

# WESTERN RECORDER

Faith, Hope and Love, these three.

7th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 14, 1903.

NUMBER 24.

Published by THE BAPTIST PUBLISHING BOARD, 101 West Wall St., Louisville, Ky.

Subscription: Advance, \$2.00 after three months, monthly \$0.75. Single copies, 5 cents. Credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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

Single Copies:—We print each week a limited number, which may be had for the asking.

## SEVENTY-EIGHTH SESSION OF THE SOUTHERN BAPTIST CONVENTION

SAVANNAH, GA., May 8, 1903.

For several days the incoming trains have been crowded with Baptists coming to the Convention. It is estimated that there are present a thousand messengers and about two thousand visitors. It is noted that this will be known as one of the largest gatherings in the history of the body. There is quite a contrast between the Convention that met in this city in 1861, and the one of to-day. All of these were about 260 messengers in a meeting of forty-two years ago. Kentucky having but one messenger present. Then, it is to be remembered the storm of the Civil War had broken, as Fort Sumner had fallen several weeks before, and we are over one hundred messengers sent from the State of the Western Confederacy, beside many visitors. The missionary operations and conditions of the Convention then and now show a contrast still more striking. Good will and enthusiasm seem to pervade this great assemblage of our brethren, ready for the work of the occasion. The Baptists of Savannah, led by John D. Jordan, pastor of the First Baptist church, and himself a Kentuckian, have made thorough preparations for the entertainment of the messengers, and all is working delightfully. The Convention was called to order at 10 o'clock in the First Baptist church, by J. P. Eagle, President of Arkansas, assuming as it was the spacious edifice was opened to the doors. Previous to the 10 o'clock the vast congregation sang enthusiastically several songs, led by a soloist with organ and harp. The president called upon T. T. Eston, Kentucky, to lead in prayer. J. M. Weaver, Kentucky, read the second Psalm, and then prayed. He then said that we are dependent upon the "spirit for power in our work, and called upon A. T. Spalding to pray. R. J. Willingham, Virginia, responded. The words spoken, the prayers read and the singing all indicated the presence of a marked devotional spirit in the congregation.

Secretary Burrows called the rally representatives, showing 1,062 present, Kentucky reporting 123. E. W. Stephens, one of the vice-presidents, took the chair. J. P. Eagle, Arkansas, was unanimously re-elected president. Lansing Gregory and G. P. Gregory were unanimously re-elected secretaries. On motion of T. T. Eston, one ballot was cast for the election of Geo. Hillyer, Georgia, E. W. Stephens, Missouri, A. E. Owen, Virginia, and R. O. Buckner, Texas, as vice-presidents. Geo. W. Horton was re-elected

treasurer and W. P. Harvey auditor, both of Kentucky.

The following were announced as the Committee on the Order of Business: J. H. Kilpatrick, Ga.; E. Y. Mullins, Ky.; R. J. Willingham, Va.; F. C. McConnell, Ga.; and J. M. Frost, Tenn.

Pastor Jordan called upon Jos. H. Terrell, the Governor of Georgia, who delivered an address of welcome. P. T. Hale, Kentucky, responded. Both these addresses were well received.

R. J. Willingham presented the annual report of the Foreign Mission Board, the most encouraging, as will be seen, the board had ever made.

The following missionaries, some returned and some under appointment, were brought to the platform and introduced, viz.: R. H. Graves, from Canton, China; R. T. Bryan, Shanghai, China; W. T. Lumley, Africa; A. G. Washburn, Indian Territory; S. M. Sowell, under appointment to South America; W. E. Sallee and W. B. Glass, both to be sent to China. A hymn was sung and many gave the hand to these soldiers of the Lord.

### Friday Afternoon.

The meeting was opened with singing. Prayer by W. E. Hatcher, Virginia.

J. M. Frost, corresponding secretary, presented the annual report of the Sunday School Board, Nashville.

### REPORT OF THE SUNDAY SCHOOL BOARD.

In this, its twelfth annual report, the Sunday School Board greets the Convention with good news concerning every phase of its work. The year has been one of unbroken advancement, and "the good hand of our God has been upon us." The receipts of the year have reached a total of \$97,508.54. This exceeds the receipts of last year by over \$8,000. There are no liabilities, and every thing is in excellent shape. The business of the Board has so increased, that a more commodious building was found to be a necessity. In March last a suitable building, known as the Cole Place, in Nashville, was purchased for \$60,000 cash. In this purchase the Board drew on its Building Fund, which had been laid aside for this purpose, and so much of the Reserve Fund as was necessary. The building now occupied and owned by the Board is valued at \$10,000, and the Reserve Fund has over \$20,000. This is a splendid financial showing, and is but another evidence of the wise management of Secretary J. M. Frost.

Among its book and tract publications, the Board has brought out two booklets for normal Sunday School workers. The first volume is by Rev. B. W. Spilman, entitled, The Sunday School; History and Methods; Organization and Management; Teachers and Teaching. The second volume is by Rev. H. C. Moore, entitled An Elementary Study of the Bible by Books; A Year's Course for Normal Classes, and Young People's Meetings. It has been necessary to bring out a new edition of The Story of Yates. The book publishing of the Board is rapidly expanding, and thus far has proved of very great service to the denomination.

The observance of Missionary Day and Children's Bible Day is on the increase. What is gathered on these days is sent to the Sunday School Board, which furnishes programs free of cost. This fund is used to help Foreign and Home Missions, and in the distribution of books, tracts and Bibles. This year the Board gave in needy places over 1,700 books, 85,000 tracts, and 21,000 copies of the Scriptures. This is an important branch of this work,

and none can estimate the ingathering that will come from this source in succeeding years.

Bro. B. W. Spilman, as Field Secretary, has done fine work, and it has been found necessary to secure two additional field secretaries, Prof. L. P. Leavelle, of Mississippi, and Bro. R. M. Inlow, of Missouri. Wherever these secretaries have gone, pastors and people have been pronounced as to the value of their services. While themselves not organizing any new schools, they stimulate others to do better work at home and to push out into needy fields.

The Sunday School Board is a financial help to all our denominational mission work. Since the last report it has made an outlay amounting to over \$17,000. This, for the most part, has gone to assist various State Boards in their mission work. Gifts amounting to over \$2,600, in the way of furnishing periodical literature to mission Sunday Schools, were made this year. Thousands of copies of the Scriptures and ten thousand tracts, were given to the Home Board for use among foreign immigrants at Baltimore. One thousand dollars was given to the Foreign Board for Bible distribution. The periodicals issued by the Board have been improved year by year, until they have no superiors. The quarterlies, Kind Words, the Teacher and other Sunday School helps, are up to the highest mark of excellence and are steadily growing in favor. The B. Y. P. U. Quarterly for young people's societies, meets a demand in the South and is coming to take the place of all other periodicals among our young people's societies.

The Board concludes its report with a contrast between its prospects in 1891 and 1903. The situation then was full of gravity, and many of our best men stood in doubt of the wisdom of the venture. But twelve years have put a new face on things, and our people in great volume have set themselves to make this enterprise a denominational pride and power. God has shown himself graciously and marvelously in the work, and with faith and hope and joy we set our faces to the future.

W. J. Northern, Georgia, presented a request from the Woman's Missionary Union, asking for a committee of seven from this Convention to confer with a committee from them, with reference to the advisability of founding a missionary training school for women. The committee was appointed as follows: R. J. Willingham, F. C. McConnell, J. M. Frost and W. J. Northern.

F. C. McConnell, of Atlanta, Corresponding Secretary, presented the annual report of the Home Mission Board, which was referred to appropriate committees. T. S. Dunaway, Virginia, from the trustees of the Southern Baptist Theological Seminary, presented a paper, making suggestions and requests of the Convention which was ordered printed in the minutes.

E. C. Dargan, of Louisville, addressed the body on the training of the Seminary, its nature and necessity. Some of the most useful ministers of the world have had little or no training; but they were driven to the harder course of self-training. J. B. Jeter and John L. Dagg were illustrative examples of a self-made ministry. On the other hand, the great men in the past who have molded the religious world, were, for the most part, thoroughly trained in the best schools of their time.

B. H. Carroll, Texas, said he had ap-

plied the missionary test to the work of the Seminary, and its work as seen in its students was satisfactory. Our Seminary is pre-eminent in this respect, and its training is missionary in spirit, in doctrine and in practice. W. E. Hatcher, Virginia, spoke of the past growth of the Seminary and its needs for the future. It is in need of a greatly increased endowment. For all our colleges and enterprises we need to catch the spirit of attempting great things.

President E. Y. Mullins said, we have given it out that about 90 per cent of our students had had some kind of college training. While we hope the number of college men will be increased among those enrolled with us, we want it understood that we receive and will do the best possible for those who have had limited educational advantages.

A committee was appointed to nominate names to fill vacancies in the board of trustees of the Seminary as follows: George Hillyer, Ga.; A. C. Boone, Tenn.; Z. T. Cody, S. C.; H. W. Tribble, Va.; W. S. Wilson, Ky.; G. W. Hyde, Mo.; J. B. Taylor, Fla.; R. A. Venable, Miss.; Ben Cox, Ark.; Bruce Benton, La.; W. F. Haltzman, D. C.; and J. F. Crompton, Ala. The committee reported, and the names nominated for Kentucky were C. H. Jones, Henry McDonald and J. D. Chardy.

Secretary Burrows presented a table of general statistics for the Baptists of the South. He said that he believed the figures he gives are nearer accurate than those found elsewhere. The Baptist Year Book gives very imperfect statistics of the Southern Baptists. In summing up his work it was shown that there were 108,517 additions by baptism the past year, and the present total white membership in the South, 1,737,466.

### Friday Evening.

Notwithstanding the continuous down-pour of rain the First Baptist church was again filled to overflowing. R. C. Buckner, vice-president, called to order and presided. Several songs were sung by the entire congregation with heartiness. Henry McDonald, Kentucky, read Ephesians 4. A. B. Campbell, Alabama, led in prayer. W. J. Williamson, Missouri, by appointment from last year, preached the annual sermon. His text was, "Speaking the truth in love." Eph. 4:15. For more than an hour the preacher held the attention of the congregation, and, at its close, received many expressions of approval. He discussed the message, the manner of its delivery, and drew some pointed and pertinent lessons from the discussion.

At the same hour the annual sermon was being preached in the First Baptist church, M. W. Vines, of Asheville, N. C., preached to an overflow congregation in the Independent Presbyterian church.

### Second Day—Saturday morning.

The Convention was called to order at 9 o'clock by the President, J. P. Eagle: John L. Johnson, Mississippi, led in prayer. R. S. Coward, Texas, led the congregation in singing. On motion of George Cooper, Virginia, a sympathetic telegram was ordered sent upon the recent death of George Dana Boardman, Philadelphia, for the memorial services to be held in said city to-morrow.

J. K. Pave, for the committee, reported on the work of the Sunday School Board. The committee highly commended the work of the Board—as brought out in its annual report, and referred to it as the

(Continued on fourth page.)

Loyalty to Our Mission Boards and Gospel Missions—A Word in Season.

BY G. H. FORD, D.D., LL.D.

T. T. BAYON, LL.D.—

For reasons which need not be named, I ask your permission to say a word through your widely circulated journal to brethren whom I cannot otherwise reach. A crisis seems to be impending. A word from an old man may divert it.

The unity of the churches not only in doctrine but also in methods of benevolent activities has been the cherished aim and impulse of my ministerial life of sixty years. Those who know me best will award me this; for which, however I take no credit. I have, therefore, from the first formation of our State Conventions and General Associations been an active participant in the missionary work of these bodies, and I can say I have never been in spirit or action in opposition (actions or otherwise) to the adopted plans or measures of any one of these state missionary organizations, of three of which I have for nearly half a century been a life member, and a frequent visitor to nearly every one in the South.

I have ever been in spirit and action the advocate and friend of our Southern Convention Boards, in whose formation and history I have been a pretty active participant.

But with this I must add: I cannot accept the term, nor what it seems to imply—"Loyalty to our Boards." I profess, and I yield no religious loyalty to any but Christ Jesus, my Lord, and in a subordinate sense, to the church of my membership, to which I am bound by covenant obligations. "Loyalty to the Convention"—as I once heard Dr. Boyce say at one of its sessions, and repeated later by Dr. Kerfoot when our Sunday School question was being discussed and decided—"is a poor and inefficient inspiration to sacrifice and effort."

But passing from this: I wish to affirm that at the session of the Convention at Nashville, in 1893, when the misunderstanding of certain missionaries and the Richmond Board were before the body, all would have been harmonized but that a resolution was introduced (after the discussion had been protracted and complicated) by Col. Hoyt, of South Carolina, instructing the Board not to yield to the propositions or wishes of the objecting missionaries. Dr. Harris in vain tried to gain the floor to oppose its passage. I did the same. But "question, question" was loudly called, and the motion passed, shutting off all accommodation or arrangement between the Board and those missionaries. The Board's hands were tied—a fact which Dr. Harris, who was President at the time, publicly lamented not long before his death. It has since been recinded.

But, now another view of this subject. Independent missions are no departure or new thing among Baptists. The Goshen Association of Virginia, for a third of a century sustained an independent missionary. The West Tennessee Convention, for more than a quarter of a century, had its own missionary, at length (like the Goshen Association) reporting through the Richmond Board. Churches, since the inception of modern missions, have in this country and in England sent out, sustained and received direct reports from their own missionaries in heathen lands. Gordon's church in Boston (where the Baptist Foreign Board was located) did this, in absolute independence of that Board. Spurgeon's church in London had six such missionaries, and Archibald Brown three (I think). The same is true of several other churches in the North to-day. But in this there was no opposition to the Foreign Missionary Boards. It was done because it was believed that more means could be obtained and more good done by this plan in that particular church or association than in any other way.

Dr. W. W. Everts, Sr., pastor so long of the First church in Chicago, advocated throughout his long life this as the general plan that should be adopted by all the churches; and he left a posthumous work, "The Apostolate," in advocacy of it as the only Scriptural plan of missions. While I cannot give my assent or approval of this, I heartily believe that each church and association has the Scriptural right to judge and act for itself in regard to its plans of missionary effort, without in any way antagonizing or interfering with the blessed works of the denominational boards.

The church to which I belong gives, liberally, all things considered, to the general Boards, as any church in America—the Third church of St.

Louis. But a Syrian brother (Jureidini), who had been baptized into the fellowship of this church, returned to his native land, and there commenced preaching the Gospel. Our pastor, W. R. L. Smith, about to visit that country, was authorized by this church to form a council of accompanying ministers and ordain this brother. This was not done, but the church here aids in his support, and small contributions are received from other sources for this mission, which pass through the hands of the treasurer of the church for this Syrian mission and for Bro. Jureidini. Call this "Gospel Mission," or Church Mission, or Independent Mission, or any other name, it is in no way impinged upon the work of our Foreign Board, loved and honored by us all.

Was all this right or wrong? If there was opposition to the Foreign Board—if it alienated the church from the harmonious action of the denomination, it might be so considered. This independent action of the churches may be carried too far, and thereby be disintegrating and mischievous. But to condemn all such church efforts and special missions on the plea of "Loyalty to the Board," or to the Convention, is illogical, is unfair, and is calculated to result in alienations and divisions. Even if those "Independent" missionaries preached the Gospel—which we know they do—of envy and strife—which we know they do not—"What then? Notwithstanding every way... Christ is preached; and therein do I rejoice, yea, and will rejoice." (Phil 1:15.)

And now a word to those who do not work through the Boards. Remember that the apostolic churches did combine. Paul writes of a brother "who was also chosen of the churches to travel with us." He speaks of others as "the messengers of the churches." The churches must have combined or in some way convened to send these messengers. And be it observed that the word Paul used is *Apostoles*, which means missionaries. But if you cannot work with combined or organized churches or brethren, do not, I beseech you, upbraid or denounce them. Let the new year be the inauguration of conciliation. Work apart, if you must, but work as brethren moved by the love of Christ and of souls. "Live in peace, and the God of love and peace shall be with you." Amen.

The Two-Fold Seal.

Paul is greatly exercised about the condition of things in the churches at Ephesus and elsewhere. There are ungodly men in these churches, and there are ambitious, selfish and most mischievous leaders. The Apostle is serene and confident when he thinks of God's purposes and love and power; but he is solicitous and anxious as he sees the thoughtless readiness of some to destroy the work of God, if thereby they can gratify their own aspirations. He recalls the dealings of God with his ancient people, under similar conditions, especially the rebellion under Korah, as told in the sixteenth chapter of the Book of Numbers. And so, Paul says, it is now as heretofore; the foundation of God's church stands solid and unmoved, having this inscription upon it: "The Lord knows all them that are his own;" and also this inscription: "Let every one who names the name of the Lord depart from all unrighteousness."

This two-fold inscription, or seal with the two faces, impressed upon the foundation pillars of God's church, has in it great encouragement and assurance, and also great admonition. "The Lord knows those who are his own." Here is the assured tone and spirit of the second Psalm, "Yet have I established my King upon my holy hill of Zion." God has not founded his church in ignorance of the difficulties and delays and opposition which it must encounter. He is not to be outwitted in his plans nor thwarted in his purpose. Those whom he has, in Jesus Christ, foreknown and foreordained to be conformed to the image of his Son, whom also he called and justified and glorified, he will permit no power of earth or hell to separate from his love and his redemption. "If God be for us, who or what can be against us?" Hence it is that Paul breaks out in rapturous exultation, as he writes to the saints in Rome: "Neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor heights, nor depths, nor any other created thing, shall be able to separate us from the love of God in Christ Jesus our Lord." The church is indestructible because Christ is inseparable. It would be easier to demolish the universe and reduce it to chaos than to overthrow the church. The gates of Hades shall not prevail against it.

