

WESTERN RECORDER

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3rd YEAR

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SOUTHERN BAPTIST CONVENTION.

This body met in its fifty-third session, sixty-third year in the hall of the Eastman Hotel, Hot Springs, Ark. The President, Bro. E. W. Stephens, sent a greeting from Jerusalem. Vice President Joshua Levering, of Maryland, called the Convention to order. After prayer, Bro. W. T. Amis, of Hot Springs made one of the best addresses of welcome the Convention ever heard.

Election of officers followed. Bro. Joshua Levering was elected President, the Secretary being instructed to cast the vote of the 1,084 delegates already enrolled. Secretaries Lansing Burrows and O. F. Gregory were re-elected. The Vice Presidents chosen were Brethren R. C. Buckner, of Texas, J. A. Scott, of Oklahoma, W. E. Atkinson, of Arkansas, and H. R. Pollard, of Virginia.

Report of the Home Board.

By the Lord's help the Home Mission Board brings to the Convention in our sixty-third annual report a message of joyful tidings. We have had a memorable year of achievements. It seems that the sowing of former years has come to fruition in this glorious harvest. At Richmond we reported 18,798 baptisms, an average of fifty a day for the whole year. For the year just closed we bring the news of 22,404 baptisms, and 18,015 additions to the churches by letter, making 40,419 additions to the churches through the labors of our missionaries. Surely goodness and mercy have followed us. The Lord hath done great things for us, whereof we are glad. Nor is our rejoicing only over the salvation of the lost. With scarcely less joy have we observed the growth of our mission churches in liberality, in self-support and aggressive work for Christ.

As during no year of our history we have gone forward in church building,

having helped scores of churches by gifts or loans in the erection of houses of worship. Among the Panama and Ouge Indians we have provided suitable buildings. The Mexican church school building at El Paso ready for dedication, is the joy and pride of all who have seen it. The splendid building for the First church in New Orleans is nearing completion. Competent critics pronounce it the most effective Protestant church plant in the city. Our work in Cuba has been greatly helped by the erection of a splendid chapel at Matanzas and smaller houses elsewhere. These are but samples of the work being done in this great division of our labors.

In this connection it gives us great pleasure to mention the handsome gift of \$2,000 from the Sunday School Board, \$1,000 for our permanent building and loan fund and the rest to Bible and colportage work in Cuba.

The twenty-two thousand dollar debt is the only thing we deplore. But the gloom of the debt has been overcome in large measure by our joy over the marvelous displays of divine favor upon our work and workers. This heavenly hilarity, however, is not shared completely by our creditors, the bankers. If in some way this burden of debt could be lifted so that we might enter untrammelled upon the work of the new year our joy would know no bounds.

We ascribe renewed praise to God for his abundant favor and invite your careful consideration to the detailed reports that follow.

Finances.

It was a bugle blast, that call at Richmond for \$500,000 for home missions. The resolution calling for this magnificent sum was passed unanimously and with tremendous enthusiasm. Notice was served on the Convention that its action would be taken seriously by our Board, that the resolution was tantamount to instructions for an unparalleled advance in home mission operations. This advance was made when the work was projected at the June meeting of the Board for the new year. The appropriations were about \$100,000 more than for the entire year of 1906-7. For four months our receipts advanced accordingly. There was a falling off during the State Mission Campaign in the autumn; but even then we reached December with our receipts 25 per cent. ahead of those for the preceding year. The blow from the financial panic struck us in December, when receipts were only 50 per cent. of those for the same month in 1906. During January, February and March we scarcely kept pace with this period of 1907.

The splendid receipts of the first four months of the year had emboldened us to pay many large appropriations. There was need for heavy borrowing at the banks and at one time our credit was strained to the very last limit. Our hope lay in April the great time for home mission gifts. There was never a campaign planned better by our State secretaries. The brotherhood were more enlisted than ever before. Four fair Sundays in April would bring us the victory. To our dismay three Sundays proved to be rainy in great portions of the South. Then the terrible storms fell upon the people in the middle South and the Mississippi Valley, killing hundreds of people and bringing vast destruction to property. The damage was distressful beyond description in Georgia, Alabama, Mississippi, and Louisiana, the last two States mentioned suffering most, the greatest dam-

age befalling Mississippi. We well might long for our own financial distress in our anxiety for the unfortunate people of the storm-stricken section. Our prayers, sympathy, and help have gone out to the stricken people.

Notwithstanding the financial panic and the disastrous and destructive storms and floods, we are pleased to report a substantial increase of contributions over last year.

Our receipts from the States were \$248,134.17, from miscellaneous sources, \$17,197.42, total receipts, \$265,331.59, an increase of \$11,901.50 over the previous year. But for these untoward conditions resulting from the panic and the storms, we are confident our receipts would have been \$30,000 or \$75,000 greater. We are sanguine of larger things for the future, and are devoutly thankful to God for the increased beneficence of our people.

Cuba.

On the whole, the work in Cuba is in a more permanent shape and satisfactory condition than ever before. The native workers are contented with their fields and a good spirit of harmony and unity exists among them. They realize that the management and general control of the work is better in the hands of Americans.

A decided impulse has been given during the year, especially at their recent annual convention, to the idea of self-support. Pledges were made by all the churches toward the support of one of the native missionaries. Rev. A. U. Cabrera, both in private and in a very strong speech before the convention, rendered great service on this line.

The Convention at Colon was decidedly the best in the history of the body, in spite of the fact that all of the delegates had to pay both transportation and board while in the city. The reports from the churches were better than ever before, and all the churches reported. Four new churches were organized during the year, the paper, "Zion," launched a year ago with some anxiety on our part as to the advisability of the undertaking, has been quite successful. The Cuban brethren assumed all responsibility of management and have conducted the paper on a very nearly paying basis and on a high plane, making it a credit to our denomination on the island. J. V. Cova is editor in chief, with F. J. Paez, M. M. Calejo and M. N. McCall as associate editors. F. J. Paez is business manager.

Transfer of the Jamaica Baptist Missionary Society's Work to the Home Mission Board.

For some months negotiations have been pending between the Home Mission Board and the Jamaica Baptist Missionary Society as to the transfer of the latter's work on the Canal Zone to our Board. Without entering into details as to the correspondence and conference with the Jamaica brethren, we are pleased to report that our Board has accepted the work tendered us by the Jamaica Baptist Missionary Society, and has pledged our fidelity to our Jamaica brethren for the faithful and vigorous prosecution of the work thus transferred to us. We feel assured that this exchange will be greatly helpful to our work on the Zone if our people will enable the Board to carry out fully our pledges to the Jamaica brethren, inasmuch as they, through limited resources, are not able to prosecute the work as vigorously as Southern Baptists can do.

Work Among the Negroes.

It would be interesting to recall some thing of the history of the Negro in America and the uninterrupted concern for his welfare cherished by Southern white people throughout all the trying vicissitudes of three hundred years. Especially would it be of interest to review the emphasis Southern Baptists have placed upon the importance of giving the gospel to the Negro, and the unfading loyalty with which they have incorporated this character of work in all their missionary plans and efforts from the organization of the Southern Baptist Convention, in 1845, to the present time. Within the scope of this report we cannot, however, undertake any comprehensive review of facts in connection with the work as they have developed from year to year. Suffice it to say that during all these years there has never been a time when Southern Baptists raised a question about their Christian obligation to the Negro nor abated their active interest in his behalf in any measure below that of their opportunity and their ability. The work of seeking to help the Negro has been earnestly pressed forward under varying conditions and by different plans, the methods adopted being always determined with the view of securing the best possible results. The policy pursued during recent years has been that of helping the Negro to help himself along proper lines.

Mountain Missions and Schools.

The Board at this Convention is rendering an account of its stewardship of the Mountain School work. Eight years ago the Convention meeting in Hot Springs unanimously adopted a program of educational work for the Southern mountain region and committed the same to the Home Mission Board for execution. We are able in this report to submit to the Convention the fidelity of the Board to its instructions as shown in the results of the work, which are in the highest degree gratifying. The success of the work is the record of great achievement.

In 1900 Southern Baptists were aroused to the fact that in the whole of its mountain region, comprising a white population of over two millions, three-fourths of whom were under Baptist influence, there were only six schools owned or controlled by Baptist organizations. Against this appalling lack of Baptist educational enterprise stood the activity of the Northern "Presbyterian Church" in this region where there were no Presbyterians, which was spending an annual appropriation of \$69,645.10 in missionary schools in this territory of our people, whom the Baptists were neglecting.

The Convention acted in 1900. The Home Mission Board went at once to work. The results? From that we have almost completely changed the situation, as regards Baptist interest in Christian education with more than two million people. We have now, instead of the six schools mentioned above, twenty-four schools owned and administered by Associated Boards of Trustees, with nearly six thousand Baptist boys and girls in attendance. The Board has so stimulated local educational interest among the Baptists in the mountains that during the past seven years \$250,000 has been contributed by them in building and equipping the school properties, now valued at \$345,000.

(Continued on page five.)

QUESTIONS ANSWERED.

BY BENEX.

One of the questions on which we have had trouble in our Bible class is whether the Holy Spirit and the Holy Ghost are the same. The statement was made by our teacher that there was a difference between the Holy Ghost and the Holy Spirit. The Holy Ghost was that which the Apostles were imbued with, the Holy Spirit that which guides and comforts Christ's people today. Are the Greek words from which they are translated the same?

Before I go any further let me protest against the use of which in speaking of the Holy Spirit. When our Bible was translated the relative which was used both of persons and things. Hence we have "Our Father which art in Heaven." But in modern English which is never used of persons, and to use it in connection with the Holy Spirit is in fact to suggest a Trinitarian doctrine.

I am puzzled to know how such a thought ever came into any one's mind. The Greek word is the same in every instance. It is *phantasma*. Ghost is the old English word for spirit. Why our translators sometimes used ghost and some times spirit, I have never known. I thought at one time it might be that they used "ghost" when the adjective body was before it, and spirit at other times. But one look in the Concordance showed that explanation did not explain. Then I thought perhaps they only used "ghost" with reference to the Holy Spirit, but I did not need the Concordance to remember instances of the use of ghost.

Why our translators used both words to translate the same Greek word I do not know. But one thing is sure. It is the Greek *phantasma* in every instance and there is no shade of difference between the Holy Ghost and the Holy Spirit.

"Was Nicodemus, who went to Jesus by night, a saved man?" I do not think he was a saved man when he went that night. But I have not a doubt he was saved afterwards, although there is no express statement as the brother suggests that he repented and believed.

But he brought forth works meet for repentance. He showed a change in his character which only regeneration could have wrought. Nicodemus, when our Lord was at the height of his popularity, went to him secretly for fear of the Jews.

When our Lord was despised and rejected of men; when the death on the cross seemed to give the lie to all of his high claims to be the Son of God, and to prove him to have been at best self-deceived and at worst a conscious impostor, Nicodemus showed a grand faith and proved his faith by his work.

Nicodemus' fear of the Jews was gone. He cared nothing for his standing among them. He joined with Joseph of Arimathea in caring for the body of the crucified "malefactor." The Jews whom Nicodemus had feared sneered at the Lord's claim to be a king. Nicodemus answered them and showed his own faith by giving the crucified One the burial of a king. The amount of spices, which he brought was sufficient for the burial of the highest king in all the world. When the disciples forsook him and fled, Judas betrayed and Peter denied, this man, once a moral coward, showed his devotion to his Lord.

"A Baptist and a Methodist had rented a pasture together. M. proceeded to divide the crop in such a way that the landlord would have been defrauded. B. objected to the dishonesty, whereupon M. became angry and the quarrel has become public. Now, B. having done as the Scriptures direct, let the matter rest, but, of course, lost confidence in M. How should the matter be settled according to Scripture so that each would have confidence and feel confidence in each other?"

The Methodist must have confidence in the honest Baptist now. There is absolutely nothing for the Baptist to do but to pur-

pose the even tenor of his honorable way, not troubling himself any further in the matter. The only way for the Baptist to regain confidence in the Methodist is for the latter to repent of his sin, acknowledge it and ask pardon first of his God, then of his church, then of the landowners and his partner. Till he does this it is impossible for the Baptist or any one else to have confidence in his honesty.

Of course, I have only heard one side of the question. It may be the Methodist thinks he was not attempting any dishonesty and that the Baptist slandered him in saying so. In that case it would be well for each one of them to choose one man and let those chosen men choose a third and lay the whole case before these three disinterested men. If they decided that the Methodist had not attempted anything dishonest the Baptist should admit he had done him injustice, although unintentionally, and beg his pardon. He should take pains to make this retraction as public as he made the charge.

But if the arbiters decide the Methodist was trying to defraud, it is for the Methodist to act. If he refuses, that ends the matter. The Baptist needs to do nothing except to pray for him.

I am asked, "Do the Jews offer sacrifices in their synagogues today?" No. They offer no sacrifices and have not since the temple was destroyed. They never offered sacrifices in their synagogues at any time. The synagogues were their meeting houses, their gathering places where the elders and scribes taught them their Scriptures. The Old Testament was read and expounded. The sacrifices, as God had commanded, were offered in the temple by the priest, the sons of Aaron, assisted by the Levites.

In the olden times the rebellious Israelites used to offer sacrifices in high places. But I think they were never known to do this after their return from the Babylonish captivity.

THERE IS A TIME TO PLAY.

By the progress of the world it is increasingly strong to work. We are successful—we inhabitants of the earth, we denizens of this latter age—we are harnessing things and driving them; we are pushing on civilizations and humanities along their last and highest ranges; we are conquering the earth and scaling the heavens; disenchanting the earth of her mysteries and giving life the vein for ever new victories in ever new realms; but for all this we must pay. To drive this team of the forces of earth, to drag these chariots of triumph through the gates of the ages means tense action, tough and tense and tireless work. And we pay for it. The mark is on our foreheads—not Cain's passion mark—but another that is graven as deep and read as easily—the brand of toil. Somebody says: Men are not as light-hearted as they used to be. It is profoundly alarmingly true. We are moilers and toilers, and have forgotten how to play. So we are the slaves of our victories, the serfmen of our successes. We have fallen from the chariot seat and are groaning at the wheels.

Who can think without a sigh of the leisure days of other ages? Those days when work was not less but leisure was more, when men could toil for a while in some high endeavors and then fall back with dignity into a sort of kingly leisure. The old Hebrew days, for example, when we read one day of splendid battle to keep the unity of the nation, and the very next day of a holiday from Dan to Beersheba, in which the king joined with dance and timbrel and in which the whole nation had a share. The work seemed easier for the play that went with it. It was easy for people who had kept an evergreen feast of rest and gladness in the booths along the hillsides, to fling the horses of Assyria down the slopes of Carmel and along the plain of Esdrachon.

And then in Greece, what magnificent and fruitful leisure do we read of there! To a superfluous eye it would seem as if

their life was a holiday, rounded to brief action only when necessary to defend the realm; fighting for a day to secure a year of leisure. There is an air of repose breathing through Greek history that makes his listeners ready to talk of indolence, and to explain so easily the victories of Roman arms.

And this practical fuming fretting age, knits its care written forehead, looks back wistfully, and says "Lazy Greeks." But it is easy to take down this utilitarian pride of today, by following the Hecateic method and asking a few questions. Did not the "lazy Greeks" in that half jaunty way of theirs live to a purpose after all? When we inquire about patriotism, does not Marathon give us the model? And statesmanship that is pure and unselfish, will we not find it among the lost arts of that little peninsula? And oratory, and art, and architecture, and painting, and poetry, where does the working age look for its model in all these things but back to the purple haze of leisurely Greece? No—the Greeks knew how to play. And their example teaches us relentless pladders that in a certain range of achievements—and that the best—a certain capacity for noble leisure plays a most conspicuous part. If you want to get to the end of a railroad journey you must live a sort of engine-stoking, twenty-minute-for-dinner life, but if you would see into eternities or measure the length of art or get the outlines of great ideas, you must invoke to your aid the gods of silence and rest.

It is probable that the rounded greatness of this age depends on whether it shall learn to play. Nobody can doubt its capacity for work. Never was the world bent spinning down such grooves. The fire flies from the wheels, and the smoke darkens the heavens. There is small consideration for jugglers. "Look out while the whistle sounds and the bell rings." Get off the track. The train has no thought of slowing up. Men who cannot fit themselves to this high strung action are ruled out or ground under. There is a certain terror in the way the wheels of our civilization are geared for results. There is no pity in them and no consideration. Hence the successful men who command the great energies are fewer, and the victims under the wheels are more; the powerful are more potent and the weak are weaker. We are working hard. On some foreheads is the sweat of triumph, on others the shadow of discontent. And the two questions before men today are these: Shall we push on, with no rest, and no consideration, make power imperial, and weakness ruinous? Or, shall we temper toil with tenderness, rushing with rest, and in a certain human calm allow that which is tired to catch up with the march that which has been turned out of the way to find the road again? Rest balances things. When a man takes leisure some noble sentiments come into hearing which the passion of action had silenced. Then pity and love and humanity come forward and plead for the unity of life, for the moderation of victories, for the tempering of success with justice.—Interior.

REMEMBERING THE DAYS OF OLD.

If we are wise as we should be, we shall not cease to learn for ourselves and to teach to others the facts of sacred history. We should treasure in our memory the record of God's dealings with his people in the days gone by. We should teach others what God has done. Through the record of what God has done we learn how God acts and what God is. We learn what we may expect from him under similar circumstances, and thus we come to know how to conduct ourselves in relation to him and to the world in the midst of which God has placed us.

It is an easy thing to cultivate an irreverent, light and flippant attitude toward the things that are past. One may talk jestingly in regard to the things that are past, but it is a very foolish course for any one to take. It is better, by far, to fix in our minds, by means of the written pages of history, and by the sight and study of

monuments and other monuments, the great facts and persons and deeds of history. No Joshua sought to impress the people so that they would remember how God had delivered them by leading them safely through the Jordan and the Red Sea and bringing them into a place of safety and comfort and peace.

It has been well and wisely said that he who does not know history remains a child his whole life through. Those who do not learn what has been thought and said and done in years gone by are ever ready to be victimized by the latest retailer of (alcoholic and folly who holds up, as new and true, some pitiful fallacy that has been long ago exploded. If people were acquainted with history and wise to learn its lessons there would be few to be led astray by Eddyism and Dominion and Romanism. Against the errors and evils of those systems there have been a thousand arguments and answers in the past ages, but the ignorant are deceived as each generation passes by.

It is well to study history, especially sacred history. There is less danger that secular history will be neglected. But too many suffer themselves to be ignorant of the record of the conflict which the Church has had with error and of the way in which God has guided his people into light and safety. Let the history in the Bible be studied, and the facts as to the early Christian Church in its conflicts with pagan Rome and its later persecutions under papal Rome. It is important that one shall know the facts as to the Reformation under Luther and Calvin and Knox. He who does not will be sure to make great mistakes of judgment in his life today.

