

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (ἀγωνίζεσθε) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th Year

LOUISVILLE, KENTUCKY, THURSDAY, MAY 6, 1909.

No. 24.

Published Weekly by  
THE WEST BOOK CONCERN,  
(Incorporated.)  
636-638 Main Avenue, Louisville, Ky.

## GOD'S PROMISES.

By Rev. Theodore L. Cuyler, D.D.

The solvency of a bank or the strength of a government gives their value to the notes they issue. So it is the infinite solvency of the Divine Ruler that makes all God's promises to be "exceeding great and precious." And on them rests the true Christian's assurance and his peace of mind in the darkest hours. It was happily expressed by an old negro on a Virginian plantation, whom a friend of mine once asked, "How is it, Caesar, that you are always the happiest man on the plantation?" "Because, sah, I always lays flat down on the promises, and I pray straight up." Humble, happy soul! he was not the first man who has eased an aching heart by laying it on God's pillows, or the first who has risen up the stronger for a repose on the unchangeable words of the infinite love.

God's promises are as "great" as their Giver. Open thy casket, my brother! Pour out the golden ingots stamped with the image and superscription of the King! Count over the diamonds that flash in thy hands like stars! Compute, if you can, the worth of this single jewel: "He that believeth on me shall have everlasting life," or this other one: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Their recipients, when it is that made these promises and to what poor, unworthy creatures they are given. When Julius Caesar once gave a man a great gift, the man said: "This is too great for me to receive." And the noble Roman replied: "It is not too great for me to give." The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our heavenly Father to make good. He scorns to act meanly with his children, and wonders that we so often act meanly toward him.

Many people commit the grievous mistake of forgetting that nearly all of the divine promises are conditional. God as a sovereign has a right to prescribe the terms on which he will bestow his priceless blessings. The Bible sparkles with promises of salvation; but to whom? Are they made to any man unconditionally? Not that I can discover. God commandeth all men everywhere to repent, and makes repentance of sin one condition of salvation. Another condition is—faith on the crucified Son of God. "He that believeth on the Lord Jesus Christ hath everlasting life; he that believeth not is condemned already, because he hath not believed on the only begotten Son of God; he shall not see life, but the wrath of God abideth on him." These terms are explicit enough. Is it not strange that any one should expect to be saved who is nullifying all God's promises by refusing to comply with God's terms?

Salvation is a matter of covenant. God lays down his conditions in the Gospel. The blood of Christ cleanseth from all sin, and he that cometh to Christ shall in no wise be cast out. Observe how quickly the precious promises are strewn around one spot—the cross of Calvary. There they are as sparkling as the diamonds in the sands of Golconda. My friend, if you desire the benefit of these promises, which are large enough to awaken the envy of an angel, you must go to Calvary for them; that is your hill of hope and your mount of mercy. Every drop of sacred blood from the crucified Lamb of God is an infinite invitation

of divine love. The cross itself—in its stupendous signification—is one eternal, unchangeable promise: "exceeding great and precious." But to be saved you must go to the Saviour, and your going to him in sincere penitence and faith is your part in complying with God's sovereign conditions. This age has discovered many new things; it has discovered no new terms of salvation. They are as old and as glorious as Calvary.

As we have said of the promises of the full salvation that they lie beside the cross of the atoning Jesus, so it may be said of the promises in regard to prayer; they are to be found beside the mercy-seat. "Ask, and ye shall receive." There is no receiving without the right asking; no finding without the right seeking; no opening to us unless we knock with the right spirit. If you have ever gone to that mercy-seat and come away empty, it was because you asked amiss. If you regarded iniquity in your heart, if you carried only the cravings of pride and selfish lust instead of the supplications of submissive faith, then the very promises become warnings to seal your lips. God makes his own conditions. To penitence and faith he gives liberally; to selfishness or unbelief, nothing. He loves to give when we will let him give; and is never better pleased than when we importune him with his own words, and plead before him his own promises. Yet there is a fearful amount of skepticism, even with many professed Christians, in regard to the answering of prayer.

Good people often forget that there are many sincere and proper petitions that we cannot expect to see answered at once. Many a faithful mother's prayers for her children have brought down precious blessings upon them long after the sod has grown green over her slumbering dust. The first martyr, Stephen, prayed during the agonies of death for his persecutors; when he was in paradise the young bigot who was an accomplice in his murder became a trophy of redeeming grace. Let desponding parents and desponding churches remember that God often puts perseverance to the test, and delay does not mean denial. God sometimes puts a long date to his promises. David does not come into his promised kingdom for many a year, and Abraham does not see his promised son until he is an old man. The grain that is now gladdening the fields slept under the snow and frozen clods all through the long winter. How often I think of the reply of the simple hearted old nurse to the mother who was worrying over her sick child: "Ma'am, you just trust God; he's tedious, but he's sure." I don't believe that there is such a thing in the history of God's Kingdom as a right prayer offered in the right spirit that is forever left unanswered.

For honest, fervent prayers are often answered in a different manner from our expectations. God blesses the good intention, but does not grant the strict letter of the request. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left. So our heavenly Father takes off the hand of his blessing from what we asked for, and lays it on another something that is more for our good to have. Paul besought God three times over that the "thorn in his flesh" might be taken away. God heard him and answered him—not by removing the thorn, but by the sweet assurance, "My grace is sufficient for thee;" and Paul's victorious patience has been a lesson for millions of suffering saints to this present day. God works on long

lines, but with an unerring hand; in this life we look at the weaving tapestry of his providence on the raveled side; in eternity we shall see the tapestry beautifully finished without one thread of his promises broken.

Heaven itself is now only a promise to the best man or woman on this wide globe.

Have we been mistaken for these years past? Has there been no idea of genuine union between Baptists and Free Baptists? Has all this correspondence, all this discussion, in papers of both denominations, been wide of the mark, talking of union of denominations when only union in mission work was intended? Is it true, as The Examiner says, that "the plan recommended by the joint committee representing the societies of the two denominations does not contemplate a union of the denominations—an impossible thing so far as the Regular Baptists are concerned—nor yet of the local churches composing them, but co-operation in the mission work of the churches? We are aware that that is what was contemplated in the action taken at Dayton three years ago; but we have been led to believe that something had got into the noddle of some brethren, and that they would not be quiet until their idea was consummated. We are somewhat surprised that The Examiner should now say that a union of the denominations is "an impossible thing so far as the Regular Baptists are concerned." Indeed, we hardly know how to interpret its use of capital "R" in the phrase, "Regular Baptists." We are not aware that there is a denomination bearing that name. We know of regular Baptists, and we know of far too many irregular Baptists; but we do not know of Regular Baptists. We are glad to welcome The Examiner as a fellow-helper to the truth.—Journal and Messenger.

In a ministry of more than forty years in revival work in all parts of the country, I have found that the homes where our religious journals are found are the most spiritual in life and consecrated in labor for Christ. And more—I have always noticed that the pastors who have given special attention in the pulpits and homes to get religious papers into families of their churches have excelled in their work of saving men, promoting missions, and all the financial departments of their churches.

Now, I wish to speak of one feature of the special influence of a religious paper in the home life. It is that of providing the children at the time of their marriage and making new homes with a religious paper. Often have I noticed that when sons and daughters are married and settled in life, their pious parents, in whose homes they have been reared under the hallowed influence of the weekly religious paper, have bereft them of this continued influence and power, simply because, when they gave them the parting kiss, and perhaps supplies to set up housekeeping in their new home, they had failed to subscribe for them the religious paper which had shed light in the pathway of their childhood days. One of the first blessings which parents should confer upon their children in the new home is the religious paper. And when this is done, who can tell the hallowed character-building which will be effected thereby? And not only this upon their personal lives, but the far-reaching influence for Christ upon the church and the world.—Zion's Herald.

PRICE—Per year in advance, \$2.00. Single copies, 5 cents.

RECEIPTS and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE.—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from WESTERN RECORDER office, Louisville, Ky.

TAKE NOTICE.—When sending money to the Western Recorder or Baptist Book Concern, do not direct letters to Drs. Thompson or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

These days so much more is said of money than of saved souls in religious meetings that these words of the Instructor are most timely: "In the scramble for more money we are all in danger of caring less for grace. The thing that the churches need most of all is not to raise more money, but more grace."