But does not this absolute certainty concerning the triumph of the church guarantee our salvation and triumph? By no means. The seal on

the foundation of God's church has two faces, two impressions or inscriptions. And the second is this: "Let every one who names the name of the Lord depart from unrighteousness." Do not read the first inscription without reading the second. Do not suppose the first is of vital importance and the second is of no consequence. Do not think that God is reduced to the necessity of filling his church with unholly people, or that he can be deceived in this matter. He bore long with his ancient people, instructing them, rebuking them, punishing them, but he rejected them at last. The foundation of God stands solid. The supreme question for us, are we on the foundation? If we are, nothing can harm us; if we are not, nothing can save us. God makes all things work together for good—to whom? "To those who love God, even to those who are called according to his purpose."

There is great need of this exhortation to-day. The power of the church is in the godliness of its members. A company of ungodly people cannot be a church of Christ, no matter how rich or learned or powerful, no matter how or by whom baptized. Ananias and Sapphira were church members; Simon Magus was baptized by Philip; but their hearts were not right in the sight of God, for they were in the gall of bitterness and the bond of iniquity. Even such can be saved through repentance and faith; but their membership in the church, until converted, can work nothing but harm. They cannot defeat the purpose of God, but they can show themselves to be outside that purpose. The only way whereby we can be certain that we are God's children is that we are living as such children ought to live. We need have no fear about the sovereignty of God, the will of God, the decrees of God. If our ways please God—notice how vital that "if" must be—if our ways please God, no power in all the universe can harm us.—Examiner.

Conviction of Sin—Its Place in Conversion.

It is to be feared that among numerous Christian teachers a consciousness of guilt is not made as prominent a factor as in former days. Though there are various motives that may induce one to accept Jesus as a Saviour, for some reason or other it appears that a sense of guilt does not play as distinct and decided a part as it should do. Things seem to have changed on this matter in a very considerable measure. The writer does not recall many cases of deep conviction, such as we are accustomed to read of in the experience of Christians of fifty years ago.

How this defective sense of sin has come to prevail in the church life of to-day is a serious question, and one that may be difficult to solve. Many causes may have conspired to produce this temper and condition of things. Perhaps latitudinarian views of righteousness, or emphasis upon the Fatherhood of God and the love of God to the exclusion of His righteousness and justice, or an eagerness to swell the church roll, or a desire to gain popularity, perhaps these all combined, and more besides, have influenced this generation on the thought of sin and guilt.

However, let it have come as it may, no one will deny it is a serious matter. A small sense of sin will mean a poor conception of Jesus. Men do not see the need of an atonement because they have not beheld the blackness of their heart, and the horrors of their iniquity. "I believe," said Dr. Maclaren, of Manchester, who is one of the keenest observers of present day thought, "that almost all the mistaken and unworthy conceptions of Christianity, which have afflicted and do afflict the world, are directly traceable to this—the failure to apprehend the radical fact affecting men's condition, that they are sinful and therefore separated from God... What we think about sin will settle our religious opinions and the form of our religious beliefs." Consequently, if sin is only a failure, a mistake, an aberration, a fault, it becomes utterly useless to expect deep repentance based on the great atonement of the Son of God. If, however, the soul has come to know and realize its sin as black and hateful to God, a thing upon which He cannot look, a great Saviour is needed, a deep penitence is expressed, and a robust Christian is formed.

It is not necessary to suppose that in order to possess a deep sense of sin one must have plunged into the blackest of vice. Nor is it any objection to say, as some do, that people are not so bad as they were in past years. It is well to keep in mind this fact, that while all are not vicious, there is no exception to the truth that "all have sinned and come short of the glory of God." Besides, what does experience, as well as the sacred record tell us, but that the best of characters have gone down to the deepest depths

of consciousness of guilt, as witness Isaiah, who he cried, "Woe is me, for I am unclean." Paul when he described himself as the chief of sinners."

Let us therefore go back to one of the first principles of the Gospel, viz., that a beautiful strong life is based upon a conviction of sin. May we hope this will be a season when we shall be brought in penitence to their feet. Keep in mind the weapons which God has put before us, for the production of this sense of sin, such as a sight of Jesus, the fair and beautiful vision of God's holiness, a knowledge of law, instruction in God's Word, and the power of the Holy Ghost, who came to convince the world of sin, and of righteousness of judgment; of sin, because they believe not me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is judged."—C. B. Baptist.

Art Thou One of Them?

Pharisaism is not an obsolete error. It flourishes this day; flourishes where it is least expected or openly assumes superior wisdom and it rests its feet sometimes upon sectarianism, sometimes upon traditions of ecclesiastical antiquity, and sometimes upon peculiar characteristics of the modern. Now it is external without the Spirit of Christ; "my seat" in relation to the Father's family; my faithful going or philanthropic charities in contrast to your negligence. It is worth our while to examine, and pray; for he who rashly says "It is not in me," may have the very sense of a pharisaic spirit in his religious money, prayers, and employments.

Pharisaism is not an unfriendly attitude toward Christ the Master. Friendship for His speech and flaming externals is a marked characteristic of this age. The ancient Pharisee Jesus that He would eat with him," the pharisaism boasts of its allegiance to Him is not an unwillingness to receive the love of Jesus. To the Pharisee with whom He the Master said, "Simon, I have something to say to thee;" and the ready reply was, "I say on;" Men are writing books about Him, He said and what He did, and interested men are not wanting. Neither is it an inability to judge of the practical principles of the Gospel. Simon gave a very correct answer to an question propounded by Jesus. Pharisees of this day are generally correct and true in their opinions as to doctrine and duty. They quickly notice the slightest departure from honesty, probity, and morality of which Christians may be guilty. None are more ready to upbraid of "holy horror at any violation of the strict duty of what they conceive to be a Christian's duty.

No; a Pharisee is a very respectable and good sort of a person, so far as appearance goes his spirit is very unlike the Spirit of the one whom he calls his friend, and whom he meets the outward hospitality of his life. He is a total misconception of the character and work of Christ the Saviour. The one grand work of the Redeemer—the salvation, not of the right but of sinners—is obscured. While the duties of religion are so clear, there may have passed over this great theme a total indifference in this modern pharisaism differs not from ancient. A woman plunged in guilt approached Jesus with the alabaster box, bathing his feet with her tears—tears of penitence and Simon said: "If this man were a prophet, he would know what sort of a woman this is; the inference is that if He had known, He would not have suffered her to come near Him. Little Simon understood that the tears of the little sinner are dearer to Jesus than all the good department of a self-righteous man's proud and selfish heart! And just so we of the real mission of the Redeemer to suffering humanity are the Pharisees of this age. They thank God that they are not like the sinners in the alms, nor even like some weak "professors of religion" whom they are interested in moral and social work, in charity and philanthropy. But the Gospel which includes all under sin, and Pharisee alike, and which saves all through faith in the Lord Jesus Christ and the creation of the Holy Spirit, is foolishness to them. In theory, perhaps, we are not. They let us carefully consider whether in relation to Simon's case, or to those who are because we have much forgiven."—Advocate.

QUESTIONS ANSWERED.

By S. B. Cox.

that were I a member of the church I would advise the deacon privately not to offer himself to the church. For I should certainly vote against the reception of so changeable a man believing that he would be a trouble and a weakness to the church. Let him stay a member of his old church.

A brother asks a prompt answer to this question. Leading it made me feel as Jeremiah did, and made me wish there was a Nehemiah to deal with that church. Or I should say with a minority of it, for the brother assures me that it was so managed that the restoration was the act of a minority. A member of the church got a divorce from his wife and married again. He acknowledged honestly that he had no Scriptural ground against his wife, and his only reason was he loved the other woman and did not love his wife. The church excluded him from her fellowship. This was right, it was the only thing for any church to do which has any love to the Lord.

After a few months the man came to the church and asked to be restored. The only reason that he gave was that he was sorry for what? For his sinful life he was living with a woman, to whom in God's sight and the church's he was not married! Not at all. He was sorry he married his real wife! And the brother tells me the minority of the church managed to have him restored and he still continues his sinful life with the other woman. Oh for Nehemiah! The only thing to be done is for some brother in the church who does indeed fear God and reverence his Lord's commands to bring a charge before the church, arraigning the man for adultery. Not for the sin committed before his restoration, but for the sin committed after being with that woman. According to the Scriptures, his life is as guilty as if no marriage ceremony had been performed, and Baptist churches must be governed by the Scriptures.

I believe there are regenerated men enough in the church to take action when the matter is brought to them. Surely here there, and the issue of obeying God, still continues his sinful life of other men's sins is clearly made. If the church will not do it, let the faithful ones cry mightily to God to convert the uncovered members, and if there are regenerated ones among those who side with the man against God, to lead them the way of the Lord more perfectly. If they do agonize with God in prayer for their brethren, I believe He will hear, and the church will repent and do its first works.

The following is the programme of the Preachers' and Deacons' Meeting of Sulphur Fork Association, to be held with Bedford Baptist church, May 29-31, 1908: Friday, 8 p. m.—Introductory Sermon—Elder G. T. Lumpkin.

Saturday, 10 a. m.—Why Baptists cannot invite other immersed Christians to the Lord's Supper—Elders W. J. Agee, L. E. Chilton.

What is Bible Sanctification?—Elders J. D. Gwaltney, L. M. Theobald.

Do Christians have assurance of Salvation?—Elders H. B. McClain, J. D. Gwaltney.

Bible and Colportage Work—Elders W. A. M. Wood, J. B. Thayer.

7:30 p. m.—Our Boards—Foreign: Who is the Lord, and what is His method of work?—Elders E. L. Powers, J. S. Satchell.

Fields of labor, number of missionaries, and results—Elders R. M. Priest, J. R. Childs.

7:45 p. m.—State Board: Methods, Field, and Results—Elders L. M. Theobald, J. E. Johnson.

Sunday, 10 a. m.—The Home Mission Board: How constituted, methods, field, and results—Elders H. B. McClain, G. T. Lumpkin.

Ladies' Missionary Auxiliary: Its purpose, its work, its possibility—Elders J. E. Johnson, J. S. Satchell.

2:30 p. m.—Sunday School: Adult church members' relation to the Sunday School—L. S. Chilton, W. J. Agee.

Should Baptist mission Sunday Schools be organized independent of neighboring Baptist churches?—J. W. Head, Eld. J. D. Gwaltney. Have we at present the best methods in vogue in Sunday Schools for accomplishing the real purpose in view?—Elders R. M. Priest, H. B. McClain.

7:30 p. m.—Are Baptists doing their duty toward temperance?—Eld. J. T. Sampson, I. W. Head. Echoes from this meeting, five-minute talks, open to all.

J. E. THAYER, Ch'n., G. A. LUMPKIN, W. T. M. WOOD, Committee.

GEORGE MACDONALD, in one of his books says: "As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend. This expresses a great principle, which finds constant illustration in the experience of a Christian. For every new condition in life there is a reserve of divine goodness that will meet the new need. God goes before us with the blessings of his goodness, and at the right place we find the grace laid up awaiting our use. Thus is made sure the fulfillment of the promise: 'As thy days, so shall thy strength be.'"

But the revealing of strength is not made until the pressure of need comes. We impose upon ourselves needless burdens of anxiety by bringing the possible care and difficulties of tomorrow into today. We do not meet the light of tomorrow when the sun is shining, but when the shadows of evening fall, moon and stars appear. It is God's wise and beneficent plan to educate us to a life of trust.—Ex.

Education is a better safeguard than a standing army.—Everett.

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

MAGAZINES.

Bibliotheca Sacra.—This sterling theological quarterly comes richly freighted. President Rankin gives an appreciative sketch of Prof. E. A. Park, in an inspiring article. Dr. John Bushman answers the question, "The World Spiritual?" Dr. C. W. Rishel, gives us Hints Relative to the Date of the Fourth Gospel. Prof. George Maclellie, in the light of the latest science, tells of the Origin of New Species and of Man. Dr. Herle gives his Outlines of a Preachable Theology, which may mean orthodoxy or a good deal better. The other articles are: The Prayer of Creation, Clarence Greeley; Italian Poets of our Time, James Lindsay; The First Sin, Its Consequences, and the Remedy, Cornelius Walker; The Interpretation of Scripture, Thomas K. Davis; The Latest Translation of the Bible (V), Henry M. Whitney; The Formative Principle of Sociology, Borneo T. Statton; Critical Notices of Recent Publications. These notices are of special value as showing what books are coming out and what sort of books they are. All the articles are copyrighted. \$3.00 a year, 75c a copy. Bibliotheca Sacra Co., Oberlin, Ohio.

The Atlantic Monthly for May presents the following tempting bill of fare: Emerson as a Religious Influence; The Evolution of a Trained Nurse; A May Morning; My Own Story (Trowbridge); A Sacrifice; A Story; The Book and the Place; Relevation; His Daughter; First, XVIII-XXIII; Mulatto Factor in the Race Problem; The Bee Sermons; St. Louis Congress of Arts and Sciences; Under the Trees; Lady Rose's Daughter; The Two Apples; An Utopia, attributed to Milton; Books New and Old; The Contributors' Club.

The articles of special interest are the ones on Emerson, the Trained Nurse, My Own Story, the Mulatto, and the St. Louis Congress. The Atlantic is always at high-water mark. \$4.00 a year, 35c a copy. Houghton, Mifflin & Co., Boston.

The Century this month is a fine number, the illustrations being particularly fine. Mr. Schneider's "With the Sultan of Morocco" gives an inside view, never before seen, of the court and government of that curious country. Then come "The Yellow Van," Joseph; Across the Border; Adeline Patti; The Old Dear Face; Athletics for College Girls; Ralph Waldo Emerson; The Pool in the Desert; Out of My Portfolio; Conquest of the Forest; Five Hundred Farmers; Before Dawn; The Drought; A Neighbor's Creed; The Tasmanian Wolf; Thomas Arnold, the Younger (by his son, W. T. Arnold); The Anonymous; Madam Blanc; The Hampered Executive; In May; Andre, The Voyageur; Careers of Scholarly Men in America; Topics of the Time, and In Lighter Vein. A brilliant number. \$4.00 a year, 35c a copy. The Century Co., New York.

The Booklovers' Magazine.—A gorgeous number. The colored pictures are real works of art. The articles are as follows: The Great Department Store, Men, Mechanism and Methods. The leading department stores are taken up and described. In How to Spend a Six Weeks' Holiday in Europe is a delightful description of the most interesting way. This article is a good manual for travelers. Under the head of Immortal Woman Novelists, we have Jane Austen, Charlotte Bronte, George Eliot, and George Sand. The editorials are short signed articles from a variety of writers. The Best New Things are an interesting collection. \$3.00 a year, 25c a copy. Library Publishing Co., Philadelphia.

The American Monthly Review of Reviews.—The wonder grows how any intelligent, progressive man can get along without this Review. It keeps one up to date on what is going on in the world, and it is done in the most interesting way. Beside the usual rich contents of the departments—Progress of the World, Current Events, Leading Articles of the Month, and Periodicals reviewed, we have special articles on the coming Louisiana Purchase Exposition at St. Louis, Giant Ships for our Oriented Trade, and the Right Honorable George Wyndham, M. P., Champion of the Irish Land Bill. The last is from Mr. W. T. Stead. \$2.50 a year, 25c a copy. Review of Reviews Co., New York.

We wish every preacher who reads the Recorder would send 20 cents to the Bible Student, Columbus, S. C., for a sample copy. We feel sure that nine out of ten would subscribe for the Student even if he had to do without meat at dinner long enough to save the \$2.00. The editorial on Miracles in the May number will be worth more than \$2.00 to all who read it thoughtfully. The Bible Student is needed by all evangelical preachers as an antidote to the Biblical World and the

heresies it advocates. It is sound, it is scholarly, it is "up-to-date."

The May Number of Floral Life will contain the first installment of a new novel entitled: Their Garden Fence, a story of hearts and flowers, by John Habberton. The author is known to all his friends as an enthusiastic amateur gardener who would rather raise flowers than write books. He has persuaded many people, young and old, to follow his example and has seen some charming romances bud and bloom among the flowers; so there is quite as much fact as fiction in this new novel. There is also a delightful vein of humor, some worldly wisdom and occasionally a bit of pathos.

The struggle between duty to self and duty to others, or, as Mrs. E. Laughlin puts it in the June Delicater, between the Struggle for Life and the Struggle for the Life of Others, is one that comes to thousands of young men and women with impressive significance. Self-development along chosen lines, or renunciation and devotion to those who may need you—is a question that can be decided only by the individual, and which ever way he may take it, if he but be guided by the best light that he has, he will do all that is expected of him. The two great evils to be guarded against are: lest the development of self make us selfish, or devotion to others make us negligent of self. A "true balance" should be aimed at.

BOOKS.

