being flung at "American honorary degrees," and yet the sneerers admit that some American colleges are qualified to make D. D.'s. As yet no tribunal has been established to decide which American colleges may and which may not confer degrees on Englishmen. If our friends on the other side do not want American degrees, there is no way to compel their accepting them. Our colleges can find plenty of material on our side the water—so where's the use in making a stir about it.

What Dr. Johnson said of the style of Swift, is true of too many preachers—"it instructs but it does not persuade." It is important that preachers shall instruct the people, but persuasion is the vital matter.

There is "the pride of importance and the malice of inferiority." Both should be carefully guarded against.

Editorial Varieties

"Kentucky Eloquence, Past and Present," is the title of a forthcoming volume, to be issued under the auspices of Hons. Bennett H. Young, Henry Waterson, James B. McCreary, John Marshall, James H. Mulligan, W. C. Cox and W. H. Polk. Dr. E. L. Powell and Col. R. T. Durrett, Col. Benjamin LeBree is the editor. The book is to contain specimens of the eloquence of men in Kentucky in all its history and in various walks of life. It is sure to be a book of special interest and value.

The writer, as Moderator of the General Association, was directed to appoint and announce a Committee of Seven, to take steps for establishing a Baptist Sanitarium in Louisville. He is anxious to make the wisest appointments and he respectfully asks the advice of brethren all over the State, for they all are, or ought to be, interested. Write your ideas on the subject to T. T. Eaton, 1421 Second St., Louisville, Ky.

The meeting of the Historical Society in Richmond Tuesday night furnished two able addresses. The Hon. B. F. Procter presented an admirable sketch of the late President Leslie Waggener. Deeply appreciative of his noble character the address showed rare tact and taste in the selection and arrangement of facts. Dr. Mullins made a masterly presentation of Kentucky Baptist education, and then he offered a number of practical suggestions to the brethren as to how they should act.

We know a preacher years ago who injured his reputation by an oversight. He was elegantly entertained, at a meeting of the Southern Baptist Convention, in one of the finest homes in the city. When leaving he thanked his hosts for their kindness, but after reaching home he entirely forgot to write a letter to his hosts. They told it on him, it was widely repeated and his reputation suffered.

Herodotus tells us the Egyptians called their homes *katalusis*, easily broken up; while they called their tombs *aidios oikos*, lasting abodes.

Dr. Parkhurst, quoting the Scripture: "The wicked flee when no man pursueth," added—"but they make better time when somebody is after them."

Ex-Gov. W. J. Northen was a brave soldier during the war. He enlisted as a private in a company of which his father, Peter Northen, was captain.

G. K. Chesterton, the brilliant essayist, says one of the difficulties of our times is that we "try to invent worldly reasons for supporting celestial aims."

Dr. Broadus' last words in his class room were, "I want every man in this institution to be two things—an honestly good man and mighty in the Scriptures."

The question is being agitated—"what are we going to do with our ex-Presidents?" Why is it necessary to do anything with them? They are not bothering us. Mr. Cleveland is the only one of them we have, and he is behaving himself finely.

The *Paris Matin* sent one of its reporters to Mr. John D. Rockefeller, who was in Paris, with a check for \$1,000, to pay for a 15 minute interview. The offer was declined.

Mark Twain said that the report that he was dead was "greatly exaggerated." Dr. S. Baring-Gould was recently reported dead. Obituary notices poured in on Mrs. Baring-Gould, with letters of condolence. "A number of firms pointed out to her the advantages of buying her black dresses from them." It was a great surprise to the Doctor to learn how many men wanted to be his successor.

"Do you play any instrument, Mr. Jim?" "Yes; I'm a cornetist." "And your sister?" "She's a pianist." "Does your mother play?" "Yes; she's a zitherist." "And your father?" "He's a pessimist."—*Ram's Horn*.

The Bible tells us to "contend earnestly (epiagonize) for the faith once for all delivered unto the saints," and some good brethren are saying we should "contend earnestly for the work once for all delivered unto the saints." This is well, provided we bear in mind that the work delivered to us is to bring all men to obedience of the faith once for all delivered. We are to send missionaries, who are to declare the faith. We are to declare it ourselves. This is the work.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: Kentucky Baptists; Spirit of truth. One by letter since last report.

Chestnut St.—Pastor Weaver: Between the resurrection and the ascension. Evangelistic meeting.

McFerran Memorial—Pastor Hamilton: Baptist power; World's altars.

Twenty-second and Walnut—Pastor Hunt: Man's long home; Unpardonable sin.

East Mead—Pastor Brandenburg: Christ lifted up. Suspended morning services and attended Children's day at East church.

Hazelwood—Pastor Althoff: Home; Passing Scenes. A very fine purse filled with greenbacks was presented to the pastor and wife at the close of the evening sermon, as a wedding gift from the church.

Beechland—Pastor Hill: The atmosphere of an ideal church; Finding Jesus. Three asked for prayer.

Glenview—Pastor Brock: Preparation for service; Blessed are the pure in heart.

Eighteenth St.—Pastor Bolton: Christ lifted up. The ordinance of the Lord's Supper was observed Sunday night.

Portland Ave.—Pastor Maddox: Paul the servant; What lack I yet? Ordinance of the Lord's Supper observed at morning hour. Two by letter.

Thirty-sixth and Grand—Pastor Holloway: Temptation; The glorious invitation. We have had Bro. J. W. Thompson with for two weeks. Three for baptism, one by letter.

Tabernacle (New Albany)—Pastor Poulson: The ever present Christ; A model city.

Franklin St.—Pastor Harrington preached in the morning. Bro. Watts preached on Evangelization through the S. S.

Clifton—Pastor Foster: Signs of the end of the world; New heart.

East—Pastor Wilson: Go forward; Forgiveness of sins. Pastor conducted special anniversary services in the morning. Bro. Jao. W. Long preached in the evening.

Broadway—Pastor Jones: Piety and patriotism; The tragedy of strength.

Twenty-sixth and Market—Pastor Reed: The bread of God; God's call. Four by baptism, two by letter, one by relation. Meeting closed with 36 additions, 27 for baptism, two by relation, 7 by letter.

Oakdale—Pastor Mohler: The measure of love; Reprobation. Three by letter. Evangelist E. B. Farrar will begin a tent meeting with us Sunday, July 15th.

Calvary—Pastor Gillon: Victory on the last battle field; Elder brother.

Immanuel—Pastor Watts: The gospel of the grace of God; Reverencing the Son. Two by baptism, one by relation.

Third Ave.—Pastor Ransom: Lo, I am with you; Our heavenly interests.

Smithfield—Bro. J. E. Watkins: Our mission with Christ; Cleansing of Naaman.

German—Pastor Jansen: The saving gospel; The wisdom of this world.

THE STATE.

Bro. E. F. Tucker, clerk, writes from Greensburg: "A week or so ago I noticed you were not publishing the time and place of holding Russell's Creek Association, so I mailed you a copy of our minutes, showing that the meeting is held Wednesday before the third Sunday in September. I see you now publish it as Wednesday before the third Sunday in October or October 17. Correct time, Wednesday September 13th."

Bro. S. M. Woodward writes: "At Bro. Holmes last service at Two Lick church, there was five additions, four by baptism, one by letter. Some of these had been the objects of prayer for many years. God in his own good time will answer the prayers of his people. Oh, for more faith. We are glad to say that the church is in a good condition, and we earnestly pray that God will send us a faithful servant to carry on the good work."

Pastor A. J. Kidd writes from Pine Knot: "State Evangelist E. W. Conkley began a meeting in the church at this place on the 11th inst. and the meeting is being carried on with increasing interest. A dozen or more professions and several coming forward for prayer. This is the first time in the history of this church that a State evangelist has visited us. The church and people are delighted with Bro. Conkley's sermons and manner of conducting a revival. Our young folks are being led forward

in the Bible school. Say, brethren, do you know this work in the Bible School is a noble work? Bro. Coakley has received for State Missions at this place to date \$15.36, with prospects of receiving more."

Pastor J. M. McFarland writes: "I have just closed a two week's meeting with my church at Monticello with gratifying results. There were received 12 by experience and baptism and three by letter. Bro. Wright, of Nashville, did the preaching. It has seldom been my pleasure to be associated with a more earnest, consecrated worker than he; and so sound in faith and doctrine that a lasting impression for good has been made upon this church and community as was evidenced by conversions at home and expressions of deep interest by many of the unconverted. This makes 115 additions since I became pastor at this place."

Pastor W. J. Puckett writes: "The church at Cave City will more than double her contributions for missions this year. Thanks to Brethren Dill, Loving, Stallings, Page and Carver for their excellent talks and help at the Mission Rally. A committee has been appointed to look after painting our church house."