It is well to study biography and to know how men have stood for the truth and against evil. The Bible is a splendid library of biography. What God has done for the world and what he has taught to the world has usually been through men. It is a great source of wisdom then to study the lives of the men through whom God has wrought, that we may understand the effect that God has on a great human soul when that soul is willing to be influenced from on high.—Selected.

Has the time come for the Baptists to take down their ensign and go out of business? One thing or the other must be done, and the lines cannot be too speedily drawn. Either the Baptists must declare themselves mistaken in the position they have heretofore occupied and contended for, or they must emphasize more positively and clearly the truths for which they stand. For some time past there has been manifest a disposition to apologize for our position: an effort to minimize the differences between us and the pedobaptist denominations. Many have fallen in with the idea of Federation, and have put themselves on the same plane with those practicing the sprinkling of infants, calling it Scriptural baptism. The recent Pan-Baptist Conference in London has done much to soften the muscles of our people, especially of those who went over and took lessons of our English co-religionists. They have dared to talk of the possibility of maintaining our position while retreating from it. They have argued that theory is one thing and practice is another, and that we might theoretically hold to the views transmitted to us from our denominational ancestors, and which we have learned from the Word of God, and yet need not hold them very stoutly. We can hold to them in theory, because they are right; but we need not hold to them in practice, because by so doing we may offend those who do not agree with us. But it must be demonstrated in practice that unless Baptists are to stand for the teaching of the Word of God, without regard to what others may think and say, the God of the Bible has no use for them. When they cease to witness for the truth, their end has come.—Journal and Messenger.

Never fear to bring the greatest comfort to the least trouble and the largest inspiration to the smallest duty.—Phillips Brooks.

CHURCHES' PART IN THE WORLD'S EVANGELIZATION.

THE, to us, seems to be equivalent to saying, the churches' part in the churches' work. For, to us, the churches' part in the churches' work is the churches' work. We think the commission was given to the churches. It certainly was and given to the world. We think it equally certain that it was and given to those who had and organized themselves from the world, but those who had no organized themselves, were the "called out," the separate church. Hence, the commission, "the ye, therefore, and teach (or discipline) all nations," was given to the churches.

This seems to be the teaching of the Master in Luke 22:28. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me." They had continued together, hence a congregation; with Christ, hence they were the "called out," assembled in a place of prayer.

To this body, again, to this assembly, congregation, church, Jesus says, "I appoint unto you a kingdom as my Father hath appointed unto me." To such bodies he refers, we think, when he says: "That ye may eat and drink of my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

We think the administration of the affairs of Christ's kingdom on earth has been entrusted to his churches. This is that same body to which Jesus speaks when he says: "And ye are witnesses of these things," that is, that repentance and remission should be preached in his name among all nations beginning at Jerusalem." To which body he further says: "That I may be in Jerusalem until ye be endued with power from on high."—Luke 24:48.

This is the same body that continued in the upper room in prayer and supplication together with the women, the number being about one hundred and twenty souls, of whom the Word says: "And the same day (pentecost) there were added unto them about three thousand souls."—Acts 2:41.

The term "church" is employed in Acts 2:47 to describe this same body that the Word then describes in the forty-first verse: "And the Lord added to the church daily such as should be saved" ("the saved," R. V., marg.) The same body is described by the pronominal adjective "them" in Acts 2:44.

Paul speaks of such a body as "The house of God, which is the church of the living God, the pillar and ground of the truth."—1. Tim. 3:15.

Ground means a foundation, that upon which a thing rests, or is builded, or depends. The church, the ground of the truth, that upon which the truth depends. Depends for support, for defense, for propagation—dissemination. Through which the truth was designed to reach the remotest bounds of earth.

Pillar equals that that bears up, that keeps from falling. Church the pillar of the truth. That that bears up the truth, that that keeps the truth from falling to the ground. That that keeps the truth from perishing from the land. That that bears up the truth that the world may see it, that the world may hear it, that the world may be led to Christ by it, that the world may be saved.

What is the pillar's part in the bearing up of that of which it is a pillar? What is the churches' part in bearing up the truth? Jesus says of the truth, "And ye shall know the truth, and the truth shall make you free."—John 8:32.

To evangelize is to make the good news known. The truth is the good news. "Repentance and remission may be had in Jesus' name," is the truth which Jesus would have known "to the uttermost parts of the earth."

The truth shall make you free. Church the pillar of the truth. What is the churches' part in bearing up the truth? What is the churches' part in the world's evangelization?

Paul speaks of the ordinances as being entrusted to the church. He says: "Now, I praise ye, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you." There can be no reasonable doubt that he is talking to the church, for he says: "Unto the church of God, which is at Corinth." See I. Cor. 1:2 and 11:2. Then the ordinances were delivered unto the churches, and hence are church ordinances; and they can be administered properly only when administered by and through the churches. Any attempt to administer these upon the part of men, whether preacher or layman, without the church is a presumption, and is subversive of the thing attempted—we think.

Similarly, the mission work, the world's evangelization is a thing of the churches. To be accomplished by or through the churches. Let it be borne in mind that the church is the hub of all religious procedure. Everything proceeding properly in matters of religion proceeds through the church. The church is the only divinely appointed administrator of affairs in the Lord's kingdom on earth. The Lord fully emphasizes this thought when the Holy Ghost says to the church at Antioch: "Separate me, Barnabas and Saul, for the work whereunto I have called them."—Acts 13:2-3. Divinely called, but separated unto the work by the church. Called of God, but ordained by the church. Impressed by the Holy Spirit, but sent by the church. This is the divine plan, the divine order. Every proper procedure in the ministry has three indispensable factors—we think.

First, God calling; second, the Holy Spirit impressing and fitting; and, third, the churches sending. And in this way God designs the accomplishment of the world's evangelization.

What is the churches' part in the world's evangelization?

Individual? Why let them separate and send out their respective flocks? Then that that has called, and the Holy Spirit has called and impressed to the work whereunto they are called. Let them do this bravely, joyfully and patiently. This is their part in the grand, God-given, God-ordained and God-impelled work. The flocks are ripe, souls are perishing, God is calling, the Holy Spirit is impressing, men's hearts are burning and they are pleading piteously to be sent. Come ye divinely appointed messengers, churches, endowed with abundant ability to do so. Come and forth these God-called servants in their respective flocks. Until they have done these, the churches' part in the world's evangelization is not accomplished. They may appoint committees to look after and superintend the churches for outside life and ability to do whatever may have been entrusted to them.

Churches may meet in prayer and counsel with other churches, giving an account of churches, and these accounts may become merged into State bodies, and these State bodies may be organized into the yet larger body of convention of the States, helpfully so, we think, and these bodies may have their respective boards or committees with powers assigned, and thus materially facilitate the work—making easy what would hardly be possible otherwise. But in all of this, we simply have the churches doing their God-given work—God required work.

All of these bodies rest for authority upon the churches. The appeal is from these bodies to the churches—never from the churches or church to these bodies. The closer these bodies may be to their workings, kept in touch with the churches, the more emphasis they may put upon the churches as the working and ruling units, the more conspicuous they do make the churches to be as the center of power and authority, the more emphatically, successfully and gloriously will they proceed in the work—we think. These bodies should all be purely representative. The money basis feature of representation should be entirely eliminated. Money is not in authority; it has not been appointed over these matters; it is neither brain nor soul. What right has it to a voice in such councils?

The Kentucky Baptists should join other bodies in demanding that this type of representation in our Southern Baptist Convention be eliminated—entirely eliminated; and if not heard in this demand, then join them in forming a convention that is purely representative.

Churches to the front! Churches to the front! should be the cry. Onward! onward! should be the order. The world for the Lord and his Christ! should be the goal.

A. C. DORRIS

Louisburg, Ky.

THE STRAIT GATE.

BY REV. H. C. BARKERVILLE, PH. D.

The question was once asked Christ whether there were few that should be saved. It is highly probable from an optimistic point of view that in the end the number of redeemed will be found to exceed the number of the lost. That was a vast multitude that John saw in his vision; and Paul takes satisfaction in the declaration that where sin abounded grace should much more abound. We must not forget the innumerable infants dying in infancy, whom we count among the blessed. But how did our Lord treat this question? He turned from it as one of idle speculation to another of very great practical import. Look ye to your own salvation, he would say. Strive to enter in at the strait gate.

What does he mean? He means that this matter of personal attention to our own salvation is one of supreme and pressing moment to us. Anything of value demands and exacts our zeal and activity—our devotion to its requirements. No man can succeed in any calling in life, farming or what not, without giving it much of his energetic devotion. "There is no excellence without labor." So in religion. We can not expect the superficial and the heedless to succeed in so momentous an issue as that of the soul's salvation. Insincerity, hypocrisy and neglect can not succeed in the strife against sin. It is most reasonable that our hearts must really be engaged in all sincerity in the profession and practice of religion. The Christian's career is likened to a race. No laggard can win it. It is also likened to a wrestling match. It is absurd to think of one engaged in such a struggle who does not put forth some honest effort to sustain himself and to overcome his antagonist.

The gate is straight, and hard to be entered because of certain obstructions, certain difficulties, that we must all meet. The broad road leads to ruin, and many walk in it. But wisdom reveals a narrow path, "with here and there a traveler."

How do we explain this? The answer is to be found in the hindrances that we meet. These are the world, the flesh, and the devil. All impediments are drawn from one or the other of these three sources. The world, with its allurements, its pleasures and its cares, the world with its false principles and false practices, beguiles many a pilgrim. Then, again, even after we become Christians, the old evil nature is not yet destroyed. The flesh lusteth against the Spirit. One great enemy is our own inexperienced sinful selves. We are not always true to ourselves. The conflict described in the seventh of Romans is not only one taking place just before conversion, but also ever afterward, till our warfare is discharged in death. Our better nature may maintain a supremacy, and ought to do so, but it is an armed supremacy, requiring watchfulness and prayer. We should

have no confidence in the flesh.

The great enemy is SATAN and HIS LEGION. We believe in the reality of evil spirits, of whom Satan is the chief. These boys and their legions are the great hindrance to every seeking to do good—in us, in our world and in our nation. His evil and power would not stand against us except for the righteous God and power and grace of our Lord Christ. Our refuge is in Christ. Satan is powerless to harm those whom Jesus takes under His gracious protection. How is it then that some shall seek to enter in and shall not be able? We answer: 1. That those are those who seek the strait gate for selfish, ungodly reasons. They are half-hearted. They grow weary in prayer. They go back to the biggest elements of the world. They find and, because they have not sought God with the whole heart.

Others are deceived enough, but they seek in vain because they will not make an entire surrender of all their own will and their own mind. The world has waged war along these lines sometimes, and some shall have won for self will and sin against the salvation of Christ.

2. Finally, another reason of explanation why some shall not be able to find salvation, will be found in this, that they have sought that salvation when it was too late. There will be an end of opportunity with all who use it not. Now is the day of salvation. Now is the accepted time. Today we are urged to hasten and our hearts as in the parable in the wilderness. All the dangers in delay can not be estimated by us. When the day of salvation is done, all our tears will be like the tears of Heman in vain. We may then cry, "Lord, Lord, open unto us," but without effect. Herald and Preacher.

FROM THE HEART TO THE HEART.

BY REV. J. H. BARKER.

God's Word is Truth. It changes men as saved and unsaved. If to be saved is infinite bliss, to be lost must be infinite woe. In which claim shall we write your? The question is too serious to be passed by unthought. Do you admit that you are not saved. Oh, then, repent at once. Let this new year be your birth year into the new life. Perhaps you are in doubt. If in anything a man should be certain it is in the matter of eternal life. I beg you, do not cling to a false hope. It is better to be undeceived now than then. What were more miserable than to wake, at last, with a lost world, and an apostate Christendom, the last victim of vain confidence? Perhaps you are a member of the Church. But not all names on the church roll are in the Book of Life. As the conference of two streams obliterate the distinctions of clear and cloudy, so the concurrence of the Church and world blots out their distinction. Many who are in the Church are in the world. The current sets strong in a downward direction; it is only the live and vigorous fish that keeps to the clear water. Judge not Christianity, not your own part in it, by the kind you see around you. Judge it by the Book, by the apostles and prophets, by the Great Exemplar himself. Can you stand that test? Do not mistake your civility, your amiability, your morality, for Christianity. Salvation is a positive spiritual force, whereby the heart is attached to Christ, to Christians, to the Church; and the will is moved to the practice of the piety, the pursuit of holiness, and the propagation of the faith.

None need be misled. The sure signs of salvation are: a sobering sense of sin; a sorrowful self judgment therefor; a sincere confession unto God; a resting in Christ for pardon and life; a prayerful heart yearning for righteousness and true holiness; a fraternal feeling for Christians as such; loyalty to the Church pleasure in its fellowship and worship; a sense of personal responsibility for its good name and growth; cheerfulness in contributing a due proportion to its support; charity for all, and malice toward none; unselfishness; self-sacrifice; a growing distaste for worldly associations, pleasures and pursuits; sorrow for the spiritual languor of the churches; compassion for a world in spiritual darkness, without God and having no hope. Absolute perfection in these passions and graces is not demanded as assurance of salvation. But in an increasing degree they are the necessary outcome, the new life. Such experiences are salvation itself. And nothing can substitute for them. If they are yours you are indeed blessed. If they are not, take no rest until you realize them. Seek them, get them, cultivate them, though it may mean crucifixion.

As you would avoid imminent death, beware of a lack of heart-felt piety; of absorption in godless society, amusements, and business, and of habitual absenteeism from public worship. Make no mistake here. It is now the fashion with many to "forsake the assembling of themselves together." This is a sure sign that they are falling or are fallen from grace, if they were in it. I speak with solemn sense of my words: They who habitually and willingly absent themselves from the gathering of God's people here, will in all probability be missing at the gathering together unto him there! Why? Because thereby they show that they have not the great distinctive marks of God's people, which are "love of the brethren" and of "the place where his honor dwelleth;" a hunger for his Word; loyalty to his person; obedience to his command, which is, specifically, "Forsake not the assembling of yourselves together, as the manner of some is." No excuses will stand except physical disability or clear Christian duty. The thing is vital. Do not be deceived, the sheep that wanders from the fold is in a perilous situation; the absent Thomas will miss the blessing; the delinquent Meroc will fall under the curse. You may not like your church;

you may not like some of its members; you may not like its pastor; but if it is called a church, it is your church, you are responsible to it and for it, it is probable that you are no better than the rest of its members, or its pastor; if you are, it is your privilege and duty to bring the average by your presence and influence.

Where shall we write you, among the sheep of the goats? Are you saved? If you are, live like a saved man. Exchange.

ALCOHOLIC DRINKING FROM HEED AND SPIRITS.

BY DR. J. H. BARKER, M. D., CONSULTING PHYSICIAN TO THE UNIVERSITY OF CHICAGO.

The common theory that spirits increase or in some way aid digestion and can be used with foods with comparatively safety has no support in modern research. Persons who drink wine and beer only of meals are never free of indigestion as common to this time. Moderate uses of spirits of meals only are not common in the country, for the reason that they are unable to confine the use of spirits to the time of feeding. Laterally, such persons soon begin to drink at other times and occasions, and often to excess.

The average moderate drinking man, whether using spirits of meals or on other occasions, very soon becomes an invalid. Often this condition is called "neurasthenia," "malaise," etc., and is marked by head pain, headache, irregularity of the heart's action, insomnia, dyspeptic symptoms, catarrhal diarrhoea, with alternate constipation and diarrhea. These and other chronic symptoms are referred to various causes and are rarely recognized as having any connection with the use of beer or spirits. The disappearance of all these symptoms, after periods of total abstinence from spirits, is usually ascribed to some other cause.

The ordinary beer drinker is the most prominent example of alcoholization. The fatty degeneration so characteristic in beer drinkers, associated with increase of flesh, loss of vigor and enfeebled action of the heart, is common in most cases. Enfeebled vigor and slow vitality are noticeable, particularly among the English workmen in large cities and towns. Most persons have every appearance of health, but when injured or attacked with disease, have no resisting power and die from apparently the most trivial causes. In this country beer drinkers usually are dyspeptic and have catarrhal and other local inflammations. They suffer from indigestion, malaria, are sluggish, exhibit mental feebleness, and are great patrons of the doctor's and free dispensary.

The use of wine and strong liquors in moderation or excess is followed by neurasthenia, insomnia, and chronic rages which are called "neurasthenia" and "malaria" of the composition of the group. Other symptoms of disability which are noted in persons who use spirits to excess are apparent in disorders of the nervous system. Some of the most obscure symptoms pointing to changes in the brain disappear rapidly after the discontinuance of spirits. In clinical studies this fact is so apparent that careful inquiries are always directed toward the habits of the patient to determine the influence of alcohol, if possible.

The habitual use of alcohol by the people is becoming of greater significance clinically, and next to syphilis is a contributory variety of disease, and should be inquired into in every obscure case. Recent pathologic studies have cleared away much of the obscurity concerning the action of alcohol on the organism. We now know that alcohol, even in small quantities, has a peculiar controlling action both on cells and tissues, impairing their power of growth and repair, and diminishing their functional activity. The nutriment which would naturally be used to repair cell and tissue is diverted, changed, and becomes waste-products.

The action of alcohol on the nerves, particularly those which control the blood-vessels, lessens the power of control and permits the blood to pass with greater force and volume, putting greater strain on the walls of the minute arteries and is probably followed in many instances by minute hemorrhages. Alcohol in the blood diminishes the oxygen-carrying property, destroying the hemoglobin, and is followed by states of starvation. The waste products are retained and become sources for the growth of pathogenic germs. Both the liver and kidneys are subjected to increased activity with diminished nutrition.—N. Y. Christian Advocate.

BLESSED THEY THAT, NOT SEEING, HAVE BELIEVED.

A building was being torn down, and a laborer, who was noted for his lack of intelligence, was set to pull at a rope attached to the top of the wall. "Do you think," a passer-by asked, "that you are going to pull that thick wall down that way?" The man continued his tugs as he replied: "It doesn't seem so to me, but I guess the boss knows what he is about." After an hour's pulling, the wall swayed and fell. The man who gave the order knew that it would, although the man who pulled at the rope did not. The laborer did not understand many things pertaining to their work and way, but God knew. Perhaps if more faith were exercised in Christ's commands now, we should be astonished at results, although "surprise" should have little or no place, since God hath said, and will he not do it?

Do not wait for extraordinary opportunities for good actions, but make sure of common situations.—Goeth.