Eighty Good Times Out of Doors. By Lillian M. Huth, author of "Eighty Pleasant Evenings." 12mo. pp. 100. Chicago and New York: Fleming H. Revell Co. 75 cents.

The season for out-of-door games and entertainments is at hand, and anything that will help in varying such sports is particularly timely and welcome. Some very new games are described in the present work, with the jingle and song to keep those for the little ones going. There are suggestions, too, for the entertainment of the "fresh air" children, and little plays that can be easily arranged by the older folks.

A "Sunrise Lawn Party" is a good suggestion and practical in its outcome. A little new church was just finished and prayer was attractive all but the grounds, which were very bare. A few wise ones put their heads together and issued an invitation "to attend a lawn party in front of the chapel on Thursday, at 5 a. m. Gentlemen will bring a rake and hoe. Refreshments served by the ladies as merited." Everybody came with implements, etc., and the lawn was spent in sowing grass seed, setting out shrubs and so on, and in a few weeks a pretty lawn was the result. Won't some of our energetic church ladies try this and beautify their own church yards?

George Kennan's book, "The Tragedy of Pelee," which is published by the Outlook Company, has been selected by the New York State Library as one of the list of "Fifty Best Books for a Public Library," which library has just issued. Mr. Kennan's book remains the most important work on the destruction of St. Pierre and the devastation of Martinique. The author was one of the first on the ground after the disaster, and made a most thorough and painstaking investigation of all the details of the catastrophe. It is an interesting fact that his explanation of the manner in which the eruption occurred, although it differed from the theories of many of the geologists, has been more and more accepted by scientific men as the true explanation.

WHAT a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings, slip by unheeded, miss half their flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day in their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and he who is so faithful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into his each day, walk trustfully over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

If Christian service were all talking and praying in meetings and visiting the sick, it would be discouraging to some talented people. But are our tongues the only faculties we can use for Christ? There are ways in which even silent people can do service for God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. A flower can not sing bird songs, but can emit a sweet and gentle fragrance, making a blessing wherever it is seen. Be like a star in your peaceful shining, and many will thank God for your life. Be like a flower in your pure beauty and in the influence of your unselfish spirit, and you may do more to bless the world than many who talk incessantly. The living sacrifice does not always mean the best work. It may mean the quiet bearing of a pain, cheerful acquiescence in a disappointment.—J. R. Miller.

The world is made glad by sacrifice. There is no real giving but is sacrificial, a kind of sacrament, a devotion, by the dedication unto another of what we prize and could turn to account ourselves and in it would keep fondly but that still more we have a heart to give it. But to give what, for ourselves, we need not and want not, is naught. "How can that leave a trace which has left no void?"—James Vila Blake.

is the coolest piece of impudence I have seen in many a day. The man thinks himself an Episcopalian or Methodist—bishop and claims such power. "A preacher claiming such power," says the brother, "is a Baptist commences preaching in a neighborhood, and opens the doors of all the Baptist churches without any authority from the church, and receives members and baptizes them and certificates that he has received them from that church. Must we receive such members into our churches or not?" Of course you ought not to receive them. There seems to be no proof that the man is a preacher, or a Baptist. It has not been proved that he should claim membership in any church. It would be necessary to write to that church, and inquire. For it is very easy for impostors to forge letters and credentials. But if the man is an ordained preacher in good standing, and he knows the independence and autonomy of Baptist churches, that he has not been invited to open the door of one church, or to claim membership in all the churches in the neighborhood. As I said at the beginning, he impudently claims to lord it over God's heritage like a monarch, and any church which meekly yields to him and receives the members shows a lack of self-respect and of regard for Baptist principles and practices. Pastors and churches must be careful to let their righteous indignation against the man extend to those whom he baptizes. They must ignore Baptist principles, and acted in letting him baptize them. The probability is there are none among them really regenerate. A preacher like that would be apt to let his members repent and seek the forgiveness of their sins, and without any knowledge of the only way of salvation, they would "decide for Christ," and they would take him for "Lord" when he had not taken him for Saviour. "Decision" on faith, and repentance towards God must be had. But there may be some truly converted churches to whom these men come should give them kindly that the man had no right to give certificates of membership in the church, and that he was not a true Baptist. It has been when they made a profession of religion, they have sent them to the churches to claim their experience, to be received and baptized. Then they should be examined carefully, and if they have repented, believed and their sins had been pardoned, they should be received and baptized. Ignore entirely the man's reception of members, and treat them just as you are in the habit of treating candidates for membership profess conversion.

Do not exactly understand this question: Baptist members in town wished to be received into a Baptist church, but had not members enough for constitution, and borrowed members living close to town from country churches, so they can be constituted into a Baptist church in town. One member who is a deacon, disaffected with the town church, desires his membership back into his old church. He remains for a time, then becomes disaffected with his old church and now wishes to withdraw from the church. WHAT is to be done in this case?"

Do not understand what is meant by "borrowed members." But I take it for granted that country churches granted letters in the usual way to their members who wished to go into the town church. And that when the deacon went to his old church he carried a regular letter from the new church.

Do I understand the position the deacon holds that he occupies. He claims to have members from his old church. Does he mean that he is again a member of the town church, and is not a member of either? Or is he a member of the town church, and the deacon a letter when he was returned to the country church, and that he was duly received on that letter, it is evident that he is a member of the country church until he is either removed from its fellowship, or has received a letter from it, and has joined a sister church of another denomination, or for a season a member of the church, which grants the letter to him, and he has been received by another church.

Do I understand that he has "withdrawn" of his own pleasure without a vote of the church granting him a letter or expelling him from it. He is a member of the country church, and if he refuses to attend the public worship of that church, he is a member of the church, but he is not a member of it, and he ought to be dealt with by his brethren. He is a laborer with him kindly. Privately at the house of course, but if he continues obstinate, then he is arraigned before the church.

Do I understand that the deacon has a letter from the country church, and my question wishes to know what the town church should do, I will say

**Sunday-School Lesson**

SUNDAY, MAY 24.

PAUL BEFORE AGRIPPA.

Acts 26:10-32.

Motto Text—"Having therefore obtained help of God, I continue unto this day."—Acts 26:22.

Felix had been removed from the governorship under grave charges, and Festus, a much better man, had come in his place. The Jews tried again to have Paul sent to Jerusalem that they might have an opportunity to kill him, and Paul had appealed unto Caesar.

Festus was at a loss to know what charge to send to Rome against the prisoner. Therefore he seized the opportunity afforded by Agrippa's visit to get that king, who was familiar with Jewish law, to examine the prisoner and to say what his guilt was.

Agrippa was king of the country east of the Jordan. Bernice was the sister of Drusilla, and was, if anything, the worst of all the line of Herodian women. It was Paul's fate to be brought to trial before three of the most infamous men in history—Felix, Agrippa and Nero.

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."—He was obeying God in preaching the Gospel—he could do no otherwise. The words in Greek indicate that he went promptly and cheerfully. "But showed first unto them of Damascus."—Immediately after his conversion he preached in Damascus, and after a retirement to Arabia he returned and preached in that city. "And at Jerusalem, and throughout all the coasts of Judea, and then to the gentiles."—At Damascus he had preached to his own country men; the Gospel was offered to the Jew first. He had obeyed the heavenly vision with all his strength. It was no new offense of which he was guilty; he had been preaching for years up and down the Roman empire.

It was no reason to Caesar which he had been preaching. His message everywhere was "that they should repent and turn to God, and do works meet for repentance."—Works worthy of repentance which should prove they had repented and turned to God. Paul preached salvation by grace and justification by faith, but he insisted as earnestly as James did that the evidence of repentance and faith must be seen in the changed lives.

"For their cause."—How contemptible the conduct of the Jews looked in view of Paul's statement. All that he had done was to urge upon men the duty of repentance from their sins, turning to God and living good lives! For these things the Jews had caught him in the temple and plotted to kill him.

"Having therefore obtained help of God, I continue unto this day."—"A military term signifying the aid a warrior receives from auxiliary or allied forces."—When Had God not guarded him from the plots of the Jews he would not then have been alive. "Witnessing both to small and great."—To men of high and low degree. They were all sinners, and must

**All Humors**

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system. Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

**Hood's Sarsaparilla and Pills**

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. Iza O. Brown, Rumford Falls, Me.

Hood's Sarsaparilla promises to cure and keeps the promise.

be saved in the same way by repentance and faith.

"Saying none other things than those which the prophets and Moses did say should come."—So long as the New Testament stands, men shall have small success in their efforts to upset Moses, for our Lord and his apostles give their voices in defense of Moses. Since Paul had been preaching only what was taught in their own Scriptures, the Jews were all the more guilty who sought to compass his death.

The Jews generally shut their eyes to the Scriptures which taught the sufferings of their Messiah and fixed them upon the glories of the kingdom which should be without end. One reason of their enmity of Paul was because he preached a crucified redeemer. The Jews, except the comparatively small sect of the Sadducees, believed in the resurrection of the dead. It was no new idea to Agrippa, and no doubt he had heard of the resurrection of the Lord Jesus.

But the Roman Festus thought such a thing but like fairy tales to amuse children. In his astonishment that a man who had been talking as rationally as Paul should suddenly aver a belief in the resurrection of the dead, he cried out with a loud voice: "Paul thou art beside thyself; much learning doth make thee mad."—Whether he had heard of Paul's great learning or perceived it from Paul's speech cannot be said. He thought too much study had driven the Apostle crazy.

Courteously Paul answered him: "I am not mad, most noble Festus."—Mad means insane, of course. Most noble is a polite acknowledgment of Festus' rank. "But speak forth the words of truth and soberness."—Truth here refers rather to reality than to veracity. His words were not the hallucinations of insanity. Soberness means of a sound mind. That the Lord had been raised from the dead was a fact well known in Judea, and Paul turns confidently to Agrippa as a witness of it. "For the king knoweth of these things, before whom also I speak freely."—Agrippa, as a Jew, was familiar with the Scriptures. He kept a palace in Jerusalem and went up to the feasts often, and had therefore heard about the life, death and resurrection of the Lord, as Festus, a Roman, caring little for what was going on in the provinces, did not.

"King Agrippa believest thou the prophets?"—As a Jew that might be taken for granted and Paul went on, "I know that thou

believest."—If Agrippa acknowledged the truth of the Scriptures the Apostle could prove from them the truth of his words in regard to the person and office of the Lord. The fact of the resurrection Agrippa knew.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—The Greek word translated almost means in a little or with a little. There are two possible meanings to Agrippa's words. One that he spoke sincerely, his better nature being for the moment touched. The other that he spoke sneeringly that Paul thought with a little persuasion he could persuade him, a king, to be one of a despised and persecuted sect.

"I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—The chains which as a prisoner he wore. Festus must have thought him crazier than ever. That he should think that it would be for the advantage of a Roman governor and a Jewish king to be like him! Ah they know now how much higher their poor prisoner ranked as a child of God than they did with all their pomp and splendor. Position in life is nothing, position in Christ's kingdom is every thing, and every thing throughout eternity.

There are many who feel, when listening to an earnest preacher, that they are almost persuaded to be Christians. But the impression fades away, and the cares of this world and the deceitfulness of riches choke the good seed sown in their hearts and they are lost.

Agrippa had heard enough. He had no desire to have his conscience further roused. The trial was over; the king passed out with the governor and the officers and Paul went back to his prison. Festus took Agrippa aside to ask him what charge he could send to Rome with this strange prisoner, for Agrippa was familiar with

Jewish laws and customs. The governor and the king agreed in saying: "This man doeth nothing worthy of death or of bonds."

"Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Caesar."—After an appeal had been made the judge could neither release nor condemn; unto Caesar must the prisoner go. Paul had desired to see Rome; God granted his desire by sending him a prisoner. Had he been released by Festus he would have been exposed to the murderous designs of the Jews. No doubt the favorable report of Festus had much to do with the kind treatment which Paul received on the way to Rome and while a prisoner in the city.

SOUTHERN BAPTIST CONVENTION.

(Continued from first page.)

greatest agency among us for the development of our churches in Bible knowledge and missionary interest. To help this board is to help all the objects for which this Convention stands. I can not think it an accident, said the speaker, that the greater success of our Foreign and Home Boards began with the enlargement of the Sunday School Board. It is one of the greatest missionary agencies among us.

J. M. Frost said that in his desires for the work of the Sunday School Board, there had been three things constantly before his mind, viz.: That the Board should have a reserve fund of \$50,000; that we should have a building ample for our work; and that we should have five field secretaries. B. W. Spilman, field secretary said that our work is to help the Sunday Schools already working. When our Sunday Schools are filled with new life, they will reach out to other places. Our pastors ought to master the Sunday School problem. It is not practice that makes perfect; for a man often practices a blunder. We ought to say, intelligent practice makes perfect. The pastor ought to be in touch with his Sunday School, and the leader of his people in this important work.

W. L. Pickard, Virginia, said the Sunday School board is succeeding on right principles and along right lines. This world must be saved by personal appeal; and the sooner we begin with the young life the better. There are fully 2,000,000 souls in our mountain districts, of as pure blood and bright promise as any class of people in the land, and our Sunday School board has special facilities for effective work in these places. To save the world we must begin with childhood, and it is through the Sunday School that the children must be reached. The denomination that most wisely and efficiently takes hold of the children is the denomination that will take the world for Christ.

E. Y. Mullins offered a resolution that the Sunday School Board be instructed to grant J. M. Frost, Corresponding Secretary, as long a vacation as may be necessary to regain his health, and to pay his expenses during the time. The resolution was passed with heartiness.

T. L. White, Georgia, presented a report on the work of the Foreign Board in papal lands. It points out Brazil as the most hopeful of these fields.

W. F. Yarbrough read the report on the finances of the Foreign Board. There has been a gratifying increase in the giving of nearly all the states to foreign missions.

J. L. White said it seems that

in the open doors we have a challenge from God. In the fact 1,790 were baptized on our fields the past year, is an indication of yet greater things to come and calls upon us to do our best and attempt greater things. We can easily raise \$250,000 for our foreign missions. W. F. Yarbrough said we must advance. It will be difficult to account for the decided advance in the contributions of Mississippi. We have only gun to give.

Preston Blake, Kentucky, thought that Dr. Willingham's presence among the churches had been the great impulse to increased contributions. T. P. thought the Corresponding Secretary of the Foreign Missions ought to be out among the churches all the time, stirring up people on this subject.

R. T. Bryan, missionary to China, was referred to as "the success of Yates at Shanghai." He left his field in China many years ago and was full of encouragement; since my arrival here, I have greater grounds for hope in the forward movement of our churches. We have very hopeful reports for our work in China. What devil and the Boxers got into China, the last closed door opened, and now there is freedom to that people with the past than ever before. Some reforms are indications of growth of Christian sentiment in China. A decree confiscating temples of China to govern purposes, without serious objection, shows the growing dignity of the people for the old idols. The idols are being destroyed and thrown out of their temples. Idolatry is dying; but Christianity is coming up like a new sun to take its place. The Chinese are ready to hear the gospel as before. The letters of our missionaries showed great courage for the work in China. In many places there is a remarkable movement toward Christianity, and we may look for additions in the near future.

R. C. Buckner, led the congregation in a prayer of thanksgiving to God for his blessing upon our foreign mission work. E. J. Willingham said, Can we advance? We have advanced. We have advanced not from fear of debt, from our increased sense of indebtedness to God. God before us, and following him we have to do to advance. It is bringing the ends of the earth together, and all is for the final spread of the Gospel. As sure as we live, our mission as Christians, church denomination, is to give the gospel to a dying world. The best thing for us is to advance to do the work of God. Since I know of churches which increased their contributions to foreign missions, some by hundreds, some four, some by five hundred per cent. It is our pastors and churches to do more to save the world. Secretary Willingham called the brethren from the states to say what they would raise for foreign missions next year. Every state and territory responded, and the total amount footed up \$280,000. The States are down on the list for 1900.

Saturday—Evening Session

There was singing and prayer. Bro. Chapman read the report on Special Items in the report.

(Continued on eighth page)

PEOPLE'S MEETING.