A writer in an exchange heads his article "Stand by the Church." It is refreshing to read those words in these days, when the Christian world seems to have gone crazy over organizations and "movements."

G. K. Chesterton says this of evolution: "Evolution is a good example of that modern intelligence which, if it destroys anything, destroys itself. Evolution is either an innocent scientific description of how certain earthly things came about; or, if it is anything more than this, it is an attack upon thought itself. If evolution destroys anything, it does not destroy religion but reason."

The Christian Index says: "We glory in being an organ for our denominational enterprises. When we cannot fill these positions by reason of anything wrong with those who conduct the enterprises, we shall move to have such persons removed, so that we can still play the organ for the enterprise."

A professor in a Western University said in a sermon: "For religion we must apply to our religious consciousness, even if in the process we lose Christianity." Which in the long run he will be sure to lose. Christianity is founded on facts recorded in an infallible Bible.

If you wish to be happy—and who does not—look on the bright side of life. Talk much of your blessings and very little of your troubles.

## "THE SCHOOL OF THE PROPHETS."

W. H. Morse, M. D.

"The school of the prophets!" One thousand nine hundred and nine years before Christ? No; one thousand nine hundred and nine years after Christ, in an American city and not in ancient Israel. A theological seminary? No; a missionary training institute. Endowed? Yes, richly. A full faculty? Yes; full of enterprise, consecrated enterprise. Many matriculants? Yes. Graduates? Yes. Graduates gone to the fields? Yes, to both the foreign and domestic fields. True prophets; true missionaries? Nothing else.

Come! Visit this missionary training institute. Yonder the big brick buildings of the theological seminary with its magnificent appointments. But the institute is not housed there. Here and there the spires of the churches, wealthy, progressive, aggressive. But it is not in their precincts.

There! But that is a basement. Eighteen by thirty feet. Just about. And those, those men and women, sitting there in the dimly-lighted room? Why, those—those are—Italians! And this is an Italian mission; nothing else. What was that about "a school of the prophets," a "missionary training institute?"

Listen! It is their service. They are singing—"Guarda il forte! Presto io vengo!" Do you know Italian? No? Then that is our familiar, "Hold the fort! I am coming!" How they sing! Isn't it grand? And now the preacher stands and gives out his text—"Nulla mi mancherà!" Out of the twenty-third Psalm's first verse. "I shall not want!" Pity that you cannot understand. That audience understands, listens eagerly, quietly, attentively. And now they sing again. "Piu amore, o Cristo, so, piu per Te!" ("More love to Thee, O Christ! More love to Thee!") Then the benediction.

We will call the day one out of October. After the service the hand-shaking and eager chatter. Do you notice that warmth of the hand? They over yonder are Pietro and Tomasso. If they have said it once they have said twenty times: "A casa andiam, andiamo, al bel di mane!" That means, "We are going home, going tomorrow!" Who? Pietro and Tomasso. Laborers? Ah, no; missionaries. Remember, this is a missionary training institute, this mission. They have been trained. They return to Italy. They go as missionaries. They, and others; hundreds, every fall.

And you, coming away, do not quite understand! You thought you were to visit a missionary training institute, and instead that was an Italian mission. You heard singing and preaching and gossip in Italian, and made out that two men who had been day laborers were about to return to Italy. You do not wholly comprehend. Pass on to Monday, and see if you can understand something else.

Pietro and Tomasso are leaving. Their luggage is not cumbersome. In that red handkerchief they can carry but little. They are joined at the station by other Italians, also "going home." Pick out, if you will, two others. Call them Victor and Giorgio. Their luggage is less weighty than that of the others. The others speak more gently, and by and by will sing. Victor and Giorgio indulge in oaths, their breath is insane with whiskey, and those are knives in their pockets.

Did you hear what Pat said to Mike as the cars moved off? "More of them ginnies gitting out! Blast the likes of 'em!" "Ah, yis," said Mike, "and what, think yez, they carry back to their sawd?"

Catch his question, please. What do you think they are carrying back to Italy? You will have to transport yourself to the sunny shores to gain reply. Will you go?

Pilgrims from America! Ah! Pietro and Tomasso, home again! It lacks three weeks of Christmas, but there is something in the air that speaks of the natal day. Warmly they are welcomed. The welcome is slowly expended. "Back from America! See! How are you?" All the neigh-

borhood is moved to give greeting. Heroes are they, and when they speak they are listened to. They cannot help speaking. Down through the years has come the commission: "Andate adunque!" ("Go, ye, therefore!") They talk, and the neighbors listen. That is what the neighbors greet them for. They want them to talk, to tell about the new home in America, those splendid wages, those business chances! Never more eager listeners. And now the two are singing, "O che amor Gesu ci porta!" ("What a friend we have in Jesus!") The hearers catch it quickly, and it is not long before they also sing. Then the two tell of their new home, and—do you see that little red book? The name—"Testamento e Salmi." On its truths they found that hope. The neighbors want to hear. They never saw a Testament before. It must be read to them. The two men read.

Mike's question has found its answer. In the red handkerchiefs they carried home the Testaments. In their hearts they carried home that new hope.

Now, about that "school of the prophets?" Understand? The Italian mission was a missionary training institute. These are God's own missionaries. They go out to tell of that now hope.

And why single out Verona and Bisaccea? Verona is "the nest, worse than the Sicilian vendetti, of Americanized Italians." At Bisaccea, because of the return of these missionaries there is a flourishing Baptist church.

The Italian immigrant delights to return to the homeland. He who returns from the saloon carries the infection of death. He who goes hopefully from the mission, goes from a missionary training institute, as a missionary, where missionary enterprise is needed. What is our duty in the premises? Shall we fire those fiery hearts with the detestable, or with the hopeful message? Which is better? Did you ever equip a missionary to Italy?

Hartford, Conn.

## FIRST FRUITS FOR GOD.

By Nolan Rice Best.

The ceremony of offering a sheaf from the first reaping of the yearly harvest, as prescribed in the Mosaic law, was not, of course, for the sake of the sheaf, but for the sake of teaching through it an important spiritual truth.

The lesson was plainly enough that the harvest was a gift from the Lord, and not something which they had earned by their own endeavors. The sheaf brought to the tabernacle was an acknowledgment that it was the Lord's harvest, and this offering was typically a rent or an interest on the Lord's good loan of food. So the principle should rule our lives that everything in our possession is of the Lord's ownership and only granted to us for our use. This attitude of mind is essentially necessary to religion—the very characteristic of the religious spirit. The irreligious man is one who considers himself sufficient to himself and has no sense of needing anything from God. The religious man is the one who recognizes that he is wholly dependent for what he enjoys in life on a Power not his own, and who thus realizes that he is under obligation for what he receives.

Gratitude is therefore an invrought Christian grace—there is no Christianity without it, and generally speaking, we are better or worse Christians according as we are more or less grateful. For gratitude that is sturdy and genuine comprehends a sense of duty to serve.

It is the thing of which we are likely to think first, that the money we have is given us by the good Father's providence. It is his money; not ours, and is only in our hands as a loan for us to use. Concerning its proper use it is plain that he does not mean us to keep it all for ourselves, no matter how little it may be. Part of it ought to help on the good unselfish things which other men and women are doing in the Lord's service in our own land and in foreign lands; part of it ought to be given to relieve the necessities of those who are un-

fortunate and unable to earn their own livelihood. The proportion thus set aside from our own uses certainly ought not in any ordinary case to be less than a tenth. The Jews were not allowed to give less than that, and while our Lord said nothing about the matter of proportion which is beyond debate as to its meaning, yet it is perfectly safe to argue that under the general principle of Christian obligation, our giving ought not to be in less ratio.

In respect to what remains to be spent for our own personal comfort, it is not fair to consider ourselves free from obligation. It is still the Lord's money. We have no right to spend it on foolish, aimless things. It is a part of God's plan that each wage-earner shall take care of himself and those dependent on him, and all that he lays out therefore for what we call the necessities of life is spent in line with God's plans, and in no very remote sense might be called a religious expenditure. Even what he uses after that for comforts and luxuries—if the spending is not an extravagant squandering for things that do no good—is in the same way Christian. Supposing that what is thus purchased of delight and satisfaction helps one to live a sweeter, fuller, truer life, it is in true line with God's ways.