SUNDAY-SCHOOL LESSON

SUNDAY, MAY 17

The Lord Risen from the Dead John 20:1-18

Motto Text "I am he that liveth, and was dead, and behold I am alive forevermore" Rev. 1:18

"The first day of the week cometh Mary Magdalene early, when it was yet dark" The evangelists tell of the various visits which were made to the empty tomb, but each one gives only a part. Whether the other women were with Mary on this visit or came afterwards cannot be said positively.

Christ had already risen when she reached the tomb, how much before her visit cannot be said. The angel had rolled away the stone that men might see the grave was empty. Matthew tells us at what time the angel rolled away the stone.

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved." John himself. Mary and the other women had no faith in the resurrection or they would never have gone with spices to embalm the body. They loved the man and he was dead; their eyes had not seen the incarnate God. It seems strange to us that the fact of the empty sepulchre had not reminded Mary of what he had said of rising again.

All Protestants should take occasion of the mention of her name to do justice to Mary of Magdala, who has been so vilely slandered by the Catholics. There is no word in the Bible which casts the slightest suspicion on the purity of her character. She had been possessed of devils, but such possession did not indicate depravity. Even children were thus possessed. There is no shadow of reason for supposing Mary was the woman who was a sinner. And to call the houses for abandoned women "Magdalene Homes" is a gratuitous insult to a noble woman.

While Mary was gone in her distress that the body of her Lord had been taken away, other women go to the tomb and see the angels there. They had gone when Peter and John hurried to the tomb. John was the youngest man and outran Peter. Coming to the sepulchre he stood looking in upon the grave-clothes, the great truth breaking in upon his mind that his Lord had risen from the dead.

Familiar with the Old Testament and believing it, John knew of the raising from the dead which it records. He had seen his Lord raise Jairus' daughter, and Lazarus, who had been dead three days. But always a living prophet or a living Lord worked the miracle. Now the dead has taken again the life he had laid down. While John stood lost in amazement or in thought, Peter came running up and went

into the sepulcher. John followed him. There were the grave-clothes, and even the napkin which had been round his head carefully folded. There had been no haste here but calm deliberation. Had any one stolen the body the grave-clothes would not have been left thus. The Lord has risen, as he said.

John saw and believed the resurrection although he had not yet seen the risen Lord. His was a greater mind than Peter's. He reasoned from the facts which were before him. No disciple had taken away the body, as he and Peter would have been consulted in any such plan. It was against the interest and wishes of the Pharisees the body should be hidden, they had sealed the tomb and established a guard to prevent this very thing. The Roman soldiers would be put to death if they either broke the seal or they were put to guard or allowed others to do it. Seeing these things John believed. Though it was only from the facts which he saw which would have convinced any rational unprejudiced creature.

"For as yet they knew not the Scripture, that he must rise again from the dead." How much grief these apostles might have been spared had they known the Scriptures. And how much less sorrow all generations of the saints would suffer did they know the Scriptures as they ought. What greater kindness can a parent do a child than to store his mind with portions of the Word of God in his early youth when memorizing is comparatively easy.

"But Mary stood without the sepulchre weeping." She had followed the running men, and, when they left, remained to weep, not sharing in their faith, but thinking still the body had been taken away. Stooping down, she sees two angels in white. Had they been there at the head and the foot of the body during the three days and three nights it had lain in the tomb? Were they the favored ones to whom was given the privilege of seeing the resurrection? How many questions about our Bible will we have to ask when we reach Heaven.

Mary is not afraid of the angels, an unusual thing in the history of our race. "They have taken away my Lord, and I know not where they have laid him." Sore cause, indeed, for weeping, had they indeed taken away her Lord. To take away the crucified Lord, the atoning Saviour, from his people is the effort of rationalists and Unitarians in every generation. Blessed be God that he cannot be taken away from the elect. She was stooping down looking into the grave. Turning away she saw her Master but did not recognize him, whether because of her tears or that her eyes were holden cannot be said.

"Woman, why weepest thou? Whom seekest thou?" The latter question must have seemed strange to her, as she supposed him to be the gardener, and therefore recognizing of the burial in which his Master, Joseph, had taken part. But she answered him as if he knew whom she sought.

"Mary." The old familiar voice which she loved so well. "Rabboni." "My Master," expression of devotion and reverence. She must have fallen at his feet and endeavored to embrace them. This is the last time any of his disciples call him Master or Teacher. Henceforth they say with Thomas, my Lord and my God.

"Touch me not." Why he should have allowed the other women to hold his feet (Matt. 28:9) and Thomas to thrust his hand into his side and forbid Mary Magdalene to touch him has been much discussed by commentators. The general opinion is that the other women were worshipping him, but Mary loved him as a human teacher. The time for earthly affection toward the Lord was over. It is probable there was some idea in Mary's mind of holding him fast lest he should disappear from her sight. He tells her the time for her ascension has not come and she shall have other opportunities to see him. Obeying his command, Mary goes promptly to the apostles and delivers her message. The Lord had risen, he had not yet ascended, but he would ere long go back to his father as he had told them.

The resurrection proved the divinity of Christ and the truth of all his words. It was the strongest proof which could have been given to men. It is an assurance of the resurrection of all who are in the Lord.

DEAR READER:

The Rev. John D. Jordan, D.D., late pastor of the Jackson Hill Baptist church, Atlanta, Ga., who died April 9, 1908, was born February 9, 1861, in Caldwell county, Ky. He resided in this county until 1886, going hence to Russellville, Ky., where he remained four years as a student in Bethel College, from which he graduated, receiving the degree of A. M. While in college he served the following churches as pastor, viz.: Leitchfield, Elkton, Allenville, Madisonville and Whipoorwill, near Russellville. For three years he was pastor of the First Baptist church in Paducah. Leaving that place he went to Louisville, where he entered the Seminary. While in this school of the prophets he had the pastoral care of the churches in Elizabethtown and Lynnland.

From Louisville, Ky., he moved to Decatur, Ill., where he served the First church as pastor two years. And after a few months' stay with the Second church in Little Rock, Ark. (leaving there on account of bad health), he accepted a call from the Baptist Young People's Union to act as Corresponding Secretary for this Society. In July, 1897, he gave up this work to become pastor of the First Baptist church in Savannah, Ga., where he remained about one and a half years. The first of January, 1907, he entered his last field of labor with the Jackson Hill church, Atlanta, Ga.

From Bro. Jordan's first pastoral charge (a short one) at Latemasco, Ky., not far from the place of his birth, up to the close of his work in Kentucky, a period of nine years, having served nine churches, he was regarded as among the best of our pastors and a man of most excellent Christian character. And God blessed his ministry to the edification of the saints and the conversion of sinners. His noble qualities of mind and heart and acquisitions of useful knowledge prepared him for the accomplishment of a still greater work if his valuable life had been spared to fill out his three score years and ten.

A few years ago the degree of D.D. was conferred upon him by Mercer University of Georgia. He was at the time of his death a trustee of two Baptist colleges and a member of the Georgia Baptist

Educational Society. He took as active interest in the education of the children, in having wholesome laws enacted and enforced, and all measures of reform.

When about seventeen years old, upon a public profession of his faith in Christ he was received into the fellowship of the White Sulphur Springs Baptist church, near Princeton and was baptized by the pastor, Rev. Wm. Gregston. He was licensed to preach the Gospel by this church in the year 1882. Having, after that, moved his membership to Blue Springs church, in his native county, where he was engaged in teaching, he was ordained in June, 1886. The ordaining council was composed of Elders A. W. Meacham, J. W. Spurlin, A. J. Ashburn, J. H. Spurlin and R. W. Morehead; the last named preaching the ordination sermon.

He served the Little River Association of Baptists five years as clerk and preached one introductory sermon to this body. He assisted in several protracted meetings in the bounds of his Association which resulted in much good. He remained after his ordination with us in this Association but a few years, having endeared himself to many of us to such a degree that we felt we had sustained a great loss in his removal to other fields of labor, and while we rejoiced in the success and honors with which he was favored our hearts are filled with unutterable grief on account of his final leaving of the many of us who loved him so dearly. He was to me as a son—truly a son in the Gospel. He leaves many friends, two brothers and a wife and son.

R. W. MOREHEAD, Princeton, Ky.

FEEDING FOR HEALTH Directions for a Food Expert.

A complete change in food makes a complete change in the body. Therefore if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result.

Two soft boiled eggs, (if you have a weak stomach, boil the eggs as follows: put two eggs into a pint tin cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular) some fruit cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoonfuls of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum have the diastase (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon the same. For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession it is well worth the time and attention required to arrange your diet to accomplish the result. Read "The Road to Wellville," in pkgs. "There's a Reason." Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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A little boy once said, "How hard it is to do right! I've tried and tried, and there is no use trying any longer." But one day while reading the Bible he said, "Why, I've been trying to change myself all the time and here I read that only God can change me. I can no more change my heart than a black man can make himself white. How foolish I have been not to ask the Lord to help me." Are you trying to change your own heart? You can never do it. It will get worse until you ask the Savior to give you a new heart.—Selected.

He that is with the King is not alone, though forsaken of all others. He on whom the sun shines is not without light, though all his candles are put out. If God be our God, he is our all.—Richard Baxter.

Scrofula

Few are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood. It may then produce dyspepsia, catarrh, and marked tendency to consumption, before causing eruptions, sores or swellings. To get entirely rid of it take the great blood-purifier, Hood's Sarsaparilla. In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

SOUTHERN BAPTIST CONVENTION

(Continued from first page.)

On Thursday night Bro. H. W. Battle, of North Carolina, preached the annual sermon before the Convention. We give this eloquent and masterly discourse in full on our seventh page.

Report of the Sunday School Board.

There have been no reverses of any kind, and the report, but steady advance in every department. The year has been a year of great business, and of great outlay for the denomination. The receipts show a gain over last year of \$17,587.30. Eight years ago when the Convention met in Hot Springs, the annual receipts were about \$70,000. This year they reach the noble aggregate of \$172,020.37. The first aim of the Board is to make its business self-sustaining and provide for its constant enlargement. It is not the purpose of the Board to make money, nor does it intend to incur a debt. It has done three things: It has been self-sustaining; it has set aside a reserve fund about \$200,000; and it has made gifts to the denomination aggregating about \$275,000. During this present year the Board has set aside for the work of the Foreign and Home Boards, nine State Boards, building fund, seminary funds, the W. M. U. Training School and other interests, the aggregate sum of \$46,110.18.

The one gift alone made to the Woman's Training School, located in Louisville, of \$20,687, impressed the denomination as a noble example of the beneficent work being done by the Sunday School Board.

The publishing of Sunday School periodicals is the chief phase of the Board's work. This year the periodicals have won much favor, as evinced by the increase of circulation and the many words of commendation.

Bro. R. J. Willingham, Corresponding Secretary, presented the annual report of the Foreign Mission Board. He prefaced the reading by saying that it was an unspeakable pleasure for him to be here among his brethren after having visited our workers at the front. He said he praised God because the churches had come up so nobly, that they were able to close the year's work without a debt. During the reading of his report, Dr. Willingham several times verbally digressed into words of explanation and striking comment. We give an abstract of the

Report of Foreign Mission Board.

In making our annual report, we gratefully acknowledge the manifold blessings of God bestowed upon us both in home and foreign lands, as we have worked for the advancement of his kingdom in all the world. We praise him for the 2,174 who have been gathered into the churches during the past year. Notwithstanding the financial pressure our people have given \$402,328.16. While this does not approach the amount we laid out to raise at the last Convention it was enough to pay all indebtedness, as your Board regretfully did not grant as large appropriations as the missionaries pleaded for.

From all our fields in foreign lands come calls for enlargement. God is blessing our workers, but we must furnish the munitions of war. To answer favorably the ap-

peals which come to us for church buildings, mission residences, schools, hospitals and publications, would require several hundred thousand dollars increase in our contributions. The most of these appeals are necessary to our missionary work, but supplying them is leading us into greater things, and we must not hesitate to go forward.

The conditions in China were never so favorable for the missionary as they are today. In Japan the people are turning away from the old, both in social and religious life. The question is, shall we supply their call with that which is true and good? In Africa we rejoice that we can report a goodly number of baptisms and it seems to us that the outlook in the Dark Continent is brighter than it has been for some time. In Argentina the work is moving well, and a number have been baptized. In Italy the cause has been hampered by the loss of some of our best workers, by the return of Dr. and Mrs. Gill on account of ill health, and the death of the veteran Bro. George H. Taylor. In Mexico there is an increasing readiness to hear the Gospel, and there is a growing efficiency of our native ministry in that country. The organization of the Brazilian Baptist Convention last June indicates the forward movement of our cause in that land.

During the year twenty-four new missionaries have been sent out. Others are applying to be sent. Kentucky gave this year to our Foreign Mission work \$34,089.02.

By action of the Convention last year, Dr. B. H. Carroll, of Texas, was invited to speak at this hour on a subject of his own choosing. Dr. Carroll began his remarks by saying he would call attention to some geographical, historical and Scriptural references, and then he would announce his topic for this occasion. In connection with these references he brought out impressive facts and made comments of striking force and point. His comments on the heresies of apostolic times, and their resemblance to things now in the world, called forth at times peals of laughter.

His theme was taken from the first chapter of Colossians, and as announced, was "The Nature and Person of Our Lord Jesus Christ, and his relation to the Father, the Universe and the Church." The discourse was logical, convincing, exhaustive, and made a profound impression. Dr. Carroll was at his best, and it is hoped his remarkable sermon will be published. At the close from many lips were heard the exclamation, "The Grand Old Man!"

Friday Afternoon.

The Convention reconvened at 2:30. Devotional exercises were conducted by Bro. E. B. Neill, Secretary Burrows presented his Statistical Report. He made reference to the importance of statistics to the denomination, and the great work necessary to gathering them.

The afternoon was to be given to the consideration of Home Missions. Dr. B. D. Gray presided.

Dr. E. Y. Mullins read the report of the Committee on Evangelism.

Bro. John E. White, of Georgia, read the report of the Committee on Mountain Schools.

Bro. Mullins spoke to the report on Evangelism, and said that the evangelist is not needed altogether in the weak churches. He stated

the true principles of evangelism and pointed out their importance to the success of the Gospel. The evangelist raises the temperature in the church and community, and draws men to the meetings and to Christ.

Bro. W. W. Hamilton spoke on some practical questions touching evangelism. Pastors need to be revived, and they cannot have power as leaders until their own hearts are warmed up. Our evangelism calls for the right kind of preaching—repentance, faith, obedience must be faithfully preached, and I may say that the Home Board evangelists do faithful preaching. You must present the Gospel in your way and I must present it in my way. We must preach to individuals. I have observed that people who came into the church during a revival partake of the spirit and disposition of the evangelist. The right kind of preaching by the right kind of men must be demanded. It is the Home Mission idea to develop the local church, as well as the saving of lost souls. "My brethren, we need consecration to God," said the speaker, with emphasis.

Bro. A. E. Brown spoke to the Convention on Mountain Schools. He said, I come to talk to you about people. In the early times a few pioneer families settled in the mountains to the east of us. Their descendants now number about 2,000,000. I predict that the preservation of American ideals in the South, will in a few years depend upon the mountain people. When this work was taken up by the Home Board we had six schools, and now we have twenty-four. And school property was then worth about \$100,000; now it is worth \$345,000. We have now in these schools over five thousand mountain boys and girls, who appreciate the opportunity of an education. In the mountains the other day a Methodist preacher said to our Bro. L. B. Arvin: "These people all belong to the Baptists, but it all depends upon who educates them." Let us work for the education of the mountain boys and girls, who will become a power in the near future.

Bro. John F. Purser read the report on Cities and Foreigners.

Bro. W. J. Williamson, of Missouri, spoke concerning the foreigners in our cities. There are not likely to be fewer strangers coming to our shores. In some of the States a large per cent. of the substantial citizens were a generation ago foreigners like those coming to Ellis Island today. We need not fear the foreigner as much as we sometimes think, so long as we have our public school system. The city churches must not withdraw their sympathy and help from the poor, because both classes must stand or fall together. Some of these foreigners become, under proper influences, our most useful citizens and Christians.

The meeting was adjourned with prayer by Bro. W. W. Landrum, of Georgia.

Friday Night.

Devotional exercises were conducted by Bro. J. H. Dew, of Missouri. After several songs and prayers, the leader called for voluntary testimonies as to what good thing each one had got out of the Convention. There were some interesting responses.

It was announced that this service would be given to the further consideration of Home Missions. Bro. B. D. Gray was in charge of

the meeting. Bro. M. P. Hunt, of Kentucky, read the report on the Building and Loan Fund. The report on our Mission Field was read by Bro. A. J. Barton, of Arkansas.

Building and Loan.

Bro. M. P. Hunt spoke on the building and loan fund of the Home Mission Board. He remarked that there is much need for such a fund. It has been estimated that there are west of the Mississippi over 3,000 homeless Baptist churches. These congregations are without church buildings for the simple reason that they are unable to build. The most of these organizations could be saved permanently by the help of a modest gift or loan in the time of crisis. Then such churches would soon be helping other churches, as they had helped Banks and trust companies do not like to loan money on church property. I could call the names of brethren on this floor whose churches were helped in a time of need, and some of these churches are now liberal supporters of the Home Board. Some of the most liberal churches within our bounds were once fostered in their weakness by this board.

Our Field.

Bro. A. J. Barton spoke on the fields of the Home Board. Within the past few years we have been cultivating a conscience on the matter of home missions. I believe that the South has upon it the eyes of the civilized world to a greater extent than any other section on the surface of the globe. There is a great commercial and spiritual future before us, and we should by divine help win this section to the kingdom of our Lord and his Christ. While it is true that all souls are of equal value in the sight of God, it is not true that all lives are of equal value. Lives won to Christ in one section of the country can perhaps become more useful than in some other parts of our fair land. Oh, that we would take hold of the problem of saving our country with a purpose commensurate with its urgency.

Debt of the Board.

Bro. L. O. Dawson, of Alabama, read the report of his committee on the debt of the Home Board. Bro. E. M. Potent, of South Carolina, spoke to the report. His remarks were along the line of "Finances and the kingdom." We are recurrent to our trust if we do not preach the gospel of giving. When did any of you ever hear a sermon on the text, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of Heaven?" There are many people who think they are interested in religion, when they are not. Christ used the test of selling all for the good of the poor, simply to show the young man where he stood. Christ means that if our religion is real and vital, it will show itself. Preachers should insist upon their people using their money for the glory of God and the salvation of men.

Dr. Gray said we ought in some way to settle this matter of the Home Board's debt at once. It was agreed that each State should in thirty days raise its proportionate part of the debt. The delegates present agreed, State by State, and signified by rising, that they would do their part toward providing for the debt. The Convention became

thoroughly related, and the whole session was pledged.