OTHER STATES.

Evangelist Geo. C. Cates reports 500 professions of faith in Water Valley, Miss.—forty-one in one night. At one meeting a leading citizen came forward and said: "Fellow citizens, I want you all to witness what I am about to do. All to Jesus I surrender." This made a profound impression, and many followed his example. Bro. Cates next goes to Columbia, Tenn., where a tabernacle has been erected for the meeting.

Bro. Frank M. Wells writes from Brenham, Tex.: "Our meeting here is proving to be a great blessing to the church. Three conversions yesterday and many others serious. Brenham is a hard place, and the pastor, Bro. Baker, wants the meeting to continue one month. Let everybody pray for Brenham."

Pastor T. M. Callaway writes: "Please change address of my RECORDER from Talladega, Ala., to Pensacola, Fla. I take charge of the First church there at once."

A week's meeting in the Waynesville church, Pulaski county, Mo., closed with 26 professions of religion and 20 additions to the fellowship of the church.

A meeting in the Goshen Chapel church, Brunswick county, N. C., closed with 12 additions by experience and baptism and one by restoration.

Pastor M. J. Hoover, whose leaving Kentucky we have never been reconciled to, is being greatly blessed in his work in the First church of Alexandria, La. In a recent meeting there were 20 additions to the fellowship of the church.

The Mt. Juliet church, Tenn., has set apart its new house for the worship of God.

Forty-one have been baptized into the fellowship of the Arkwright church, S. C., 25 of these were men. Six others have been received and will be baptized soon.

A two week's meeting in the Clifton church, Va., closed with 18 additions to the fellowship of the church by experience and baptism and some others by letter.

Auburn Baptist church has at last resolved to build a church building to cost \$8,000. Good. They are "able and well qualified." We congratulate them. They have been a little slow in coming up to their duty, but they are in earnest and mean success.

EDMOND BURRUS.

I have just learned that Edmond Burrus, of Bondville, Mercer county, Ky., died last night. He was one of Kentucky's greatest Baptist laymen and staunchest citizens. For many years he was Moderator of his District Association (The Baptist). He was a well posted layman, and took active interest in Salvisa Baptist church, of which he was an active worker for over forty years. He was a student and had a fine selection of books in his library. In everything that pertained to the welfare of his denomination, and the cause of Christ he took great interest. He was a model citizen and will be greatly missed by his church and community. To his companion, Sister Lucy, we tender our sympathy in this her sore affliction. He was meet for the kingdom and has entered on the blessed rest that remains for the servants of God.

AHEAD OF EVERYTHING! GLORIOUS PRAISE

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

Read what the good Judges say!

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

Dr. B. H. Carroll, Sr. of Baylor University: "I have examined your new hymn book, 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

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

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

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

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

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

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

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

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

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

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THE GENERAL ASSOCIATION.

Hope everybody will read the report of the General Association, not only because Dr. A. C. Graves has done the work well, but also because it reports the greatest meeting of the General Association since the organization. Richmond is a beautiful city of about 7,500 people. There are many beautiful homes and many of wealth. The pastor, Bro. G. W. Shepherd, and his wise committee deserve much credit for the joyous hospitality extended to messengers and visitors. It was my pleasure to enjoy the hospitality of Brother John B. Parks and family in their elegant home, in company with Miss Maggie Hackley, Rev. J. M. Bruce and others. It is gratifying to know that the Baptist cause is in a flourishing condition in Richmond.

OHIO COUNTY ASSOCIATION.

The Ohio County Baptist Association will convene with West Point church, near Matanzas, on Wednesday, July 18, at 10 o'clock a. m. All persons coming by railroad will get off at Livermore, where a boat will meet the trains to convey the messengers to Point Pleasant, they will be met with conveyance to the church, which is two miles from river. The church invites the association to meet with her on Tuesday the 17th, to celebrate her semi-centennial. The following program will be rendered on that day:

10 o'clock a. m.—Historical sketch of the church by Rev. L. W. Tichenor.

11 o'clock—Sermon by Rev. W. D. Nowlin, D.D.

12 m.—Dinner.

1:30 o'clock—Talks by ex-pastors, led by Rev. F. G. Jones.

2:30 o'clock—Talks by old people, led by J. S. Igleheart.

Everybody invited to attend on this occasion. L. W. TICHENOR, Clerk.

NORTHWESTERN OKLAHOMA.

Some weeks ago we wrote a letter to the RECORDER telling something of our Western work and making a plea for books and religious reading to distribute among our poor people. Many responded very generously, and we desire to thank you for your kind interest in our work. You have taken a message of love and flood of sunshine into some darkened homes, and when we shall strike hands on a happier shore they will call you blessed, for you did what you could. We are hoping and praying for great things in Oklahoma this year. Our people are poor, but in earnest. At present we are struggling to build houses of worship and at the same time carry on our work of evangelization. I believe Western Oklahoma is the greatest home mission field in the U. S. They are ready to receive the gospel as soon as we can take it to them. W. P. BORRS, Pastor First Baptist Church.

DEAR RECORDER: I am a preacher before Assembly Sunday morning. Have decided to remain here for summer. Can be found at Eyrie Cottage. Please change my address from Pembroke, Ky., to Montegale, Tenn. P. B. GRANT.

There is nothing so soothing as a mother's kiss EXCEPT Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you It soothes the child. It softens the gums. It allays all pain. It cures Wind Colic. It is the best remedy for Diarrhoea. It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething. Be sure you ask for Mrs. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER.

DEAR RECORDER: In my seventeen months' stay in Quitman, Ga., the Lord has blessed our work in more ways than one. From a membership of about 250 we have raised in round numbers one thousand dollars per month for all purposes, sixteen and a half or seventeen thousand in all. Something like twenty-five or twenty-six hundred dollars of that went to missions. We hope to enter our new handsome church building sometime in August—perhaps the first Sunday.

The Mercer Association meets with us in October. Between fifty and sixty persons have united with the church. Best of all we are now in a good spiritual meeting, with the pastor doing the preaching and fourteen additions to date. There are many excellent people in our membership. Dr. McCall, president of the Board of Trustees of Mercer University, State Senator S. S. Bennet, Dr. Goulden, former representative in the State legislature, and a large number of professional men, lawyers, bankers, teachers, make up a fine set of people to whom the word of life comes not in vain.

The work here has been very pleasant and profitable. The congregation have not hesitated to show their appreciation and love for the pastor and his family. There is a great increase in missionary zeal and contributions through this South Georgia section. There is a real passion for winning souls in the hearts of some of our pastors, but may it broaden and deepen. L. E. BARTON.

DEAR RECORDER: We take pleasure in announcing at the commencement meeting of the Board of Trustees or Hickman College that they conferred the honorary degree of D. D. on Rev. N. B. Graves. Signed, HICKMAN BOARD OF EDUCATION. S. K. Davidson, Sec'y. Hickman, Ky.

It Tastes, Looks and Has the Aroma of Coffee, Still is not Coffee. PERFECTION RYE COFFEE. 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. MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN. CANVASSERS WANTED EVERYWHERE.

PROGRAMME.

Programme of Ministers' and Members' Meeting to be held with Center church, Logan county, Ky., beginning Friday, July 27, 1906, at 10 o'clock a. m.

1. Granting that whisky is a medicine, does its utility as such justify us in tolerating the indiscriminate sale of it?—A. C. DORRIS.

2. How may we become most successful soul-winners.—C. L. Scribner.

3. To what extent may man plead ignorance in the final judgment?—J. O. Thompson.

4. Is marriage a divine or a human institution?—J. R. Kennedy.

5. Give a Scriptural definition of that repentance which is unto life.—F. M. Wilburn.

6. Can a business man who is a Christian afford to adopt the moral standard of the business world?—A. B. DORRIS, D. P. Browning.

7. The Scriptural law of reconciliation by which Christians are to be governed when offences arise among them.—E. W. Moss.

8. The minister and civic righteousness.—J. P. Clevinger.

9. Christian culpability in the desecration of Sunday.—T. T. Powell.

10. How to have a successful prayer meeting.—W. B. Fitzhugh, Pater Carter.

11. How may we get into and out of a Baptist church?—M. M. Hall.

A. C. DORRIS, J. R. KENNEDY, Committee. E. W. Moss, Clerk.

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There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction, and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 643 Fourth Avenue, Louisville, Ky.

Pastor Walker and his church, Pewee Valley, are enjoying a great treat this week. They are having J. B. Moody, D. D., Professor of Theology in the Hall-Moody Institute at Martin, Tenn., delivering a series of sermons. It was my pleasure to hear him last Sunday, and to dine with him at the home of his son, Bro. C. D. Moody. H.