SAVANNAH, Ga., May 7, 1903. The Southern Baptist Young Union met in annual session this morning at 11 o'clock in the Baptist church, and was presided over by the president, Dawson. E. B. Pollard, secretary, conducted devotional exercises, singing, reading Scripture and remarks. Prayers were read by J. L. Gross and L. B. ... It was announced that the general subject for this meeting was "A Forward Movement." ... "The People's Union is in the ... We must look to the ... of our churches. The church ... is weak in its young ... They are not generally ... that interest in personal ... and church work that ... did a few years ago. The ... preparation for manhood and ... to get the children ... young people to give them ... to the Lord and to the sup ... of his cause. They ought to ... from infancy in the ... and parents should set be ... them the example of a con ... Christian life. ... F. Yarborough next spoke ... "The Baptist Young People's ... and the Country Church." ... said that in the state of Miss ... as in some other states, ... Baptist strength was largely ... country churches. The West ... Bicentennial says that Mississ ... is not afflicted with any great ... but we anticipate that this ... action will not be delayed many ... longer. It is not any more ... to have a young people's ... in a country church than ... Sunday School. There are such ... in some of our rural ... and the number ought ... grow. Our cities must be fed ... in the country, and our town ... get most of their mate ... from the rural churches. Our ... men are going in a con ... stream to the cities, and ... they have been converted ... trained to serve in their home ... when they get into their ... surroundings. ... The president appointed C. S. ... well, P. V. Bomar and T. B. ... a committee to nominate ... to fill vacancies in the ... of managers. Prayer by ... Calley. Adjourned to ... o'clock. ... Afternoon Session. ... The meeting was opened with ... and prayer led by Z. T. ... The chair appointed S. A. ... C. V. Edwards, A. J. Rog ... and J. T. McGlothlin as the ... on enrollment. The ... then proceeded to the ... of officers for the ensuing ... L. O. Dawson was, by ac ... election, elected president; H. ... and L. B. Warren were ... first and second vice-pres ... respectively; and W. W. ... was elected secretary. C. ... Blackwell, for the committee ... nominations, made their re ... J. M. Shelburn, chairman ... the executive committee, re ... their work for the past ... and making some recommen ... for the future. ... W. J. McGlothlin delivered an

address on "The Baptist Principle and the Future." It may be easy to name several Baptist principles, but can we reduce these down to one principle. It has been defined as obedience to Jesus Christ as our Lord and Master. I enlarge this somewhat and define it as The Regenerate Life under the headship of Christ. There are and have always been enemies to this Baptist principle, which deals with the individual. In the past, more than in the present, political tyranny has been the enemy of individuality. Tyranny has made rulers the masters not only of the persons and property of individuals, but also of their beliefs and consciences. Ecclesiastical tyranny dictates to men what they shall believe and how they shall worship. The individualism prevailing in this country has been very favorable to the spread of Baptist principles. A regenerate church membership is the shut anchor of our people and must be adhered to always. Still, a regenerate life is not all, but we are to keep in mind the formation of a Christian character under Jesus Christ as our Lord and Master. Among the enemies to the Baptist principle to be guarded in the future is the perversion of Scripture. Baptists have ever stood for the word of God faithfully expounded, and as a result of our contention some of our distinctive beliefs are now accepted as settled by the best scholarship of the world. The speaker warned his brethren against any leaning toward ritualism, by departing from the simplicity of our faith and practice. ... After singing Amzing Grace, the meeting was dismissed with prayer by A. E. Owen, of Virginia. ... At the evening session, after some preliminary business, J. B. Gambrell addressed the meeting on "The Unfinished Battle of Religious Liberty." He gave a review of past struggles and triumphs of religious liberty, and pointed out the relation of Baptists to that struggle. While we have made great progress, there remains much for us to do in the final triumph of liberty. The speaker, often facetious and witty, held the attention of the congregation from the beginning to the end of his address. ... Am I a Soldier of the Cross was sung, and the meeting was adjourned with prayer by J. R. Stratton. ... GREAT DAY AT SALEM. ... On Sunday, April 14th, we had a glorious day at old Salem. Bro. W. B. Glass, of the Southern Baptist Theological Seminary, preached on "The Christian's Obligation." Matt. 28:19. ... There was a fine congregation, notwithstanding the threatening weather of the early morning. It was a great sermon. God sent him to us. We had planned, worked and prayed for the meeting for some time and God gave even more than we asked. Last year Salem gave \$158.10 to Foreign Missions, and we had set our mark at \$250 for this year. There was no personal solicitations, no canvassing. It was made a matter between each one and his God. When the pledges all came in \$228.75 was subscribed. This with what had already been subscribed brings the contribution up to \$287.30 for the year. ... It was a day of great spiritual power. God moved upon the hearts of the unconverted. In the afternoon Bro. Glass gave us a most excellent address on "The Dark Continent." He is a man of

great consecration, a fine speaker and full of the Holy Spirit. We thank God that he has laid his hand upon him and called him to go to benighted China. ... JNO. W. T. GIVENS, Pastor. St. Elmo, Ky. ... PROGRAMME. ... Programme of the Missionary and Sunday School Convention of the Ohio County Baptist Association to be held at Pleasant Grove church, May 30th and 31st, at 10 o'clock: ... Sermon Friday night—D. J. K. Maddox. ... Devotional exercises by H. P. Brown. ... What is the Scriptural plan of Missions—J. N. Jarnagan, C. W. Daniel. ... The Characteristic and Mission of the local Church—L. W. Tichenor, H. C. Truman. ... Duty and Obligation of Church Members to Missions—L. P. Drake and W. N. Miller. ... Duty and obligation of Church Members to the Sunday School—H. D. Godsey, W. R. Oldham. ... Best methods of increasing the interest of missions in our churches—D. J. K. Maddox, F. M. Pharris. ... What is the practical difference between an anti-missionary and an omissionary Baptist?—J. T. Cuesler, A. L. Maddox. ... Proportionate giving—E. W. Coakley, J. W. Bristow. ... Hindrances to the spread of the gospel—G. H. Lawrence, E. D. Maddox. ... The Sunday School as a means of saving souls—E. A. Cottrell, H. D. Birch. ... How can our churches best develop our young people.—T. J. Ratcliff, T. H. Balmain. ... How can we get more workers and more funds for missions—J. P. Miller, T. H. Gentry. ... What is the value of church discipline and how to enforce it.—G. W. Gordon, C. J. Wallace. ... The relation of Sunday Schools to missions.—G. B. Likens, Richard Beck. ... Brethren will you not make this ... A LAST RESORT ... Pure Food Should Be the First. ... When the human machine goes wrong it's ten to one that the trouble began with the stomach and can therefore be removed by the use of proper food. A lady well known in Bristol, Ontario County, N. Y., tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last, when patience was about exhausted and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts. ... "A friend recommended the food as one which her own delicate children had grown strong upon so I purchased a box—as a last resort. In a very short time a marked change in both health and disposition was seen. What made our case easy was that she liked it at once and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family. ... "It's use seems to be thoroughly established in western New York where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.

meeting a grand success? If so, you must be present and lend a helping hand. Will each church send a good representation? It is necessary for you to do so. ... L. W. TICHENOR, L. P. DRAKE, E. D. MADDOX, Committee. ... SEVEN MONTHS IN KENTUCKY. ... Having been called to the care of the Sebree and Roberts Baptist churches, I landed in Sebree Saturday night, October 4th, last. Since then I have been trying faithfully to break the bread of life to the saints, and to persuade sinners. My work has been pleasant at both places. I was here in October in time for the Association, which met at the Woodland Baptist church, six miles from Morgantown in Union county. I met there many of the brethren, representatives of the churches. Since the beginning of the new year I have been called to two other churches—Grave Creek, seven or eight miles from Henderson, and where the Association meets in October, and to the church at Baskett, on the Louisville & Henderson R. R. I preach here—Sebree two Sundays, Roberts and Grave Creek one each, and Baskett in the week and the fifth Sundays, so you see I am a real busy man. All these churches are doing moderately well, but not as much alive on the great mission question as I hope to see them some day. I do not mean that they do not do, but I hope to see them do more. ... The brethren and sisters gave us quite a hearty welcome. A week or so after wife and I came they came upon us en masse with all sorts of the necessities of life, bed spreads, dry goods, rugs, mattis, &c. They were most heartily appreciated. ... I had greatly longed for and fully expected to attend the great meeting at Savannah, Ga., within twenty-nine miles of my childhood home, but now I suppose I'll have to give it up. I am not able after so long a move, with its attendant and necessary expense. ... This is the centennial anniversary of the Grave Creek church, with which our Association meets. We would be glad to have one, at least, of the editors of the Recorder. Come, brethren, one of you; we will give you plenty to eat, and will let you talk some, too, if you want to. We know that you are both young and timid, but we know, too, you can talk when you get started, and some of us will try to start you off. With best wishes for the Recorder, and a united pull for the advance of the Master's kingdom, I am fraternally yours, ... B. A. GEIGER. ... DEAR RECORDER:— ... Have just returned from Alexandria, Va. The centennial celebration was a grand success. Large crowds attended every service. All of the old pastors living were present and delivered interesting addresses, save Dr. W. S. Penick, of Shreveport, La., who was providentially detained at home. ... Dr. W. C. Bitting, of New York City, the distinguished son of the lamented C. C. Bitting, who was pastor there during the trying years of the civil war, was also present, and delivered a magnificent sermon. Dr. Hunt, the honored pastor, and his excellent people felt justly proud of the way everything went off. ... May the Lord's richest bless

ing continue to rest upon this grand old church, and make the second century of its history even more prosperous and glorious than the first has been. ... J. H. BUTLER, Shelbyville, Ky., May 4, 1903. ... DEAR RECORDER:— ... Bro. E. A. Nelson went up into Peru to introduce the Bible, the Word of God, where he could. He was greatly blessed on the trip, sold goodly number of Bibles, Testaments, and portions, and after an absence of two months, returned to his home, praising the Lord for His mercy and goodness unto the children of men. If some one could follow up that work, preaching the gospel and visiting among the people, how effective it might be. Hope is the sad side to mission work—the worker cannot possibly look after the seed sown in all the places, but must neglect some, even when he foresees the fatal results. If we could only live for the sole purpose of serving the Lord. ... Fraternally, ... J. E. HAMILTON, Caixa Postal n. 361, Para, Brazil, April 17, 1903. ... WOULD YOU USE A ... SCRAP BOOK ... If You Did Not Have to be Bothered with Paste? ... We Have Such a Book—The Perfect Scrap Book. ... 50c, \$1.00, \$1.25, Postpaid. ... BAPTIST BOOK CONCERN, Louisville, Ky. ... Fine Trains to Florida ... Florida Limited, Chicago & Florida Special ... Superb Pullman Service, with dining cars, from Chicago, Indianapolis, Cincinnati and Louisville to ... JACKSONVILLE and ST. AUGUSTINE ... Southern Railway ... Queen & Crescent Route. ... These trains are the finest and fastest in the South, and carry Dining Cars, Observation Cars, Drawing Room Sleepers, Gen. Servant Cars and Club Cars. For handsomely illustrated literature, descriptive of Florida, Cuba, Carolina, Florida, etc., address any agent of the Southern Railway. ... LOW RATES VIA THE SOUTH RAILWAY ... From Louisville to ... San Francisco, Cal. \$38.60 ... Los Angeles, Cal. \$38.00 ... Portland, Ore. \$35.50 ... Spokane, Wash. \$34.00 ... Ogden, Utah \$34.00 ... Helena, Mont. \$34.00 ... Butte, Mont. \$33.00 ... Billings, Mont. \$33.00 ... Colonel tickets will be on sale daily from Feb. 15th to June 15th, 1903, inclusive, at all Southern Railway stations in Kentucky and Alabama, and correspondingly low rates will be made to other destinations in the same vicinity and to intermediate points. ... HONEYMOONERS' EXCURSION TICKETS. (Round Trip) and Colonel Tickets (one way) will also be sold on March 1st and 15th, and April 7th and 15th, to points in Texas, Oklahoma, Indian Territory, Arkansas, Kansas, Colorado, New Mexico, Tennessee, North Carolina, South Carolina, Mississippi, Alabama and Georgia. Information regarding these rates in the above States will be furnished free on application. For folders, rates and more complete information address any agent of the Southern Railway, or, ... C. C. Stewart, T. P. A., Lexington, Ky. ... C. H. Hangerford, T. P. A., ... G. B. Allen, Asst. T. P. A., Louisville, Mo. ... H. B. Spencer, Gen. Mgr., St. Louis, Mo.

HEAVEN.

BY ANN ELIZABETH RICHARDS.

The faithless, wild promiscuous flow, Enrapt in Wacey's vision, Allured by sounds, beguiled by show And empty dreams, we scarcely know There is a brighter Heaven.

The gold will change and diamonds fade, Swift wings to wealth is given, All varying time our forms invade, The seasons roll, light sinks in shade, There's nothing lasts but Heaven.

Creation's mighty fabric all, Will be to atoms riven, The sky consume, the planets fall, Convolutions rock this earthly ball, There's nothing firm as Heaven.

The clouds disperse, the light appears, My sins are all forgiven, Triumphant Grace has quelled my fears, Shine on, ye suns, fly swift, ye years, I'm on my way to Heaven.

Adieu! to all below, adieu, Let life's dull chain be riven; The charms of Christ have caught my view, The world of light I will pursue, To live with Him in Heaven.

Our Pulpit.

INVITATION TO A CONFERENCE.

BY C. H. SPURKON.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

The persons to whom this gracious invitation was addressed were in a terrible condition; they could not well have been in a worse plight. They had provoked God above measure by their many sins. He had severely chastened them, yet they had not repented of their iniquities, they would not be either drawn from them or driven from them. Now the Lord seems to say that something else must be done; such a state of things must not be allowed to last any longer.

I am addressing myself to all the unconverted people who are in this congregation, and to all who have not yet believed on the Lord Jesus Christ. I have to say that your condition is a very sad one, and a very sinful one; you are standing out against the God of love, refusing to submit to him whose service is perfect freedom and joy. You are utterly wrong in your relationship to God. You are either living in complete forgetfulness of him, or you are living consciously in antagonism to him in sin unrepented of and therefore unpardoned. This state of things cannot be allowed to continue; you have yourself felt that it must not. There have been many times, when you have been by yourself, when you have felt that you must not remain in this sinful condition; you have even breathed a prayer to God asking that you may not continue as you are now are; yet you have not had resolution enough to turn from your evil ways. The first temptation, that has crossed your path, has drawn you back into the ways of sin, and you still remain just as sinful as ever. Some of you are getting old, and it is a long time since you received your first religious impressions. Possibly, they have been repeated again and again, yet they have all come to nothing; and now, you are in danger of death at any moment. If you were to die in your present condition, your everlasting state would be fixed; and you know it would be a state of the utmost misery and woe. You tremble at the very thought of being launched into it, yet you may be even while I am addressing you, and ere the very next word that I shall speak shall

have reached the ears of others of my hearers. It may never reach your ears, for they may be closed in the silence of death. You know this; but do you always mean to go on in this way until you die? I know that is not your intention; you have, within your hearts, a secret expectation that, sooner or later, a change will come to you. Why should it not come now? I should not like, even for a single moment, to be slung by a slender rope over the yawning mouth of a deep pit. I should not care to be, even for five minutes, in an upper room of a burning house. I should not like, even for a few seconds, to have a dose of poison in my system, although I might hope that there would be time enough to swallow an antidote, and so save my life. Yet your position is more perilous than any of these conditions would be. Surely, you have indulged long enough in hesitancy, and delay, and questioning, and promise-breaking, have you not? The Lord seems to say to you, "Come now, let us end this state of things. 'Come now, and let us reason together.' Let us talk over the matter, and settle it one way or the other; so that, if your present condition be one that is worth continuing in, you may continue in it with some justifiable arguments to back you up; but if it can be clearly proved to you that something better is to be had, and ought to be had by you, then perhaps our reasoning together may be the means of leading you to a better condition than that in which you are just now." May God the Holy Spirit help me to speak upon this important theme so as to reach your hearts! If it shall be so, he shall have all the glory.

I. First, then, here is an invitation to a conference with God: "Come now, and let us reason together, saith the Lord." The great masses of men seem to want a form of religion that does not require them to think. The people described in this chapter were quite willing to bring their rams, and their bullocks, and their incense, and their oblations, for all that could be done without any effect being produced in their hearts and lives; and there are, at the present day, plenty of persons who will pay for masses, and who will attend fine ceremonies, and who are very pleased to see the place of worship turned, at one time, into a theatre, at another time, into a conservatory, and at a third time, into a costumer's shop. They have no objection to all such external observances, for there is nothing to give them any trouble or pain. They just open their mouths, and shut their eyes, and take in whatever "the priest" is pleased to give them. Many people like that style of religion. They want to avoid the trouble of thinking about sin, and righteousness, and judgment to come; in fact, they do not want to be bothered about the whole matter. A great many folk want somebody else to do their thinking for them; they put it out, as they do with their washing, that somebody else may do it in their stead.

But, dear friends, this will not do; because, of all things in the world, true religion demands most serious thought. It is a thing which has to do with our mind, and heart, and spirit. Even under the old law, the command to Israel was, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." It was a matter for the heart and soul even that old, dim, preparatory dispensation; how much more is it so under the dispensation of the gospel whose very first commandment is "Believe," which does not mean a blind shutting of the eyes, but the exercise of the most serious thought of which the mind of man is capable!

Now, dear friends, what a proof this is of God's lovingkindness and graciousness that he invites us to reason with him; because, if he had not meant good to us, he would have had no reasoning with us. He would simply have said, "These people have stood against me; let them die. I have already sent my Son to them, and they rejected him. They have disregarded my Sabbaths, and despised my holy Word; why should I reason with them? They have Moses and the prophets: let them hear them. Their fathers and mothers have reasoned with them, and their minister has done the same; now will I punish them as they deserve." But, no; the Lord still says to you, "Come now, come now." All the reasoning of other people has failed; perhaps the argument has not been put fairly before you. "Come now, and let us reason together." Speak out the bitterest thought that is in your mind; let the very wormwood and gall of your enmity against me come out; but let us reason together, saith the Lord!" He must mean well, to you, dear friends, or he would never have spoken such words as these; he could not have thought of them in anger. Designs of love must be within his heart when he says, "Come now, let us reason together."