Saturday Morning.

The Convention was called to order at 9:30. Prayer by Bro. E. K. Falk.

Bro. F. C. McConnell, for the Committee on Time and Preacher for next year, reported that Bro. E. C. Dargan, of Georgia, preached the sermon, and Bro. George W. McDaniels, of Virginia, has alternate. The time for the meeting of the Convention the same as at present.

Bro. E. Y. Mullins said that inasmuch as the time this morning is to be given to the consideration of the Seminary, he thought it would be well for us to engage in prayer for God's blessing. Bro. A. J. S. Thomas, of South Carolina, led the prayer.

Bro. W. E. Hatcher, for the Executive Committee, read a report concerning the endowment of the Seminary. The report, among other things, recommended that measures be taken to get the Seminary into the benevolent order of the churches, for their annual contributions to this object.

Bro. Geo. W. McDaniels, of Virginia, spoke for the Seminary. He said that once in Virginia, Bro. John A. Broadus was present at a district association, when a resolution was offered endorsing the Seminary. The presiding officer, a distinguished judge, opposed the resolution and it was defeated. But next morning the resolution was reconsidered and adopted, as the judge and others had been converted during the night. If we are not right in our attitude toward the Seminary, there is room for a change of heart. He spoke eloquently about the work and claim of the Seminary. The Seminary did as much for John A. Broadus as Broadus did for the Seminary. If there were no other name connected with this institution, the life and work of Broadus would be worth all the Seminary has cost. It has improved our ministry and done much for the uplift of our churches in the South.

Bro. E. C. Dargan prayed tenderly and fervently, and "Am I a Soldier" was sung.

Bro. W. W. Landrum, of Georgia, then addressed the Convention on what the churches ought to do for the Seminary. He said we Baptists have four towers of light. One we have at Richmond, the Foreign Mission Board, with its mission of lighting up the darkened nations of the earth; the second is at Atlanta, the Home Board, with its work of sending the gospel to the gloomy corners of our own land; the third we have at Nashville, the Sunday School Board, with its noble mission to train our children and young people; and the last tower is at Louisville, the Seminary, whose mission is to train our preachers and leaders. The Seminary is for the churches, and the churches should so equip it that its efficiency may be increased. Our city pastors must do more talking than a lawyer, do more visiting than a physician, write more letters than a stenographer, and attend to more matters of consultation than a bank president, and surely they need the very best equipment for their avocation. He said that \$600,000 should be added to the endowment of the Seminary, and he read a list of amounts to be asked from the various States; and

(Continued on 8th page, 3rd col.)

OUR FATHER

ANONYMOUS

Friend of all the poor and friendless,
And whose love is pure and endless,
To us Thy children come,
Hallowed be that precious name,
Never let this be all our aim
Heeding in thy peaceful home.

Feed us each day with needed bread,
And let our souls be daily fed,
Trusting to an open hand,
How can we doubt the constant care,
Each day that gives our bounteous share,
Heaving over sea and land

Forgive our sins, you every one,
Abide with us till life is done,
Then receive us upon high;
Here we can know a friend indeed,
Ever near in the time of need,
Hely on Him, you, rely.

T. L. Reily

Our Pulpit

Annual sermon before the Southern Baptist Convention, convened at Hot Springs, Ark. May 14, 1908, by Henry W. Battle, D.D., of North Carolina:

THE EVERLASTING LOVE OF GOD.

"Yea, I have loved thee with an everlasting love."—Jeremiah 31:3.

Is this wonderful declaration to be accepted as the language of truth and solemnity? The sentiment of love ordinarily confers special privileges and one does not care to hamper the supreme passion by the requirements of a too exacting literalism. Poetry has its wing, as well as its song, and love is ever instinct with poetry. Hyperbole is the most natural, popular, and I had almost said appropriate figure of speech in love's rhetoric. Shall we look for pardonable exaggeration in our text: "I have loved thee with an everlasting love?" Who said it? Jeremiah does not leave us to conjecture. "Jehovah appeared from afar unto me, saying 'I have loved thee with an everlasting love;' therefore, with loving kindness have I drawn thee." Jehovah! with whom can be "no violation, neither shadow that is cast by turning." Who, exalted above time, is infinitely removed from the shifting moods and circumstances which cause the feelings of even the best of men to be painfully mutable. He for whom, consciously or unconsciously, each heart is yearning and in whom is rest, and joy, and completion. Jehovah said, "I have loved thee with an everlasting love."

To whom was this wonderful declaration addressed? His ransomed ones: "for Jehovah hath ransomed Jacob and redeemed him from the hand of him that was stronger than he." Ransomed because he loved with an everlasting love. Loved "from afar." In point of time, "before the morning stars sang together, and all the sons of God shouted for joy." Before I had being if I belong to God's ransomed ones, He loved me—oh, blessed paradox—and He will love me forever.

If, with the near approach of motherhood, holy thought of a life to be (while deft fingers secretly stitch and embroider) open a rift of yearning tenderness from earth's parent and sweetest fountain of affection, to gush forth a river, boundless, fathomless, and inexhaustible, when that life is, and its tremulous cry first cuts the air—tell me, is there no answering motherhood in the bosom of God?

If he loved me before I began to exist, shall he not love me now, that I stand forth endowed with the marvellously intricate life He has given, created by and for Him, and hurt by dangers which must appeal to Him for sympathy and care? Are the mighty pulsations of His heart unmoved by my cry? the cry of His child crying, though it may be unconsciously, for His love, crying for the knowledge and wisdom He alone can supply? Shall I be frightened by the threatening aspect of a word, Anthropomorphism, from seeking rest, and comfort, and joy, and incentive to high endeavor, in the love of God which passeth understanding? No, no ten thousand times, no!

If I may imitate Him, as His word enjoins, must it not be because of a reciprocal spiritual likeness, out of which will yet come grander and more blessed things than I am now able to dream of?

I am ignorant, but this precious old book says, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and unbridledly; and it shall be given him." "For now we see in a mirror darkly; but then face to face; now I know in part; but then I shall know fully, even as also I was fully known."

I am sinful—I know what Paul meant when he cried, "Wretched man that I am, who shall deliver me out of the body of this death?" but blessed be His holy name, I also know what he meant when he shouted, in ringing challenge to earth, and Heaven, and hell, "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Oh, love of God, dateless as eternity; boundless as infinitude!

Brethren, when I contemplate such love, I find but one word by which to designate it. Not a popular word, but a Bible word, and to my way of thinking the only adequate word. That word is Sovereign. I can find no place for any other thought. My most minute and exhaustive study of the history of the race utterly fails to discover in any man sufficient inducement, or justification, for such love from the great God of this universe. I thank God that I find, as I have intimated, in all men, vestiges of nobility that have survived the fall—call it if you like, a psychic foundation for God to build on—but adequate cause for such love to a sinner I can find nowhere outside the bosom of God. I dare take my stand in hope of eternal life, nowhere—on mother earth, or blazing Mars, or belted Orion, or smiling Pleiad or within the jeweled walls of the New Jeru-

salem. Nowhere beyond the impregnable ramparts of that sublime revelation: "God so loved the world."

It has been said there is an infinite life of feeling in God. No indeed there is, but feeling alone is not love. Love implies not only receiving, but also giving, not languid emotion ending in itself, but active and glad power reaching out and lavishing itself with exuberant prodigality. The eternal love of God involves eternal giving, so James tells us of "The giving of God"—giving not as an episode, but as a law of life. "Therefore, with loving kindness have I drawn thee."

The best and the greatest gift a man can make is the gift of himself. This is ever love's goal. He would it no demand can reach, and toward it all true benevolence are moving by the impulse of an inner and divine law. This is what God desires from each of us, it is our one great acceptable gift to Him. I am not now considering the ground of its acceptability. I am speaking of the fact.

Give yourself, completely and unreservedly, to God, then give money and service because you you have first given yourself. Leave the gift of self out, and your gold cankers; your deeds, though comely to the eye of man, delight Him not, put the gift of self in—honestly, earnestly, and unreservedly—and you will gladly give all other things, because love joys to have it so—then some day you, too, shall hear that blessed commendation: "Thine alms are come up for a memorial before God." There is profound meaning in the familiar words:

"Here, Lord, I give myself away, 'Tis all that I can do."

I cannot believe with the ancient cynic, that "human virtues are but splendid vices." I prefer to believe that they are faint and broken rays from the Divine effulgence. Therefore, I argue that, as man's supreme gift is ever the gift of himself, we may reverently infer that God's supreme gift is ever the gift of Himself. And, be astonished, oh, heavens! He has given Himself to us in Jesus Christ, "the effulgence of His glory, and the very image of His substance." "He that spareth not His own son, but delivered Him up for us all, how shall He not also with Him freely give us all things." A love-gift to humanity: "In Him was life; and the life was the light of men." "That was the true light which lighteth every man that cometh into the world."

As nature becomes to us truly complete, and symmetrical only when we recognize man as "the ornately sculptured capital of the column"—as her hieroglyphics may be read, and her babble of voices interpreted, only in the light of that human destiny for which Paul, in the boldness of inspired genius, represents her as groaning and travailing; so man finds his zenith and the fulfillment of his immortal longings in Jesus Christ. The riddle of human life, which has attracted and baffled the best thought of the ages, finds its solution in "The Son of Man."

Says a German philosopher, perhaps with a meaning profounder than we may comprehend, or than even he realized: "As man is the son of nature, but its higher son, and therefore its lord, so Jesus is the Son of humanity, but its higher son, and therefore its Lord. As man unites the

preceding grades of being in himself, but exalts them to a higher sphere, so Jesus comes up humanly in himself and exalts it to a higher grade. He is, as a profound old church father has called Him, "the recapitulation of the human race and its historical unfolding." Therefore, He loved to call Himself "The Son of Man," therefore, could the Psalmist cry, as the glory of humanity rose upon his vision, "What is man, that thou art mindful of him! and the Son of Man that thou visitest Him! For thou hast made Him but little lower than God, and crowned him with glory and honor."

All through the ages God had been wanting to give Himself to man, all through the ages man had been wanting to give Himself to God, but there was no statement (at one moment), for an like a dark and impassable flood swept between, until Jesus Christ came. His advent was no accident, the mighty epoch that reached its culmination on Calvary was born in the councils of eternity, and was the supreme expression of the Divine character. He who beholds in that stupendous tragedy only a splendid martyrdom, knows not God, and knows not man! It will mirror the harmonious attributes of Deity as long as eternity lasts; and, it may be, vast problems of unborn worlds are to be solved in its light!

Through the pathetic, yet thrilling story of human life there runs two lines: one indicating the upward reach of man for God; and the other indicating the downward reach of God for man and the two lines meet in Jesus Christ. Oh, irrepressible reach and unquenchable yearning! We follow it like a golden thread, often obscured but never broken, running through the maze of history; in benighted heathendom lurking in cruel rites and hideous sacrifices; in cultured paganism faintly vibrating in train of poetry and teachings of philosophy; in Israelitish monotheism waxing stronger and stronger, brighter and brighter, clearer and clearer, till on the threshold of the new Dispensation the voice of prophecy changes to the glad psalm: "He has visited and redeemed His people." And Jesus of Nazareth stands revealed. Listen, the fulfillment of history, the realized ideal of humanity, the effulgence of the Father's glory, the hope of Israel speaks: "All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father, neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me and ye shall find rest unto your souls." Said I not that the mystery of man is solved in Christ, the second Adam, the head of redeemed humanity? Said I not that the mystery of the heart of God is brought to light, tender and blessed light, in Christ? That in Him the lines meet?

If therefore you would draw nigh unto God through the intellect—like Kepler thinking God's thoughts after Him—it must be over a way made luminous by the matchless words of the Divine Teacher. If you would know God in the sweeter, surer, more subtle and satisfying experience of the spirit—it must be by Jesus Christ. I declare unto you the love of God, but I declare unto you the love of God in Jesus. I declare unto you the fatherhood of God, but I declare

unto you the fatherhood of God through the brotherhood of Him who loved us and gave Himself for us. "Yea, I have loved thee with an everlasting love."

Jeremiah represents Jehovah as seeking to win back His chosen people to Himself under the figure of a lover wooing a maiden.

Jehovah speaks from His far away dwelling place, and when the "Virgin of Israel" in her distant exile, hears Him, she exclaims: "From afar hath Jehovah appeared unto me saying, Yea, I have loved thee with an everlasting love."

Then Jehovah makes answer: "Again will I build thee, and thou shalt be built, O Virgin of Israel."

"Again shalt thou take thy tabrets and go forth in the dance of them that make merry."

"Again shalt thou plant vineyards on the mountains of Samaria, while they that plant them shall enjoy the fruit."

A century later, and Hosea will strike the same tender note, with fingers that quiver with the steeves of his own heart's anguish:

"Therefore, behold I will allure her, and bring her into the wilderness and speak comfortably unto her. Home to her heart—'And I will give her her vineyards from thence and the valley of Anchor.' 'Troubling' for a door of hope; and she shall make answer there, as in the days of her youth. And it shall be in that day, saith Jehovah, that thou shalt call me Ishi, 'my husband, and shalt call me no more Baali, 'my Master.' 'And I will betroth thee unto me forever.' 'Yea, I have loved thee with an everlasting love.' Oh the matchless love of God!

Arthur, the generous, the pure, the brave, could only say to Guinevere:

"Lo I forgive thee, as Eternal God Forgives; do thou for thine own soul the rest, But how to take last leave of all I loved!"

Let no man dream but that I love thee still.

Perchance, and so thou purify thy soul, And so thou lean on our fair father Christ.

Hereafter in that world where all are pure

We two may meet before high God, and thou

Wilt spring to me, and claim me thine, and know

I am thine husband, not a smaller soul

Leave me that, I charge thee, my last hope now must I hence;

Thro' the thick night I hear the trumpet blow."

Poor Arthur! Poor Guinevere! Jehovah takes no "last leave."

He will lead His betrothed into the wilderness of affection, where the mighty trees cast spectral shadows and the vast solitude whispers of eternity; there he will speak "home to her heart," and when she comes forth, clad in spotless attire, leaning on the arm of her beloved, purified, redeemed, He will say:

"Thou are all fair, my love; And there is not spot in thee."

Its all going to end in a wedding, "And it shall be at that day, saith Jehovah, that thou shalt call me my husband, and shalt call me no more my master."

John on Patmos heard the shout of a great multitude, and a mighty noise, as if the billows of old ocean.

clapping their hands, were answering back to reverberating thunders, saying:

"Hallelujah for the Lord our God the Almighty reigneth let us rejoice and be exceedingly glad, and let us give the glory unto Him for the marriage of the Lamb is come, and His wife has made herself ready."

The place will be heaven, the witnesses will be angelic principalities and powers, the bride will be the "Redeemed" of every tribe, and tongue and people and nation; God the Father will bestow the bride in her person beauty on His Son, and when the Divine Redeemer places the ring, endless as eternity and set with the ruby of his own atoning blood, on her finger, all heaven will break forth into shouts of joy!

He going to be a love match. That's the only "match" that can endure the test, growing sweeter and stronger as the years roll by. Life is serious business, and "till death us do part" is a tremendous sentence. To the earth marriage-severed tests must come, but if genuine, pure, respecting love be at the foundation of the sacred compact, these tests, as sharp acids to pure gold, will but reveal a fairer lustre. But if pure, respecting love be lacking, then, God pity them both!

So fundamental vital and far-reaching, in its relations to our social structure, do I regard this, that, much as I love my beautiful Southland, rather than we love taken from the marriage contract and that holy covenant prostituted to the ends of convenience, social ambition, or solid gain, I would see "the ocean wave become her sepulcher and the orb of heaven forget where she existed!" God Almighty deliver us from the day of a loveless marriage and an easy divorce!

And I tell you, a man or a woman who claims to be betrothed to Christ and has no love for Him, gains nothing. The pitiful ceremony which only places a new name on a church register is enough to make the angels weep. When trials come, and glorious sacrifices are to be made for love's sweet sake, the miserable farce is revealed and the deed that else might have blessed the world never sees the light.

Do you love your Lord? Listen! can you not hear them? The wedding-bells are ringing just over the river, and sometimes their silvery cadences steal upon the spirit's ravished sense with a solemn sweetness soft as down on angel pinion, and grows so insistent that we long to be gone. Its to be a wedding, and not a funeral! serious and yet how glad:

"I give my heart to thee, Savior divine, For thou art all to me, and I am thine. Is there on earth a closer bond than this, That my Beloved's mine and I am His!"

It is but telling over and over again—first under one figure and then another—the story that the everlasting love of God will win. The Shepherd will find his Sheep; the father will at last have his lost boy safe at home; the lover will some day meet his betrothed at the altar, and they twain shall be one. "The hour cometh when neither in God is in love with the world; this mountain, nor in Jerusalem" "God so loved the world;" God

will with the world, and "the Kingdom of the world will become the Kingdom of our Lord, and of His Christ."

Given the everlasting love of the infinitely intelligent and resourceful God, and a world plan of redemption follows, as a prostrate, to the thinking mind. This mighty audience has assembled, this vast multitude of the servants of the King have gathered here, many of them traveling more than a thousand miles that they might be here because there is a world plan of redemption, and in that plan has been provided a place for the noblest activities of brain and heart and body collaborating together with God, for a consummation the grandest that ever entered the thought of a philosopher, or inspired the sacrifice of a hero.

Oh ye who sigh for an ample field of thought and a nobler motive, a realm where the soul may have room to expand itself and expand its powers without despair, disappointment or regret, ye men of thought and of action, behold it here. The nature that can lift it will out of the dust, fog, and clutter of our little day ambitions to the serene and sublime height of God's world plan, wed itself to that plan and join finite energies to omnipotent forces, may lose some what in the lawdry and adventitious conditions of a fleeting existence, but it will gain an infinitesimal part of life—the life of God! "Be ye imitators of God as dear children"—you cannot imitate Him in the swing of His scepter, sovereignly reaching to wherever a world twinkles in space; you cannot imitate Him in the spiritual splendor of associated attributes before which the angels veil their faces; but, O man, you can imitate God on the lowly plane of a fallen world, among creatures fellow to yourself, for the redemption of that world and the salvation of those creatures. That is to be LIKE GOD, the grandest ambition that can throb in the brain of a man or thrill in the heart of a seraph. Like God! Like God!