That heroism in daily life of which nobody knows but God; the heroism of the home, the shop, the office, and street, where men for Christ put self and all temptations under, and yoke themselves with the things which are from above, is with God an achievement worthy of the highest praise.

Family Circle

Stories for the Young and Old

QUIETUDE IS BEST.

Gay world, I would not choose to live Within thy glittering throng...

Cravest thy soul a firm repose, A something strong and sweet, To thrill and fill it day by day...

O thou who wearest out thy days Searching for happiness In weary strivings with the crowd...

How canst thou grow, thou longing soul, And gain sublimest power, While others faulty as thyself...

A MAN WHO WAS TOO TIRED.

BY LEANDER S. KEYSER.

"I should be pleased to see you at the church services a little oftener, Mr. Landas."

It was the Rev. Mr. Bashor, pastor of the Evans Street Church, who was speaking. He was addressing John Landas, one of the workmen of the city...

"Well, I'll tell you just how it is, parson," Landas replied, shifting from one foot to the other. "When a man works six days in the week as I've got to do, he doesn't feel like turning out on Sunday morning to go to church."

"No doubt it would require an effort," Mr. Bashor conceded.

"Yes, an' very like, if I was to go to church, I'd fall asleep during the sermon. An' you wouldn't like that, would you, parson?"

"Oh, no; not precisely. Still, if you made the effort and didn't succeed, it wouldn't be your fault. God would take the intention for the deed. Your conscience would commend you for having done your best."

"But I won't go to church an' make a show o' myself by going to sleep. Even if you didn't notice it, others would, an' I'd have to be ashamed. The long an' short of it is, Mr. Bashor, we workmen haven't a fair chance, either in church or anywhere else. We've got to work too hard, an' others get the benefit of our slaving. On Sunday we're worn out, so't we can't get to church. If the church wants to do anything for the workmen of the country, she's got to change the economic conditions, that's all." He repeated the last sentence as if he knew it by heart.

"I sympathize with the tollers," said Mr. Bashor gently, "and sincerely wish their condition might be improved. That desired result is going to come, too, by and by. Still, I see quite a number of workmen at our services on Sunday, and they seem to get good out of them and to enjoy them as much as any one. Would you be so kind as to tell me why some workmen can manage to get to the Sunday services while others can't?"

"Well—or—I guess, parson, I can't answer that question. You've got me up a stump, as the saying is."

"Might it be that the difference lies in their disposition and interest?" suggested the minister.

"You're too deep for me there, parson. All I've got to say is, I'm too much worn out to go to church on Sunday; so't you can't expect me there very often. I guess I've got to go now. If I don't, I'll be late for supper. So good-by."

The next Sunday Mr. Landas was not at any of the church services. The following Saturday evening a somewhat

singular event occurred; yet not singular, after all, perhaps. This is what it was:

Pastor Bashor had occasion to go round to John Landas' home that evening. It was only a few minutes after the family had eaten their supper. The wife met the minister at the door, and asked him to come in, which he did, with an apology for coming at an inconvenient time.

"Is Mr. Landas at home?" he asked when he was seated in the trig little parlor.

"Yes, sir, he is," she replied; then she added, with some embarrassment: "But he's just getting ready to go to the—the picnic that the lodge is giving out at Sunnyside Park this evening. You know, he's a member of the lodge. He's in a hurry, but he might be able to come in for a minute."

"My errand will take only a few moments of his time."

Presently Mr. Landas came bustling into the parlor, rigged in his best suit and looking quite like a spruce gentleman. Evidently, though, he was in nervous haste. So the minister stated his errand at once. It did not take more than a minute to transact the business. Then Mr. Landas said:

"I'm sorry, parson, I've got to hurry away. I want to go out to the—the park this evening—for a little outing. My car'll be at the next corner in two minutes, an' I've got to catch it if I can. Excuse me this time, sir."

"Certainly, Mr. Landas. Don't let me detain you."

Grabbing his hat, off the man rushed at a full run, to catch the inter-urban car that was just rumbling along a short distance away. The minister had some thoughts that he did not express aloud, but they ran on this wise:

"It's Saturday evening, and Mr. Landas has been working hard all week, and yet he runs as if he weren't in the least tired. Queer—isn't it!—what a man can do if the appealing motive gets a hold upon him!"

The frolic at the park, which included dancing and other strenuous exercises, lasted till almost midnight. In much of the fun Mr. Landas had a part, giving himself up to the hilarity of the occasion. When he reached home at midnight, he was tired. There was no denying that. He needed all of Sunday for rest. The next Monday he and the minister met again on the street, when the following conversation took place:

"Well, friend Landas, I didn't see you at church services yesterday," Mr. Bashor remarked, with a knowing smile.

"No, I didn't get there," Landas acknowledged. "I tell you, when a man has to work six days in the week as I do, he's pretty well done out when Sunday comes, an' feels like resting."

"Yes, yes, I know, Mr. Landas. Indeed, I pitied you on Saturday evening when, after six days of hard toil, you had to hurry off to the frolic at the park. Indeed, you scarcely had time to eat your supper, and not a minute for resting your tired bones; and then, worst of all, you didn't get home till midnight! I confess that such strenuous exertion is too hard on a manual toiler, and so it's too much to ask him to attend church services on Sunday morning!"

"And there was a grim look on the minister's face.

"Oh, now you're guying me, parson! A man's got to have a little fun."

"No doubt, no doubt; even if his soul does go uncare'd-for!"

"Well—well—parson you're cornering me pretty close; and I guess you've rather got the best of the argument this time. There's little doubt I could get out to church oftener, if—if—I don't just know how to say it, Reverend."

"Do you mean, if you had more spiritual interest?" Mr. Bashor prompted, smiling kindly so as to not to give offense.

"Yes, that's just what I mean; and—and—I'm going to do better, parson. Your little lecture has done me good. Sort of an eye-opener, eh?"

"GWINE BACK HOME."

As we waited in the L. & N. depot at Nashville for the train, some one began crying, and an excitement was raised among the passengers. A brief investigation proved that it was an old colored man who was giving way to his grief. Three or four people remarked on the strangeness of it, but for some time no one said anything to him, says a writer in an exchange. Then a depot policeman came forward and took him by the arm, and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk, and if you make any more disturbance I'll lock you up!"

"Dead, but I hain't drunk," replied the old man, as he removed his tear-stained handkerchief. "I'ze losted my ticket an' money, an' dat's what's the matter."

"Boah! You never had any money to lose! You dry up or away you go!"

"What's the matter yere?" queried

a man, as he came forward. The old man recognized the dialect of the southerner in an instant and repressing his emotion with a great effort he answered:

"Say, Mars Jack, I'ze bin robbed."

"My name is White."

"Well, then, Mars White, somebody has done robbed me of ticket an' money."

"Where were you going?"

"Gwine down into Kalatucky, whar I was bo'n an' raised."

"Where's that?"

"Nigh to Bowlin' Green, sah, an' when the wah dun sot me free I cum up this way. Hain't bin home sence, sah."

"And you had a ticket?"

"Yes, sah, an' ober \$20 in cash. Bin savin' up for ten y'ars, sah."

"What do you want to go back for?"

"To see de hills an' de fields, de tobacco an' de co'n, Mars Preston an' de good old missus. Why, Mars White, I'ze dun bin prayin' for it fo' twenty y'ars. Sometimes de loagin' has cum till I couldn't hardly hold myself."

"It's too bad."

"De ole woman is buried down dar, Mars White—de ole woman an' free chillen. I kin member the spot same as if I seed it yesterday. You go out halfway to de fust tobacco house, an' den you turn to de left an' go down to de branch whar de wimmen used to wash. Dar's fo' trees on de odder bank, an' right under 'em is whar de is buried. I kin see it! I kin lead you right to de spot!"

"And what will you do when you get there?" asked the stranger. "Go up to de big house an' ax Mars Preston to let me lib out all de rest of my days right dar. I'ze old an' all alone, an' I want to be nigh my dead. Sorter company fur me when my heart aches."

"Where were you robbed?"

"Out doahs, dar, I reckon, in de crowd. See! De pocket is all cut out. I'ze dreamed an' pondered—I'ze had dis journey in my mind fur y'ars, an' now I'ze dun bin robbed an' can't go!"

He fell to crying, and the policeman came forward in an officious manner. "Stand back, sir!" commanded the stranger.

"Now gentlemen, you have heard the story. I'm going to help the old man back to de on the old plantation and be buried along side of his dead."