I think that there is also great tenderness in my text in the use of the word "now." "Come now, and let us reason together, saith the Lord." God would not have you live another moment as you now are. "As I live, saith the Lord God,"—and he lifts his hand to heaven, and swears by his own self, as he can swear by none greater,—"I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" The Lord has no delight in having you continue to be his enemy. It gives him no pleasure to see your hardness of heart, or to see the consequences of that hardness of heart in the awful peril that you are running every minute that you live in sin; so he says to you, "There is the whole universe for me to govern, yet I am willing to have a conference with you. 'Come now,' this very hour. 'Come now; I do not put it off till tomorrow.—I am always at leisure to reason with a sinner; whenever there is a soul that is anxious to seek me, I am always ready to seek that soul, and to welcome it to my heart." "Come now," saith the Lord; then, let it be now with you. God appoints this present time for his conference with us; let it be our time, too. "To-day if ye will hear his voice, harden not your hearts, as in the provocation." Behold, now is the accepted time; behold, now is the day of salvation.

II. Now let us turn, in the second place, to a specimen of the reasoning on God's part.

The Watch of the Period THE ELGIN. With ordinary care and usage—anywhere, at any time. The Elgin Watch will never fail in its faithful performance of perfect timekeeping. Guaranteed against original defect. Every Elgin Watch has "Elgin" engraved on the works. Booklet free. ELGIN NATIONAL WATCH CO., Elgin, Illinois.

himself and the sinner. He says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He does not, in our text, say how this great change shall be wrought; it suffices here to give us an assurance that it shall be so. Well, then, what is the inference from that assurance? Why, sinner, surely it is that there is nothing now to keep you away from God; because your sin, which was like a great stone that had been rolled between you and your God, has been rolled right away by God. He has removed every stain, and spot, and speck, and trace of sin by the precious blood of Jesus, which cleanses all to whom it is applied. Why dost thou stand back, then? Surely, thou canst not continue to keep in the background. If thy sin be pardoned, thou wilt rush into thy Saviour's arms; the reasoning will be ended, and thy heart melting with repentance, and God's grace pouring itself over thee in a flood of holy joy, there will be no longer any ground of difference between thee and thy God, for thou and he will be truly one.

Now let us look a little more closely into this specimen of reasoning on God's part. I have pointed out to you the grand outline, now let us consider the argument in detail. This will show you that the Lord will remove the offence perfectly; "scarlet" and "crimson" are to become "as now" and "as wool."

I suppose that the text implies that the sinner might say, "Lord, there is the guilt of my sin; how can I ever get rid of that? I have been guilty of transgression all my life long; how can that guilt be put away? I know of nothing that can remove it. Though I should give enough of the blood of bullocks and rams to make a river, my guilt could never be washed away by it." I recollect how I asked this question of God many and many a time, and I could not, for a long while, exercise any hope of salvation because the mountain of my guilt seemed to separate me from the thrice-holy God. Our text shows us that the Lord meets the difficulty not by denying the sinner's guilt, but by removing it. He says to the guilty one, "No doubt you are as bad as you say you are, but I will make all this guilt of yours to vanish away; it shall be cast behind my back, into the depths of the sea, and shall be found no more forever. The scarlet shall be as snow, the crimson shall be as wool."

Then the awakened conscience brings forward another difficulty, and says, "But, Lord, my sin must be punished." I cannot make out how it is that some people seem to think the punishment of sin is an arbitrary act on the part of God. I remember well when God burnt this truth into my soul as with a hot iron,—that sin necessitated punishment,—that if I walked contrary to God, if I was out of gear with him, I must suffer; just as certainly as I should do if I were to thrust my arm amidst the wheels of a powerful engine when they were revolving at a tremendous rate. If I were to do that, I am certain to suffer; just as, in continuing to sin, I am violating the moral law of God, and its ponderous wheels will crush me. I recollect when I said to myself, when I was quite a child, "If God does not punish me for my sin, he ought to do so." The thought came to me again and again, that that God was just, and that he would not punish me for my sin, but just; for even my imperfect knowledge of God included my recognition that he was a just and holy God. I could have been certain of salvation by any method in which God could have ceased to be just. I could not have accepted salvation even on those terms. I should have felt that it was derogatory to the dignity of the Most High, that it was contrary to the universal laws of right. But this was the question that puzzled me—How can I be saved, since I have sinned, and sin must be punished? You see, in our text, blessed answer which the Lord himself gives, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That is to say, the means, "You shall have no sin to be punished, for I will so effectually move it that there shall be none upon you. I will be as sternly just upon you as a righteous and holy God will be, yet I shall not smite you, for I am nothing in you, or upon you, which ought to smite." O wondrous abundance of mercy and grace!



SOUTHERN BAPTIST CONVENTION.

(Continued from 4th page.)

port of the Foreign Mission Board.

R. H. Graves, who has been a missionary in China 47 years, was introduced. The great congregation welcomed this veteran soldier of the cross by rising. I realize, he said, that your welcome is not to me personally, but to our work in China. I bring you the assurance that hope fills our hearts who are on the foreign field. When I went to China 47 years ago, I found but one member of the church on my field. I have seen the triumphs of the gospel in Canton, where we now have 48 churches, 46 preaching stations and 2,500 members. Most of these churches have houses of worship owned by themselves. Last year we raised among ourselves about \$2,600. When I was about starting for China a good brother said to me, "Bro. Graves, we need preachers at home; you are throwing your life away." I only went as God led me. When I first went out, all the Protestant denominations had about 600 church members in China, now there are about 100,000. One life is a small thing compared with the cause of God. Dr. Graves spoke of his work in translation, training native workers, and in printing tracts and books. He held up a Testament, printed on their own presses in Canton, and said that as Dr. T. T. Eaton set in motion at Asheville the matter of raising a fund to give us this printing outfit, I have brought this, the first copy of the first book we have printed, to be presented to him.

W. T. Lumley, Abbeokuta, Africa, was next introduced. He said, An editor once asked me how I expected to convert the Africans. My reply was, the same as at home. We will live Christianity among them, and then preach the Gospel every way we can. The Yoruba people are degraded in ignorance and sin. They have a belief in one Supreme Being, the creator of all things. We have to combine words to represent such ideas as conscience and faith. In answer to a question a native boy answered, "God made me." To another question, "God knows all things." The rule of the British government is a protection to the missionary, as even these native kings and rulers are forbidden to take human life, without the sanction of English authority. When we return to our field my wife and I will probably leave our little children in this country, in order to save them from the deadly climate of Africa. My wife has not yet given her consent to go without the children. Pray for us. My faith is that a man is safer at the post of duty than any where else.

R. T. Bryan, Shanghai, China, was again called out. He said, I have been told that Gen. Chaffee has said in a magazine that he had never heard of one respectable Chinaman who had embraced Christianity. It is probable, said the honored missionary, that the general never saw any such Chinaman because he did not hunt for them. If he had gone to Canton Dr. Graves could have shown him a converted native, who preaches to his people for \$20 per month; still, because he speaks English well, he was offered \$75 per month by some foreigners to act as an interpreter. He was respectable enough to decline the offer. In Shanghai I could have shown the general a converted native worth \$50,000; a man intelligent, refined, the superintendent of our Sunday School, and such a

man as any of us would be glad to have in our homes. If Gen. Chaffee would ask Minister Conger or the English minister at Peking, they would tell him that during the Boxer uprising, it was the fidelity of the native Christians who saved the situation. The Chinese government is constantly trying to get our young men into its service, because of their superior intelligence and integrity. The speaker told of several native Christians who, in the late troubles, voluntarily laid down their lives rather than deny their Lord.

Secretary Willingham then introduced three young men under appointment to foreign fields, who spoke to the Convention. W. E. Sallice, Texas, a graduate of Georgetown College, Kentucky, and of the Southern Baptist Theological Seminary, assigned to China. S. M. Sowell, Virginia, a graduate of Richmond College and of the Seminary, assigned to Brazil. W. B. Glass, Texas, Baylor University and the Seminary, assigned to North China. They were heard with deep interest. As a message to these men of God the congregation rose and sang, "Stand up for Jesus." J. H. Kilpatrick led in prayer for these missionaries. Everybody present was full, and at the close many were heard to say, "It is good to be here."

Saturday Night.

George Cooper, Virginia, for the committee on Time, Place and Preacher for the next Convention, reported: Place of meeting, Nashville; preacher, W. W. Landrum of Georgia; Alternate, W. H. Felix, of Kentucky.

F. C. McConnell, Corresponding Secretary, said the time would be given to the consideration of Home Missions. He introduced W. M. Vines, of North Carolina, who spoke on "The Divine Philosophy of Home Missions." He proceeded to point out some of the influences which have brought about the remarkable success of our Home Mission work. This cause rests upon four foundation stones. 1. The hope of the world is Christianity. 2. The Foreign Mission enterprise is the divine method of carrying the Gospel to a lost world. 3. The structure of Foreign Missions rests upon two pillars—the salvation of America, and Home Missions. 4. The salvation of America depends upon Home Missions. The speaker proceeded to point out that the Gospel is the only hope for our country. Foreigners are coming to us by thousands, and nothing short of regeneration to God can fit them to take their place among us as citizens. God has given to America a great mission; perhaps the mission of solving the great problems of human destiny; and there is a great mission before us as the Lord's people to win all this Southern Country for Jesus Christ.

W. W. Hamilton, Kentucky, was the next speaker. He spoke on "The Advantages of the Baptist Position for saving the World." It is a great task to lead a soul to heaven. If this world is ever brought to Christ, men must be won. We as a denomination have the strongest hold upon the truth, and consequently the strongest hold upon the consciences of mankind. The man who believes he is going according to the purposes of God, has the strongest incentive to zeal. Luther's basis of zeal was, The infallibility of the truth over against the infallibility of the pope. When we ask men to accept the Gospel we offer something as certain as

the promises of God. We are to preach a whole Gospel; making known man's dead and hopeless condition; and pointing out the only Saviour for the world. We as a people have the best basis of work, because we have the surest success.

Secretary McConnell next called to the platform B. H. Carroll, of Texas, who spoke on "The Relations of the Sunday School Board to Home Missions." He said, Try to propel a boat with one oar, or to fly with one wing, but do not try to carry on one branch of mission work without regard to others. The Home Board and the Sunday School Board are but two branches springing from the same tap root. God said through the great law giver, When you get into the land that I shall give you, gather together the men and the women and the children, and rehearse in the hearing of the congregation all the words of my law. It is military wisdom to mass one's forces against the weakest point of the enemy. They are favorable conditions for pushing the Lord's work, which, neglected, will bring defeat at a later time. It is God's plan that the children should be brought to Christ; and I am thoroughly in sympathy with the work of the Sunday School Board. It is furnishing such supplies to our Sunday Schools as we can recommend because they are safe and are up to the highest mark of excellence. We should all use these supplies because it is from this source the Board gets the means to carry its great work.

On Sunday the various pulpits of Savannah were filled by ministers attending the Convention. While the rain came down steadily all day, as it has been doing the past four days and nights, there were large congregations every where to hear the visiting ministers. At 4 o'clock in the evening a memorial service was held in the Wesley Monumental M. E. church, in honor of brethren who had passed away during the year. At this service J. B. Hawthorne paid a tribute to the late Dr. Isaac T. Tichenor, and W. H. Whitgift spoke in memory of Dr. J. L. M. Curry.

Monday.

Monday was given to reports of committees on the work of the Home Board. On motion of Bro. T. T. Eaton the speeches in discussion of the reports were limited to ten minutes. Bro. L. Johnson presented report upon the work of the Board among our own people, and Bro. S. M. Province upon the work among the negroes. Bro. J. B. Giambrell made an eloquent speech on this report, but he insisted that the white race and not the negro was the problem before us which required great wisdom. The matter on which the greatest interest was centered was the state of things in Cuba and the suit which has been brought in regard to the ownership of the building. Bro. T. T. Eaton, chairman of the committee offered the report and spoke briefly upon it. The report said:

As a result of our investigation we are convinced that Dr. Diaz's resignation was accepted only after he insisted upon offering it a second time. We are also convinced that the title to the board property in Havana is secure and cannot be disturbed, and that the board is taking all practicable steps to protect said title. We are further convinced that the representatives of the board proposed to Dr. Diaz to arbitrate the differences between the board and himself and that he declined the

proposition. We recommend that a special committee be appointed to investigate the course pursued by the board in dealing with the Havana situation.

The report recommended that the committee report to the Convention, and that the Convention make public the facts in order that the Southern Baptists might understand the matter thoroughly and know that no effort is being made to conceal from them what they have a right to know. It was felt that the publication should be made before the meeting of the Convention, and the report was amended, directing the Board to publish the facts when the committee finished its investigation and made its report.

Bro. Skinner presented the report on the foreign population. The Board and the Southern Baptist Union did not need to be as who foreign population, and like eridge of emigration. He does North and West, and now this great cha to Missourians are also entering it, it shall be are increasing numbers, there are now so many thing now, that a general them was appointed, who came among us would have reason for they are the best saints who come in. For very few of us, which come to this country, as applied, needs many men and to deal with the foreign population. to keep \$500,000 and \$500,000 will be paid, probably be worth Saviour's life than ten times the cost. Geo. W. Truett, of Texas, made the report on the finances of the Home Board. He said the great need was to have every member of the churches feel his individual responsibility for the salvation of souls, and he made a strong plea for the necessity of rousing all to a sense of their duty. He was unquestionably right, for this is indeed the chief thing needed. Beginning at Jerusalem—one must begin with his own children, his own servants, his own clerks, his personal friends. Our greatest responsibility to God is for these with whom he has placed us in close connection. The man who does his whole duty in Jerusalem will not neglect the regions beyond.

Bro. F. C. McConnell made a strong and telling speech on the reports. Last year the Board received in round numbers \$146,000. They would need the coming year \$200,000. He called attention to several churches which the Home Board had helped in former years and which are now strong churches and giving hundreds of dollars to the foreign mission work. His plea for home mission work was a most stirring one.

Bro. M. H. Wolfe, of Wolfe City, Texas, made a subscription of \$500 to the Home Board. He recognized gracefully Georgia's pre-eminence in contributions to foreign missions, and declared Texas resolve to attain a similar pre-eminence in contributions to the Home Mission Board. A number of missionaries from Cuba, who had been introduced to the Convention in the morning spoke in the evening. Bro. C. D. Daniel gave a most interesting account of his work in Cuba. He was followed by three native Cubans. Bro. J. V. Cova spoke well in English. Bro. J. B. Chalerman was not as familiar with English, but could be easily understood. He urged Southern Baptists to extend their work in Cuba till all the people had re-

ceived religious freedom and the souls be no longer in bondage to the priests. Political freedom a great boon to Cuba, but it is to be compared, of course, for moment, to freedom from bondage of sin and of Satan.

Bro. A. C. Cubera, not able to speak in English, and the brethren acted as interpreters for his Spanish. He spoke longly upon the bright prospect before the Baptists in Cuba. He those brethren—and they many—who think that the business of bringing missionaries this country to make speeches overdone, enjoyed these speeches. Bro. J. M. Frost was full of enthusiasm over the mission work. He thinks the field-line organization Convention with its Board and not wishing two Conventions, wishes more Secretaries employed. He did not wish any more Secretaries for his own Board, but preferred for the other two.

Bro. J. A. Hoyt, of South Carolina, presented the report on work of the Women's Mission Union Auxiliary to the Southern Baptist Convention.

Several fine addresses were made upon mission subjects. Green, of Washington City, made of the fundamental mission. Bro. Graves, the veteran missionary, gave a most interesting account of the Chinese Publication Society. Bro. Brounger, of Tennessee, was most eloquent in the great power available and the little which is done. His speech was more instructive and better one than that of Bro. Eaton, the Pastor and Missionary.

NOTE.—This report is very like the play of Hamlet with left out. For there is nothing of the reports of the Foreign Home Boards. Our reporter, A. C. Graves, sent us abstracts of these reports, but they failed to reach us. They will appear next week.

PROGRAMME.

For the Ministers' and Members Meeting of Lynn Association to be held with Pike View on May 30 and 31, 1903.

SATURDAY.

9:30—Opening exercises.—"What Means does God use to bring a Sinner to Christ?"—Whitley, W. H. Sidebottoms, Atherton. "Should Non-attending Non-contributing Members be retained in a Baptist Church?"—A. L. Brown; E. L. Gibson; Kirkpatrick. Missionary Sermon—Preselected by the body. 1:00—Board Meeting. "My duty to my Sunday School."—Discussion by the body. "Can a member be a practical Christian, and not an active missionary?"—J. A. Hodges, L. Hawkins, R. A. Caye.

SUNDAY.

9:30—"The duty of every Christian to contribute to the spread of the Gospel over the whole world."—C. W. Bowles, J. D. Durkin, G. Johnson. "The Sunday School as a means of saving souls."—L. R. Dyer, W. E. Welsh, J. A. Shipp. "What does it take to constitute a call to the ministry?"—W. D. Parish, W. S. Shipp, R. W. C. Everybody is invited to be present and take part in the sessions. J. A. Hodges, J. G. Ternus, G. P. Creal, Committee.

AMONG THE Churches.

SEMINARY NOTES.

Examinations begin Monday. The boys are hard at work on their class work of the past year.

A number of the Seminary men were in the Missionary Meeting at Shepherdsville, Ky., last week.

Wright has accepted the call to the church, Franklin county, Ky., and J. J. Partee, Jr.

Annual meeting of the stockholders of the Seminary Magazine, May 10th, at the Seminary building.