Any special skill or talent of which the Christian is found in possession, he is especially bound to think of in this large way—as of something loaned to him which he must acknowledge as coming through the Lord's good kindness and which therefore he is under obligation to use with a mind to the Lord's wishes.—Interior.

## BELIEF BENEATH UNBELIEF.

One of our exchanges repeats a story told by Bishop Fitzgerald, of a man in a Western town who was given to skeptical talk and disposed to press his doubts and unbeliefs upon others. He was a man of ability, a very successful physician. He was persuaded to attend an evangelistic meeting in the town, where the Bishop was preaching, and became powerfully influenced by the gospel as there presented. He went to talk with the Bishop, said that he had explored atheism, agnosticism, and other forms of unbelief, and while not satisfied with any of them, was an unbeliever. He continued his attendance upon the meetings and during one of them rose and confessed Christ. He was warmly welcomed by very many to whom he had been helpful in illness, and was moved to much emotion by his own experience and the love and gladness with which his conversion was received. In the course of his talk in the meeting, in which he confessed his change of view, he said, "All this nonsense I have been talking for twenty years in a lie."

This story agrees exactly with one told by a pastor of our own acquaintance, who, telling of a somewhat remarkable conversion in evangelistic meetings in his own town, said that the confession of the convert, who had been a rather noisy repeater of Robert Ingersoll's utterances, was, "I never believed the stuff I was talking, even while I was saying it."

Doubtless many other pastors could bear similar witness. Any one who has talked with those who declare themselves unbelievers, knows that the profession of unbelief is often an endeavor to withhold one's self from surrender to Jesus Christ. It is a convenient defense against the personal summons to acceptance of Christ, and perhaps offered all the more bravely because the unbeliever is secretly convinced of the truth and of his own duty to confess it.

It is quite possible that many minds find some things connected with the gospel message difficult to believe. Doubtless many still echo the prayer of the father in the gospel story, "Lord, I believe, help thou my unbelief." But we are persuaded that those who deny most earnestly the fundamental things of Christ, and resist most determinedly the submission of themselves to Christ, are believing underneath their show of unbelief. It is the almost universal confession whenever such an one is converted from the error of his ways.

The Lord's truth commends itself to ev-

ery man's conscience. Every man knows his own sinfulness. Every man acknowledges the need of some remedy for sin and some new motive for holy living. And there are very few who will deny the facts of the coming of Jesus Christ into the world, though they may deny the full purpose of his coming. There is, therefore, the widest ground for confidence and earnestness in pressing the gospel call upon anyone who professes himself an unbeliever. Doubtless some of his doubts are genuine. But there is no need to attempt answering them. The substance of the matter is sure to be believed, and the man's conscience is sure to testify that he ought to believe and obey. This may help someone who, perhaps just now, is trying to persuade some unbelieving friend to seek Jesus Christ as Saviour. Such a laborer may be sure that his friend's deepest belief and his unsilenced conscience are inner helps to the conquest of his mind and heart.—Presbyterian.

## CARMACK ON RELIGION.

"I dispute no man's freedom of opinion, though why any man should be willing to believe that man has no pre-eminence over a beast I do not know. You say that you cannot believe the miracle of the resurrection. Let me tell you the story of a greater miracle than that. It is the story of a poor peasant, a member of a despised, and subject race, himself despised, the place of his birth despised by his town countrymen. In a little while he dies a felon's death and all those above him forgot he ever lived. Yet somehow his words lived on.

"Philosophy with all its wisdom, priestcraft with all its terrors, kings wielding the iron power of all the world, but over armies, over dying dynasties and crumbling thrones, rivers of blood and seas of fire, that power swept on and on until it has made conquest of the north, until every king on every throne bows down in adoration to the dead peasant of Galilee and the very instrument of his felon's death has become a symbol of salvation to all mankind. Do you believe that story? It is the story of a greater miracle than that a man died and rose from the dead.

"Young gentlemen, be not among those who scoff at religion, which is the last hope of the world, whose consolation you yourself will need in the time of affliction and the hour of death."—E. W. Carmack.

## THE PART OF SYMPATHY.

We crave sympathy; it is part of a true soul, and so urgent is the heart's craving for sympathy that the temptation is very great to impose our calamities on others. Into the sacred sympathy of a chosen few we can pour the struggles of our heart-agonies, and let those close friends rejoice to share our burdens, but it is blasphemous intrusion to let the outer world, through our sad faces and sadder voices, enter the sanctuary of our sacrificial sorrows. The sorrows, the trials, the disappointment, of life are the most exclusive and sacred elements of human experience, and only the chosen few must walk in the midst of them. When these personal and sacred things become stereotyped into habitual sadness and mourning we have profaned their sanctity and stolen from other hearts their gladness. It is impossible for those about us to be glad when we are sad, and it is better to steal a man's money from his purse than to steal music from his soul.—Baptist Commonwealth.

No attempt is ever made in the Scripture to reconcile the two agencies of God and man. Had such a reconciliation been necessary, God would certainly have suggested it. It is one of the "secret things that belong to the Lord our God."—Hitchcock.

I came for nothing! I am of no use in the world! Philosopher of a day! knowest thou not that thou canst not move a step on the earth without finding some duty to be done; and that every man is useful to his kind by the very fact of his existence?—Carlyle.

SOME RANDOM REMARKS ABOUT ESCHATOLOGY.

By Chas. T. Alexander.

No department of Bible truth (if indeed it has departments to it) has been so obscured and confused and abused by the mere intellectual processes of men as that of eschatology.

There are three great central facts around and under which all other facts of doctrine and experience may be grouped, and the devil hates every one of them.

He who says in his heart or otherwise that "my Lord delayeth his coming" joins, in effect, the crowd of foolish virgins, and gives further encouragement to the self-indulgence and ease of the sleeping saints and pleases the world.

Men have covered up this great central truth in this day perhaps never before in the church's history.

(1) Swelling words of wisdom from an inflated, self-exalting, boasting scholarship has obscured the word of God on this truth. Some lesser lights seem to esteem it a mark of scholarship to discount the importance of the coming of Christ.

(2) Some have abused the teaching of his coming, and have given it a false setting and have turned many away from it.

(3) Some have heard and taught the coming of the Lord merely as a theoretical doctrine and not as a fact, and have thus killed its power by taking it from the devotional life and placing it in a category of merely speculative things.

and this truth of our Lord's return is no exception. It was a vital truth in the life of the early churches, and it must be vital today in any life that would approximate the spiritual height of Ephesian truth and breathe the atmosphere of our heavenly calling.

(4) Some have held it out of all proportion with other vital truth and have become lopsided in testimony and hence neglectful of church duties and inefficient in constructive work.

(5) Some, sad to say, discourage all thought about his coming, and refuse to teach it at all. If, indeed, such men are called to preach they have surely not heard the full rounded message of the word, or else they are wilfully negligent about declaring the whole counsel of God.

(6) Downright ignorance of the word of God is the hindrance of many. It is hard to say that any preachers are ignorant of the blessed Book they presume to teach, and yet it is a fact that there are even preachers who do not study it closely.

(7) Some have spiritualized away into airy nothingness the plain literal truth about his coming again. Some have endeavored to substitute death for his coming and would thus turn the faces of the children of God from the rising sun, the hope of the coming King, to the silent gloom of the graveyard.

The fanciful interpretations of modern spiritualizers of prophetic truth have robbed much of the word of God of its plain and simple meaning. The lamp of prophecy is turned low today in the kingdom, and the artificial glare of an unreasoning optimism dazzles the eyes of the church and leaves the wicked, unrepentant world proud still of her boasting though rebellious glory.

Durant, Oklahoma.

ON BEING FIRST: A LENTEN MEDITATION

There is a very illuminating phrase in St. John's story of the resurrection morning. The story records how Peter and another disciple, having heard the story of the empty tomb, started to run to it together.

The surest way to leadership is by being first to do good things. Be great in goodness first yourself and then others will become great-hearted following you.

Here is a great field of influence to us all. Let us be brave for the sake of the timid. Let us lead the way in for the sake of those who will never lead but are ready at once to follow.