"So am I!" called twenty men in chorus, and within five minutes we had raised enough to buy him a ticket and leave \$50 to spare. And when he realized his good luck, the old snow-haired black fell upon his knees in that crowd and prayed:

"Lord, I'ze been a believer in yu all my days, an' now I dun axes you to watch ober dese yere white folks dat has believed in me an' helped me to go back to de ole home."

And I do believe that nine-tenths of that crowd had tears in their eyes as the gateman called out the train for Louisville.—Standard.

I am often impressed by the different ways in which different persons are affected by sorrow. Some seem to have no rallying power after a great affliction; the wound never heals. On the other hand, trials that consume some persons only kindle others into greater exertions. "This financial panic has carried away all your spurs, and swept your decks," I once wrote to an eminent Christian merchant after his bankruptcy, "but you have got enough grace stowed away in your hold to make you rich to all eternity." That brave servant of Christ repaired damages, resumed business, rallied his friends, and "at evening time it was light." Smitten down, he was not destroyed.

The afflictions which are sent of God, or permitted by him, are never intended for his children's destruction, but for their discipline. The Shepherd casts his flock into deep waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this every year to keep it from running all to leaves; pruning brings the fruit." We pastors often find God's faithful ones bleeding under the knife, but afterwards they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in his mind when he sends the trial. Affliction is the costly school in which great graces are often acquired, and from which grand characters are graduated.—Cuyler.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatic, 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, loosens 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. Summers, Box 212, Notre Dame, Ind.

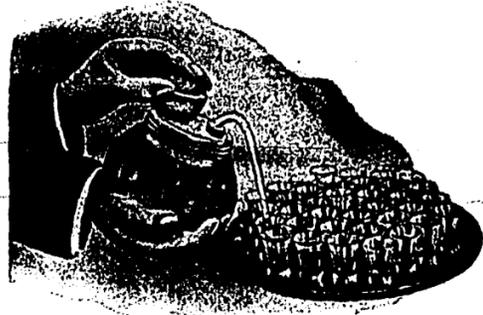
The Faultless Communion Service

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 chower" 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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Cover, each ..... 1.50
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Hon. A. A. Oden, County Treasurer, Hartselle, Ala., cured of face cancer five years ago.  
Mrs. J. C. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago.  
Mrs. R. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago.

Address Dr. Charles Weber, 17 Garfield Place Cincinnati, O., for book of information.

## Stories for Little Ones.

### THE MATCH THAT WANTED TO BE STRUCK.

BY C. A. MERCER.

The box of matches had been left on the mantelpiece. One of the matches was poking its little red head out of the box, when Clara spied it. She was alone in the nursery, dressed ready to go to a birthday party that afternoon, and she was nursing her doll, Angelina, to pass the time until her mother was ready to take her.

If Clara had not looked up just then, the match would probably have been content to be silent, but now it called out:

"Strike me, oh, please strike me! you would be surprised how easy it is."

But Clara had always been told, "whatever you do, you must not touch the matches," and she knew that it would not only be dangerous to do so, but also disobedient.

So she hung back, though there was longing in her eyes. The match saw this, and went on to tempt her.

"You are not such a small child that you need be afraid. Surely you are clever enough to strike me without hurting yourself! Here am I imprisoned in this little bit of wood. Take me out, and I will have a fine game with you."

The water in the jug on the table sparkled with excitement.

"Playing with fire is a terrible game," it cried in a clear voice. "Children had far better have nothing to do with matches. Fire is all very well when kept under control behind iron bars; but once let it out, and no ogre or dragon in a fairy-tale is half such a devouring monster."

"Some of us may be very bad," said the match, "but I would not hurt anyone."

"Do not trust it," said the water; "they are all alike."

"They all look alike," said Clara.

"That is why they are called matches," chimed in the clock.

"I should like you to strike one," said the doll, Angelina.

"I cannot strike one just now," said the clock; "but I can strike three: dong! dong! dong!"

"I was not speaking to you," said Angelina.

"You know what Angelina meant," said the match to the little girl. "You have more sense than that stupid clock, who misunderstands one on purpose."

"Oh, don't touch, don't touch, or you will be burnt to death!" cried the water.

Clara paid no attention. She laid Angelina down on the floor, and mounting a stool, took down the matches.

There was really very little excuse for her, for it was in the face of most excellent advice.

"Str-i-ck-e!"

The little wooden match burst into wild, joyful flame. Clara twirled it round and round in her fingers, giving it the appearance of beautiful fireworks, until it ungratefully burnt her fingers. She flung it on the floor and the wicked red tongues of flame seized hold of her new frock ready to devour her, too, and laughed and roared while she stood stock still with fright.

"Pour me over the fire, and I will put it out. Only pour me over, and I will save you!" cried the water.

And now at last Clara listened. She quickly threw the contents of the jug over the blaze.

"Fire, fire, drink water," cried all the other matches in the box.

"Water, water, quench fire!" cried the clock.

Fortunately the water won the battle though if once the fire had gained a little more strength, or if the water had not been at hand, it might have been that Clara had died a terrible death.

And Angelina! What of her? It was she who suffered for her little mother's disobedience. The lighted match had fallen from Clara's fingers upon the poor doll, and left nothing of her but a little heap of ashes.

There was a great hole in Clara's new white frock, so of course there was no party for her that afternoon; but that was nothing to the cruel loss of Angelina.

"Dreadful mischief always hatch-

es, When young children play with matches,"

ticked the clock.

—Little Folks.

### WAITING FOR HIS MASTER.

A Virginia farmer, Mr. Dorlan, owned a fine collie named Shep, but when changing his residence from Augusta county, Virginia, to Colorado he decided to leave his dog with a neighbor. The man departed for the West and the dog was taken from his home and chained up on a neighboring farm.

What the dog suffered, deprived at one blow of his master, his home and his liberty, may be partly imagined by the sequel. The dog broke the chain and went back to his old home but found it in the hands of strangers. And now the question that puzzled his head was where to find his master. This is one of the pathetic features of the lives of the four-footed animals, they cannot put their questions in-

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to our language, neither can we explain to them the things they are longing to know.

So Shep acted up to the capacity of his powers of reasoning and scenting his master to the little railway station from which he had departed he took up his lonely watch there waiting and hoping for the return of his master with that wonderful patience and fidelity that seem to belong so especially to a dog's nature.

The station agent knew the dog and fortunately for poor, bereaved Shep, he had a kind heart. When he found that the dog would not leave his post at the station and that his grief for the loss of his master was so great he could hardly be forced to eat, he wrote a letter to Mr. Dorlan telling him that his dog was dying of grief. Mr. Dorlan had been away two weeks.

On receiving the letter he at once started back to Virginia and arriving at the station he found his faithful friend, thin and weak with hunger and grief.

Shep's joy when after his three weeks of patient watching he was rewarded with the sight of his master getting out of the train was beyond words. He leaped and jumped about him and taking him by the leg of his trousers tried to drag him back to their old home. He could not understand why his master would not go home but he was contented to follow him away and his master has reported that he seems contented and they are never separated.—Our Four-footed Friends.

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## THE GENERAL ASSOCIATION

(Continued from page 5.)

think only of the glory of Portugal." He was a true hero.

The Son of God showed the heroism of self-sacrifice. To the Greeks who came desiring to see him he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Jesus seemed to catch a new vision of what was coming. He said, "Now is my soul troubled." The Greeks used the word here rendered, "troubled," to represent the sea when moved by a tempest. "Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." He began to have a vision of the cross, the hammer, the crown of thorns, the nails, the heart-breaking agony. He answered his own question, and the answer was that he would endure all that justice would bring upon the transgressor. "Father, glorify thy name." was the final petition, whatever the sacrifice to thy Son that glorifying may require.

Christ Jesus did not only suffer the just, for the unjust; not only did he rise from the dead for our justification; but he taught us how to live. It is not ours to consider our own personal ease and convenience: the prayer that should ascend from our life is, "Father, glorify thy name." The chief end of man on earth is to glorify God, and to enjoy Him for ever.

To glorify God is the prompting of a grateful heart. When Christ healed the woman who was bowed together, and the blind man at Jericho, in the fulness of their hearts they glorified God. The people in Corinth were saying, "We are our own. We can do as we please." "What?" said Paul. "What? Know ye not . . . ye are bought with a price; ye are not your own." No man is his own, for the Bible expresses two ownerships, one of God and the other of the devil, and every man is under the one or the other.

As we are not our own, we are to do all for the glory of God. The Bible gives a dignity to common life. There is nothing too small in life for the glory of God. "Whatsoever ye do, do all to the glory of God." "I should call him the greatest man of the world," said the preacher, "who leaves the greatest impress for the world's good." He named Moses and Paul as the two greatest men of all time. Other men were great, but not great for the world's good. These greatest men sacrificed themselves for the good of others and for the glory of God.