President: W. O. Lewis, Missions Secretary: R. C. Turner, Editor: D. J. Evans, Missions Secretary: J. W. Yarnes.

SEMINARY NOTES.

Thomas will take charge of the at Greasboro, Ala., at the close of the year.

W. Weaver, Th.D., pastor at W. O., paid us a short visit recently.

Sumell preached in St. Louis while visiting friends there.

A. Hart went to Milan, Tenn., of the week to act as best man at the marriage of H. C. Smith.

New York Hall Missionary Society led by J. W. Downey, subject, "The Hawaiian Islands."

Morgan will locate at Shaw, Va., he has been called.

W. B. Glass was elected by the Foreign Mission Board, Va., last Tuesday, and no doubt will be appointed to go out to both as fine men, and they will do great good.

W. H. Morgan at St. Beth, Va., A. P. O'Kelley, South...

Union, near Hopkinsville; J. B. Waken at Clay, Ky.

James Stalker, D.D., will deliver the Gay lectures next year, subject, "Ethical Teaching of Jesus."

S. H. Green, D.D., pastor of Calvary Baptist church, Washington, D. C., will deliver the Sunday School lectures next November or December.

The students and faculty of the Seminary have paid in \$1,364.00 for missions.

Dr. Mullins addressed the monthly missionary meeting last Friday on "Christian Imperialism, or the Problem of Western Asia."

Walter E. Wiatt has accepted the call to Greenville, Ky., and began his work there last Sunday.

THE STATE.

Pastor J. R. Johnson writes: "Sunday was the beginning of our third year. This is one of the few country churches which have a parsonage and preaching every Sunday."

The Wynnshoro church, S. C. Pastor J. L. Freeman, has had a gracious revival. Bro. J. B. Shelton, of Chester, assisted the pastor. Ten were received for baptism and church greatly revived and strengthened.

Pastor Wm. J. Mahoney writes from Carlisle: "On Wednesday evening, May 6th, the pastor of the Carlisle church was assisted in the ordination of a deacon by Bishop W. J. Bolin, of Mt. Sterling, and L. C. Kelley, of Flemingsburg. Bro. Bolin preached a most delightful sermon, especially suited to the occasion."

Pastor J. W. Beagle writes: "The church at Powersville will put forth an effort to dedicate their new church building on the fifth Sunday. Sermon by Bro. H. T. Musselman. All are invited."

Pastor Albert H. Bond writes: "Pembroke Baptist church has just closed a gracious revival, in which we had the assistance of Bro. M. F. Hani. Tabulated results do not show the real extent of the work. We have received 21 additions to the church."

OTHER STATES.

The First Baptist church of Rome, Ga., closed on the 20th of April a meeting resulting in 77 additions, 08 of them girls, with the attendance of 1,000.

Charles F. W. Taylor writes from Charleston, Ill.: "We are in the midst of an interesting revival at the First Baptist church here. There has been a number of professions of faith and additions to the church. Seven years ago I conducted a meeting in this church, and it is pleasing to find several of the leading members now were among the converts then. While we were conducting the meeting, the Mission Opera Company were filling a...

GREATEST OF ALL TONICS. HORSFORD'S ACID PHOSPHATE. Nourishes, strengthens and imparts new life and vigor. Cures indigestion too.

week's engagement on the next block of the church, and one of the leading actors was converted and baptized on Sunday after the company had left town. And though he was getting \$50 per week and expenses, he resigned his position at once, with no visible means of support, that he might lead a Christian life; for he said that in fourteen years' of stage life he had never seen an actor who claimed to be a Christian. On the contrary, most actors are skeptical in their views and very wicked. Seven years have passed, and the one-time actor is now known as the Rev. H. A. Belton, pastor of Southport Baptist church, Indiana."

Pastor W. R. McMillian, Belton, S. C., was assisted in his meeting by Bro. G. W. Bussey, in Bro. McMillian's house to house work 75 were found with letters, all of whom united with the church. Thirty-five joined by experience and baptism, making in all 110 as a result of the meeting.

Pastor F. H. Martin, Rounoke, Va., received 37 as a partial result from his meeting; baptized 34, with others to follow.

The Winnshoro church, S. C. Pastor J. L. Freeman, has had a gracious revival. Bro. J. B. Shelton, of Chester, assisted the pastor. Ten were received for baptism and church greatly revived and strengthened.

The protracted services closed with Jackson church, Ga., but the revival still goes on. Forty received for baptism and 10 by letter. Sinners and backsliders were prayed for by name, and in answer to definite prayer God gave definite blessing. Another result of the meeting is the establishment of a business men's prayer meeting in the Jackson Armory every day from 4 to 4:30 p. m.

Hopewell church, Anderson county, S. C., set apart to the full work of the Gospel ministry. Brethren George T. Baker and George A. Martin, Bro. O. L. Martin, moderator of the presbytery, preached the ordination sermon. Bro. Chapman delivered the charge and led in the ordaining prayer.

Pastor J. H. Fletcher, North Tyler church, Tyler, Texas, has had the greatest revival Tyler has had for years. Fifty-two additions to the church, 32 by experience and baptism and 20 by letter.

The church at Abilene, Texas, Pastor L. R. Scarborough, is rejoicing in a glorious old-time revival. Thirty-three united with the church by experience and baptism, while the number of conversions will run to 45 or 50. Simmons College, located at Abilene, was divinely blessed in this meeting.

MARRIED.

On the evening of May 10, 1903, Miss Maud E. Reeson and Mr. Anthony H. Miller were married at Muldraugh, Ky. Rev. William H. Williams performed the ceremony.

Mr. and Mrs. Harve Gardner's little daughter, aged five months and thirteen days, died last Saturday at their home near Long Grove, Hardin county, Ky., and was buried in Elizabethton cemetery Sunday.

Rev. Dr. C. E. W. Dobbis, of Marietta, Ga., will preach the commencement sermon for the Southern Female College, LaGrange, Ga., May 24.

Canter did not spend much time in cautioning people not to put too much faith in the Scriptures. He did not bid them wait till a polychrome edition could be printed to show them which colored words were true and which false. He seemed to be less fearful they should be Bibliolaters than Bible-belters. He explained the limitations of the revelation it made of God's will, but said "I'll heaven and earth pass one or two (little shall in no wise diminish the glory of the Father). More than the law till all be fulfilled." "The word of God," and says its authority "cannot be broken."—A. H. Plumb.

WHO ARE THE RITUALISTS?

When those who receive "alien immersions" find it impossible to explain the Scriptures and logical position of the Nazarenes and those who argue with it, in refusing such immersions, they resort to the regular scuffle-fish dodge. They darken the water of controversy by crying out, "imitators of Rome." "Ritualists," &c., hoping to hide the darknessness of their own minds and fetter the minds of others. This is the regular dodge. The Religious Herald especially is expert at this kind of dodging. Indeed Dickens' "Artful Dodger" was a bungler compared to it. It never allows its readers to see a word that is said on our side, but contents itself by calling us "ritualists," and, assuming a papal infal-

Pastoral Leadership of Sunday School Forces.

Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Cloth, 12 mo., pp. 174, postpaid 10 cents.

A. F. SCHAUFLER, D. D., Lecturer, Southern Baptist Theological Seminary, December, 1902.

Introduction-- Prof. J. R. Hampey, D. D. Lectures-- 1. What We Teach, 2. How We Teach, 3. Whom We Teach, 4. Why We Teach, 5. Adjuncts in Teaching.

Supplementary Lectures-- 1. Bird's Eye View of the Book of Acts, 2. Management of Teacher's Meetings, 3. The Pastor's Sunday School Problem and its Mastery, President E. V. Mullins, D. D.

Twenty Numbers ordered before Book Closes Free.

Children's Bible Day

Second Sunday in June in Southern Baptist Sunday Schools.

Collection For Bible Fund of Sunday School Board of Southern Baptist Convention

Programs, Supplements and Mite Boxes furnished free on request

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

libility, characterizes our arguments (which it dare not let its readers see) "stuffy" and "insensate."

"Now, who are the 'ritualists?'" Let us see. We who will not receive the immersions of Pedobaptist and Campbellite preachers as valid, because unauthorized and irregular, are for strict maintenance of the right of Jesus to select his own agents to perform his own work—a right God has always exercised under all dispensations. To claim a departure from literal obedience to a plain command is to impeach his wisdom or to deny his authority or both.

"And when we remember the fate of Uzzah and of the young prophet whom the lion destroyed, we are not encouraged to take another course, even to avoid the reproach of outsiders, or to please limp and slack-tongued Baptists. We repeat, to do what we are told to do, and as we are told to do it, without additions or subtractions, is not ritualism but loyalty. No irregularity, if willful, can be otherwise than disloyal. But our opponents, with all the contrary, have never been hard enough to affirm such immersions to be regular. Let them show when God, at any time, has countenanced irregularity in obedience to a plain and positive command, willfully and deliberately done, and we are ready to do our duty in this behalf. Till this is done we feel safe to follow Jesus' plain orders, at the risk of being called ritualists."

"With us baptism (immersion) is simply obedience to a plain command, and apart from that obedience, possession of no moral quality. It does not change the man's spiritual nature. Just as the first overt act of unselfish and straight-out obedience, it gives the 'answer of a good conscience.' We are not ritualists enough to believe that the mere act of going under the water in such vital importance that it must be regularly about with or without authority, regularly or irregularly. Now it is clear Jesus did commission somebody to 'teach and baptize,' and to follow with teaching all things. He commanded, 'Teach, and we will not have them do work done by them any one, but the willfully blind, is bound to see has not a taint of ritualism about it."

"We, then, who oppose the reception of 'alien immersions,' are not ritualists. Are our opponents? Let us see. They concede the irregularity of such immersions; why receive them when the irregularity can be so easily cured by a re-immersion by those who, all agree, are authorized to baptize? Why? (Can any one assign a reason that does not savor of making a god of fetich?) We'll say, 'I have not yet been done. If the first immersion was, as they contend, a valid baptism, what harm can there be in its repetition, thus making 'assurance doubly sure,' unless they suppose there was some kind of magical efficacy in the baptism and repetition of it? This is true ritualism, Romish, Campbellish, and everything else foreign to Baptist thought."

"That some such thought as to a magical effect coupled with baptism underlies, enviously and unscrupulously, the desire of our opponents to further their aim in the ruin of the soul? This is true ritualism, Romish, Campbellish, and everything else foreign to Baptist thought."

"That some such thought as to a magical effect coupled with baptism underlies, enviously and unscrupulously, the desire of our opponents to further their aim in the ruin of the soul? This is true ritualism, Romish, Campbellish, and everything else foreign to Baptist thought."

"That some such thought as to a magical effect coupled with baptism underlies, enviously and unscrupulously, the desire of our opponents to further their aim in the ruin of the soul? This is true ritualism, Romish, Campbellish, and everything else foreign to Baptist thought."

all things," communion included, the Master has commanded. Why do our opponents stop at the first ordinance, unless there be some supposed magical efficacy pertaining to it that does not pertain to the second? We submit, such a position is logically untenable. They will be compelled to come back to us and a strict construction of the Master's commands, or go forward to open communion and to the position advocated recently at the so-called Baptist Congress, that baptism is not essential to church membership. No other ground is logical or worthy of respect. Will our opponents go to the only logical outcome of their position? Sooner or later they will, we fear. If we are ritualists, far better our kind of ritualism—obedience to order—than such a "harm and impotent confusion" as is surely ahead of those who undertake to amend and supplement these orders.

W. A. MONTGOMERY, Deatur, Ga.

At the German Baptist church, this city, Sunday, Pastor A. Janzen preached on "The Staff of the Prophet," and on "God's Way." Three baptized in the evening.

"EVER notice," asked the street car philosopher, "how the speed of street cars is regulated by our frame of mind?"

"In what way?"

"Notice how slow a street car is when you are in a hurry to catch a train, and how fast it goes when you run to catch it."—Baltimore Herald.

The Christian needs more than the venter and gift of polite society. He needs righteousness; he needs to get the whole life into harmony with the will of the Father, to make life attractive and forceful.—Rev. Robert W. Wallace.

There are many things which nothing but sorrow can teach us; sorrow is the great teacher.—F. W. Robertson.

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done, and is now doing for sufferers.

A small trial bottle is sent Free and Prepaid in any reader of the WESTERN RECORDER who writes to Vernal Remedial Company, 89 Savena St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy, when other preparations have failed.

Every sufferer from catarrh of the stomach, indigestion, torpid or constipated liver and kidney troubles should write to Vernal Remedial Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

For sale by all leading druggists.





"OUT OF PLACE" PEOPLE.

BY WILLIAM AIKMAN.

Paul, speaking by the Holy Spirit, used with an evident purpose an peculiar word when he asked his Thessalonian friends to pray that he might be delivered from certain people: "Pray for us . . . and that we may be delivered from unreasonable and wicked men." The primary and literal meaning of the word translated "unreasonable" is "out of place."

There is a profound significance in the connected words which he introduces with his characteristic "for"—"For all men have not faith." They are out of place because they have no faith and he wants nothing to do with them.

Faith is an apprehension of God. It leads a man to be always acting in reference to Him. It brings him into sympathy with God. It opens his eyes so that he sees God in the movement of things around him. It leads him to act in unison with them. It leads him to see the moment for action and as well to see the hour of waiting.

A man without faith is usually either before or behind these divine movements. He does things out of place because he lacks faith. Such people with even a good purpose are often in advance of the providence of God. They press things unduly. They are short-sighted, seeing only what is close at hand and having no range of vision. They are wrong-headed, with no patience to wait the working of unseen and divine forces. They want to make the forces, to make them now and to reach results at once.

They are, by consequence, censorious. They accuse the people who perhaps are waiting upon God of being timorous, slow and lacking in courage and energy. They in their lack of faith use unwise and sometimes wicked means to reach good ends. They do good things at wrong times and in wrong places, because they have no faith. Paul saw them, knew them, knew what was the matter with them, and he asked prayer that he might be delivered from them—"out of place" people.

The prayer asked by the apostle has not grown obsolete or unmeaning. Many a pastor might reasonably ask it—"that I may be delivered from out of place people." All men have not faith, and they are, because of that, impatient, foolish, imprudent in their vicious activity, they spoil their and his work. They are dilatory, hesitating, calculating the human chances instead of the Holy Spirit's power. They do not discern the signs of the times, nor understand the voices of the hours; they wait till the right hours are gone. Well may he pray to be delivered from them.

This word thus dwelt upon is found only in three places in the New Testament. It was used by the thief on the cross in that supreme moment of his life when he saw the Christ hanging by his side on the cross. "This man," he said, "hath done nothing amiss." He made no consciously, careful selection in that moment of agony, and recognition was no moment for nice choice of words, but how exquisitely appropriate it was! Here at his side was the one being in all this erring world and in all the ages who never made a mistake or lost an opportunity, who never was out of place. And he was the one being whose faith in God was perfect. By reason of that he was evermore abreast of the hours, neither before nor be-

hind them. His hours came, and he was on the moment ready while he waited patiently and with nice calculation for them to come. He is our one perfect example. His was exact adaptation to time and place because of perfect faith in God.—New York Observer.

THE TRUTH—IN LOVE.

BY REV. THEODORE L. CUYLER.

"Could you preach that text tenderly?" enquired McCheyne of a ministerial brother who had been preaching on that terrific passage, "The wicked shall be turned into hell." It was not a truth to be kept back, but the effect of its bold presentation would depend on its flowing through tears of solicitude for those who were throwing themselves into the pit of perdition. It was to be spoken, not in threatening taunt, but in bursting tenderness, even as the compassionate Jesus wept over the guilty city that was thirsting for His blood. He is the model preacher who can proclaim God's truth the most fearlessly and yet the most lovingly.

The great Apostle in his letter to the Ephesian brethren struck deeper yet than any utterance of his lips. The original Greek words which he employs are, "alathenontes en agape," and that signifies "truthing it in love." It refers to conduct as well as to speech, and in the Revised Version it is put in the margin, "dealing truly." This demands that we shall not only speak out the truth, but live it out; and yet in the spirit of sympathetic Christian love. It involves the unflinching fidelity of a clean conscience speaking and acting from the inspirations of a loving heart. All Christian parents do not practice on this principle of truthing it in love. Some utter the word "No!" to a child's request in a tone of thunder. Deserved reproofs are so spoken as to have the sound of a rawhide. I have known an impatient father attempt to correct a sulky, sullen son by rudely jerking him into obedience. I have heard a mother rebuke a daughter's petulance, but in a manner so petulant that she confirmed the fault instead of correcting it. Probably there are hardened transgressors to-day scowling through prison bars who might have been saved in their boyhood by a firm, yet a loving discipline. There are broken-hearted daughters wearing through their lives in domestic woefulness who might have had a happier lot if in their early home there had been more fidelity sweetened with tenderness. Parental harshness breeds many sad marriages.

When we construct a perfect sphere, we join together the two halves that complete the rounded circumference. So in the formation of a symmetric Christian character, there are two traits required, which are too often separated. A good man may possess the one trait and lack the other; the want of it impairs his usefulness. His character wants completeness, and his efforts often lack the best efficiency.