At this time doubtless many men are considering the call to join the Church of Christ. The appeal comes in many ways. The Church needs the devotion of all the children of God.

own soul. It accustoms you to thinking God's thoughts after Him so that you may grow in wisdom and in stature. It centers your mind upon the greatest personality of history and we grow into the image of him we follow.

As a matter of fact, we are sometimes inclined to feel that the great movements of the world have had their origin in someone's doing the brave, right thing first, rather than through agreements, conferences or councils. Jesus forgave, and then men began to practise forgiveness as the law of life.

A last word is this, that not only does this "entering first" lead others in, but one has forever the glory of having been first. It was a great thing to go into the sepulcher at all, but that other disciple, although having gone in, can never have Peter's joy of having gone in first.

LITERARY

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

The Kingdom in India. By Joseph Chamberlain. P. H. Revell Co. \$1.50 net.

This work was in press when Dr. Chamberlain died, and it is issued as a memorial volume with a most excellent biographical sketch by Dr. Henry N. Cobb.

The author's long residence (about fifty years) in India and his rare mental endowment fitted him to speak with accuracy of the people and also of the religions of India.

Christian Science in the Light of Holy Scripture. By I. M. Haldeman. F. H. Revell Co. \$1.50 net.

The author, pastor of the First Baptist church, New York City, had but one object in writing this book, "To show that Christian Science is wholly outside the Bible and has no right to the name 'Christian'."

This book differs from all others on this subject in that it shows the true relation of "Science and Health" to the Sacred Scriptures. The teachings of Mrs. Eddy are placed side by side with those of the Bible with astounding results.

he collated and presented certain of the sayings of Science and Health as a "caricature on human intelligence." This was not done "because under the cap and bells which sometimes show themselves in its pages there lurks always the face of that Evil One who can hiss through a serpent, sin through a woman, shine in an angel, be a harlequin in logic, and a devil behind it all."

The concluding chapter of this book should be published in tract form. It gives a brief statement of what the Bible teaches on a given subject and then the deliverance of Science and Health on that same subject.

Training the Teacher. By A. F. Schaffler, D.D., and others. Sunday School Times Co. 50c.

The International Sunday School Association has approved this as a "First Standard Course." The arrangement is admirable and the course outlined quite practicable.

Internationalism. By Wilbur F. Crafts, Ph. D., International Reform Bureau. 40c.

This is a unique volume on "formulating in a science all the official relations of nations to each other," and the scattered facts about the co-operation of the nations are concisely presented.

Jesus Is Coming. By Rev. Richard Venting. 75c. net.

The author states that it is his aim to give a series of brief articles on "Christ's Second Coming," and to so present the different events connected with this subject that the reader may be relieved of the perplexities which are supposed to cluster around this topic.

Famous Stories of Sam Jones. By Geo. R. Stuart. F. H. Revell Co. \$1.00 net.

This is a collection of the best stories told by the great evangelist during his revival services. For sixteen years Mr. Stuart was the associate and co-worker of Mr. Jones and this volume is the outgrowth of that association.

The Religion of the Threshold. By Donald Sage Mackay, D.D., LL. D. A. C. Armstrong & Son. \$1.50 net.

This faithful preacher recently passed away at the age of forty-four. In this book are twenty-seven sermons that are stimulating, informing and deeply devotional.

The Contents of The Bible Student and Teacher for April were as follows:

Notes Editorial and Critical; Back to Tradition, and Nearer to Christ, by A. J. F. Behrends; "The Assured Results of Modern Criticism" Tested by the Flood Narrative (concluded), by Henry C. Thomson; Illustrations from Nature—The Snow, by J. M. Orrock; The Light at Evening Time, by Theodore L. Cuyler; Yuan Shih-kai, A Statesman's Downfall, by Austen K. DeBlois; Is Truth Essential? by Smith Baker; The International Lessons in their Literary and Historical Setting, Constructive Studies in the Book of Acts—part third, by Daniel S. Gregory; Introductory to the Studies in Part Third; Section 1—Paul's First Gospel Campaign; League Notes and Points. Bible League of North America, 86 Bible House, New York. \$1.00 a year; single copy, 10c.

The May Century contains the last chapters of Alice H. Rice's novel, "Mr. Opp," and stories in which humor is the dominant note by Mary H. Vorse, Adeline Knapp, and W. Albert Hickman—but leading place is given to Thomas N. Page's story, "The Old Planters," a tale of a quaint old hostelry in Virginia, and of the old aristocrats who played host, and of the guests who came and went.

Christian Brinton gives critical estimate of the two great Spanish painters whose work is being shown in this country, Sorolla and Zuloaga; "The New Basis of Work for the Blind" is discussed by Samuel B. Bishop, Daniel G. Mason has recorded a conversation on music with Ossip Gabrilowitch; and Cardinal Gibbons and Professor Edward A. Ross have much of interest to say on America's increasing divorce rate and its significance.

Not the least interesting and important article of the number is the narrative of how, in less than six years, 388,000 American farmers have pulled up stakes in "the states" and moved to free homesteads in the Canadian Northwest. The story is told in "The Last Trek to the Last Northwest," by Agnes C. Laut.

# Sunday-School Lesson

Sunday, May 16th.

Paul's Missionary Journey, Iconium and Lystra.—Acts 14:8-22.

Motto Text.—"All the gods of the nations are idols; but the Lord made the heavens."—Psa. 96:5.

"And there sat a certain man at Lystra, impotent in his feet." Probably in the market place. Lystra was an inland city of Lycaonia, and it is likely there were few Jews there and no synagogue. The Apostles then would preach in the market place. They worked many miracles as we are told in a previous verse. One of these with its results, Luke has recorded.

"The same heard Paul speak." That is, preach. The earnestness of his attention attracted Paul's notice. In some way, probably informed by the Holy Spirit, Paul saw the man had faith to be healed. It is thought the expression in this case includes saving faith as well as faith in the healing of his body. It required great faith in this poor heathen to believe the Lord could heal him. For no one thought there was any hope whatever for one born a cripple or blind.

"Said with a loud voice." That all might hear and note the miracle. "Stand upright on thy feet." The cripple did more in his joy—he leaped and walked. Thus God set his seal upon the truth of the Apostle's preaching. "Saying in the speech of Lycaonia." They readily understood the Greek which the Apostles used, and that was the language in general use. But in their strong excitement they fell back upon their mother tongue. Paul and Barnabas did not understand this language, it is evident. "The gods are come down to us in the likeness of men." The mythology of Greece was full of stories of their gods coming to earth thus, and this simple hearted people believed in their religion.

"And they called Barnabas Jupiter." Jupiter was their chief god, the ruler of all. Barnabas was probably the older and larger man, and impressed them with veneration. "Paul, Mercurius, because he was the chief speaker." We know from Paul's writings that, like his Lord, he had no form nor comeliness that men should desire him. But the people had no reference to his appearance in deciding that he was Mercurius, but only to his speaking ability. Mercurius was the messenger of the gods, the spokesman of Jupiter.

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates." The temples were frequently outside the cities, which is probably the meaning of the word "before." The gates may mean the gates of the temple, or of the house in which the Apostles were, or the gates of the city. The best commentators think the city gates are meant. Garlands were much used in heathen worship; they were placed on the heads of the victims, and of the priests, and upon the altars. It was from the heathen altars of their goddess Easter, that the Catholics adopted the use of flowers on Easter Sunday.

"Which when the Apostles, Barnabas and Paul, heard of they rent

their clothes." They may have then "crucify" him. heard some of the people talking in Greek, or it may be they were told of the sacrifice to be made in their worship. Rending the clothes was an expression of great grief or of great indignation, as at the hearing of blasphemy. "Sirs," a term equivalent to the English "gentlemen." "We also are men of like passions with you." Mere Mortals, your fellowmen, similarly constituted to yourselves. "And preach unto you that ye should turn from these vanities." These unreal things. There were no such beings as Jupiter and Mercurius.