The speaker pointed out some of the ways of glorifying God, and the honor that followed. He referred to some of the good laymen of past and more recent days, who have glorified God by giving of their means to help our institutions of learning. We can all do something. If we have not stocks and bonds, we can give of such as we have. The chief and highest end of man is to glorify God. Let that be the one great motive of our lives.

The sermon was heard with close attention and made a fine impression.

Bro. R. J. Willingham led in prayer.

Bro. J. M. Weaver read the report on the Orphans' Home. Following the reading, various brethren made remarks. Brethren W. H. Felix, B. B. Bailey, J. J. Taylor, J. S. Dill, C. H. Nash, W. D. Nowlin, who had been appointed last year as a committee to visit the Home, spoke in the highest

terms of the institution. Brethren J. D. Maddox, E. Y. Mullins and A. B. Gardner made remarks. Miss M. E. Abercrombie, the superintendent, was called to the front. A cash collection was taken amounting to \$23.43.

Bro. U. A. Ransom dismissed with prayer.

### THURSDAY MORNING.

The Association met at 8:30.

Bro. H. E. Gabby led in prayer. Moderator Eaton in the chair, who begins on time, and keeps the business moving according to the order adopted.

### THE THEOLOGICAL SEMINARY.

Prof. W. O. Carver took the platform. Referring to the minutes of last year, he said there are reported 1,089 ordained Baptist ministers in the State. There are 386 not reported as pastors, and 315 not following the ministry at all. When some time ago he desired to enter into correspondence with such pastors as would take an active interest in our mission work, and applying to Corresponding Secretary Bow for a list, he gave me 200 names. There is a lack of real, active pastors. The Seminary must have a part in supplying the lack of pastors. More of the men who come to us should take a full course. True it is, there are many aggressive, efficient pastors who have never been in the Seminary. The main thing is, for all our pastors to be a unity on the great enterprises of the denomination. The Seminary tends to help our cause in various ways. The contact of students from different localities, by an interchange of ideas, are broadened in their views and sympathies. The Seminary comes in contact with the churches through the men it sends out.

Prof. Carver proceeded to take pledges for the students' fund of the Seminary. The amount secured was \$1,120.

### NOMINATIONS.

Bro. W. D. Nowlin presented the report of the committee on nominations, as follows, which was adopted:

Place of meeting, Mayfield. Time, the last Wednesday in June.

E. C. Dargan, preacher; L. T. Wilson, alternate.

### SUNDAY SCHOOL AND COLPORTAGE.

The report was read by Bro. W. H. Harrison. It recommended providing suitable rooms for Sunday school purposes; that Sunday schools be careful in compiling statistics; that the schools give one collection each month to Sunday school extension; and that each Association have a standing committee on Sunday schools.

Bro. M. P. Hunt said we have in Kentucky 1,700 churches, and about 800 Sunday schools, about 56,000 members, which is only about one-fourth the number of Baptist church members in the State. The best way to bring new families into the church is through the Sunday school.

Bro. W. J. McGlothlin suggested that each of the Associations at their next meeting appoint some one who shall look after their Sunday school interests, and with whom Bro. Watts can be in touch.

Bro. J. N. Prestridge offered an amendment, that we submit a request to the Theological Seminary to embrace in its Sunday School course a correspondence teachers' course. After much discussion the amendment was adopted.

Bro. J. T. Watts referred to the Sunday school conditions in Kentucky, as compared with the conditions in other States. We are trying to improve conditions in Kentucky. In our work we are laying

our first emphasis on trained teaching. Not that we suggest doing away with present teachers, but to train those we have. Provide equipment for the Sunday schools, and have the school graded. There should be good general and class organization.

Bro. J. M. Frost, Corresponding Secretary of the Sunday School Board, Nashville, took the platform to address the Association. "Wherever I live, he said, I am one with Kentucky. I am pleased with the progress of your State, and that you are fast coming to your own. Brethren sometimes think that in dealing with the Sunday school, we are considering a small matter. I find Sunday school work in the Master's great commission. The church has a great work in teaching, and the commission is authority for Sunday school teaching. Let us dignify the work. Successful teaching in the Sunday school requires first of all heart power. The teachers ought to be the life-saving crew of the church. Your business is to lead the members of your classes to Christ. The Baptist opportunity in the South has come. Nothing short of a conquest of the world is worthy of us. Let all our people be swinging into line. We can't stand still; we must go forward and conquer new territory.

Bro. J. M. Weaver said that Bro. J. T. Watts had been a member of his church, and that he hoped the pastors would give him cordial cooperation when he comes among them.

Additional remarks were made by Brethren Woody, W. E. Foster, J. S. Dill and J. W. Farmer.

### HOME MISSIONS.

The report on Home Missions was presented by Bro. E. Y. Mullins. The report declared the coming primacy of the South, and the fact that this State of things brings us a grave challenge. Changed conditions in the South are bringing new problems. Formerly, the problem was, the evangelization of the country; now the problem is the city. Formerly we had the problem of the conversion of the native born; now it is the foreigner.

Bro. Mullins said the missionary enterprises is a unit. Mission interest in one direction, has always been followed by missionary efforts in other directions. The design of the Home Mission Board at Atlanta is to supply light to our churches concerning destitution and obligation; the destitution of the field, and our duty. It is also the design of the Board to evangelize the destitute fields within our borders. The socialists and anarchists of Europe do not know that there exist such principles as we Baptists hold and cherish. "I want you to hear Dr. Gray," he said, "who is coming to be recognized as one of the great leaders of the South."

Secretary B. D. Gray, of the Home Mission Board, was called to the platform. He said he did not think the Baptists have such an opportunity anywhere in the world as they now have in the South. False doctrines are making their way into the thinking of the people, but now is the time for the preaching of the Gospel, and the principles of the Baptists are the principles of the Bible. We are in a more favorable position for evangelizing the South than any other denomination among us. We Baptists were never so fully one as we are now. We are one for saving the country and the world for Christ. The South is having a marvelous commercial prosperity; it is going to have the balance of

wealth in a few years; and this material prosperity clearly indicates that in religious work we must have new methods and new zeal in order to be equal to the occasion. "What constitutes a plea for missions?" he asked. The answer he gave was, "The need and the outcome." Dr. Gray in a most convincing way applied this test to the condition in some of our cities. "The brethren are coming to see more and more that all our work is one. We need intelligence and consecration. We need such spiritual vision as will look out to the ends of the earth, and such as will see the humblest soul close to our feet.

Dr. Gray highly commended Bro. A. E. Brown and his work, who is looking after the mountain schools. "We think we have done the right thing in selecting Bro. W. W. Hamilton to be at the head of our evangelistic work.

### MINISTERS' AID SOCIETY.

Bro. J. J. Taylor read the report on the Ministers' Aid Society. The discussion of the report was carried over to the afternoon session.

The Secretary of the Association announced that 224 messengers had been enrolled at this meeting.

Dismissed with prayer by Bro. W. T. Amis.

### AFTERNOON SESSION.

Moderator Eaton wrapped for order at 2:30 o'clock. "Come thou Fount" was sung, and Bro. E. W. Barnett led in prayer.

Bro. M. P. Hunt read the report of the committee on the question of a sanitarium. Bro. Hunt said that, as the report declares, the time seems ripe for the Baptists of Kentucky to take up the work of providing hospitals for the sick. If we would take hold of the enterprise of founding a hospital in Louisville, it is my opinion you could get plenty of money. With a hospital in Louisville, it would not be long until we would have a Baptist hospital in Lexington, and then in Covington and Owensboro.

Bro. W. T. Bruner said he had been thinking on this matter for several years, and he was heartily in favor of a Baptist sanitarium in Louisville. The report was adopted.

The Ministers' Aid was called up for further consideration. J. A. Bennett, Cor. Secretary of the Board, spoke some earnest and convincing words. He said it is necessary to have some plan adopted which will bring the churches to take their own collections for this object. When you pray for the prosperity of the Lord's work, do not forget this society, and the old veterans depending upon it.

Bro. M. E. Dodd urged the brethren to remember and do something for this society. Bro. M. P. Hunt thought ye younger men ought to look ahead and in some way prepare for the future.

On motion of Bro. W. W. Hamilton, it was ordered that the chairman of this body be requested to appoint at each annual meeting a committee of five who shall during the year visit the Louisville Baptist Orphans' Home, with a view to learning at first hand of its work, and to make a report at the next session of this body; such committee to take the place of that regularly appointed by this body.