Soon as the righteous penalty of the violated law struck this planet like a thunderbolt of Divine wrath, blasting it to its center, out of the tempest, darkness, and desolation there emerged a world-plan of Redemption, veiled but transcendently beautiful, to conquer despair and prophesy of a yet more glorious kingdom, far as the curse is found. The seed of the woman shall bruise the serpent's head. Wherever his envenomed slime touches; whithersoever his accursed trail leads, the wide world over, thither the Seed-Of-The-Woman will follow; there will be heard the clash of arms in glorious conflict, and by and by the shout of victory, "Hallelujah, the Lord God Omnipotent reigneth." "And I, if I be lifted up from the earth, will draw all men unto me"—not as a magnet draws a particle of steel, by subtle and irresistible physical force. Men are not mere things, they are souls, that beat in brains and throb in hearts, and look out of eyes, and thrill in touch of hands. Carlyle cried: "Let men know that they are men!" tonight I cry: "Let men know that men are men! Jesus Christ knew it, and therefore welcomed the cross, the nail and spear, the crushing load on breaking heart when "He was made sin for us who know no sin that we might be made the righteousness of God in Him."

"The hour cometh when neither in God is in love with the world; this mountain, nor in Jerusalem" "God so loved the world;" God

will with the world, and "the Kingdom of the world will become the Kingdom of our Lord, and of His Christ." Him in spirit and in truth " God is a spirit and is not circumscribed by space unshaped by territorial bounds, and man in his godly part is a spirit, and whosoever the spirit in man, taught by the sweet story of the cross, looks up to God and says "Father" there is worship on earth and rejoicing in heaven. A great manufacturer related this incident to me.

It was at Petersburg soon after the civil war. Time had not smoothed down the embankments nor filled the ruts which left that entire section weaned and starved with signs of the terrific conflict. One evening the distressing report "A Child Lost" spread throughout a certain suburb of the city with the rapidity of heart telegraphs. A little four-year-old had wandered off and was lost or had been transiently kidnapped the child. Who could tell for the country was in a state of demoralization, infested by roving bands ready for a deed of crime. A great company of sympathizing friends and neighbors searched long hours. Night came down. Some thought they found signs of the tracks of little feet leading in the direction of the great woods near by, and into those woods half a hundred brave men plunged with lighted lanterns to search every inch of ground but all in vain. The terrible hours dragged slowly by. It was past midnight, and the child had not been found. Father and mother were well-nigh wild with anxiety. Suddenly the mother devised a plan. She caused every searcher to return. Oh, it was enough to melt a heart of stone—that spectacle of strong men their anxious countenances revealed by the light of the lanterns, ranged about a mother with pale and sharply-drawn features depicting the heart's unutterable anguish! Listen, this is her plan: "Each night for a week past our little lost darling has waked while the clock was striking three, and, frightened by the darkness, called out, "Papa!"—if she is in the woods and alive, sleeping in some undiscovered place, who knows? maybe at that hour she will awake and her little voice cry out in the darkness, "Papa!" Let the men resume their search; let them scatter to every quarter of the woods; let them take their watches from their pockets, and when the hour hand nears three, let them be still, scarcely daring to breathe, and listen as they never listened before. Hark! A glad shout! somebody has heard little Mary's cry; somebody has rushed to the spot and taken the precious child out of a hole dugged by bayonets, and, with glad shouts, is bearing her back to mother; back home.

Oh, my brethren, God and His angels are listening for a lost WORLD to cry out in the darkness, "Father!"—and won't there be joy up yonder when not one, but millions out of every tribe and kindred and tongue shall sit down with Abraham, and Isaac, and Jacob in the Father's home? Look around you: it is His banner queting hall; look above you: His banner over head is Love; behold, O my Soul, with adoring wonder, the joy on the Savior's face! He sees of the travail of His soul and is satisfied!

THE COST OF BEING LIKE CHRIST.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and

T. W. O. O.

Just think of those four letters, most times you are ill. They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wines of Cardui."

They have tried it, and know what it will do for the ill and weak—nerves paralyze to their cure.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2750 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

brighten you, do not shirk the furnace. Patience is an admirable grace, but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head winds and hard fights—of crosses carried and of steep hills climbed on the road to Heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into galliness in a hammock. Christ offers you no free ride to Heaven in a cushioned parlor-car. John Bunyan sent his sturdy "Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances, and some sharp set-tos with the tempter; it will cost you the submitting of your will to the will of Christ; but it is worth all it costs, and more.—Dr. Cuyler.

THE PURPOSE OF THE PASTORAL VISIT.

REV. H. E. GABBY.

The great underlying purpose of every life should be the glory of God. A. H. Strong says: "God's own glory is an end which comprehends and secures as a subordinate end, every interest of the universe." (Sya. Theol.) Paul says: "Whatsoever ye do, do all to the glory of God." And the Apostle Peter says: "If any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever." The Shorter Catechism rightly makes man's chief end to glorify God and to enjoy him forever.

While what has been said is general and applies to every child of God, in fact to every person, yet the man of God called to preach and to shepherd a flock should have as his supreme object and end in the pastoral visit, as well as in all other matters connected with the pastoral office, the glory of God.

Every pastor should desire with the great apostle to the Gentiles to exalt the glory of his office. Hays says: "I magnify mine office" or H. W. Meyer says: "I glorify my ministry," that is, I hold my office something high and glorious. Meyer, because it came to me from a glorious being to whom he glory and majesty, dominion and power, both now and forever.

Another purpose stated in the language of the Book is to fulfill one's ministry. Paul in writing to the church at Colosse, says: "And say to Archippus, take heed to thy ministry which thou hast received from the Lord, that thou fulfill it." And to Timothy, he says: "Fulfill thy ministry," that is, accomplish thy ministry in full measure. Conybeare and Howson, meet its obligation, fill up in every point, leaving nothing undone in it (Meyer), indicate the full measure of activity in which not the least point may fail (van Oosterzee in Meyer).

The *ne plus ultra*, then, of the pastoral visit should be the glory of God in the establishment of his kingdom in the earth. This should be the first thing in purpose and the last thing in execution. The pastor needs to remember that he is not in that home simply to relieve his conscience, not there that he may be able to say he has made so many visits a day or a week, not there because his people enjoy having him around, not there to contribute to his own pleasure, but he is there because the interests of God's kingdom are best conserved by his visit.

Cadiz, Ky.

FIT THE GROCER

Wife Made the Suggestion.

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and today I am all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Editorial

The candid observer is bound to admit there is a real decline in religion and that, too, in the very face of the stupendous undertakings of modern Christianity.

The Roman Catholics, in the United States, make their boast of large gains, but when this increase is compared with the immigrants of that faith to this country it shows that they also have sustained a serious loss.

In the large centers of population there are teeming multitudes absolutely untouched by Gospel endeavor. The effort to reach them seems a well nigh hopeless task.

Some are now viewing the situation with real alarm and are proposing various ways to meet it. Better equipped and more attractive church buildings have been suggested.

The decline in religion is to be arrested by the removal of the causes responsible for this deplorable condition.

Surely the life and vitality has been largely sapped out of the churches by the numerous organizations that are now in the field trying to carry out the Heaven imposed task of the former.

Another important factor that accounts for this condition is the way the Bible has been treated by its professed friends. A stalwart and aggressive Christianity cannot be had apart from the Word of God.

Arminianism in the pulpit must not be ignored in computing the causes of decline in religion. Anything that exalts man at the expense of God is serious and always ends in disaster.

before a faithful proclamation of Bible Calvinism. Let it be remembered that the great doctrines of these men became stale or antiquated and are always based in the formation of enduring Christian character.

Another interesting element in the decline in religion is the effort to control the operations of the Holy Spirit. Meetings are devised and planned in a general itinerancy and conducted with a punctilious precision that practically circumvents the voluntary actions of God the Spirit.

Hand back to the churches their God given mission, restore the Bible to its proper place in human history, preach the grand old doctrines that have God as their source and end, and earnestly seek for the guidance of the Holy Spirit and let him do His work in His own way.

In some quarters the opinion prevails that the columns of a religious journal should be open to both sides of a question. Where the subject under discussion is merely a matter of expediency this should be the case.

The paper that gives truth and error an equal opportunity in its columns, by that act transgresses all the bounds of propriety and violates the sacred trust identified with its mission in leading its constituency in the knowledge of the truth.

Bro. Mullins asked this question: "What would have been the effect upon American Baptists had not Adoniram Judson known Greek?" The answer to this question will enable us to call to mind the great effects upon the Baptists which have come from the fact of Judson's knowledge of Greek.

A minister was once asked to play a social game of cards to which he readily consented. When the game was about to commence he insisted upon invoking "God's blessings" upon the game.

The Christian should never engage in any social pastime or business enterprise upon which he cannot ask the blessing of God. Everything should be done for His glory and the character of a given act that seems uncertain is likely to take on a positive aspect when it is made a subject of prayer.

SOUTHERN BAPTIST CONVENTION

(Continued from 11th page.)

in the last \$75,000 was mentioned for the State of Kentucky.

Bro. J. Y. Mullins asked that the secretaries of the three boards speak a few words upon the relation of the Seminary to those boards.

Bro. J. M. Frost first spoke. He said the Seminary saved the life of the Convention. It lies at the corner stone of our Sunday School work.

Bro. B. D. Gray, of the Home Board, was the next speaker. Through our missionaries 22,000 were converted to God last year.

Bro. H. J. Wilingham next spoke. He said we must look to the churches for our missionaries. But we must look to the Seminary for the training of our missionaries.

President Levering, who has recently visited our mission stations in the Orient, was asked to speak. He said that in China and Japan there is a tendency in the native churches to become self-sustaining and do their own work.

Bro. Mullins asked this question: "What would have been the effect upon American Baptists had not Adoniram Judson known Greek?" The answer to this question will enable us to call to mind the great effects upon the Baptists which have come from the fact of Judson's knowledge of Greek.

Bro. G. W. Andrews, of Georgia, said it is necessary to make church members realize the importance of the Sunday School.

Bro. E. E. Crawford, of Alabama, told of a new growth in Sunday School work in his State. Field Secretaries Spillman and Leavell have done great things for us in Alabama.

Saturday Afternoon.

Bro. A. G. Washburn, of Oklahoma, led in prayer.

Bro. J. Harry Tyler, of Maryland, read the report on the Laymen's Missionary Movement. The report stated that it is the purpose

of the Laymen's Missionary Movement to evangelize the world in this generation. As a means in this end, it seeks to arouse the churches to more liberal giving for missionary purposes.

Following the reading, Bro. Tyler said the work of the Executive Committee during last year had been largely preparatory. They have now secured a man to give his whole time to this work.

Bro. C. C. Slaughter, a Texas layman, said that if we will pray aright and get close to Christ, there will be no trouble about our giving. Some of us caught the spirit of the laymen's movement last year at Richmond, and we have increased our giving.

Sunday School Board.

Bro. Frank Norris, of Texas, read the report on the Report of the Sunday School Board.

Bro. Frost was in charge of the meeting. Bro. Norris was called out. His remarks were directed to the mission of the Sunday School Board. The conception of such a board was in answer to a great need, and God raised up a man in Kentucky to put it into effect.

Bro. B. F. Lawler of Osceola, Mo., made a plea for teachers, upon whom depends the efficiency of the Sunday School.

Bro. W. D. Mora, of Oklahoma, a field worker of the Sunday School Board, told of some of his own experiences. We are trying to win the young men, and are putting emphasis upon adult attendance at the Sunday School.

Bro. Harvey Beauchamp, one of the field secretaries, said we are trying to prepare men and women to do better in Sunday School work. We are seeking those who can be equipped.

Bro. W. J. Mahoney, Sunday School Secretary of the Kentucky Board of Missions, said that one thing he was trying to do, was to organize Baptist Bible unions in each county of the State.

Bro. J. E. Byrd, of Mississippi, said that in his State they were trying to bring people, men, women and children, into the Sunday School. The Sunday School will do them good.

Bro. G. W. Andrews, of Georgia, said it is necessary to make church members realize the importance of the Sunday School.

Bro. E. E. Crawford, of Alabama, told of a new growth in Sunday School work in his State. Field Secretaries Spillman and Leavell have done great things for us in Alabama.

Bro. Leavell said that the field secretaries had given special attention to training schools and colleges. The first girls who graduated from the Murfreesboro school were also graduates from our Sunday School normal courses.

Bro. R. W. Spillman said the interest in Sunday School work is growing. The great column is marching on, and what are we doing? He insisted on the importance of normal classes.

Bro. Lansing Burrows said that there is not a pastor here who cannot, with helps furnished by the Sunday School Board, gather about

(Continued on page twelve.)

EDITORIAL VARIETIES

Bro. Y. M. Weston was called to the city by someone's summons & his sister's family. He gave us a call. We found the outcome in our own hands.

The report of the Women's Missionary League and the Educational Society will appear next week. They were crowded out by the Convention and this week.

Bro. J. M. Brown, the new Bishop of Home Church, called at our office this week. We congratulated that church on receiving this excellent leader as pastor.

"Discipline, as a process of dealing with offenders in the church, has totally collapsed. There is no need to shut our eyes to the fact. It is pronounced, and it is true."

Some years ago the Methodists decided to make their missionary appropriations on the basis of the receipts of the preceding year. It seems to have proven a satisfactory and certainly laudable practice.

The opposition to the use of the Revised Version in Sunday Schools continues with the Presbyterians. There must be good and efficient reasons for a paper like the Herald and Presbyter taking such a stand.

On the tomb of the Prophet at Mecca is annually placed what is known as the holy carpet. This is a piece of red velvet embroidered with gold. It takes about one year to make the carpet and the Egyptian pilgrims have the honor of carrying the carpet to Mecca.

Charles M. Sheldon's "In His Steps" and "Philip Street" have been translated and successfully brought out at Whitefield, London, England. It is to be hoped that the great central truths of the Christian religion will not be used merely as a source of entertainment.

The great Singer Building recently completed in New York is 610 feet high and has forty-two stories. It is said to be absolutely fire-proof, no wood whatever being used in its construction. The finishings look like mahogany, but are pressed steel.

The union of Baptists and Methodists is being discussed by the press of Seattle. Geo. Robert Cairns, writing on that subject, says: "Let me say that there is about as much probability of this union being consummated as that we shall begin mission work on the planet Mars."

Roswell, Ga., is the home of President's Roosevelt's mother, and there are only four or five white Republicans in the town. The citizens, irrespective of party affiliation, are preparing a petition to the Republican National Convention, urging the nomination of Roosevelt for a third term. The Mayor of the town was the first to sign the petition.

"My distaste for the name by which Baptists have been misunderstood and maligned year without number grows daily." So said a Baptist preacher recently at a fraternal "something," in a meeting that was discussing the union of the Baptists with another religious body. That honored name should never bring a blush of shame to any cheek.

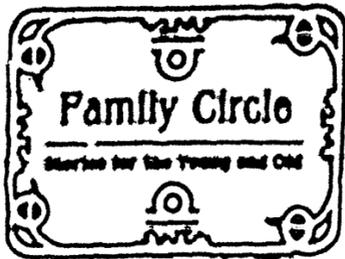
"The congregation paid up every cent of my back salary today," announced the minister.

"How in the world did they happen to do that?" queried his wife.

"I announced from the pulpit," explained the good man, "that unless I got it, I would not be able to take the three months' vacation I had planned, and they gladly paid up."

The Christian Work and Evangelist has put forth a Christian Science shorter catechism:

- 1. What is the term for the swirl of modern thought? An eddy.
2. What is the object of Christian Science discourse? To edify.
3. What food does Christian Science approve? Whatever is edible.
4. Which article in the Christian Science Sentinel should be first read? The Eddy-articles.
5. How far should the other articles receive attention? So far only as they make for Eddy-sentiment.
6. Where do Christian Science congregations assemble? Each in its own Eddy-see.
7. To what object in the English Channel may Christian Science be compared? The Eddystone Lighthouse.
8. The Standard Dictionary defines "eddy" thus: "A turning aside or departure from the main current of thought or life."



MY GENTLEMAN

I love a dog who is a gentleman,
By his kind nose, since the creature can
Droop of a pedigree the like of which
Holds not a Howard or a Metcalfe.

By bowing down the walks of life he leads,
He never wags an unduly tail around
He never catches a sandwich out of
Without a friend to credit said he was.

By pride he looks squarely in the face
Fondling and without a single trace
Of either diffidence or arrogant
Amorion such as sports often exact.

By tenderness the littlest girl may fear
With absolute impunity his hair
And pinch his sides, knowing even the
He smiles upon her, yes, I've seen him smile.

By loyalty. No truer friend than he
Has come to prove his friendship's worth
To me
He does not fear the master—knows no
But loves the man who is his master here.

By countenance. If there be nobler eyes,
More full of honor and of honesties,
In fiercer head, on broader shoulders found—
Here is the motto on my lifeboat's log:
"God grant I may be worthy of my dog!"
—New Orleans Times Democrat.

A NEGLECTED ART.

BY RARA B. HOWLAND.

"Then welcome... Each sting that
hides nor sit nor stand, but go!"
The will that is ascending from many
quarters about the difficulty of securing
obedience in children may incline an
occasional mother to wonder what can
be the matter with the working of her
beautiful modern theories.

She reads and studies, and lays her-
self upon the altar, yet her small child
desires her to her face and in the terror of the
neighborhood. From morning till night
she is unceasing in her attempts to "in-
terest" him, to appeal to his reason, to
endeavor to learn from his unconscious
reveling of the heaven within, yet he
continues to shriek: "I sha'nt!" and
"I won't!" and the exhausted mother
frequently seeks leisure to pursue her
pedagogical research in the calm retreat
of a sanitarium.

But there is a small and select circle of
mothers who are enjoying sweet peace
in the midst of the tumult. They do not
always figure conspicuously in the
Mother's Congress, because they are dis-
creet enough not to mention their old-
fashioned views in public. I can even
imagine them to preserve a guilty silence
in the presence of discussions upon The
Degrading Influence of Punishment, by
the enlightened mothers who always
"rule by reason." But they can afford
to be silent. They have the serene con-
sciousness that their hand is upon the
button, so to speak, and the rest will
follow naturally.

of the imperturbable and devoted child,
while the committee little could be said to
have emerged from under the covering
head of Margaret King, who, upon coming
of age, writes pathetic epistles to show
how his nature has been warped by this
understanding.

The truth is that in the company of
some of us, an old-fashioned spanking
was a household institution, a prerogative
of peace and harmony, a sacrament of
domestic joys, and bond between parent
and child and a great stimulus to mental
efficiency. When rightly administered, it
 seldom failed to produce, and surely im-
mediate repentance had, for several days
 afterward, a sweet peace pervaded the
home. Mother's arms were never so lov-
ing as at the moment when the spanking
little creature came to her lap to be kissed
and forgiven; and so grand was the
occurrence of protracted love, that one
did not feel like stirring from her side
the rest of the day.