"Unto the living God."—Not a mere empty name, as were their gods, but a living one, and also the life giving one. He was the creator of all things as well, the God of the whole earth and not merely of the Jews. "Who in times past suffered all nations to walk in their own ways." Left them to do it; there is no implication, that he approved of their ways, but rather that he disapproved. All nations refers to the Gentiles. "To walk" To progress. The ways of men go on, there is no standing still in evil. These nations showed what man would do, and what man at his best would do. There never has been a more highly gifted nation than the Greeks. Physically and mentally, they were well nigh perfect. But morally and spiritually they were so evil that no man would be allowed today in this country to publish a true account of the lives of their leading men and women.

The Gentiles showed the utter failure of natural religion to restrain the beast in human nature; the Jews showed the failure of the law. The average Jew was a far better man than the heathen, showing the power of the law as superior to natural religion. But both showed unmistakably the need of the Gospel.

"Nevertheless he left not himself without witness."—While allowing them to go on in their own way, God had not abandoned them. His kindness extended to all. They were without excuse. They could have kept his revelation if they had so chosen. For he had revealed himself to the patriarchs, to the kings of Egypt and of Babylon. All these nations had come in contact with the Jews and knew of the true God. They had forgotten the old revelations made so often; they did not care to keep a knowledge of him in their thoughts. But his kindness to them went on without interruption.

"And gave us rain from heaven and fruitful seasons." Paul illustrates here what he means by being all things to all men. When preaching to the Jews he appealed to their national history and to the Scriptures. In preaching to the Athenian philosophers he addressed their consciousness and consciences. In talking to these unlearned peasants he talks of the blessings with which they are familiar. Thus he begins with what his hearers believe and instructs them from that standpoint. He never excuses the heathen for their unbelief; they are responsible for the light they had.

"And with these sayings scarce restrained they the people, that they had not done sacrifice unto them." They liked the thought of having a visit from two of their gods, and were reluctant to give up that belief. The contrast between their conduct now and a few days later is like that of the multitudes who cried "hosannahs" and

And there came thither certain Jews from Antioch and Iconium." Many of these men who followed Paul with such persistent bitterness were animated by a zeal for God, such as he himself had felt in persecuting the saints. They felt that Paul was turning away the people from the worship of Jehovah to idolatry. And if Jesus of Nazareth were not God, Paul deserved stoning for teaching the worship of a man. This Antioch is the one in Psidia.

"Who persuaded the people." The Lycaonians were proverbially fickle. The Jews may have represented Paul as a dangerous magician. Barnabas was a gentler man and did not rouse so much wrath. It is the man of fire who makes enemies, but it is the man of fire who accomplishes the most in this world, whether of good or evil. "And having stoned Paul." There can be no doubt, that, as he fell, Paul recalled that other stoning in which the witnesses laid down their garments at his feet, and rejoiced that he was counted worthy to suffer as Stephen had suffered. They dragged the dead body out of the city, as they would drag a dead dog, counting him unworthy of burial.

"As the disciples stood round about him." In Lystra there were those who believed, and who went out to mourn over and to bury the crushed body of the Apostle. "He rose up." He may have been dead and restored to life. He was certainly bruised and mangled. And the miracle at least gave him a sound body, able to walk into the city and to depart the next day. It was not his to depart and be with Christ at that time, for him to live was needful for the brethren. There was nothing more to be done, then, at that place and they went to Derbe about twenty miles. How long they preached at Derbe is not told. But many were saved. And then they turned back and went over the same ground. They returned to Lystra where we hear of no further attempts against a man whom stoning had failed to kill.

"Confirming the souls of the disciples." Strengthening them by further instruction. Paul did not promise them an easy time, but rather much tribulation. But beyond that tribulation, the kingdom of Heaven.

Mistakes! who does not make them? Show us a man who thinks he never does and we will show you the biggest mistake-maker of all.

## Gospel Tents



ALL SIZES.

We have a large stock on hand for Sale or Rent.

Kentucky Tent and Awning Co. 142 Third Street. LOUISVILLE, KY.

## Can Your Surplus Fruits and Vegetables Big Profits

Don't let your surplus fruits and vegetables go to waste. Can them the same as a large canning factory. There's always a market for canned goods, and for a small investment you can buy a



### STAHLE Canning Outfit

and build up a big, profitable business. All sizes fully guaranteed. Write for catalogue. F. S. STAHL MFG. CO., Box 125-B, Quincy, Ill.

# UNDERFEED Heating Systems

## Bar out the Ghosts of Winter

GHOSTS OF WINTER—Big Coal Bills, Dirt, Smoke, Soot, Discomforts of Imperfect Heating—never pass the threshold of buildings heated by The Peck-Williamson UNDERFEED System. They are barred out. The time to cut these unwelcome regulars off your cold-weather visiting list is NOW.

CLEAN, even heat is assured at a cost so small that—whether you choose the UNDERFEED Warm Air Furnace, or Steam or Hot Water System—the plant will soon PAY FOR ITSELF. Cheapest slack in the UNDERFEED yields as much uniform heat as highest-priced anthracite. To this tremendous economy in coal is added actual heating values created by smoke and gases which, wasted in other furnaces and boilers, are burned in the UNDERFEED.

## Peck-Williamson (Furnaces—Warm Air UNDERFEED (Boilers—Steam and Water)

### Save 1/2 to 2/3 of Coal Bills

This annual dividend is certain. The UNDERFEED is the only heating system which increases home comforts and decreases cost of maintenance. Replace your old, unsatisfactory system with the Underfeed and DO IT NOW. Coal in the UNDERFEED is fed from below. All the fires on top. Ashes are few and are easily removed by shaking the grate bar as in ordinary furnaces and boilers.

This illustration shows the Steam and Hot Water Underfeed Boiler.



Martin & Knobler, who installed two Underfeed furnaces for heating the big store rooms of W. F. Lindoman Co., at Viroqua, Wis., recently wrote us:

"The building is exposed on four sides, but there was no trouble to keep the temperature at 70 degrees when the outside temperature was 30 degrees BELOW zero. The fuel used is soft pea coal which gives results equal to the best grade of hard coal. There is NO smoke from the chimney."

The Underfeed Heating System is adapted for all buildings—particularly residences. We'd like to send you fac-simile voluntary testimonials from satisfied users—and our Underfeed Booklet for Warm Air Heating, or Special Catalog of Steam and Hot Water Boilers.

Heating plans and services of our Engineering Department are yours—ALL FREE. Write today, giving name of local dealer with whom you prefer to deal.

The Peck-Williamson Co. 318 W. Fifth St., Cincinnati, O. Furnace Dealers, Hardware Men and Plumbers are invited to send for our proposition—The Selling Plan Worth While

Illustration shows furnace without casing, and way to show how coal is forced up under fire, which burns on top.



## WONDERFUL! WONDERFUL! WONDERFUL!

We certainly live in the Twentieth Century. Think of it.

Already there is before me a book of 400 Pages.

"The Complete Story of the Italian Earthquake Horror—The World's Greatest Disaster—Death and Ruin by Earthquake, Tidal Wave and Fire. Including History of Italy and Sicily."

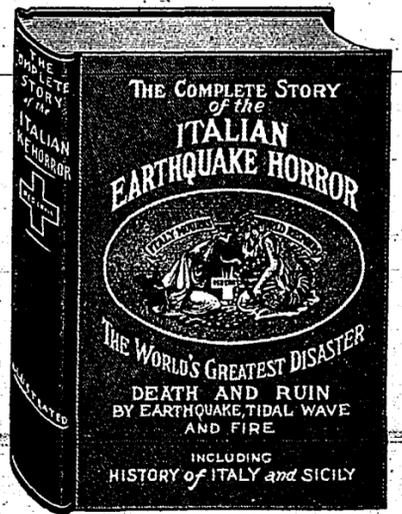
The price of the book is \$1.50. We will send it to you postpaid for this price; or, better, send us \$2.00, the regular price of the Western Recorder for ONE YEAR, and we will send you the book, postpaid, and the paper for ONE YEAR. This applies to NEW SUBSCRIBERS. It will also be sent to OLD SUBSCRIBERS, who pay ONE FULL YEAR IN ADVANCE and request the book sent.

Now is Your Chance. Write Today.

THIS IS THE BOOK

10 Inches by 8 Inches.

Blue Cloth Binding. Letters Gold Stamped.



When Writing To Our Advertisers Please Mention The Western Recorder.