### CALIFORNIA RELIEF.

Dr. George E. Burlingame, pastor of the First Baptist Church, San Francisco, was invited to address the body concerning the needs of the Baptist churches in the stricken section of California. He told of the need, and asked that the brethren go home and send what they could for this object

through Dr. J. G. Bow, Louisville.

Bro. P. H. Kennedy, representing the Colored Baptist General Association of Kentucky, was presented to the body.

### FOREIGN MISSIONS.

The report on Foreign Missions was read by Bro. C. H. Nash. It was a splendid report, full of interesting and inspiring facts.

Bro. Nash said, perhaps a word of discouragement may in the end become a word of encouragement. The pastor must lead his people. "The pastor must lead, or be led, or be dead." As leaders, we pastors are to make the people know the word and will of God.

Bro. W. E. Foster gave some account of the increased mission giving which had in his church been realized. When the day for the offering came, the pledges exceeded all expectations.

Bro. W. O. Carver said if we get information we will have consecration. Paul in his teachings and prayers taught that his brethren might grasp the world-wide and age-long love of God. We live in an age of marvels.

Bro. I. W. Bruner told about a very happy man who was supporting two memorial missionaries.

Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, next addressed the body. He said it had been a great joy to him to be in this great meeting. He had never seen anything like it in Kentucky. You have heard the voice, "Go forward." He described very graphically his first visit to Lookout Mountain, with the wide and varied landscape spread out before him. If we could take our stand, he continued, beside Jesus Christ on the mount of ascension, and catch the vision spread out before him, we would see the Gospel being carried into all the lands of earth. Christ is our teacher and leader, all wise and almighty; and we must believe in him. He has all power in heaven and in earth and we need not fear when following him. As we engage in this work we have the promise of His presence. I love the preachers, and I want to say to the preachers before me to-day, God has made you leaders of his people. Make your ministry missionary, and God will make it successful. Stand for your great Leader, and he will take care of you. The great material prosperity God is giving our people, must become an agency either for the salvation or the destruction of the world.

Dr. Willingham referred to the wonderful prospects in Japan, and the great need of missionaries just now. The needs of this Board are great and pressing. If you brethren only knew the perplexing problems the Board has had to face during the past month, you would pray for us. We need your sympathies and prayers. The address of Dr. Willingham made a great impression upon the congregation. At the close, one Baptist layman sent up a note to Dr. Eaton saying, he had been opposed to foreign missions, but would this year give one hundred dollars to this work.

### THURSDAY NIGHT.

The Association was called to order at 2:30 o'clock. Bro. L. S. Sanders led in prayer.

Bro. W. D. Powell announced that, with the pledge of Broadway Church, Louisville, \$300, and some other pledges that had come in, the total amount raised to-day for the students' fund is in excess of \$1,500.

The brethren spent some time in devotional exercises. Several songs were sung and the following brethren

ren, Amos Stout and H. H. Hibbs, led in prayer.

Moderator Eaton announced to the body that he had been informed that all the saloons in Richmond would be closed to-night, and that the saloon men would be here to attend this service.

Bro. M. P. Hunt read the report on the Woman's Work.

The report stated we are agreed with Dr. A. T. Pierson that the mightiest forward movement of the last half of the nineteenth century was the awakening of the Christian women of the world to an effort to save the millions who sit in darkness.

TEMPERANCE.

Bro. M. B. Adams read the report on temperance. The report declared that Baptists ought to take an honorable part in the work of moral reform now agitating the country.

Bro. Adams followed the reading of the report with a strong address, full of information and burning with zeal.

Mr. Cammack's appearance and remarks made a fine impression. It could easily be seen that he is a man of convictions, honest and fearless.

Dr. G. W. Young next addressed the body. No report of his remarks is necessary here.

Dr. Young received in pledges and cash \$100 for his work.

Bro. J. T. Betts dismissed with prayer.

FRIDAY MORNING.

The General Association met for its closing session. The body was called to order at 8:30 o'clock by Assistant Moderator W. D. Nowlin.

Moderator Eaton came to the chair and made the following announcements of chairmen and alternates of committees to report next year:

State Missions—H. Boyce Taylor, W. M. Wood.

Foreign Missions—Carter Helm Jones, W. L. Dorgan.

Home Missions—J. S. Dill, Preston Blake.

S. S. and Colportage—J. Clyde Turner, Cecil Cook.

Woman's Work—W. J. McGlothlin, W. E. Mitchell.

Young People's Work—J. T. Watts, J. N. Prestridge.

Ministers' Aid Society—J. A. Booth, J. C. McFerran.

Order of Business—R. T. Bruner, J. M. Rhoddy.

Temperance—M. B. Adams, W. H. Harrison.

Nominations—C. M. Thompson, J. W. Headden.

Apportionment—J. J. Taylor, B. F. Swindler.

Transportation—P. P. Houston, H. G. Brownell, J. T. Watts.

On motion of Bro. J. M. Weaver a vote of thanks was extended to the pastor and members of the Richmond Baptist church and to the good people of this community for their generous hospitality.

APPORTIONMENT.

Bro. C. H. Nash read the report of the committee on apportionment, requesting that the following amounts be raised next year by the different Associations for mission purposes:

Table with 2 columns: Association Name and Amount. Includes Baptist (\$600), Barron River (400), Bays Fork (400), Bethel (8,500), Blackford (400), Blood River (3,000), Boones Creek (750), Booneville (150), Bracken (2,000), Breckinridge (600), Campbell County (1,500), Central (800), Clover Bottom (25), Concord (4,000), Crittenden (300), Cumberland River (300), Daviess County (5,000), East Concord (150), East Lynn (200), East Union (500), Edmonson (150), Elkhorn (7,500), Enterprise (150), Franklin (1,500), Freedom (200), Gasper River (800), Goose Creek (25), Goshen (400), Graves County (2,000), Green River (100), Greenup (800), Greenville (100), Irvine (100), Landmark (100), Laurel River (800).

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Dr. R. J. Willingham, by request of the Moderator, led in a special prayer for Bro. J. K. Nunneley, the Secretary of the Association, who was not able to be present in the meeting this morning.

YOUNG PEOPLE'S WORK.

Bro. T. N. Compton presented the report of the committee on Young People's Work. The report was discussed by Brethren Compton, I. B. Timberlake, W. D. Nowlin, A. J. Owens, J. S. Dill, J. T. Watts, W. L. Dorgan and I. W. Bruner.

SCHOOLS AND COLLEGES.

Bro. J. J. Taylor said that, when getting acquainted in Kentucky, he went into an association, where

he was introduced to several active men, who had been old Georgetown students. These men had been put into civil offices, not because they had been to Georgetown, but because they were the best qualified men for such places of trust in their county.

Bro. J. N. Prestridge spoke with reference to the \$500,000 which we propose to raise for our schools, and the 4,000 acres of coal land offered by Dr. Gatliff. The Baptists have no hope of success in this undertaking except in themselves.

Bro. H. H. Hibbs thought that, instead of observing College Day, we should next year at least observe "College Week."

Bro. W. H. Harrison, of Bethel College, said we need not have any uneasiness concerning the internal workings of our colleges.

Bro. W. H. Brownell spoke about the academy. He called attention to the greater number of college men in high places of trust. Let our purpose be to make our academy the very best in its line.

Moderator Eaton spoke some appropriate words upon the close of

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the meeting. The sentiment was generally expressed among the brethren that this has been one of the best meetings in the history of the General Association.

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Features

Torrey-Alexander Revival, Blue and Gray in Prayer and Song, Life on the College Campus.

**EDITORIAL PAGE**

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## The Farm and Household

E. Graves, of Georgetown, recently bought eleven mules ranging in price from \$125 to \$200 per head.

In Woodford, Frank Collier sold his 1906 crop of hemp to J. L. Bohannon at \$6 per 112 lbs., which is the top price.

Peale Collier & Co., of Millersburg, Bourbon county, shipped 50,000 pounds of wool to New York recently.

Mann & Clark, of Bourbon county, have sold this month about 100 head of mules at from \$125 to \$180 per head.

Bill Cooksey, of Barren county, sold Henry Bostick a mule recently for \$130. Work mules are in great demand in this county.

Judge Lewis Apperson, of Mt. Sterling, bought two fine suckling mule colts at North Middletown, one of Wm. McCray for \$105, and one of Young Bros. for \$85.

C. Woodford, of Mt. Sterling, has sold to J. Weil, of Lexington, 340 cattle to be shipped East for the butcher market. The cattle averaged 1,225 pounds, bringing \$4.65 per hundred, or a grand total of \$18,000.