The other children, too, were wont to
regard the Spanked One with peculiar
respect and consideration. They had
passed through the same school of train-
ing enough to realize its trying nature, but
their faith in the accuracy and virtue of
the observance had never received a
shock. Did not each recognize the hour
when patience in the long-suffering
mother ceased to be a virtue, and the
proverbial one was, as our dear old aunt
used to say, "fairly asking for a spank-
ing?" Well for the mother who was
ready for the crisis and whose hand was
firm enough to seize the opportunity!
Her work here has not ceased to please her
in the galaxy.

Contrary to the vindictive spirit sup-
posed to be aroused by this old method
of government, I have a lively sense of
gratitude toward my mother for her
efforts in this direction. "The Spanking
that Helped Me" is one of the most
interesting of recollections, distinctly
marking a new era of behavior.

It was on a certain Sunday afternoon,
and my conduct during church had been
outrageous. A small visiting companion
sitting beside me gave special occasion
for play, and we grew daring in irrever-
ence as we reflected that immediate jus-
tice could not follow. We made nice of
our handkerchiefs; we whispered and
giggled, unmindful that mother was
shaking her head and opening large eyes
upon us; and finally, to her deep mortifi-
cation, for our part was far in front,
she was obliged to separate us in the very
eyes of the congregation.

At last the benediction was pronounced
the small companion returned to her
friends; and my mother took my hand in
a firm grasp and proceeded homeward
down the quiet village street. My at-
tempts at conversation met with no
response, though my mother was usually
the most genial of companions. Through
the front yard we marched, up the stairs
into the "spare room"—an imposing
place, to my childish fancy, with its
carved mahogany bed and tall bureau
and embroidered muslin curtains looped
upon immense silvered knobs.

My mother did not reason or expostu-
late. The necessity for the coming deed
was self-evident. She placed me upon
her lap and conscientiously and affec-
tionately spanked me.

In three minutes I had repented truly,
been kissed and forgiven, and left behind
the muslin curtains to reflect and recover
my equanimity. There was never a thought
of injustice in my small heart. I knew
that the punishment was richly deserved
and, after many years and a copious diet
of the most approved pedagogical liter-
ature, I still think that even the most
moving of "bedtime talks" would have
failed to meet that situation in an
adequate manner.

It may be well to note that, in the
case of the small child in question, so
far from having had an abhorrence to
church attendance implanted in her na-
ture by maternal severity, she seemed to
develop a real penchant for religious ser-
vices, and can attend as many as six a
day with increasing interest. This is so
contrary to the popularly accepted idea of
the effect of New England training in
the matter of church-going, that it should
have a scientific value to the collector
of statistics.

This same person has given the sub-
ject some attention in after life, and is
prepared to testify that in many cases
that have come under her personal ob-
servation, a judicious application of the
"sting that bids nor sit nor stand,
but go" has resulted in obedient and
responsive children who, at an early age,
have become agreeable members of so-
ciety. They are the ones who will carry
the "message to Garcia" without ex-
hausting explanations as to "the reason
why." They will change places in the
choir, or seats in the synagogue, with a
cheerful willingness, for they are not
bristling all over with "hurt feelings,"

or suspicious that they are to be visited
of "justice."

Witnesses the Spanked One was
one of those who had attended with her
spending to do as he is suggested, she heard
certainly, and when asked her husband:
"You are certainly a Spanked Person.
May your little creature?" —Chicago-
Tribune

MARGARET'S MOTHER RECORD

BY RARA B. HOWLAND.

"Mrs. Kilo wants you to come down
this afternoon, Margaret," said David
Canby, passing a corner of the edge
of the covered parsonage. "She said
she would like to see you."

"That woman impudently says so,
David," said Margaret, scornfully. "She
doesn't want half the help she demands,
and I've a good mind not to go. I'm
to assist at Mrs. Gordon's reception of
love, and it will busy me dreadfully if
I have to go down there."

"I'm sorry, but you are the only mem-
ber of the committee available. You
can get home in time to dress if you
hurry. I know we are impudently upon
every day, but if our society stopped to
investigate all the same before giving
aid, I'm afraid we wouldn't get very
much like Christians. You think so, too,
for you're usually ready," he went on,
and the towns related a little on the
young lady's face. "Mrs. Kilo asked
especially for you. I'm on my way now
with soup for old Mr. Lee, and I'm
afraid it will get cold if I stay here any
longer. May we depend upon you?"

"I suppose I'll have to go," said
Margaret indignantly. "If I get to
Mrs. Gordon's red faced and out of
breath, I'll tell it's your fault. I think
I'll tell Mrs. Kilo some plain facts this
afternoon and see if we have so many
calls after this."

David Canby smiled and hurried on.
However certain the "plain facts" would
never fall upon Mrs. Kilo's ears, so he
was not worried. The society to which
both young people belonged made special
efforts to provide work as well as food
and clothing for poor people, but Mrs.
Kilo usually said she was not able to
work, no matter how slight the tasks
they wanted her to perform. The old
ladies were provided with plain sewing
and the aged men such light tasks as
raking leaves in the autumn and water-
ing lawns, so that the assistance might
come in the form of pay rather than
charity, which was much appreciated by
some dependent people, while others im-
posed shamefully upon the hard-working
members of the society.

"I forgot to ask David what Mrs.
Kilo's latest complaint is," said Mar-
garet to herself as she hurried to the
comfortable little rooms were she and
her friends had installed the old lady.
"I'll venture to say she will eat every
bit of the food I have with me, and look
perfectly well. Poor soul! She must
have a lonely life at best, so I can't say
anything harsh to her." As David had
felt certain, Margaret's tender heart
would forbid anything like severity, so
she changed the tenor of her thought as
she neared the place. By the time she
ascended the stairs a thought of im-
position was gone, and a very cheery girl
was soon chatting with the delighted old
lady.

"Somehow I just felt hungry for a
sight of one of you young folks," ex-
plained Mrs. Kilo, while Margaret was
heating the broth she had brought. "I
have been feeling blue and lonely for a
few days, and the very sight of you does
me good. I don't believe you young
folks realize how much sunshine you
carry to lonely people in his world. It
wasn't so much my body this time—
though it isn't worth much ever—as my
mind."

Many a time as the committee dis-
cussed ways and means during the past
year, Margaret had said with a laugh,
"Isn't Mrs. Kilo the greatest person to
flatter you ever say? She knows she can
praise our society and its members a lit-
tle and get anything she wants from us."
But today, as always, she chatted with
the old lady, read to her, and listened
to her account of recent pains with pa-
tience, never hinting by word or sign
that she was due elsewhere before the af-
ternoon came to a close.

"I'm tired," said Mrs. Kilo after
Margaret had been with her more than
an hour. If I lie down on the lounge
will you sing to me? If I go to sleep
you may just pull the door shut when
you go out, and perhaps I can get a little
rest. I could not sleep last night for the
pain in my side."
Margaret tucked her up in one of her
old-fashioned quilts, and kissed the with-
ered cheek that still looked pink with

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health, before she began the old lady's
favorite hymn. In a short time she was
asleep and Margaret hurried away to
dress for her reception, at which she ar-
rived in plenty of time, without breath-
less haste, to enjoy herself for several
hours. As she was hurrying home in the
twilight she met David Canby.

"I suppose you scared Mrs. Kilo to
pieces this afternoon," he said with a
laugh. "I've been so worried about the
old lady ever since you told me you were
going to tell her some plain facts."

"Nonsense!" said Margaret, turning
red. "I do think the poor old soul im-
agines most of her aches and pains, for
she is only a little past sixty and looks
the picture of health, but I feel sorry
for her. I'm ashamed to think I said
anything this noon, for she seemed so
happy to see me. No, sir, I didn't hur-
ry away to get to the reception. I left
her sleeping on the lounge, after doing
everything she wanted me to. My con-
science is clear."

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clergyman, there are ways of making an
old sermon seem almost new. "Molly,"
said one of the friends of this young
critic, "does your father ever preach the
same sermon twice?" "I think perhaps
he does," returned Molly, cautiously;
"but I think he talks loud and soft in
different places the second time, so it
doesn't sound the same at all." —Ex-
change.

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life. Only the beauties and blessings
that we share do we really enjoy. Hoard-
ing hurts the heart, and selfishness slips
all the sweetness from the soul.

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THE CLOSING OF SANTA CLAUS'S DOOR A BOY'S BATTLE WITH HIS CONSCIENCE ON CHRISTMAS EVE

BY LENA WILKINSON

The door was partly open. Henry stood petrified at the sight. That door had been closed for three days. Mysterious noises had resounded from behind it. Papa, mama and Aunt Bertha slipped in and out of it in a suspicious manner. The door was always closed. And now it was open—that is to say, it was partly open.

And to make things worse, right in the opening lay a little sprig of Christmas greens. Christmas was coming in three days. Santa was going to bring it. Santa Claus brought everything.

"Santa Claus is bringing Christmas now," he thought, "and he is putting it in that room, and the door is open, and I can look."

It was cold in the hall and fast growing dark. Nurse was rocking Phillis to sleep in the nursery above. Henry had been sent down to stay in the sitting-room, and now here was the open door blocking his path.

It seemed to him quite proper that he should look through that generous crack—only something prevented.

The something not only prevented his taking one step farther down the hall, but it also made his heart beat very fast and his little face burn hotly. What could it be? He clasped his small hands tightly together and tried to think it out. "It isn't wrong to look," he said to himself, "because Santa Claus left it open, and of course if he left it open he knew that any one could look."

But even this reasoning did not advance his feet one step. Only his heart beat faster and faster and his forehead grew hotter and wetter beneath the thick, soft curls.

Just then an odd thing happened. In the fast fading light a little mouse scampered down the hall, past Henry and past the door. He noticed how the little mouse had not stopped one second by the open door.

"He just ran by," thought the boy, "and I will just run by, too." And he covered his eyes with his hands and rushed forward past the open door, landing two seconds later in the cheerful sitting-room where Aunt Bertha was placidly knitting.

"Why, Henry!" said his auntie, "what is the matter?" "Nothing is the matter, auntie," he tried to say, and then to his own great astonishment his chin quivered and he burst into tears. "Tell me all about it, darling," Aunt Bertha said, gathering him into her arms, but Henry only said:

"Auntie, when you want to do something and something stops you—that is it that stops you?" "It is your conscience that stops you, Henry," she said. "And must you mind it?" "Always."

He was silent for a minute or two and then he slipped from her knee and went out into the hall again.

It was quite dark there now, and the only light that there was shone through the crack of the opened door. Step by step he approached until finally his little hand rested on its panel.

Slowly, very slowly, the little hand pressed and pressed, and after a few seconds the door yielded and closed softly.

Then Henry turned and retraced his steps to the sitting-room.

Aunt Bertha was gone for a minute and when she came back she found him sitting close before the fire, his chin in his hands and his elbows on his knees. He looked up at her and smiled.

"Henry," she said, kneeling down beside him on the hearth-rug, "it's a fine thing to be an American gentleman."

Henry didn't quite understand. "But you're not one," he said.

"No, but you are." "Am I, auntie?"

She nodded. Outside the jingle-bells were sounding and papa and mama were returning from their drive.

The next minute they both came into the room and whom should they have with them but grandmama!

"Merry Christmas, Henry!" said grandmama, as he ran to hug her.

"But it isn't Christmas yet," said Henry. "I know because I'm marking my calendar."

"I think that you must have forgotten to mark it some days then," said grandmama, "because this is

Christmas eve."

He was quite dumbfounded. That meant that directly after his tea the mysteries beyond the door would all be thrown open to him.

You can imagine how much appetite he had for his tea under the circumstances.

And now comes the really wonderful part of my story.

I could not possibly do justice to what was in that room when every one entered it after tea that night. There was a Christmas tree, also pretty nearly everything. But in front of all was a splendid horse with a spring so fastened under him that there was no comparison whatever between his motion and the old-fashioned rocking-horse. And tied to the horse's neck was a letter with a big red seal. Papa read it aloud. And it said:

My dear friends

In my hurry this afternoon I rushed off, leaving the door open. When I came back to light the candles on the Christmas tree I found the door shut. The fairies tell me that whoever shut the door did it to help keep my Christmas secrets inside, and I am very much obliged to him or her for so doing. I desire to present this horse to whoever shut the door. Please inquire for the name.

Yours most truly,
SANTA CLAUS.

"This is very remarkable," said papa. "Who can have shut the door? Did you shut it?" he asked Aunt Bertha.

"No," said Aunt Bertha, "I was in the sitting-room." So papa asked every one in the

room, one after another.

Henry was the youngest person present, so he was the last asked. He was so excited that he could hardly speak.

"Henry, did you shut the door?" his father said.

"Yes, papa."

Henry had his arms around the horse's neck and the happy tears stood on his long eyelashes. He looked at them all in a sort of speechless rapture, and they all looked at him.

"I will run just like the mouse always," he said earnestly, "and I will go in the dark and shut all the doors."

"God bless him!" said grandmama.—*Delinicator.*

AN ADOPTED PIGEON.

A dog and a pigeon are the wonder of the village of Pennsgrove, N. J. The pigeon was left an egg orphan by the shooting of its real mother, but Mrs. M.—found for it a haven of refuge under a bantam hen which had the sitting sickness about that time. In due time the pigeon came forth, but it took a lot of care and attention to bring it up, for the bantam positively refused to have anything further to do with her foster child when she discovered it could fly.

The little pigeon cast about for a friend, and the family dog—just an ordinary dog—looked kindly upon it. One day the bantam hen savagely attacked the pigeon, but the dog put himself between them and saved the infant from a pecking. The pigeon knew from that moment that it had a friend, and that day it never has had

cause to change its opinion. Bird and beast have been almost inseparable.

When the dog creeps into the kitchen to lie by the stove, the pigeon finds its way to accompany it, and with one eye comically open, it roosts upon the dog's back like a winged sentinel. They eat out of the same trays, and drink out of the same fountains. They take trips together into the woods, and, while the pigeon can move much faster, it never leaves its shaggy companion.—*Girl's Companion.*

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And to discover new uses for it daily. It combines delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura the great Skin Cure, with the purest of saponaceous ingredients and most refreshing of flower odors. For preserving, purifying, and beautifying the skin, scalp, hair, and hands, for irritations, inflammations, and ulcerations, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, is priceless.

"Said one, and I suppose a Roman, 'It is unbecoming a Roman spirit to cry out, 'I am undone!' while Caesar is safe.' 'Oh, how unbecoming of Christians to cry out, 'I am undone!' while Christ and their interest in him are safe.'"

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SOUTHERN BAPTIST CONVENTION

(Continued from page eight.)

2000 a United Church of unconverted souls

Time of Meeting, 1908

Dr. Howard Jones made the report of the committee on the plan of meeting next year

Dr. W. B. Waddy made a strong and impressive speech in behalf of Memphis

Dr. M. P. Hunt spoke for Louisville

Prayer by Rev. J. J. Van Ness, of Tennessee

Saturday Night

Dr. T. H. Ray, Educational Secretary of the Foreign Mission Board, spoke concerning the mission study classes

Dr. Wallingham gave an account of his recent tour around the world

He heard the native Christians in China, before he was out of his room in the early morning

Several times in his recitals Dr. Wallingham would sweep out into the great work of Foreign Missions

Memorial Service

Bro. C. H. Jones, of Lynchburg, Va., spoke concerning our veteran Missionary, Bro. George Boardman Taylor

Bro. S. M. Provence, who has two sons who are missionaries in China, read the report on the Outlook for Missions

Bro. O. F. Gregory, pastor at Staunton, Va., remarked that he was building on the foundations laid by George B. Taylor

Bro. B. H. Carroll, of Texas, then paid tribute to the memory of Dr. Thomas T. Eaton

done was secured, and it will be given in full to the teachers of the Western States

Dr. H. A. Foster spoke concerning the proposed amendment to Dr. Eaton

Dr. Lansing Burrows paid a touching and beautiful tribute to Rev. J. H. Kilpatrick, of Georgia

Taken altogether, this was one of the best memorial services ever held by the Convention

Monday Morning

The first thing in order was the report of the Committee on Temperance

In the resolutions Congress was urged to stop the shipment of liquor into States and districts which have prohibited the sale

Bro. A. J. Barton, of Texas, moved an amendment providing for the appointment of a standing committee on temperance

Next in order came reports on the various aspects of the foreign mission work

Bro. E. W. Mellon, of Georgia, read the report on the Pagan fields and made a speech of power on them

Bro. Everett Gill, missionary to Rome, spoke upon the mission in that city

W. H. Canaan, a missionary to Brazil, presented the report on the South American Missions

Bro. Geo. W. McDaniel, of Virginia, addressed the body upon "The Young Baptist for the Hour"

The Brazilian brethren and W. H. Hagley, the oldest missionary, of these two regions

Three followed Bro. H. F. Mahan, from Mexico

Monday Evening

The work of the Foreign Mission Board was continued

Bro. J. C. Owens, of Pinglu, China, was the next speaker

Bro. W. H. Tipton, of Wu Chow, China, followed in a most interesting speech upon the work in that part of the field

Monday Night

This time was given to the various phases of the work of the Home Mission Board

Bro. J. A. Day, missionary to the Osage Indians, introduced Orlando Kenwo thy, one of the tribe

Bro. C. A. Daniel, who is a missionary to the Mexicans, introduced two Mexican brethren, Altranda and Barea

Bro. J. H. Edwards, chairman of the committee on delegates reported 1,200 apportioned as follows

YOUNG PEOPLE'S MOVEMENT

The Baptist Young People's Union of the South was called to order at 7:30 p. m.

Bro. Geo. W. McDaniel, of Virginia, addressed the body upon "The Young Baptist for the Hour"

delivered by Dr. E. Y. Mallins

An offering of \$100 was taken for the work of the Union

Thursday Morning, May 14th

The Young People's Union was called to order Thursday morning at 9:30 o'clock

Dr. Geo. T. Webb, of Chicago, corresponding secretary of the Baptist Young People's Union of America

Pastor Otto R. Russell, of Missouri, delivered an address upon "The Possibilities of the Baptist Young People's Movement"

By invitation Dr. R. M. Brown, of Missouri sang the hymn, "I love thy Kingdom"

The committee on nominations reported officers for the ensuing year as follows

Bro. W. W. Hamilton, Georgia, President; O. S. Russell, of Missouri, J. T. Wattle, of North Carolina and James Gore, of Oklahoma, Vice Presidents

Thursday Afternoon

The union was called to order by Bro. O. S. Russell at 2 p. m.

"The B. Y. P. U. and the Laymen's Movement" was the topic of an address delivered by Mr. J. Harry Tyler, of Baltimore

"The Baptist Young People's Movement a Means to an End" A Round Table, conducted by Prof. L. P. Leavell

Dr. T. B. Ray, of the Foreign Mission Board, announced a contemplated training class to be conducted at Murfreesboro, Tenn.