One of these traits is that unshrinking, uncompromising devotion to the right—that loyalty to conscience which is the basis of all heroism. The truth—and the truth at all hazards—is the motto of this class of stiffly vertebrated characters. Out of this stuff are made the Luthers, the John Knoxes, the Oliver Cromwells—the spiritual descendants of the prophet Ezekiel. To this class we

might attach the revered name of President Edwards were it not that that illustrious man so often tempered his drastic theology with the sweet tones of God's mercy in redemption. Whatever may be allowed to men of a cast-iron make, it is undeniable that truth-holding, truth-speaking and truth-living reach their highest efficiency when they are saturated with love. This is the beautiful-queen-of-the-sisterhood of graces on whom Paul fixed his eye when he said, "Now abideth these three—Faith, Hope and Love, but the greatest of these is Love." In that same sisterhood are gentleness, patience, humility, pity, and long-suffering. The Holy Spirit, in the production of the most winsome style of Christian character, blends these three graces. They are embodied in the Apostle John, in Mary with the ready foot and Dorcas with the ready finger. In gentle Melancthons and high-minded Fenelons, in social reformers like Wilberforce and Dr. Channing, and in ministers of Christ like Rutherford, to whom no commandment was dearer than the new commandment that we love one another.

All this type of character is as conspicuous for certain spiritual traits as is the stout John Knox type for another style of traits and another method of serving God. These different traits are not antagonistic. The Bible does not divorce them. It never sets gentleness and humility above courage, or justice above mercy, or sterling honesty above benevolence. On the contrary, it bids us to "truth it in love"—to blend the traits which make the perfect man in Christ Jesus.

Was not the Son of God the divine embodiment of matchless holiness and ineffable tenderness? He blasts with the lightnings of his righteous indignation the hollow-hearted Pharisees, and welcomes the penitent woman who pours the tears of her contrition on His feet. He denounces Jerusalem's sins and weeps over her doom. He loathes sin, and yet sheds His blood for sinners. As Horace Bushnell beautifully says, "When He hangs, a bruised flower drooping on His cross, and the sun is dark in the skies and earth beneath shudders with pain, what have we in this funeral grief of the world but a fit tribute to the majesty of divine love dying for a race of malefactors?"

In Jesus Christ we see the true balance of qualities that never lost their equipoise. Let us strive toward that example set before us. Let us strive to be sternly right without being intolerant, temperate without being ascetic, liberal without being lax, fervent yet not fanatical, and without any malignity in our philanthropies. Especially let us aim to speak the truth and to live out God's truth in love. Then shall we win most converts to the truth as it is in Jesus. Honey catches more flies than vinegar. The Gospel of justice and of the terrible retribution of sin is to be preached and preached faithfully, and yet "with tenderness." In the Gospel law is love and love is law. There is a way of rebuking sin that wins the sinner; there is a way of defending the truth that turns its enemies into its friends. There is a way even of using the rod of correction—as God does—that melts the heart of the wrong-doer into contrition. And there is a life so cooled after our blessed Saviour's that God is served with all the mind and might and strength, and yet its sympathies are as gentle as the dew. The motto of such a life is "alathen-

DISAGREEABLE REFLECTIONS



The mirror never flatters; it tells the truth, no matter how much it may hurt the pride or how humiliating and disagreeable the reflections. A red, rough skin is fatal to beauty, and blackheads, blotches and pimples are ruinous to the complexion, and no wonder such desperate efforts are made to hide these blemishes, and cover over the defects, and some never stop to consider the danger in skin foods, face lotions, soaps, salves and powders, but apply them vigorously and often without regard to consequences, and many complexions are ruined by the chemicals and poisons contained in these.

Skin diseases are due to internal causes, to humors and poisons in the blood, and to attempt a cure by external treatment is an endless, hopeless task. Some simple wash or ointment is often beneficial when the skin is much inflamed or itches, but you can't depend upon local remedies for permanent relief, for the blood is continually throwing off impurities which irritate and clog the glands and pores of the skin, and as long as the blood remains unhealthy, just so long will the eruptions last. To effectually and permanently cure skin troubles the blood must be purified and the system thoroughly cleansed and built up, and S. S. S., the well known blood purifier and tonic, is acknowledged superior to all other remedies for this purpose. It is the only guaranteed strictly vegetable blood remedy. It never deranges the system or impairs the digestion like Potash and Arsenic drugs of this character, but aids in the assimilation of food and improves the appetite. Being a blood purifier and tonic combined, the humors are counteracted and the blood is pure, and at the same time general health and system is maintained up to a good health is established, after all, is the secret of a soft skin and beautiful complexion.

If you have any skin trouble send for our free book, "The Skin Diseases." No charge for medical advice. Write us about your case.

EDWARD G. LEE, 1080 Clay Street, Toledo, Ohio.



THE SWIFT SPECIFIC CO., ATLANTA, GA.

COLLEGES! COLLEGES! Catalogue Time is Near at Hand. Those who have special charge of this work are so desirous of making estimates at an early date. We shall be pleased to make estimates on the work for you, and will take it as a special favor if you will let us hear from you, and give us a chance. We think we can save you money, and you know you will get first-class work. In writing for estimates, mention the size, kind of paper, number of pages, kind of paper, number of illustrations wanted, and any other information you may think necessary. Let us hear from you at an early date. If you want any cuts, we can have them made.

BAPTIST BOOK CONCERN 642 Fourth Avenue, Louisville, Ky

en agape!—I live God's truth in love.—Evangelist. HEART-KEEPING. Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—Sel.

If you are real, if you God's law your guide, if you to do right, and not only try to do it, then add to your resolute endeavor to be obey your conscience could leave no unfulfilled duty over you like a burden, to postpone nothing to another day, you ought to do at this time. Frederick Temple.

"Don't you find that it your lawn to let your of play on it?" asked a friend suburban the other day. answered the gentleman, "but it doesn't hurt the dren."

The impression of God's up by experience; not by And hence when the expansion religion of a man, of a country or of a nation, wanes, it wanes—their idea of God indistinct, and that man, city or nation becomes led Henry Drummond. The world has no remedy miserics but the cure of selfishness. The cross of Christ spirit of that sacrifice, can be the regeneration of the —T. W. Robertson.

May 14, 1932.

SOVEREIGN SPIRIT.

BY W. J. MCBRIDE.

...of controversy over...
...there are some dan-
...I suggest that neither
...conventions nor associa-
...God only is
...Jesus said "all author-
...to me in heaven and
...Paul says that God
...made Christ "far above
...and authority, and power,
...and every name
...not only in this
...that which is to
...and gave Him to
...all things to the
...Christ in the Head in
...whose it is to be con-
...Christ is the Master. All
...Christ is Lord
...We are disciples and
...All authority is in the
...of Christ. He is sovereign
...and on earth. To His
...He has given a commis-
...to be carried out in
...to His commands. He
...in any sense committed to
...His authority. The Holy
...the other Paraclete, has
...from the Father to be
...of the affairs
...in the absence of
...in Him is the authority
...upon earth. He "di-
...each one severally even as
... "If I go not away,"
...the Spirit "will not
... He is Christ's vicegerent
... churches; "and as long as
... reigns in heaven His
... victory reigns in human

instead of depending wholly upon the Holy Spirit and waiting on Him in prayer to know His choice. How often both us pastors and churches do we grieve, dishonor, insult the Spirit of Jesus, Christ's vicegerent on earth!
The most spiritual church known to the writer is one in which the administering of the finances has been taken out of the hands of the finance committee and turned over to the Holy Spirit. No collections, no begging, no suppers nor bazaars are resorted to, but the needs are told to the Lord and to the congregation and somehow the money comes. If it be thought by some reader that the few do the giving, be it said on the contrary that there are more givers to the membership in this church than in any other known to the writer. The sooner the Sovereign Spirit is yielded His rightful place in church finances, the sooner our trials and tribulations over them will cease. As in church finances so in every other phase of church or denominational work. All friction in either one or the other comes from being out of harmony with the Holy Spirit of God. Shall we not surrender our wills to His and obey Him as He works in us to will and to work. May He possess us more and more fully, and cause us as individuals, as churches and as a denomination to see His will more clearly eye to eye, and give us power from on high to witness for Christ unto the uttermost parts of the earth!

SALOONS AND MORALS.

The saloon is the avowed enemy of every principle of sound morality. It inaugurates countless vices and fosters every conceivable evil. Taking the decalogue as the only true code and basis of genuine morality, the saloon stands in direct opposition to, yea, it fiercely antagonizes it in all its parts.
The saloon is one of the dumb idols of our nation created by the depraved appetite and false reasoning of the American people. In the face of the prohibition of the first commandment, and contrary to the second, they bow down themselves to it and serve it, not fearing the wrath of God upon themselves or upon the children unto the third and fourth generations. Upon its unholy, insatiable altar the Americans are cheerfully sacrificing their highest interests.

The saloon also encourages profanity of the deepest dye which is a flagrant violation of the third commandment. Drunkards, inebriates and even moderate drinkers are usually profane and, of course, they will sow this evil seed in their respective homes and among their associates. And a peculiarity of the seed of profanity is not one of them ever dies. They all spring forth and wheat-like, stool out, yielding an abundant harvest.

"Remember the Sabbath day, to keep it holy," is another moral law little regarded by the saloons, especially in our cities. The saloon generally knows no Sabbath, and her devotees are no wiser, for they usually spend the hallowed day in and about her foul precincts discussing the merits or demerits of certain drinks and delighting themselves in all sorts of obscene and demoralizing chat. Were it not for the presence of the saloon in our otherwise highly favored land, thousands of men and women upon the Sabbath day, instead of visiting and lounging about the saloon, would

be found in some place of divine worship.

The saloon impeaches the fifth commandment in that it dries up the fountain of natural affection which ultimately leads to lawlessness of every imaginable form and degree. Ninety per cent of the divorcees and poverty of the United States is directly traceable to beer kegs and whisky barrels.

The first thing the mayor does when a mob becomes uncontrollable is to order all the saloons closed. Sometime ago in the city of Chicago three hundred policemen were called out to put down an anarchist riot and disperse their assemblies, and in every instance they were found congregated in rooms over saloons. No wonder they were boiling, being over such fiery furnaces! And only a short time ago the mayor of Frankfurt issued orders that every saloon should be closed in order to avert serious danger. A person who is intoxicated regards not the seriousness of any law and in many instances such persons have struck down their best friend, even their companions, and in so doing have transgressed that other commandment that says "Thou shalt not kill."

The article manufactured by the saloon is a thousand times more worthless than before it was wrought upon. This is not true in material matters for the thing manufactured is always more useful than it was before it passed through the machine. Hence, I affirm on the authority of the moral law that the saloon is a thief and a robber and consequently dishonest, and this wholesale dishonesty is perpetuated largely by disregarding the injunction "Thou shalt not bear false witness."

Saloonists do not hesitate to perjure themselves and to adduce false arguments in favor of the liquor business. With them, an oath is not binding, and when called upon to testify in court they will shield the saloon at the expense of truth. How degrading an effect the saloon has upon the morals of our country! And the love of money is the tap root of it all, but the law says "Thou shalt not covet." What cares the saloon for such a law? Its only motive is to get money, and money it will have at any and all costs. If it would only stop with getting money it would be an unspendable relief to our country, but, alas, it does not stop there.

The saloon does not present a single redeeming feature. It is a moral leprosy rapidly consuming the fundamental laws of all relationship. This being true I do not see how a Christian, or even a moralist can in any wise help to perpetuate the saloon, for it can not be endorsed without, at the same time, promoting covetousness in its most aggravated form, falsehood, dishonesty, fornication, lawlessness, Sabbath breaking, profanity and idolatry.

J. S. STURGIUS, Campbellburg, Ky.

WHILE Peter was exercising his real self in preaching the Gospel of the risen Christ, his shadow—the direct reflection of himself—was also busy healing such sick people as it fell upon. Your bodily shadow may be very worthless, but your Christian shadow, which is your influence, may and should be of the utmost worth. It is all the while falling on some one, and he is made better or worse by it.—Selected.

It is one of the beautiful compensations of life that go man can sincerely try to help another without helping himself.—Bailey.

EXEGESIS OF THE PARABLE OF THE TEN VIRGINS.

A woman is used through the Bible as a type of Ecclesiastical organization. The Daughter of Zion of the Old Testament referred not to Juda as a nation, but to the Divine worship of the Temple by Israel as a spiritual organization. I assume this as a fact, but if any one doubts it let him take the trouble to search out the various passages where a woman is used typically and I think any one will be convinced. If this proposition is true it will aid us in a proper understanding of this parable, for it indicates the religious organizations which will exist as churches at the time of Christ's second coming. I assume again that the Christian world is divided into only eleven distinct ecclesiastical organizations, differing in doctrine and church government, viz: Baptists, Methodists, Episcopalians, Presbyterians, Congregationalists, Lutherans, Roman Catholics, Greek Catholics, Unitarians, Universalists, and Mormons. If again my assumption is correct, and I invite the careful investigation of this claim, the parable in question is lit up with a glorious ray of light, for if there are only eleven then one of the eleven is the Bride, five are the wise virgins, and five are the foolish virgins. Study it and if it is true, accept it as true, if not reject it. Again I assume that the Baptist church as a whole is the Bride, and why? According to the testimony of the best thinkers of all denominations the Baptists are the only denomination which has the baptism and Lord's Supper just as they were instituted by Christ. They alone receive believers who make a profession of regeneration as candidates for baptism and are the only denomination who observe the Lord's supper simply as a memorial. All others introduce the element of fellowship or make it a sacrament and thus destroy its beautiful significance. Not discerning the broken body and shed blood of Christ. But say I do this to show my fellowship with all Christians of what ever name they may be, or I do this that I may be saved from the effect of sin, neither of which is ever mentioned in connection with the ordinance. My assumption that the Methodists, Episcopalians, Presbyterians, Congregationalists and Lutherans are the Wise Virgins is based upon the fact that while they do have defects in doctrine and church government, they have as denominations the light of the Gospel and the oil of the grace of God, and they endeavor to set forth this light before the world, and will enter with the Bridegroom into the Marriage Supper of the Lamb.

The assumption of the Roman Catholics, Greek Catholics, Unitarians, Universalists and Mormons as being the Foolish Virgins is borne out by their doctrines and church polity; they never show any light about the path of life and have no grace of God with which to obtain any light. I know that the position I take is new, at least I have never heard or read any exegesis of this parable along this line. H. H. STURGIUS.

[We find this interesting and publish it. We do not agree with Bro. Sturgis. The "Bride" is the whole body of the elect and the majority of these, so far in the history of the world, have died in infancy and have not been members of Baptist churches.—Ed.]

Subscribe for the Recorder.



Illinois Central RAILROAD. Reduced One Way Rates

CALIFORNIA and the NORTHWEST Daily to June 15, 1932.

Through Personally Conducted Excursion Sleepers to California, Arizona, New Mexico and Texas. For tickets and information call on W. J. MCBRIDE, C. P. and T. A. or address T. W. HARLOW, Div. Pass. Agt. Louisville, Ky.

...THE MODEL... Church Roll and Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 9 1/2 x 11 1/2 inches, and contains: Rules of Order, Church Covenant, Constitution of P.M., Alphabetical Index for Names and Addresses with 100 pages for Minutes. Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50. This price includes twelve blank Church Letters. It is published and for sale by the

BAPTIST BOOK CONCERN. HEADQUARTERS FOR SUNDAY-SCHOOL & CHURCH SUPPLIES. 643 Fourth Avenue, Louisville, Ky.

NEW BOOKS JUST FROM THE

Baptist Book Concern Press NOW ON SALE.

THE GENESIS OF AMERICAN ANTI-SLaveryism, by H. H. Carroll, Jr., B.A., LL.B., Th.D. Introduction by Rev. Dr. A. M. Norman, of Baylor University. A scholarly discussion of a great question. Elegantly bound in cloth, 220 pages. \$1.00 postpaid.

THE CRUISE OF THE KAIBERIN, by T. T. Eaton, D. D., LL. D. An account of a voyage from New York to the West Indies. 500 advance orders filled. Handsomely bound with about 60 illustrations. Price, postpaid \$1.00.

ALIEN IMMERSION, by Dr. A. G. Dayton. New and enlarged edition and new type. Price, postpaid, 75 cts.

THREE REASONS WHY I AM A BAPTIST, by J. M. FENDELTON, D. D. New edition, printed from New type. Postpaid 60 cts.

ECCLESIA—THE CHURCH, by B. H. Carroll, D. D., D. Div. Theological Department, Baylor University. Including First Tract, Second Lecture and Appendix; 66 pages. Price, mailed, 25 cts.

Send all orders to BAPTIST BOOK CONCERN, Louisville, Ky.

When answering the advertisers please mention the Recorder.



Who makes  
lamp chim-

acbeth makes  
good ones.

one on every one.

your address, I'll send you  
Lamps and their Chimneys, to  
Macbeth, Pittsburgh.

AND  
UNIQUE BOOK,  
Men  
and the Bars

Shades  
Prison Life,

BY  
E. H. SANDERS,  
Minister of the North-

Western Conference, now of La-  
fayette, Pa.  
BY  
I. W. JOYCE,  
D.D., LL.D., Presi-  
dent, University, Greencastle,  
Ind.  
This book and its author  
is of great value on account of  
the opinions of the author for  
the first place, he is a man  
of judgment and tender sym-  
pathy and has been a man  
for many years and has been  
of the kindness of his spirit and  
of the estimate of man.