The export of agricultural implements from the United States for the nine months ending March 31, 1906, amounted to \$16,015,948, against \$15,108,288 during the same period last year, a gain of 6 per cent.

At Paris George Ellis bought of Frank Tamme and Joe Redmon 13,000 lbs. of tobacco at 13 cents straight; of Frank Tamme, 4,000 pounds at 13 cents; of Luther Ashcraft 10,000 pounds at ten cents straight.

Mack Hughes sold for Collins Sumrell a 6-year-old bay gelding by Cecilian Chief to Shelby Harberson, of Lexington, for \$250. He also sold for Samuel Cecil a 6-year-old gelding by Cecilian to B. M. Lord, of Chicago, for \$250.

J. R. Wilson, of Mt. Sterling, sold recently to James W. White an eight-day old mare colt for \$100. The colt measured 3 feet 6 inches, and is one of the best in the country.

A pair South American Steer horns are on exhibition in Cincinnati that measure eleven feet and three inches from tip to tip and are one foot nine inches in circumference at the base.

Thomas F. Dunlap, of Versailles purchased of James W. White, of this county, 25 yearling mules for \$145 per head. This bunch of mules was extra good and the price is the best ever received in this county for yearlings.—*Mt. Sterling Gazette.*

In Bourbon, Thomas Henry Clay sold to James Weil 25 head of 1,044-pound cattle at 4 cents. T. S. Robertson, of Bethel, sold 40 yearling mules to T. J. Dunlap, of Versailles, at \$120 per head. Hughes Atkinson, of the Flat Creek neighborhood, also sold to Mr. Dunlap a pair of three-year-old mules for \$500.

When answering advertisements please mention the RECORDER.

### IN CHERRY TIME.

**Cherry and Pineapple Salad.**—Peel and eye a rather small-sized pineapple; chop into bits by putting through a meat chopper. Stone two heaping cupfuls of luscious, firm, ripe cherries; arrange alternately in a deep glass dish, and sprinkle each two layers liberally with powdered sugar. Let stand on ice at least four hours to become chilled. Grate a fresh coconut, and just before serving, pile high over the salad.

**Canned Cherries.**—Stone fine, ripe cherries, saving all the juice. Put in preserving kettle with layers of sugar, allowing three-fourths of a pound of sugar to every pound of fruit; stand several hours, then simmer gently on the range for ten minutes; skim, put in jars, and seal.

**Uncooked Pickled Cherries.**—Only the largest and the most perfect cherries should be utilized. Leave the stems on, and fill quart jars two-thirds full, and afterward fill to the top with the best vinegar that can be procured. If kept air-tight, no boiling or spice will be necessary, and the cherry flavor will be retained, and they will not shrivel.

**Mousse.**—Cover half a box of gelatine with a cupful of cold water; let stand for 15 minutes; pour on half a pint of boiling water, a tablespoonful of lemon juice, a cupful of sugar. Cook, and strain; stir in the whites of four eggs that are stiffly beaten; whip with a fork until light and foamy; add two cupfuls of cherry pulp, and again whip. Fill a border mold, pack on ice and salt for several hours; serve on an oval dish with a wreath of cherries and their leaves, and the center heaped with cherries having stems on them.

**Shrub.**—Mash enough cherries to make a quart of liquor; add two and a half cupfuls of sugar and the juice of four lemons. After the sugar has dissolved, strain, and add a cupful of water. Place on ice, and serve in sherbet glasses.

**Bread Pudding.**—Cut off the crust and butter slices of bread that are at least two days old; stone four cupfuls of cherries, heat on range, sweeten with one and a half cupfuls of sugar; just before the boiling point take from the fire and strain. Line the bottom of a pudding dish with the bread slices, top with the strained cherries, and continue the two until the dish is full, when press down by covering with a plate, on which place a flat iron. Set on ice, and serve with—

**Sauce.**—Made of the juice and three-fourths of a cupful of sugar. In a saucepan dissolve the sugar with a little water, and as soon as heated, add the cherry juice, and boil for five minutes.

**Candied.**—Make use of four cupfuls of red cherries that are large and ripe. Put one pound of "coffee A" sugar with half a cupful of water, and cook without stirring until the syrup will crisp; then drop in cold water. Remove from the fire, and set aside to cool; as soon as cold, beat into a white mass. When ready to use, stand the dish containing the fondant in boiling hot water; flavor with vanilla. Take a hat pin and dip in the cherries one by one, laying them on a slightly buttered plate. Place in a box with waxed paper between.

**Jam.**—The pitted cherries should be heated to the boiling point and mashed before the sugar is added; allow to every pound of fruit the same quantity of sugar; cook gently for 25 minutes. Fill jelly glasses, and cover closely.—*Ex.*

# Summer Reading

We Offer the Following Books in Fine White and Colored Binding FOR 35c EACH, OR THREE FOR \$1.00

ABIDE IN CHRIST .....	Murray
BARRACK ROOM BALLADS AND DITTIES .....	Kipling
COURTSHIP OF MILES STANDISH .....	Longfellow
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BESIDE THE BONNIE BRIER BUSH .....	Maclaren
CHANGED CROSS—Religious Poems .....	
DAILY FOOD FOR CHRISTIANS .....	
LIFE OF BENJAMIN FRANKLIN .....	
CRANFORD .....	Caskell
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DREAM LIFE .....	Marvel
EMERSON'S ESSAYS .....	
GOLD DUST .....	
HERO AND HERO WORSHIP .....	Carlyle
HEROES OF GREEK FAIRY TALES .....	Kingsley
HOLY IN CHRIST .....	Murray
IN MEMORIAM .....	Tennyson
IMPREGNABLE ROCK OF HOLY SCRIPTURE .....	Gladstone
KIDNAPPED .....	Stevenson
KEPT FOR THE MASTER'S USE .....	Havergal
LIGHT OF ASIA .....	Arnold
LIKE CHRIST .....	Murray
LINE UPON LINE .....	
HOUSE OF SEVEN GABLES .....	Hawthorne
LOWELL'S POEMS .....	
LALLA ROOK .....	Moore
LADY OF THE LAKE .....	Scott
LAYS OF ANCIENT ROME .....	Macaulay
MILTON'S POEMS .....	
MANLINESS OF CHRIST .....	Hughes
PRINCE OF THE HOUSE OF DAVID .....	Ingraham
PRINCESS AND MAUD .....	Tennyson
PRUE AND I .....	Curtis
PEEP OF DAY .....	
RUBIAYAT OF OMAR KHAY YAM .....	
PAST AND PRESENT .....	Carlyle
SKETCH BOOK .....	Irving
THREE MEN IN A BOAT .....	Jerome
TANGLEWOOD TALES .....	Hawthorne
TWICE TOLD TALES .....	Hawthorne
VICAR OF WAKEFIELD .....	Goldsmith
WHITTIER'S POEMS .....	
SESAME AND LILLIES .....	Baskin
DR. JEKYLL AN MR. HYDE .....	Stevenson
SCARLET LETTER .....	Hawthorne

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ITEMS OF INTEREST

News the World Over

H. N. Pillsbury, the chess master, died of apoplexy in Philadelphia, aged 33. In 1895 he won in the great international chess tournament at Hastings, England. He will be remembered by his great skill in playing blind-folded. Representative R. E. Lester, of Savannah, Ga., died in Washington City from a fall in an elevator shaft. He was 69 years old and had been prominent in politics for 40 years. A. K. Eaton, a scientist and inventor, died in New York, aged 84. Among his inventions was a process of tanning and one of manufacturing crucible steel.

The oldest officer in the British army has died. Capt. Edward Dumaresq was 104 years old. In 1818, when only sixteen years old, he joined the army as lieutenant. There is no question his age was as great as represented, for the army records show his appointment in 1818.

A monument to Roger Williams has been given to Providence, R. I., by an association of merchants and manufacturers in the city. It stands at the foot of Williams street. Addresses were made at the unveiling by Gov. Udter and President Farmer of Brown University.

The United States Senate, content with its other victories, yielded to the President in regard to the Panama canal and agreed to a lock canal. The present plan is to have the work done by contract, but it is doubtful whether a contractor can be found for the locks at Gatun. For the distinguished engineers who advised the sea-level canal thought the difficulty was with those locks. Some maintained that those locks could not be built at all, as planned. Others said the building might be possible, but the locks would be very costly and dangerous at best. No contractor would risk millions in the face of this expert opinion unless guaranteed against loss.

When the Christian Scientist temple which cost \$2,000,000 was dedicated in Boston recently, Mrs. Eddy sent several messages. But when the faithful went to see her, she refused even to appear on the verandah as she did at their last gathering. Mrs. Eddy is a very old woman and it was reported a year or two ago that she had a cancer. Hence the suspicion that she may have died and her shrewd managers are concealing her death.