Dr. B. W. Spillman spoke of the courses of teacher-training provided by the Sunday School Board

found to be used in the normal work of our Sunday schools

A CHANCE TO MAKE MONEY

Kindly publish the following statement again, so many making my big hit in a Mexican gold mine

He came to invest in a mine that is being actively operated, and whose officers are men of integrity and honesty

DEAR READER:

The First Baptist church of this city has just closed the greatest revival ever held in Dalton

The result of the meeting can not be given as many were saved who did not come to the church services

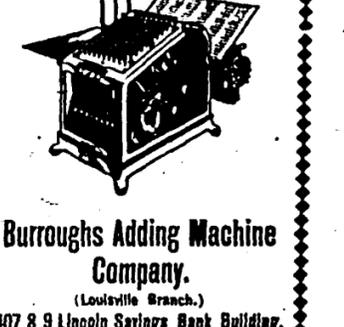
At the close of the meeting a special offering was made to foreign missions amounting to \$375.00

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Misses E. and R. Barnes, 2127 West Walnut street, Louisville, Ky. Medians and Purchasing Agents. Special attention given to out-of-town orders. Your patronage solicited. References furnished on application.

ENRICHING THE SERVICE.

A good deal has been said of late about adding richer and more attractive features to the service of the sanctuary. This is true not only in our plainer voluntary forms of worship in Presbyterian churches, but also in certain quarters of the Episcopal churches, where there have always been very much more elaborate ceremonies. But it is always observable that where such efforts to "enrich the service" have been made, they have always been made at the expense of the sermon, the ordinance of preaching the Word. In view of this fact, the statements of the "Southern Churchman" are very significant and convincing:—"One thing is made clear all through the New Testament, and that is that the proclamation by word of mouth is the chief means by which the Gospel is to be propagated and the Kingdom of Heaven built up in the world. 'Go, preach,' is the fundamental charge to the Christian disciple, and the basis of all the rest of his commission to the unconverted. 'By Preaching' the cause is to be made known, the Word carried, the Church established, the Kingdom extended. By 'Preaching' the hitherto untouched soul is to be influenced and brought into a knowledge of the grace of God—hence, any danger to preaching, its influence and effect, is a consequent danger to the spread of the Gospel. And any lowering or circumscribing of the influence of preaching is a threat to the future influence of the Gospel."

We do not always like people better for paying all the court which we ourselves think our due. —Greenville.

It is not the phrasing of prayer, but the practice of prayer that puts the one who prays in communion with God.

THE MOUNTAINS

If our people only knew the exact state of things in the mountains a great impetus would be given to facilitate our work there. Much of our mountain region is remote from railroads, and their almost impassable roads, shuts them in from the outside world. It often takes a letter from out in the State nearly a week to get there, and it is not expected under three days at best. This exclusiveness alike retards our knowledge of them and their knowledge of us. Their school opportunities are about as poor as they could possibly be. Good authorities state that in one county, which I shall not name, there are only four school houses where school can be kept in the winter, consequently nearly all of their schools have to close with the approach of winter. In that same county no schools have been held in about a dozen school districts because competent teachers could not be procured. Methodists, Presbyterians and Baptists, in view of this appalling illiteracy, have established schools in many of their county towns, that will ultimately materially change the problem of education. These schools will qualify teachers for the more rural districts, and at no distant day we shall see great development along educational lines, and with this development we will see marked development along other lines. The people are naturally strong physically and mentally, have dauntless courage, and once they are headed in the right direction, they will be a great power for good. The good effects of our school work are already being felt and seen in the mountains. Take, as an illustration, Hazard Baptist Institute, under the very efficient management of President A. S. Petrey, beginning from nothing ten years ago, we now have a large modern brick school building, with a large brick dormitory for girls, and a fine attendance of bright boys and girls in the school, under fine, able instructors. But this school sorely needs and ought by all means to have at least \$2,000 during the next month to put it fully on its feet and secure its greatest usefulness. In addition to his school work, Bro. Petrey has built a strong church in Hazard, and put up a neat frame church building, besides organizing and building up several other churches in the county and in adjoining counties. It is marvelous how much effective labor he performs, and that on a mere pittance of a salary, considering the labor and responsibilities.

I only give these as samples of the state of things educationally in the mountains. Most of all the people need the Gospel, and our educational work is only a stepping stone to that end. Just think of seven whole counties without an active Baptist minister in them; without even a Baptist church organization in their county-seats, and but very few in either of said counties, and only about one in every five of the little organizations we have has a house of its own in which to worship, and their members too poor to build without help. Hundreds of new churches ought to be planted in the mountains, and could be done speedily if only our State Board had the means to push the work. So the responsibility falls on our more prosperous members over the State, Let me repeat what I said some

weeks ago, we need at once not less than \$10,000 added to our church building fund, and our board could profitably invest more than double that amount.

We sorely need to add fifty or one hundred missionaries and evangelists to our much overworked and underpaid mountain forces. Instead of the modest sum of \$50,000 recommended by our General Association to be given to State Missions this year, we sorely need to raise not less than \$100,000, and even with that amount, our board could not meet all the demands upon it.

Beloved, the opportunities of a lifetime are upon us, the obligations we owe to our Lord and the destitute people of our State call loudly for large increase in thinking, praying, working and giving. Shall we not do our very best to meet these great opportunities and obligations? God has graciously given them to us, together with the means and men to meet them. Shall not every Baptist heart in this great State gladly respond, even making sacrifices, if need be, to accomplish that which our Lord has lovingly laid at our doors? Will you not dear reader, offer an earnest prayer to God to help you lovingly faithfully do your whole duty?

W. H. SMITH, State Evangelist.

REGENERATION.

The Christian life is a new life. Salvation is not mere reformation. It is more than improvement or even than conversion and the forgiveness of sin and the hope of heaven. All life begins with birth, and the new life begins with the new birth. This was Christ's doctrine, "Ye must be born again."

Nicodemus did not understand this. Neither do we. There is mystery in the natural birth. So there is in the spiritual, but the fact of the natural and the fact of the spiritual are plain. Moreover, the law of generation and the law of regeneration are known.

The scriptures represent men as born in sin; as dead in trespasses and sins. They have no spiritual life. The Old Testament as well as the New teaches the total depravity of the natural man. "Behold, I was born in sin." "They go astray as soon as they be born." "There is not a just man upon the earth that liveth and sinneth not." The doctrines of total depravity, regeneration and the perseverance of the saints are parts of one doctrine. Man is dead in sin. He is helpless as a dead body. He can not redeem his soul nor reform himself nor save himself. The Spirit of God begets or imparts or implants in him the germ or beginning of a new life. This matures and strengthens, and at last is perfected. Total depravity does not mean that unregenerated men are as bad as it is possible for them to be, but that their nature is corrupted by sin, and indisposed to good and wholly inclined to evil. The reborn soul, on the other hand, is inclined to good. Salvation is a matter of direction, or disposition. As seed produces after its own kind, one soul grows in sin and the other in holiness. The first may have estimable traits, but its tendency is downward. The other may be weak and may fall often, but its tendency is upward. The final judgment upon men will be not only according to what they have done, but according to

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what they are. "He that is unjust, let him be unjust still, and he that is holy, let him be holy still." As the tree leans so it grows, and in time will fall, and "in the place where the tree falleth, there shall it lie." As a man lives, so he grows; and as he grows, so will he be at death; and as he is at death, so he will be forever.

What, then, must one do to be saved? He has sinful habits. Must he give them up? He certainly should, but that does not secure salvation. Must he join the church? or observe any particular form? or do certain good works? These may be important, but not the answer. "Except a man be born again, he can not see the kingdom of God."

But how is the new birth secured? If it is of God, and not of himself, what is he to do? Must he wait until the Spirit moves upon his soul, and begets in him the image of Christ? By no means. The Savior did not leave Nicodemus and does not leave us helpless and in darkness, touching a matter so important. He passes naturally from the work of the Spirit to his own work and that of his Father, and to the duty of men.

Some who antagonize our doctrines hold that this doctrine does not lay the responsibility upon man for even beginning or faithfully living the Christian life. It does make man responsible. He must come to Christ that he may have life. He must be faithful or he has no evidence that he has been born again.

When, however, one finds that his boat is drifting he knows that his cable is not fast to an anchor; so, those in love with sin may at least suspect that the Spirit's work is not begun. They are not born again, but are still in their sins. The new birth is not the whole of a Christian life. It is simply the beginning. When seed is sown, we look for growth, first the blade, then the ear, and afterward the full corn in the ear. If the blade does not appear, we have doubt as

to the seed; and so, if there is no manifest fruit of the Spirit in a spiritual life, we question whether such life has really begun.—Selected.

INFORMATION ABOUT JEFFERSON DAVIS WANTED.

The undersigned is engaged in writing a biography of the late Jefferson Davis, and desires to obtain as much information as possible about every phase of his public and private life. I have in my possession nearly all books that relate to Mr. Davis. I now desire to obtain such information and material as is indicated in the following list:

- First—Names and present addresses of relatives, neighbors, former slaves, etc., of Jefferson Davis who can give information about him.
Second—Letters, scrapbooks, diaries and other documentary material relating to Mr. Davis' life.
Third—Privately printed books, pamphlets, newspapers, and other printed matter containing information about Mr. Davis.
Fourth—Pictures of Davis and relatives, of his homes, and of places connected in some way with his career.
Fifth—Any souvenirs, relics, etc., of which photos may be made.
Sixth—Reminiscences, authentic anecdotes, etc., of Mr. Davis.
Seventh—Any information about Mr. Davis or his relatives in Wales, Pennsylvania, South Carolina, Georgia, Kentucky, Louisiana and Mississippi.

I shall be glad to obtain the loan of any documentary or other material and will guarantee its safe return. For any assistance given to me I shall be greatly obliged.

WALTER L. FLEMING, Professor of History, Louisiana State University, Baton Rouge, La.

A summer Appetizer. HORSFORD'S ACID PHOSPHATE. A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent Tonic.

State of Ohio, City of Toledo, Lucas County, ss: Frank J. Cheney makes oath that he is the partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, Ohio, and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Catarrh Cure. FRANK J. CHENEY, Notary Public. A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally, acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

The Farm and Household

Mr. E. C. Price, of Russellville, sold a work mule for \$165

Lee Hunch, of Mt. Sterling sold a good mule recently for \$110

Ryley & Co., of Versailles, bought recently 7,000 bushels of wheat at one dollar per bushel.

At the sale at Edgewater Stock Farm, near Cynthiana one pair aged mules sold for \$225, and one pair work mules for \$180

L. V. Turner, of Columbia, sold to G. A. Bradshaw, of same place, two extra good two-year-old mules for \$275

Large crowd in Russellville county court day. Trading was brisk. John and Bob Mendly sold a nice young horse for \$225. Will Keys sold an aged mare for \$150. E. C. Price sold a work mule for \$165

It is said in Woodford county that just one-fourth of a strawberry crop will be realized. Gooseberries, red and black raspberries, currants and blackberries have not bloomed yet and it is thought that they have escaped the danger from the frost. Clover looks fine, as does barley and rye, and many fields have already bearded. Quite an amount of broom corn has been sold here and some has been planted.

Farmers in Nicholas county have been able to do but little toward putting their ground in condition for the crops this year owing to the continued rains. While but few are far enough up in their work to shear their sheep, yet these have been delayed by the cool weather. The fruit has been injured to a considerable extent by the frost and freeze of the past week, and several experienced fruit men are reported as saying that there will be but little fruit this year.

Farming in Crittenden county is on a standstill at this writing. ground too wet to stir. But little corn planted in this county. Tobacco plants are looking promising, but a small crop will be set in this county. Wheat looks well. Meadows are looking well. Hogs are scarce. Fat hogs are selling at 5c. Good cattle steers are selling at 3 to 3 1-2c. A good number of lambs for sale. Mules and horses are in demand at fair prices. We have some good stock in this county. Old Crittenden is coming to the front with fine stock—horses, and mules, and cattle and hogs.

Mr. Me Auliffe, representing Henry Knight, the Louisville cattle king, has purchased in Boyle Co., during the past week over 400 head of export cattle for July delivery. The prices received by the local sellers ranged from \$5.85 to \$6.25 per hundred pounds. The cattle are expected to average about 1,000 pounds. The various sellers were George A. McRoberts, 104 head; Lanier Brothers, 82 head; Ike Shelby, 75 head; Jere Caldwell, Jr., 80 head and Richard Gentry, 160 head. The total sales will bring into the county about \$40,000.—Danville Advocate.

POULTRY NOTES

The quality of an egg for hatching depends largely on the hen that produces it. Lack of vitality in the producing hen results the same in the egg she produces. Eggs that lack vitality seldom hatch well in incubators. Thousands of eggs put to hatch in incubators produce but a small percentage of living chicks. "Why do they die in the shell?" The reply is "Lack of vitality."

Lack of proper care, attention and feeding is largely responsible for the absence of vitality. Poultry that are cooped in yards or pens live a semi-artificial existence. They quickly lose vitality; seldom are the eggs fit to be used in incubators. Plenty of green food is necessary for the fertility of eggs. You must begin six months ahead to prepare the producing hens for the production of eggs equal to the artificial hatching of an incubator. Do not expect even fairly good results from eggs laid by stock kept in confinement. When you purchase eggs for hatching, from which you hope to rear exhibition chicks, hatch and rear those chicks with the mother hens.

Eggs produced for market are always flavored by the food of the hens; musty, unsavory food, or impure, tainted water is unfit for egg production. Eggs are over 60 per cent. water. If this comes from the slough holes of the barnyard the eggs will have an unsavory flavor. Never use for hatching eggs that have been kept over two weeks, egg with uneven, rough shells, or eggs that are undersized or imperfect in any way.

The yolk of the egg is the natural food for the young chick. When the embryo springs into life, the yolk is assimilated through a connecting passage from the vitals of the chick to the yolk. If imperfectly hatched this passageway may be shriveled or so deformed as to prevent the absorption of the yolk; this is one of the symptoms of white diarrhea. But two cases are within our knowledge of chicks hatched and reared by the mother hen having white diarrhea. There are many kinds of diarrhea in young chicks, all of which do a great deal of injury; but all kinds together do not destroy one-tenth as many young chicks as are destroyed annually by the ravages of white diarrhea, which is more like blackhead in turkeys than any other ailment.

When young chicks are well hatched and vigorous, they might best be fed hard-boiled eggs mixed with an equal portion of bread crumbs, stale bread broken into pieces and moistened with scalding hot milk; the milk all squeezed out of the bread furnishes a food equal in value to the hard-boiled egg and bread-crumbs rubbed thoroughly together. One feed a day of bread soaked in boiling milk and pressed out dry, and the rest of the ration small particles of cracked wheat, cracked corn and oatmeal, will provide a splendid living for them.

Did you ever stop to consider that eggs never rot in the incubator as they do under the mother hen? Eggs that would be absolutely rotten under a hen are almost odorless if passed through the incubator. Carbon dioxide is being much talked of by scientists and incubator experts. There is plenty of it in a rotten egg. Can it be that this is the hen's method of manufacturing that so-called perfect incubation? Country Gentlemen.



THE AMERICAN BAPTIST PUBLICATION SOCIETY began its operations in Washington, D. C., February 28, 1884. From a hat for the missionary have grown all of the buildings represented above. The Society has conducted and supported five buildings, the Printing House, the Fourth, building, the Young Men's Club, the Young Women's Club, and the Young People's Club. It is a society for the people. There are no stockholders in this society. It is a society for the people. There are no stockholders in this society. It is a society for the people.

THE GIRL'S WORLD

Edited by Miss A. Edith Myers, formerly of the "Ladies' Home Journal"

A new departure in Sunday school literature will be made in the publication of the Girl's World, a paper designed especially to meet the needs of girls from 10 to 16 years of age. The first issue will make its appearance on July 1, and at that time the Girl's World will be made a boy's paper a substitute for the Girl's World and the Boy's World.

A Graded List of our Sunday School Papers

Our Little Ones (weekly)	FOR BEGINNERS	For quarter	For year	Single copy
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TESTED RECIPES.

BY MRS. REGINA ROGERA

Cheese Straws.

Rub together two ounces each of grated cheese, flour, and butter, with one egg and a very little salt. Roll and cut in long strips not larger than a pencil. Bake carefully in a moderate oven till light brown, about ten minutes. Too long baking will make them bitter.

Egg and Cheese Salad.

Line a salad dish with crisp lettuce leaves, and cover with a layer of sliced hard-boiled eggs sprinkled with grated cheese. Thin mayonnaise dressing with sweet cream and put a few spoonfuls on the cheese adding eggs, cheese, and dressing alternately, having the grated cheese on top.

Cheese Patties.

Mix to a smooth paste one tablespoonful each of butter and milk, one egg slightly broken, half a teaspoonful of salt, a dash of pepper, and half a pound of grated cheese. Cut patty forms from stale bread with two sizes of cookie cutters, brush with melted butter, and brown on the top grate in the oven. Fill with the cheese mixture, return to the oven long enough to melt the cheese, and serve at once.

Cheese Savory.

Stir together till very light four tablespoonfuls each of melted butter and grated cheese, with one tablespoonful of flour, two tablespoonfuls of cream, a flavoring of salt and cayenne, and two beaten eggs. Pour into ramkins or cases made of oiled paper, bake in a quick oven, and serve immediately.

Cheese Salad.

Mash Neufchatel or cottage cheese and shape as robin eggs, rolling in parsley finely minced. Arrange on lettuce leaves, and serve with a French dressing made with one tablespoonful of olive oil, half a tablespoonful of vinegar, one eighth teaspoonful of salt, and a dash of pepper, stirring with a silver fork till well blended. Serve in tiny molds of currant jelly. This salad frequently takes the place of a sweet dessert at luncheon.—The Pilgrim.

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LEWIS

Rev. David Lewis was born November 27, 1821. He was married to Emily Lewis on June 4, 1848. Four children blessed this union, two preceding him to the glory land. He joined the Cave Baptist church and was baptized by Rev. Jake Rogers, a 1873. He died March 1, 1908, aged eighty six years five months and four days.

He belonged to the old guard, having been a faithful reader of the Western Recorder for more than fifty years.

He leaves a wife, one son and one daughter, and a number of grandchildren.

Few men have so fully, and perhaps more so fully, shown the genuineness of their faith in Christ. He was a dull fellow, a devout Christian, a working church member, a faithful husband, a loving father and an obliging neighbor. We sorrow but not as those who have no hope.

C. W. HOWLER.

Upton, Ky.