TRIP NOTES.

T. E. Richey.

I was glad to accept the invitation of Oscar church, Ballard county, to be with them last Sunday to assist in the ordination of two choice brethren to the deaconship. Pastor J. D. Wilson was most royal in companionship and everybody, with everything, was surely lovely, making the occasion superb indeed. The brethren spontaneously remembered the visiting preacher in a substantial way for the comfort of his family.

Pastor Wilson cleared the deck at a favorable hour, asking me to occupy it with a sermon on temperance and present the claims of State-wide prohibition of the manufacture and sale of intoxicants. At the close of my talk I sent copies of the petition to the Legislature down the aisles and had the joy of bringing away 113 names attached to it. Nor was this all. Quarters and halves and dollars and one ten dollar check, besides some pledges, were given to be forwarded to the State Committee to be used in prosecution of the campaign for State-wide prohibition. The question is a live wire; everywhere I go the people are anxious about it.

I enjoyed a pleasant stay among the brethren at La Center en route home. The Recorder is esteemed the one great Baptist paper by these as well as the brethren generally. At Paducah I found the membership of the First church actually thinking they had the one ideal pastor of the land in the person of M. E. Dodd. So I hurried home to enjoy his ministry as he is here assisting my pastor in a meeting, which has just commenced with favorable prospects.

While in Paducah, I was with pastor J. W. Bruner, of the Second church long enough to learn that his work is moving up splendidly. He is very much encouraged and his people are devotedly attached to him.

I spent an hour with Pastor J. P. Riley, of East church, which body I served as pastor in 1906, taking charge of it when in the worst condition I think I ever knew any church. Over forty members were added, however, that year and peace and order were on the throne at the year's close. After two more years under charge of Rev. S. H. Allen, Bro. Riley took charge last January. Already fifteen or twenty have been added to the church, the old property has been sold and far better purchased, and an excellent new brick building is projected with the present one to be rolled back for a pastorium, or Sunday School room, as they may elect. The lot is ideal and the situation on Clements street is likewise. The church has a fine Sabbath School, and everything is encouraging. Bro. Riley and Bro. Bruner both desire me ere long to visit their churches and preach on temperance, which I aim to do.

I did not have time to call on Pastor Clark, of Twelfth Street church, but heard good things about his work. It is my hope to visit him and his people soon.

In closing let me again urge all pastors of the State to write to H. W. Davis, Room 6, 502 Fourth avenue, Louisville, Ky., for blank petitions to the Legislature and offer their congregations opportunity to sign it, and I am sure the result will be a moving of the saloon from the State eventually.  
Princeton, Ky.

REDUCED RATES TO MAMMOTH CAVE.

During the Southern Baptist Convention, at Louisville, the Louisville & Nashville Railroad Company will sell tickets, Louisville to Mammoth Cave and return, May 13th-20th, inclusive, limited to May 22nd, at rate of \$3.25 per capita for the round-trip.

The cave fees are \$2 for one of the five routes, or \$3 for two of them. The rates at the hotel are \$2 per day or 50 cents per meal, and 50 cents for lodging.

W. A. RUSSELL,  
General Passenger Agent.

There was a time when Journal and Messenger felt quite lonely as the exponent of Baptist principles and practices among Northern denominational papers. For several years, after the death of Dr. Bright, of *The Examiner*, hardly any of our exchanges contained a positively Baptist article. It looked very much as though all had gone, and that, but for the name, Baptists might easily affiliate closely with any other of the evangelical denominations. But a change for the better has come to at least two of our contemporaries, and we rejoice exceedingly. *The Examiner*, of New York, and the *Baptist Commonwealth*, of Philadelphia, are now publishing contributions and editorials which indicate a return to the position of the fathers. Both these papers are a comfort to us, and with them as coadjutors, it will not be so hard for *The Journal and Messenger* to maintain its attitude and to vindicate the truth as it is revealed in the Word of God.

OLD SOAKERS

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about forty years, and for the past twenty years was troubled with stomach trouble.

"I have been treated by many physicians but all in vain. Everything failed to perfect a cure. I was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me, then I commenced using Postum. I had it properly made and it was very pleasing to the taste.

"I have now used it four months and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum."

"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.

SOUTHERN BAPTIST CONVENTION.

The fifty-fourth session (sixty-fourth year) of the Southern Baptist Convention will be held in the Fifth Regiment

# Prof. A. T. Robertson's

## EPOCHS In The Life of PAUL

### NOW READY \$1.25 Net.

Prof. Robertson is one of our Ablest Writers, and Anything From His Pen is Well Worth Reading.

---

**We Predict a Large Sale For This Book.**

---

Sunday School Teachers and others Interested in the study of the Sunday School Lesson, should have this book as the Lessons now are on PAUL.

---

Forty Copies Were Sold Two Hours After Being Put on Sale.

---

**DON'T WAIT. ORDER NOW.**

---

## Baptist Book Concern

(Incorporated.)

636-638 Fourth Avenue.      LOUISVILLE, KY.

JOHN W. HILL, Manager Book Department.

Armory (Sixth and Walnut streets), Louisville, Ky., beginning Thursday, May 13, 1909, at 7 p. m.

The annual sermon will be preached by E. C. Dargan, D.D., of Georgia, or his alternate, George W. McDaniel, of Virginia.

The office of the secretaries will be open in the Armory Wednesday, May 12, from 2 to 10 p. m., and Thursday from 9 a. m. to 6 p. m.

LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.

OTHER MEETINGS.

The twenty-first annual meeting of the Woman's Missionary Union will be held in the First Presbyterian church, Fourth and York streets, Louisville, Ky., beginning Thursday, May 13, 1909, at 9 a. m.

The Executive Committee, with State Vice Presidents, will meet in the Chapel of the Training School, 334 E. Broadway, at 9:30 a. m., Wednesday, May 12th. The Boards of the Training School will meet at 4 p. m., and the Boards of the Margaret Home at 7:30 p. m., at the Training School.

FANNIE E. S. HECK, President.  
EDITH C. CRANE, Cor. Sec'y.

The Baptist Young People's Union will hold their sessions in the Armory, beginning Wednesday, May 12, at 2:30 p. m.

The Southern Baptist Educational Society will hold their meetings in Walnut Street Baptist church, Third and St. Catherine streets, Wednesday, May 12, at 8 p. m.

RAILROAD RATES.

*Southeastern Passenger Association.*

From all coupon agency stations south of the Ohio and Potomac and east of the Mississippi rivers and from Cincinnati, O., and Evansville, Ind., announce the following fares:

Routes—The fares granted are applicable only via routes via which standard short line one-way fares apply, tickets to read via same route both going and returning.

Dates of Sale and Limit—Tickets to be sold May 10, 11, 12 and 13, from all stations except Cincinnati, O., Covington, Newport and Latonia, Ky., from which stations tickets will be sold May 12 and 13 only. Limited to continuous passage in each direction, final date, to leave

Louisville, Ky., not later than midnight of May 22.

Form of Ticket—Tickets of iron-clad signature contract to be used. Such tickets must be signed by the original purchasers in the presence of the ticket sellers at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Each ticket will be non-transferable. Extension of Return Limit may be secured by original purchasers of such tickets by depositing their tickets with Mr. Joseph Richardson, Special Agent, at Louisville, not later than 6 p. m., May 22, 1909, for period not longer than June 9 by payment of fee of one dollar.

Rates—A general basis of three cents a mile, plus 25 cents, for the round trip is given.

Central Passenger Association.

Announce rate of one and one-half fare for the round trip from Cincinnati, O., and St. Louis, Mo.

Southwestern Excursion Bureau.

Individual lines in Arkansas, Southern Missouri, Southeastern Kansas, Oklahoma, Texas and Louisiana (west of the Mississippi river) have individually authorized a rate of two cents per mile in each direction up to the eastern gateways of this Bureau, not to exceed double locals in any case, added to the reduced fares tendered therefrom to Louisville and return.

O. F. GREGORY,  
Secretary in Charge of Transportation,  
204 E. Frederick St., Staunton, Va.

Prospective messengers and visitors, attention!

Hotel and Boarding House Rates for the Convention.