Considerable alarm has been caused by the discovery that a portion of St. Paul's cathedral exhibits signs of weakness. One of the great porticoes is in immediate danger, the gradual process of loosening having gone on for some time unchecked, until it would now appear that it is impossible for it to last much longer. The stones of the roof of this portico are so separated that any one in a position above them can see people beneath as they enter or leave the cathedral. This roof might collapse at any moment, and the probability is that if it did so it would drag a portion of the structure with it. The only remedy is repair of a very thorough and extensive character.

The laborers who have been digging in the Panama canal were negroes from Jamaica. But they have not proved satisfactory. They will do but little in a day, and when they get money ahead they quit entirely till it is expended. The effort now is to get Spaniards from Cuba and from the northern part of Spain. It is doubtful whether the latter can stand the climate. Every week seems to bring fresh proof of the wisdom of Senator Morgan in insisting on the Nicaragua route.

The newspapers reported that Princess Ena when she agreed to marry King Alfonso made one stipulation, that she should not be expected to go to any bull fight. But either this was a mistake or she changed her mind, for a few days after her marriage she attended one. A horse was killed by a bull with a most horrible mangling close by her and she looked on calmly. The Prince and Princess of Wales who attended the wedding, and the British ambassador refused to go.

The unspeakable infamy of the anarchists was never exhibited in a worse light than in Blalystok, Russia. A Jew threw a bomb into a religious procession on its way to a church, and many were killed and wounded. The people turned on the Jews in fury and many were killed. The miscreant knew he was bringing just that vengeance on his own kindred, but did not care.

DEATHS

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

BROWN.

Sister Bettie Brown, mother of Rev. H. P. Brown, his three brothers and three sisters and widow of their father, Deacon A. R. Brown, was born March 21, 1831; died June 11, 1906, aged 75 years two months and twenty days. Married February 17, 1850; joined the Walton's Creek church about 60 years ago. Was in the organization of West Providence church in 1853. Bore her afflictions quietly; died without fear. Her value was seen by tender care of her by family, friends and large, quiet concourse attending the funeral services, conducted by writer, then tenderly laying her to rest to await the victorious resurrection. JNO. T. CASSEBER, Rockport, Ky.

BOSWORTH.

The Executive Board of Elkhorn Baptist Association, at its meeting held at First Baptist Church, Lexington, Ky., June 11, 1906, adopted the following resolutions on the death of our beloved brother, Ben Bosworth:

Resolved, That in the death of our brother and co-laborer this board has lost a faithful and efficient member; one who held a warm place in the heart of each and whose loss we most tenderly recognize. He was faithful to every trust as citizen, Christian, husband and father, and at the close of a long and useful life has laid down the cross to take up the crown.

Resolved, That we extend to the bereaved family our most sincere sympathy in their deep sorrow and pray that He who tempers the wind to the shorn lamb may comfort them as He alone can.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy sent to the family and to the WESTERN RECORDER and Baptist Argus.

R. H. GRAY, G. W. CLEVELAND, MALCOLM THOMPSON, Committee.

The vast majority of Christ's followers must take their place in the ranks of the world's workers. By the sweat of their face they must earn their bread. Through the long hours they must be busy in the home and shop and mill and office. What they do for Christ they must do largely where they toil—by the quality, the spirit, the utterance of their daily life. —Exchange.

God does not keep a debit and credit account against his children. If he did, none of us could stand in the day of reckoning. God freely gives us all things. He sets no price on his bounties. All that we are and have he gives us out of the abundance of his Father-heart of love. These mercies are not charged up against us. They are God's free gifts.

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.

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Tickets on sale 1st and 3rd Tuesdays from May to November inclusive, good returning 21 days from date of sale. For further information, consult your local agent, or address J. H. Milliken, D. P. A., Louisville, Ky. F. D. Buah, D. P. A., Cincinnati, Ohio. J. E. Davenport, D. P. A., St. Louis, Mo. H. C. Bailey, N. W. P. A., Chicago, Ill. C. L. STONE, Gen'l Pass. Agent.

Many farmers in the Northern and Eastern states are selling their high priced lands and locating in the Southwest. Many who have been unable to own their homes in the older country are buying land in the new country.

Unusual opportunities exist along the lines of the Missouri Pacific-Iron Mountain Route. The rich, alluvial, delta lands and river bottom lands of Southeast Missouri, Eastern Arkansas, Louisiana and Texas, capable of producing 60 bushels of corn, a bale of cotton, 4 to 6 tons of alfalfa, 150 bushels of potatoes and other grains, vegetables and hay crops, can be bought for \$7.50 to \$15.00 per acre. When cleared and slightly improved will rent for \$4.00 to \$6.00 per acre cash.

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P. VIGLINI, PRESIDENT.

**DEAR RECORDER:**  
Will you please make a correction in your issue of June 21 you say: "Dr. Arthur Yager after fifteen years' continuous and arduous service (at Georgetown College), takes a year's needed and well-earned rest." He has been connected with the college at least twenty years, and maybe longer. I entered Georgetown College February, 1886, and he was teacher then and I think has been ever since. I hope that his trip abroad and rest will prepare him for twenty more years of efficient service at my old Alma Mater.

W. J. PUCKETT.

Cave City, Ky.

**How to Make Money.**

You should make money and make it fast by selling a Dishwasher, an article more valuable in a household than a sewing machine. It does away with the drudgery of the kitchen and keeps the hands out of greasy boiling water. Agents are making from \$2.50 to \$5.00 a day selling these goods. People pay \$50.00 for a sewing machine which often stands idle for weeks; whereas, a Dishwasher is used three times every day. How quickly they will pay \$5.00 for one that will save that amount in dishes every year. You cannot break or chip dishes in this Dishwasher. In about five minutes, it washes and dries dishes and silverware ready to be put away. Write to the MOUND CITY DISHWASHER CO., Dept. 715, St. Louis, Mo. They will give you all particulars.

The forests in summer days are full of birds' nests. They are hidden among the leaves. The little birds know where they are; and when a storm arises or when night draws on, they fly each to his own nest. So the promises of God are hidden in the Bible, like nests in the great forests; and thither we should fly in any danger or alarm, hiding there in our soul's nest until the storm is over-past.

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Take Horsford's Acid Phosphate. Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

Christ is risen! Oh how do these words change the whole aspect of human life! Christ is risen, and we have a thought to comfort in the gloom of adversity; a belief to raise us into the high privilege of the sons of God. In the valley of the shadow of death his brightness illumines every step. He will, in the hour of death, fling open the gate of everlasting life.—F. W. Farrar.

The Accident Cabinet Company, Kalamazoo, Michigan, is placing on the market a small Sick and Accident Cabinet, suitable for travellers, autoists, etc. It contains 24 articles most likely to be needed in case of sickness or accident. Price of same is only \$1.50, less than the retail value of the contents. They also manufacture larger sizes for use in factories, shops, etc. Their advertisement can be found on another page of this paper.

**DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.**

1906.

**JULY.**

- 18—Ohio County, West Point church.
- 31—Simpson, Sulphur Springs.

**AUGUST.**

- 1—Blackford, Peville.
- 1—Bracken, Mt. Sterling.
- 7—Bethel, Hopkinsville.
- 7—Davies County, Panther Creek church.
- 8—Liberty, Beech Grove church.
- 14—Logan County, Elk Lick, Logan county.
- 14—South Kentucky, Ellisburg.
- 15—Crittenden, New Friendship church.
- 16—Shelby County, Cropper.
- 21—Gaspar River, Mt. Carmel church.
- 22—Barren River, Durham Springs, Allen county.
- 22—Campbell County, Second 12 Mile.
- 22—Ohio River, Piney Creek church.
- 28—Tate's Creek, Berea.
- 28—Cumberland River, Pleasant Point church.
- 29—Elkhorn, Cane Run.
- 29—Ten Mile, Oakland.
- 29—Union, Indian Creek church.
- 29—Breckinridge, Hardinsburg.
- 30—Baptist, Sand Spring church.
- 30—East Concord, River Side church.

**SEPTEMBER.**

- 4—Central, Rockbridge church.
- 4—Rockcastle, Mt. Pleasant church.
- 5—Hay's Fork, New Middle Fork church.
- 5—Greenup, Salem church, Greenup county.
- 5—Long Run, Cedar Creek church.
- 5—Lynn, Cave Hill church, Hart county.
- 5—Owen, Shiloh church.
- 5—South Cumberland River, Russell Springs church.

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