FIFTH SUNDAY MEETING

Programme of the Fifth Sunday Meeting of Liberty Association of Baptists to be held with Hillsville Baptist church, May 20-21, 1908:

Saturday, May 20th—Morning Session.

9:00 o'clock—Devotional exercises—C. V. Irwin.

"The Meaning of Jude 3, and the Obligation it imposes."—J. O. Taylor, J. R. Winn, J. K. Willis, P. T. Vaughn.

"Brief History of the Origin of the Baptists, Catholics, Presbyterians, Methodists and Campbellites."—Essay, by R. O. Hatcher. Discussed by Prof. Hatton and J. W. Wheeler.

"The Origin and History of Immersion as Baptism and Its Substitutes."—S. E. Jones, W. J. Puckett, C. H. Hatcher.

"The Urgent Duty of Baptists to Give the Whole Gospel to the World."—W. S. Doyel, J. L. Bryan, W. J. Levi and J. C. Thomas.

Afternoon Session.

1:15 o'clock—Devotional exercises—Led by Pastor Chaney.

"Brief Summary of Last Year's Work for Missions and the Outlook for the Present Year."—J. M. Bruce, T. G. Lewis and J. F. Everett.

"Duty and Privilege of Every Church Member to Give for Missions."—J. M. Joyner, G. Dockery and W. A. Adair. Query Box.

Sunday, May 31st.

9:00 a. m.—Addresses on Sunday Schools, by J. G. Smith and Jas. Chaney. Sunday School.

Addresses on Sunday School work, by S. R. Davis and J. R. Marrs.

11:00—Sermon. Free discussion of all subjects. W. S. DOYEL, S. B. DAVIS, W. J. PUCKETT, Committee.

Programme of Ministers and Members Meeting to be held with Cave Spring church, Livingston county, beginning Friday before fifth Sunday in May, 1908. Introductory Sermon—Elder W. R. Gibbs.

"Compare the Baptist Churches of today with the Apostolic Churches."—Elder T. A. Conway.

"Exegesis of II. John 10:11."—R. A. LaRue.

"Was the Commission given to Churches or to Individuals?"—Elder M. E. Miller.

"God's Truth."—Elder J. S. Henry.

"Exegesis of Rev. 2, 3, 4."—Elder J. H. Butler.

Sermon for Criticism.—Elder E. M. Eaton, J. J. Franks.

"Should the Churches of this Association have every Sunday Preaching?"—J. D. McNeely.

"Influence of a Pastor to his Church."—Thomas and T. H. Moore.

"Baptism and its Nomenclature."—E. H. Blackburn.

"Influence of a Church to Pastor."—J. P. Hiley and M. E. Dodd.

"The Passions of a Church."—R. O. Elder C. O. Haglan.

"Exegesis of John 3:5."—Elder C. Love and J. O. Mullins.

"Tempers."—J. H. Clark and his staff.

"How should a Church proceed in appointing a pastor?"—Elder T. C. Carter. Everybody invited. W. R. GIBBS, F. A. CLARK, U. O. HENNING, Committee.

Programme of the Ministers and Members Meeting of Green County Association to be held with Hickory Grove Baptist church, beginning at 10 a. m. on Friday before the fifth Sunday in May. Introductory Sermon, by J. M. Chaney, alternate, K. L. Chapman.

"The Present Need of a Revival in our Churches."—Terry Martin and J. M. Dargatzis.

"Valid Baptism."—J. K. Pettie and J. K. Blinnier.

"Necessity of the Believer."—J. R. Howard and H. H. Taylor.

"Prayer and its Power."—H. K. Divise Service; if so, is the Giver Benefited Thereby?"—J. E. Bruce and H. P. Howe.

"The Importance of a Prayer Meeting."—O. W. Gordon, J. J. Goodman and Charles Moore.

"The Books."—O. H. Bush.

"The Plan of Salvation."—J. W. Gill.

J. P. TAYLOR, J. H. LAWRENCE, J. K. HATCH, Committee.

Programme of Ministers meeting of Gasper River Association, to be held at Mt. Olive church, May 20-21, 1908. Sermon for Criticism (John 12:34-35)—J. H. Lawrence and O. W. Ford.

"The Power and Influence of the Devil in the World and in the Church."—J. P. Taylor and W. R. Gardner.

"How and Where is the Devil to be Destroyed?"—A. H. Gardner and H. C. Hudson.

"The Power and Influence of Unconquered Habits in the World."—O. M. Shanks and J. K. Gardner.

"Is Giving to the Lord a Part of the Divine Service; if so, is the Giver Benefited Thereby?"—J. E. Bruce and H. P. Howe.

"The Power and Influence of Unconquered Habits in the World."—O. M. Shanks and J. K. Gardner.

"Is Giving to the Lord a Part of the Divine Service; if so, is the Giver Benefited Thereby?"—J. E. Bruce and H. P. Howe.

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ITEMS OF INTEREST

News the World Over.

For some years the birth rate in France has been slowly declining and the French have been no little troubled that the statistics for last year for the first time show that the deaths exceeded the births. There were 282,000 deaths and only 274,000 births. But at least the French seemed to have waked up to the true cause of the decline—the alcoholism among men and especially among women. They propose radical action against liquor, and if this is carried out it will save a good nation from extinction.

The police are investigating the native plot revealed at Calcutta to murder Europeans by means of bombs, and the more they go into the matter, the more serious and widespread does the conspiracy appear. Instruments seized at the house where bombs and explosives were being manufactured reveal that it was part of the plot to kill Lord Kitchener, commander in chief of the British force in India, and other high officials. The authorities believe they are facing an attempt at revolution. A number of prominent Bengalis are implicated, and provisional arrests are expected to follow.

The Chinese government submitted a reply to the Japanese demand in regard to the ship which was caught loaded with guns for the rebels. But the Chinese people are treating it, and in a way which touches the pocket nerve of Japan. The merchants are refusing to sell Japanese goods and the people are standing by them. The Chinese declare they will keep this up till the Japanese merchants and manufacturers have lost \$150,000,000.

W. C. Kerr, prominent business man is quoted by the New York Advocate as dividing those who think they can control public service, thus: "The theorist, who is useful only when properly restrained; the reformer who is helpful when taken too seriously; the grafter who is innocuous only when in jail; the kicker who is suggestive but ineffective; and the ignoramus who is really the dangerous man."

The sympathy of the thousands whom he delighted with his singing will go out to Ira P. Sankey in the new affliction which has befallen him. This son, John Sankey aged 39 years has gone crazy and the doctors think the case is hopeless. Mr. Ira Sankey is now blind and his health is quite feeble, and this new affliction is a great blow to him.

Mr. Arquith, the new Premier of England is a Congregationalist, and the next in rank in the Cabinet. Lloyd-George is a Baptist. This is the first time a non-Conformist has been Prime Minister. Mr. Balfour was a Presbyterian, but the Presbyterian is the established church in Scotland.

Mr. Thomas E. Bondurant, of Montecello, Ill., was a wealthy Campbellite. In his will he left his fortune of half a million dollars to the various missionary organizations of that denomination. The relatives contested the will, but the courts have sustained the will.

The Filipinos armed only with boleros or old muskets continue the war for their independence although these days the fights are further apart. There has been no fight reported for two months. Now near Lanna in the island of Mindanao there was a battle in which the United States forces has lost two killed and three wounded. The loss of the Filipinos is not reported but it was no doubt very much larger.

The United States Senate, without a dissenting vote passed a bill prohibiting betting on races in the District of Columbia. The bill had previously passed the House, and was not amended in the Senate, so that if the President approves, about which there is no doubt, racing in the District of Columbia is ended.

The police of Paris arrested three Socialists and in doing so unearthed an extensive plot. The plot was for a series of bomb explosions on May 1st, in the city in order to inaugurate a reign of terror. The police also captured a cart loaded with dynamite. The time is drawing near when the world will treat such men as rattlesnakes are treated.

COMMENCEMENT EXERCISES OF UNION UNIVERSITY.

Saturday, May 23rd, 8 p. m. Dined for the Y. T. Kalam Medal for best oration.

Sunday, May 31st. Commencement exercises by Dr. J. J. Taylor, of Knoxville, Tenn. Theologizing and proper service led by Dr. J. H. Anderson.

The men before the J. M. O. Society of Religious Inquiry, by Dr. Ross Moore, of Pine Bluff, Ark.

Monday, June 1st, 9:30 a. m.

An Exhibit. Graduating Nurses Hospital. State Society of Nurses in oratory and essays for gold medals.

Tuesday, June 2nd, 9 a. m.

Center for Orators' award for the best oration on "The Divine Call to the Ministry."

Alumni Exercises, oration by Alumni Orator, Rev. K. A. Kimbrough, of Blue Mountain, Miss.

9 p. m.—Commemorative Concert.

Wednesday, June 3rd—Class Day (Graduating Exercises).

10 a. m.—Baccalaureate address by Dr. W. J. Williamson, of Mt. Louis. Conferring degrees and honors by President Genger.

Note: There are four graduates taking the A. B. degree; six graduates in the School of Education; and six graduates in the School of Theology.

Friends of the University everywhere are invited to be present during the commencement exercises. Pastors of churches who attend will be assigned homes, if notice in advance is sent to President J. W. Genger. The mothers of students, who are now in the University, will be entertained, free of charge, in Lovelace Home, and the fathers of the young men will be entertained free of charge, in Adams Hall.

OTHER STATES.

The new meeting house at Lotus, Ia., has been set apart to the worship of God.

The Watkinville church, Ga., has set apart its new home for the worship of God.

A good meeting at Montgomery, Texas, resulted in seventeen being added to the church.

The meeting at Dublin, Texas, closed with forty-two additions to the church, twenty-eight for baptism.

A meeting in the Jonesboro church, Tenn., closed with thirteen additions, all by experience and baptism.

A meeting in the Proximity church, N. C., resulted in eighteen additions to the fellowship of the church.

The Elon church, Pamplin City, Va., has set apart Bro. R. G. Harwood to the full work of the Gospel ministry.

A two weeks' meeting in the Cuthbert church, Ga., closed with ten additions to the fellowship of the church.

The Willow Tree church, W. Va., has set apart Bro. Charles Neptune to the full work of the Gospel ministry.

Twenty-one have been baptized into the fellowship of the Reynolds church, Ga., as the result of a recent meeting.

Eighteen received for baptism and fourteen by letter as the result of the meeting at North Fort Worth, Texas.

Elder J. F. Jackson held a meeting in Entonton, Ga., which closed with twenty-two additions to the fellowship of the church.

The Camp Creek church, Moriah Association, S. C., has set apart Bro. E. O. Thompson to the full work of the Gospel ministry.

The Forestville church, N. C., has set apart Brethren C. D. Cressman and E. N. Thorne to the full work of the Gospel ministry.

The Selma church, N. C., was greatly revived in a meeting in which eighteen were received by experience and baptism and five by letter.

A ten days' meeting in the West Concord church, N. C., resulted in ten additions by experience and baptism and seven by letter.

A meeting in the Second church, Augusta, Ga., continued two weeks and closed with twenty-four additions, forty-one by experience and baptism.

An eight day meeting in the Clifton church, W. Va., closed with ten pro-

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tive. Write us to-day if you mean business and send us three good references. PENTECOSTAL PUBLISHERS COMPANY, Incorporated, Louisville, Kentucky.

Members of religion and ten additional those that he lost to. And our hearts were dashed to the ground by a majority for the solemn of 161. Some church members contributed to the defeat of local option; and then in addition to this, we put the influence of some of our best business men and the religious forces and exhibited power of the Gospel teacher. We made a magnificent showing and one of which we are not ashamed. The next step will be to reach out after State prohibition. We are somewhat "dismayed but still in the ring."

Twenty have been added to the fellowship of the Pentecostal church, Va., as the result of a recent meeting, and four others stand approved for baptism.

Bro. E. V. Thompson has been set apart to the full work of the Gospel ministry by the church at Decatur Branch four miles from Commerce, Texas.

A church has been constituted at Wall Lake, R. C., with fourteen constituent members. Elder H. F. Halford has accepted the call to be their pastor.

Bro. G. H. Gratcher, Dyersburg, Tenn., preached ten days at Blue Mountain, Miss., and fifty four joined the church for baptism, seventy four additions in all.

Pastor H. C. Hendley, assisted by Bro. Raleigh Wright, has held a meeting in the Woodward Avenue church, Ga., which resulted in 100 additions to the fellowship of the church.

The meeting at Columbia, Miss., closed with thirty four additions, twenty four coming by experience and baptism. Bro. John A. Hill, Natchez, did the preaching.

Pastor P. E. Giffin held a meeting in the First church, Dalton, Ga., doing the preaching himself. The meeting continued a month. There were 100 professions of religion, and 45 additions, with others to follow.

The church at Stamford, Texas, has had a most gracious refreshing from the Lord. Eighty six additions to the church increasing the membership to 500. The average attendance at the prayer meeting is 200.

Pastor W. L. Dickard, of the First church, Savannah, Ga., held a meeting of twenty-four days doing his own preaching. There were eighty additions to the fellowship of the church with more to follow.

The Laymen's Movement of Arkansas, is expected to meet at Hot Springs, on Saturday of the Southern Baptist Convention for the purpose of effecting a permanent organization, and to inaugurate plans for future work.

In a recent meeting at Portland, Ark., Pastor A. J. Pawcett was assisted by Bro. J. P. Hemby, of Monticello, in a most precious meeting, which resulted in the reception of eight members, six by experience and baptism and two by letter.

An eleven days' meeting in the Radford church, Va., resulted in thirty professions of religion, and twenty-five additions to the fellowship of the church, twenty by experience and baptism. Among the baptized were a father and three sons, an entire family.

Another church has been constituted in Greenville, S. C., as one result of a meeting held by Bro. R. A. Sublett. There were ten constituent members, and after organization twenty-nine were received by experience and baptism. This makes eleven churches, with 2,500 members in Greenville.

Pastor W. H. Meredith writes from Muldrow, Okla.: Please send the WESTERN RECORDER to me at Muldrow, Okla., as I am pastor here for the present. May God bless you in the good work in His precious name. I have just closed a revival in McAlistar, Okla., with 103 conversions.

Pastor Fred D. Hale, of Wilmington, N. C., is very joyful over the condition of his church. The attendance at prayer-meeting is larger than it has ever been, and the prayer-meeting has rightly been called the thermometer of the church. The church is steadfast in its allegiance to Christ. It is not surprising that Pastor Hale thinks it is an honor for any man to be pastor of such a church.

Jos. N. Barbee writes from Louisiana, Mo.: We had our hopes set to a high key relative to local option in this city, and made a gallant and loyal stand, did magnificent work all day May 12th, but those that be against were more than

those that be for us. And our hearts were dashed to the ground by a majority for the solemn of 161. Some church members contributed to the defeat of local option; and then in addition to this, we put the influence of some of our best business men and the religious forces and exhibited power of the Gospel teacher. We made a magnificent showing and one of which we are not ashamed. The next step will be to reach out after State prohibition. We are somewhat "dismayed but still in the ring."

THE GENERAL ASSOCIATION AND AUXILIARY SOCIETIES OF KENTUCKY BAPTISTS

1908.

Meets in Louisville, with Twenty second and Walnut Street Church, Rev. M. F. Hunt, Pastor, as follows:

Ministers' Meeting, Monday, June 8, 4 p. m. Sermon, Rev. J. M. Roddy; Rev. H. K. Galley, alternate.

Baptist Education Society—Tuesday, June 9, 10 a. m.

Baptist Historical Society—Tuesday, 8 p. m. Subjects, (1) History of Baptist Education in Mountains, by President C. K. Wood, Williamsburg. (2) The Craig Family in Kentucky, by Rev. J. N. Freed ridge.

GENERAL ASSOCIATION.

Wednesday, June 10, 10 a. m.—Annual Session, Bro. M. H. Adams; Bro. J. T. Watts, alternate.

Home hour, Woman's Missionary Association, in Sunday School rooms of the church.

Railroad rates announced later.

With united prayer and cooperation, this will doubtless be the largest and most enthusiastic meeting in the history of the General Association.

J. K. NUNNELLY, Secretary.

Live Stock Markets.

CATTLE

Table with columns for type of stock (e.g., Good to choice export steers), weight, and price per unit.

HOGS

Table with columns for type of hog (e.g., Good to choice pack and bra.), weight, and price per unit.

SHEEP AND LAMBS

Table with columns for type of sheep/lamb (e.g., Good to choice fat sheep), weight, and price per unit.

TOBACCO

BURLEY—Dark Red.

Table with columns for tobacco type (e.g., Trash (common), Common lugs), weight, and price per unit.

We want a reliable lady or gentleman in every community to act as resident representative. Write us to-day if you mean business and send us three good references. LOUISVILLE, KENTUCKY.

Table listing various types of burley (e.g., BURLY—Bright Red, Trash (common), Common lugs) and their prices.

DARK

Table listing various types of dark burley (e.g., Trash (common), Common lugs) and their prices.

BUTTER

11c per lb.

POULTRY

Hens 10 to 10 1/2c; roosters, 8c; young chickens 20 to 30c; ducks, 8c; turkeys, 8 to 10c.

EGGS

Case count, 14 1/2c; hatched, 15c.

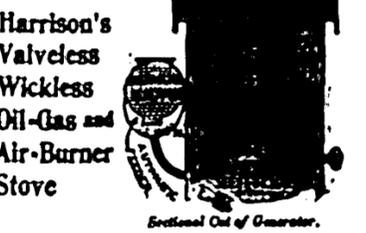
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Sectional Cut of Generator.

automatically generated gas from kerosene oil, mixed with air. It is drawn up by suction, and is perfectly clean. The generator is a simple affair, and is operated by a hand crank. It is self-regulating, and has no moving parts. It is safe, and will burn in any position. It is the only stove of the kind in the world. It is the only stove that will burn in any position. It is the only stove that will burn in any position.

NOT LIKE THOSE SOLD IN STORES. Ideal for cooking, roasting, baking, ironing, camping, fruit, picnics, cottages, camping, also for heating houses, stores, rooms, etc., with radiating attachment. No more carrying coal, kindling, sawdust, and dirt. No hot fiery kitchens. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills.

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SALESMEN—MANAGERS—MEN OR WOMEN at home or traveling, all or part time—showing—taking orders—appointing agents, MEN, HEADS OF FAMILIES, TEXAS, like hot cakes. Send 50 stoves in our towns. H. L. HUETTED, MICH., writes: "Been out one day and sold 14 stoves." This is the best order for stoves. Demand enormous. Agents reaping great harvest. Where operated people stop on street, leave their homes, places of business, miss trains to watch this great thing of life—show a dozen—sell ten. Write today for special agents' new plan. Send no money. World unexplored. Get in early for territory.

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