The GALT HOUSE, First and Main streets, will be headquarters. Rooms without bath, accommodating not less than two persons, and more when space justifies, \$2.50 per day each person. Rooms with bath, as above, \$3.00 per day each person. To secure the American plan and these rates, at least two hundred must signify their acceptance of them by not later than May 5th. Reservations for rooms at these special rates must be for at least four days. If less than two hundred signify their accept-

ance of the American plan rates by May 5th, then the European rates, which range from \$1.50 to \$3.50 per day will prevail.

THE SEELBACH, Fourth and Walnut streets, rates are \$2.00 per day and upward, European plan.

The LOUISVILLE, Main street, between Sixth and Seventh, American, makes a rate of from \$2.50 to \$3.50.

The OLD INN, Sixth and Main streets, European, rooms, two in a room, \$1.00 per day, with additional charge of \$1.00 for each extra person in the room.

The VICTORIA, Tenth and Broadway, European, \$1.00 per day.

The WILLARD, Jefferson street, between Fifth and Sixth, American, with four in a room (two double beds), \$2.00 per day. For one wishing a bed to himself, the rate will be \$2.50 a day.

The FIFTH AVENUE, Fifth Avenue, between Green and Walnut, American, with two or more in a room, \$1.75 per day.

In addition to these hotels we are arranging with a large number of boarding houses and private homes to entertain guests. We can provide entertainment all the way from \$1.00 a day up. Many boarding houses and private homes will make a rate of from \$1.00 to \$1.25 for lodging and breakfast.

The Convention will meet in the First Regiment Armory, Sixth and Walnut streets, ten blocks from the Galt House and in easy reach of the hotels.

For those wishing us to make reservations for them we will gladly do the best we can. Write as explicitly as you can as to what you want and we will take pleasure in trying to serve you.

It is absolutely essential that all who want to stop at headquarters, the Galt House, write us at once. Do not fail to state the number for whom you want reservations made, and whether at the \$2.50 or \$3.00 rate; also remember that they will not make reservations for one to a room.

Address all requests for reservations, and all inquiries of every kind as touching the Convention, to

M. P. HUNT,  
Chairman of the General Committee,  
22nd and Walnut Sts., Louisville, Ky.  
P. S.—A little later we shall be able to furnish on request a circular giving list of boarding houses, their location and terms.

THE UNVEILED FACE OF DEATH.

By Rev. W. Wood, D.D.

I look into the unveiled face of death Without dread or slavish fear, my soul Is anchored safe in Jesus, the Lord, who saith: "Come unto me, the haven of rest is thy goal." He hath abolished death, the grave hath broken; "Where 'is thy sting, O death? Thy victory grave?" The immutable Word of God the truth hath spoken; The saint to fear of death no more is a slave. Heb. 2:15. "I am the resurrection and the life," he said; And he who brought life and immortality to light. Who could bring back to life the sleeping dead, Has made life's morning of death's dark night. Into the unveiled face of death I look, Because the terrors have been all taken away. Since Jesus passed through there, as saith the Book: For the grave shall give back the dead in that great day. Do you think, O death, I fear your power? Do what you will, let all your terrors come, For God's own Son will come in that last hour. And through the grave will gently lead me home. New Lisbon, Wis.

OUR PULPIT.



THE FEAR OF ISAIAH.

Rev. Newton H. Marshall, M.A., Ph.D.

Isaiah 5:20-24

Isaiah was afraid. In him were two great passions, side by side, as he gazed upon his countrymen—a great love and a great fear. He loved the people, and he feared for them. He loved them because he belonged to them and he feared for them because he belonged to Jehovah. So it was a chief part of his prophetic office to make them feel something of his fear. He was like a man on the railway on which a train hastens ignorant of a broken bridge ahead; he waved frantically a red lamp, and shouted fiercely with strange gesticulations. Fear had entered into his soul. Never was a time with so little fear as today. To have any dread as to the morrow is to be called a pessimist. To speak warningly is to be deemed a gloomy fanatic. Whatever defects there may be in government, society, and private life, the last thing to do is to seem to be afraid of disaster. It is not good form. The gentlemanly thing is to smile snugly, and say, "Oh! we will muddle through somehow." Fear is despised. This is not because men are braver now than ever before. Perhaps, indeed, it is because we are enervated by fat living, and our cowardice takes the form of

fear of fear. But whatever the cause, it is a disastrous thing when any people becomes incapable of seeing and fearing danger. The power of fear is one of God's most precious boons to men. Fear has helped us every step of the journey we have made. It has helped us to security of government, to the culture of the arts, and to our splendid commercial achievements. The dread of violence, of discomfort, of starvation have made us peer through the fogs of the future, and for the dangers that loomed yonder. Afraid of the precipice we have walked by the road. One of the most potent agencies in good works has always been fear. Fear of ignorance has helped to build our splendid schools. Fear of consumption has led us to build Mount Vernon Hospital. Fear, like every other passion and power which God has given us, has a definite and noble function in life. Now fear has, too, its place in religion. and if our religion is not to lose its grip and grace it will have to teach us what to fear as well as what to love. There is a healthy human sense that somehow detects unreality, and any religious teaching that is out of touch with human life by-and-by fades away. There are many ways in which religion may cease to claim manly regard. It may forfeit respect by an exaggeration of unreal perils, and crying "Woe! Woe!" where there is no woe. A religion whose only dread is the fires of hell cannot command the allegiance of men of enlightened conscience. The hell of the Middle Ages is ineffectual to day. Its fires cannot burn the soul. But, on the other hand, a religion without any place for solemn and godly fear is just as surely doomed to lose the suffrages of men who know life. A safe instinct tells them that it is somehow unreal. It has lost sight of something that is here—something bitter and grim. Well, Isaiah was afraid. He was the evangelical prophet, but he was afraid. He taught the love of God, but he was afraid. He proclaimed the forgiveness of sins, but he was afraid. And in his fear as in his love and hope, he anticipated the Master Himself. Friends I confess that to me there is something terrifying in the story of Jesus. I cannot see this supreme, this Divine Man misunderstood, despised, hated and murdered without feeling that there is something very horrible at work in human life. I cannot think of Roman soldiery, the representatives of the highest human civilization, spitting in the face of Jesus, chuckling as a crown is thrust upon his blood-stained brows, callously gambling in the presence of their tortured victims; I cannot think of all this, I say without a shudder and a sense of something diabolical that is very near to me. I cannot read of the sneering Pharisees, the treacherous Judas, or even poor boastful Peter, and keep my twentieth century calm, murmuring with philosophic nonchalance, "Oh well, the human race will get along all right." I feel that we have not done justice to the situation when we have sung with glib hilarity "I love the good old Bible." I feel we need today prophetic voices that shall cry in the ears of men that there is in life a terrible danger, that shall make our hearts if need be, quake with fear until we are stung to "leap from our seats and contend for our lives." What are the things that Isaiah feared, feared so much that he warned of horrors incredible to us

—war and fire and pestilence and destruction, but as possible to European peoples as they proved from top to bottom, whether it be the self-indulgence of the millionaire who spends £5,000 on one pipe, or that of the labourer who gets drunk as soon as he gets his wages. Well, if self-indulgence is to be dreaded self-control must be practiced. This must, above all, be a clear duty for Christian people. If Prince Bulow sees in private economy the only way to save the German nation from financial disaster, and the only way to maintain her power abroad, it is vastly more obvious that the Kingdom of God will only be extended in the world as Christian people learn to deny themselves luxuries, and live in disdain of indulgence. With urgent calls coming to us from every corner of the globe for missionary reinforcements, God help us if we spend on luxuries what might give to others the very bread of life! Especially to young men and women I would say, learn while you can habits of self control. Save money for the Kingdom of God; check passion for the Kingdom of heaven. School self, not in the vain and otherworldly notion that asceticism in itself is a good thing, but with the splendid purpose before your soul of making body and mind and spirit alike into an instrument which God can use for the uplifting and saving of mankind. The self-indulgent man is a traitor to himself, to his fellows and to his Saviour. God help us that we may be among those who "lay aside every weight, and run with patience the race that is set before us!" 2. The second thing which Isaiah feared as certain to bring evil in its train to all the people of Israel. The Habit of Self-Confidence, being wise in one's eyes, and prudent in one's own sight. And it is worth noticing that self-indulgence is the child of self-confidence. The self-indulgent man is he who will not listen to warnings, but decides to go his own way. He sneers at moralists and preachers and prophets as having no grit or courage, as befuddled by timidity. So the gambler, always confident that he will win, sinks to ruin. So the spectacular risks his own and other people's money on the assumption that he is extraordinarily clever. So the spendthrift squanders a fortune believing that something will turn up to put him right before he has lost all. So the sinner always fancies that no punishment will ever be meted out to him. He is self-indulgent because self-confident. And so our prisons and asylums and hospitals and slums are full of those who have been wise in their own eyes, and prudent in their own sight. It is not, however, solely in the respect that self-confidence is to be feared. We all know that this reckless and fatuous belief in a sort of gambler's luck is not respectable. The self-confidence that threatens most of us comes to us rather as an angel of light, and has a sort of religious sanction. There is a great danger in too great reliance upon private judgment, I know that the right of private judgment is the chief pillar of Protestantism. I know that the gravest errors have been propagated and the cruellest tyrannies perpetuated by those who denied the right of private judgment. But just as it is possible to carry the doctrine of authority to wicked and