WEST FOR AGENTS.

Full of information. It de-  
scribes BEHIND THE BARS—  
and why they came there—  
to prison. Explains the  
SENTENCE and the  
LAW and its workings. Gives in  
the opinions of our BEST AND  
MOST FAMED PRISON WORK-  
ers. Prison Problems. Tells  
of the National Prison Congress  
and the practical results of loving  
kindness with wisdom and firmness  
of Prisoners and the  
Prison Home Influence in the  
Prison.

Prison Incidents and  
Prison Will Melt Hard  
to Tears.

Illustrated with 15 full-  
page half-tones.

Reproduction of Photos. Printed  
on Long Primer type on fine heavy  
paper. Size 6 1/2 x 8 1/2 inches.  
Bound in cloth with title stamped  
on back in aluminum.

PRICE POSTPAID \$1.00.

IF WANTED. Write at once for  
copy in the field.

BY  
S. B. SHAW,  
PUBLISHER,  
100 N. W. CHICAGO, ILL.

PROGRAMME.

Following is the programme of  
the 10th Annual Meeting of Goshen Asso-  
ciation to be held with Pleasant View  
church, four miles south of  
Grayson county, Ky. May  
10th.

The Scripture sustains inviting  
to be an altar of prayer—W. H.  
Duncan.

Why did the man get into the marriage  
trap not having on the wedding gar-  
ment—V. H. Harrell, J. B. Oldham.

Why did I John 5:16—H. B. Whitte.

Why did the gift of God, or the act of  
obedience—J. E. Vines, J. Dug-

How far does modern general  
religion affect the people for good or  
evil—M. Washburn, E. B. Eng-

Why did the missionary spirit like Spirit of  
—W. H. Fitzgerald, I. C. Win-

Why did the minister the right, by virtue of  
religion, to baptize any person  
in profession of faith without the  
consent of a church—Clifton Payne,

Why did the mission of Luke 22:16—J. N.

Why did the  
—J. E. Wain,

Why did the  
—C. A. Con-

### Items of Interest

News the World Over.

Prof. Josiah W. Gibbs died suddenly at his home in New Haven, in which city he was born in 1821. He had been Professor in Yale University of Mathematical physics, and he has been for many years among the leading scientists of the world. He has received many medals and was a member of 15 learned Societies. He was author of 17 books. The Right Hon. E. W. Hanbury died in London of Pneumonia after four days illness, aged 58. He was member of Parliament for very many years and at the time of his death was President of the British Board of Agriculture.

The British force which went to attack the Somalis who annihilated Col. Plunkett's command, reported a victory in which 2,000 Somalis were killed. But one doubts the greatness of the victory as Mr. Broderick, Secretary of War, announced in the Parliament that the expedition against the brave Somalis had been abandoned. The country they are now in is to be given up and the British will confine themselves to the coast line.

Gov. Taft, more absolute than the Czar, has suppressed American papers and imprisoned American editors, to say nothing of the native papers, in Manila, whenever they dared to find fault with himself or his underlings, or to tell the people in this country unpleasant facts. But the Manila Times has always lauded Taft, and painted things in a rosy hue, and it is the only American paper that has not fallen under the dictator's displeasure. Even the Times now frankly admits that the Filipinos are as hostile as they ever were, even in Manila, and that insurrectionists, that is the fighting Filipinos, make themselves felt in the suburbs of the city. Off to jail with that editor.

The ambassador from the United States to Paris some weeks ago showed the present subservency of this country to the Catholic church by going to the French government and requesting that they send back to the country the monks requiring them to leave France. It was a piece of impertinence which Pres. Loubet could have rightly resented by informing our government they must recall their meddling ambassador, and send one who would attend to his proper business. But Loubet ignored the insolence. The monks have left France, the time given them having expired.

Since 1896 Mormons from Utah have been preaching in Germany. There are 400 of these men in Prussia and 148 in Bavaria. When one of them was ordered out of a village the United States ambassador, because they were American citizens, would protest and the German government order that they should be allowed to return, without investigating the cases. But the protest from the people have become so vigorous that the matter has been looked into, with the result that Prussia and the Grand Duchy of Mecklenburg have decided to expel them. Saxony has already expelled them.

Judge Advocate Davis has given his opinion of the murder of Father Augustine by Capt. C. M. Brownell, whom Senator Proctor tried to whitewash and whose deeds Secretary Root concealed and denied as long as possible. Judge Davis writes as follows: "The killing by the water torture as felonious homicide, and he says that 'Brownell tortured Father Augustine to extract information to satisfy his own curiosity.' That Brownell will be punished by the War Department, no one believes. But God is yet to be reckoned with."

In return for Admiral Dewey's remarks Count Reventlow, of Germany says the morals of the U. S. Navy is low, as is shown by the great number of deserters among the men. The Army and Navy Register admits there is truth in his words, but says that the percentage of deserters has decreased. Though as 336 men deserted in the month of March, the officials are trying to find some plan to reduce the number. The deserters are most frequent in the North Atlantic fleet.

An investigation into the cause of leprosy has been made in India by a medical commission. They concluded that the chief cause of leprosy is eating unwholesome fish. This theory had been advanced before by distinguished men, and it may now be considered to be almost established. In the countries in which leprosy prevails fish is a large part of the food of the people. Let us hope this terrible scourge of the end of the world will be brought to an end.

### DEATHS.

For actual subscribers we insert an obituary notice 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.

#### MURRAH.

Mrs. Sarah A. Murrah, beloved wife of Mr. J. E. Murrah, departed this life at Russellville, Ky., February 21, 1903. She was born in Cumberland county, June 6, 1840, and married January 24, 1858. Not long after her marriage she was baptized into the fellowship of the Lebanon Baptist church, but subsequently removing to Louisville, united with Walnut Street Baptist church, retaining her membership until her death. She was singularly devoted to her church, her pastor, Rev. T. T. Easton, D. D., and to the Weyman Expositor, and was ever ready to sound their praise. It was during her residence there that her daughter, Laura afterwards Mrs. E. E. Davault, now Mrs. J. E. Bear, was converted and became a missionary to China. Another daughter, Florence, married Rev. T. M. Jackson, a well-known Baptist minister, now of Russellville, Ky., and another daughter, Lily, Mr. R. W. Moore, a merchant and prominent Baptist of Clinton, Ky. Thus has it pleased God to honor faithful Christian motherhood.

It was the writer's privilege to know Mrs. Murrah for several years before her death, and to hold her in high esteem. She was a godly woman, a diligent worshiper of God's house when not kept from it by sickness or other serious hindrance, and loved the companionship of God's children and to talk of divine things. Her life seemed to be serious and sober minded. There was no symptom of levity or frivolity in her speech or manner. Always of a delicate physique, she had courage and determination which even disease could not overmaster without a long severe struggle. When the stubborn conflict came, she found herself at first unwilling to sever the ties that bound her to all she loved on earth, and prayed earnestly and desired the prayers of others that she might recover. But her sufferings, greater than she could describe, or her friends imagine, chastened her desires, and, though enduring patiently and without a murmur, all her Lord permitted her to bear, she was at last willing, nay eager, "to depart and be with Christ." Even the gentle hands and loving hearts that so freely offered their unavailing ministry and would gladly have detained her longer on this nearer shore, could not; and now her dust slumbers, to awaken no more until the resurrection morn. Her happy spirit, freed from its prison of clay and the pains and woes of earth, has found rest in that fair haven where not a wave of trouble will ever disturb its peace. Happy husband to have had such a wife; happy children to have had such a mother, and to cherish the hope of meeting her again, where they part no more. W. S. R.

#### WHITE.

F. W. White died of consumption at the residence of his father, Jas. White, in Caldwell county, April 18, 1903, in his 32d year. In his 15th year he joined the West Union Baptist church. He lived a consistent Christian life, a dutiful son and a devoted husband. His wife was a Miss Brockman, of Tennessee, now a sorrowing widow with two fatherless children. He bore his afflictions patiently and his death was calm and triumphant. Though desiring to live for the sake of his family as well as for the comfort of his father and the benefit of others he was fully resigned to the will of God. R. W. MOSEBROOK.

#### PRINCETON, KY. NORTHERN BAPTIST ANNIVERSARIES.

These are held this year in Buffalo, N. Y. The Home Mission Society holds its meeting first beginning Wednesday morning, May 20. The American Baptist Union follows beginning Thursday night, May 21. The Publication Society begins Monday morning, May 22. The meetings close on Tuesday, May 23.

As the wisest of our wise have felt themselves to be but children picking up pebbles on the shore of the great ocean of truth, so the saintliest of our saints have bowed before the Eternal Holiness in deepest humility, and asked for the grace of God that they might grow more responsive to the upward calling.—Douglas Walmsley.

Subscribers for the Recorder.

# HERE THEY R

ORDER ONE OR MORE.

### PROBLEMS OF THE TOWN CHURCH.

A Discussion of Needs and Methods,  
By Rev. George A. Miller.

The church in the city has almost monopolized the attention of writers along the line of Church economics to the neglect of the town church. Three-fourths of America's churches are in towns of eight thousand or less and as a consequence seventy-five per cent of the pastors must labor in these town churches. Mr. Miller has taken counsel with over five hundred pastors of such churches and in the present volume presents a series of suggestive chapters that, with the help of a live pastor, will amount to solutions. The volume deals fully with matters both spiritual and temporal and to any church officers will be found to be most helpful.

#### HILLIS, Nescoll Dwight.

Faith and Character. Uniform in style with "A Man's Value to Society" and "The Investment of Influence." 12mo, cloth, net 75 cts. CONTENTS—Chap. I. What it is to be a Christian: An inquiry now that the Critical Era has passed by and the Old Faith must be re-stated. Chap. II. The Doubts and Difficulties of those that Stand upon the Threshold of the Christian Life: A Study from the Viewpoint of those who have Passed under the Influence of Physical Science. Chap. III. Man's Need and God's Love, the two Unchangeable Things amidst Changing Opinions. Chap. IV. Soul Growth: Its Scope, Its Law, and the Measurements Thereof.

THE SCHOOL IN THE HOME. A Study of the Debt Parents Owe Their Children. With a list of Forty Great Chapters of the Bible and the Twenty Classic Hymns for Memorizing. 10mo, cloth, net, 50 cents. Invaluable in its suggestions to parents. An inspiration and a guide.

DAVID, THE POET AND KING. The Romance and Tragedy of his Career and Fall, and the Glory of his Recovery also. Illustrated by Louis Knead. 8vo, two colors, antique paper, deckle edges, net, 75 cents.

FORETOKENS OF IMMORTALITY: Studies "for the hour when the immortal hope burns low in the heart." Little Books Series. 11th edition. Long 16mo, decorated cloth. 50 cents.

GREAT BOOKS AS LIFE-TEACHERS. 17th edition. 12mo, cloth, gilt top, \$1.50. Dr. Hillis has taken ten masterpieces of literature and treated them under the title of "Great Books as Life Teachers."

THE INVESTMENT OF INFLUENCE. 22d edition. 12mo, cloth, gilt top, \$1.25. As a writer Dr. Hillis is eloquent and fascinating.

A MAN'S VALUE TO SOCIETY. 25th edition. 12mo, cloth, gilt top, \$1.25. Right to the point and as good as gold.

COE, Professor George A.  
The Religion of a Mature Mind. Studies in Modern Problems by Prof. George A. Coe, author of "The Spiritual Life." 12mo, cloth, gilt top, net, \$1.25.

The keynote of this book is its declaration that the heart of modern man is hungry for a fresh, original experience of the divine. The demand is for something more than a mere reconstruction of doctrine; the personal religious life must also be reorganized. The book will go toward satisfying the demand, on the one hand, that the Christian life assimilate modern progress, and on the other hand, that the precious heritage from past Christian life and experience be not sacrificed to a merely superficial enlightenment.

#### CONNOR, Ralph.

Glenarry School Days: A Story of early days in the Indian Lands. 12mo, illustrated, cloth, \$1.25.

In this story of the school days of Glenarry Mr. Gordon is at his best, for while dealing with younger life he must of necessity introduce the older folk, the minister and his wife, the school teacher, the old scholar whose summers are spent on the farm, and many other fascinating personalities all of the woods and out of doors and all delineated in faithful character by Ralph Connor. This new volume stingly supplements The Man from Glenarry in that it deals with some of the same characters, but in a different period, a period of which we all long to hear more.

## Baptist Book Concern,

BOOKSELLERS AND PUBLISHERS,

642 Fourth Avenue, . . . . . LOUISVILLE, KY

THE OLD RELIABLE



ROYAL BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Items of Interest

News the World Over.

The Canadian Parliament by a vote of 143 to 48 passed a resolution in favour of prohibiting the importation, manufacture and sale of cigarettes...

A Holstein cow, "Saddle," near Utica, New York, has broken the record for milk and butter. In thirty days she gave a fraction over 2,754 pounds of milk...

The Japanese papers reported that the two American officers sent to superintend the gunboats built for the United States by the Uruguay Co. were bribed to pass defective work in the boats...

Southern people detest Gen. Miles because he handcuffed President Davis of his own accord. But Southerners are just to those whom they do not like...

But the people demanded the publication of that report. Root refused, and the demand became an ominous growl. Root, frightened, then published the report...

The plague in India has never ceased, but for quite awhile the number of deaths was diminished. It is raging now with renewed virulence. A dispatch to the New York Evening Post from Simla, India, states that according to an official statement the deaths are now more than 30,000 per week...

Good! Baron Henri de Rothschild drove his automobile on the Boulevard in Paris at a velocity forbidden by law. A fine was all he expected, and no fine would be anything to the multi-millionaire...

Andrew Carnegie offered \$1,500,000 to the Dutch government for a temple of peace for the permanent Court of Arbitration at the Hague. The Dutch government has accepted. Part of the money

is to be set apart for caring for the building. There is to be a library in the temple, whether a general library or one of law books of all nations for the use of the Court is not stated.

Herbert Welsh, of Philadelphia, has been patiently investigating Funston's career in the Philippines, and the results ought to cover Root with mortification that he should have advanced a lieutenant over many tried and true officers...

The Chartreuse monks and the Capuchins in Marseilles refused to obey the order of the French government to leave and barricaded themselves in their monasteries. But when the time allowed them had expired, the police broke the barricades and went in. The monks offered no resistance...

THE SPECTATOR.

In one of his summer wanderings the Spectator settled for a time near a large institution for the insane and feeble-minded. The Spectator was at this time in search of rest after the winter's work; and as some mothers purposely choose dull nurses for their babies, that in the close association their immature intellects may not be strained, so the Spectator decided that his brain might find the rest it needed by contact with some of the feeble-witted, harmless members of the asylum...

Something in the whole incident touched the Spectator so that he has never forgotten that scene. Indeed, time and again on his way through the world he has wondered if, after all, God's baby was as great a fool as many out of the asylums. A man who knows when he has enough, and shuts off the base of supply at that point, is a wise fool...

Less of the Sunday newspaper and more of the closet on the Sabbath would make more interested and edified hearers in our churches. God's truth requires a spiritual and quickened illumination both to its fullest comprehension and to its largest enjoyment...

simply overwhelmed with what I am seeing of the sorrows of the rich. When I was a struggling doctor, and my patients were poor people, I thought I saw sorrows enough, but since I have grown into a physician for the wealthy I am agnost at the miseries daily unveiled to me. The hardships of the poor are as nothing to the hidden tragedies of the rich...

ORDINATION.

At the request of Corinth Baptist church, our former and fellow-student, Bro. J. Murray Taylor, was set apart for the full work of the Gospel ministry by the Georgetown Baptist church, Sunday morning, May 3. The council to consider the ordination was called Friday afternoon, May 1, in the pastor's study...

Bro. Taylor then gave his Christian experience and call to the ministry, after which Pres. Gray was appointed to question the candidate on the doctrines. Bro. Taylor passed a very satisfactory examination, and the council recommended to the church that he be set apart to the full work of Christ's ministry...

Sunday morning at the regular service Pastor Pollard read the recommendation of the council and the church voted to proceed at once with the ordination. Bro. J. K. Nunneley read the Scripture from 1 Cor. 1; Pastor Pollard preached one of his powerful sermons from 1 Cor. 1:21. He preached a great sermon on "Preaching and the Characteristics of the Preacher." Prof. D. E. Fogle presented the Bible...

Less of the Sunday newspaper and more of the closet on the Sabbath would make more interested and edified hearers in our churches. God's truth requires a spiritual and quickened illumination both to its fullest comprehension and to its largest enjoyment...

THE MARKETS.

LIVE STOCK.

Table with columns for various livestock items and their prices. Includes CATTLE, HOGS, SHEEP AND LAMBS, and HAY TOBACCO.

Advertisement for W. H. McKnight, Sons & Co., featuring an illustration of a woman and text about their business.

Some of Our Recent Publications.

- List of publications including 'THE LORD'S SUPPER', 'SIN-A THOROUGH TR...', 'SHALL WE CALL THEM BELLIFES', 'LOVE THE GREATNESS', 'AFTER DEATH, WHERE WHAT?', 'THE CRUISE OF THE K...', 'SIN, SALVATION AND...', 'BAPTIST BOOK CO...'.

Large advertisement for W. H. McKnight, Sons & Co., featuring text about carpets, furniture, rugs, curtains, and draperies, along with contact information.