well-founded. Self-indulgence is blashemous lengths so it is possible for the self-confidence of private judgment to hurry a man to moral ruin. Despotism is wrong, but anarchy is not therefore right. So long as the private judgment is a defence against superstition all is well, but when it becomes arrogant and rejects instruction it is on the high road to suicide. It is not private judgment which chiefly makes for progress, but clear duty for Christian people. Science is not private judgment. Science is not built up by the thoughts of any one man. It is built up by the operation of a great company of students. If I wish to learn chemistry I must accept the teaching of a whole host of masters, and submit to the authority of men long since dead. So with every institution and pursuit that has become beneficial. The lawyer will never excel by the mere use of private judgment. He must master the precedents, toil amongst a disordered host of legal enactments, and learn what the past teaches. The commercial man will never succeed simply by nimble wit. He must understand the money market, study trade tendencies, see what methods have been successful with others, and link himself up with the general tradition of business affairs. And so in all other matters. The mere free lance may be brilliant, but he will be a brilliant failure. The man who shuts himself up with his own ideas and tries to live on them might as well try to swim to the North Pole. His own strength is not enough. Private judgment is not enough. Now this applies in religion, too. We are all in a sense free thinkers today. If freedom of thought meant what it implies it would be an excellent thing, but too often it implies freedom from acquaintance with all that human minds have achieved by the sufferings and toils and teachings of the past. Let no man think he can evolve a religion out of his own brain. Religion is built up as science and society are built up—a multitude of minds and a rich deposit of teaching. Do not lightly put on one side what older people say. Their minds are probably as well instructed and keen as yours. Do not turn from the Bible until you have understood it. Scepticisms and criticisms are all very well, but here is a wealth of spiritual history and teaching and experience which you must face and account for before you disregard it. We must learn that it is not merely what is wise in our own eyes which must be valued and lived by. We must also ask. How about the authorities? The greatest authority in religion is Jesus Christ. At the lowest one may say that He is to religion more than Copernicus is to astronomy or Newton to physics. How strangely shortsighted were anyone of us who failed diligently to seek out what was wise in the sight of Him! And I want to carry this one step further. What is true of judgment is also true of conscience. We all want to do what is right, and many say that so long as we obey conscience we need have no concern. But if one thing is clear about conscience it is that it varies greatly, and we cannot trust conscience until we are sure that our conscience is in tune with the conscience of Jesus Christ. This, says Isaiah, is a thing to be feared—that men should be confident in their own judgment and prudence. For it means the disregard of all that God has done to save the world. In that book to which I have already alluded—

—war and fire and pestilence and destruction, but as possible to European peoples as they proved from top to bottom, whether it be the self-indulgence of the millionaire who spends £5,000 on one pipe, or that of the labourer who gets drunk as soon as he gets his wages. Well, if self-indulgence is to be dreaded self-control must be practiced. This must, above all, be a clear duty for Christian people. If Prince Bulow sees in private economy the only way to save the German nation from financial disaster, and the only way to maintain her power abroad, it is vastly more obvious that the Kingdom of God will only be extended in the world as Christian people learn to deny themselves luxuries, and live in disdain of indulgence. With urgent calls coming to us from every corner of the globe for missionary reinforcements, God help us if we spend on luxuries what might give to others the very bread of life! Especially to young men and women I would say, learn while you can habits of self control. Save money for the Kingdom of God; check passion for the Kingdom of heaven. School self, not in the vain and otherworldly notion that asceticism in itself is a good thing, but with the splendid purpose before your soul of making body and mind and spirit alike into an instrument which God can use for the uplifting and saving of mankind. The self-indulgent man is a traitor to himself, to his fellows and to his Saviour. God help us that we may be among those who "lay aside every weight, and run with patience the race that is set before us!" 2. The second thing which Isaiah feared as certain to bring evil in its train to all the people of Israel. The Habit of Self-Confidence, being wise in one's eyes, and prudent in one's own sight. And it is worth noticing that self-indulgence is the child of self-confidence. The self-indulgent man is he who will not listen to warnings, but decides to go his own way. He sneers at moralists and preachers and prophets as having no grit or courage, as befuddled by timidity. So the gambler, always confident that he will win, sinks to ruin. So the spectacular risks his own and other people's money on the assumption that he is extraordinarily clever. So the spendthrift squanders a fortune believing that something will turn up to put him right before he has lost all. So the sinner always fancies that no punishment will ever be meted out to him. He is self-indulgent because self-confident. And so our prisons and asylums and hospitals and slums are full of those who have been wise in their own eyes, and prudent in their own sight. It is not, however, solely in the respect that self-confidence is to be feared. We all know that this reckless and fatuous belief in a sort of gambler's luck is not respectable. The self-confidence that threatens most of us comes to us rather as an angel of light, and has a sort of religious sanction. There is a great danger in too great reliance upon private judgment, I know that the right of private judgment is the chief pillar of Protestantism. I know that the gravest errors have been propagated and the cruellest tyrannies perpetuated by those who denied the right of private judgment. But just as it is possible to carry the doctrine of authority to wicked and

"The War in the Air"—we are shown the state of man when twentieth century civilization has been smashed up. The small remnants of the race have been robbed of all the commercial, legal, scientific and educational advantages which we now possess. They have one great and pressing need constantly before them—since civilization has gone, they must get food as our primitive forefathers did. The second generation has no wealth, no machinery, no learning—books, schools, knowledge have all gone. There is a swift lurch back into primeval barbarism and that is what would happen religiously did we cast off contact with the past. Utter self-confidence means loss of Christ and loss of the spiritual blessings stored up in Him. It is to be supremely feared. It will bring woe to the soul.

3. In the third place Isaiah dreads

*The Failure of the Sense of Sin.*

We hear today over and over again repeated, that man does not realize that sin is sin. The lament goes up that the earnestness of our fathers is no more. It is an ancient lament, at least as old as Isaiah. We are not so modern as we think ourselves. It is only in bits of machinery and in knowledge of material things that we are modern. The things that count supremely change little. Love and hate, hope and fear, God and self—these are what they always were. And there is always this danger confronting men, that they should call the sweet bitter, and evil good. But just as self-indulgence springs from self-confidence, so self-confidence grows rank where the knowledge of good and evil fades, and that man is steadfastly marching to ruin who makes excuses for sin. It is not necessary to labour this point. When poison is treated as a food, death comes swiftly. When men dally with sin, of whatever degree, conscience is outraged and weakened, the moral fibre slackens, and spiritual decay sets in. If anything stands out clearly in the Bible, and especially in the New Testament, it is a horror of sin. To Christianity sin is not good in the making; it is the sheer unmaking of all that is yet good. The Bible has for sin a lake of fire, a second death, the unswerving hatred and vengeance of God. Jesus Christ is the image of God, not only in His love for men, but in His profound agony in the presence of sin, and when Isaiah's shrill cry, "Woe unto them that call evil good, and good evil" is heard, we know that it is a cry that has a whole eternity of meaning in it that is important, too, for us.

What is our concern this morning? Our concern is our souls. What of Isaiah? He is, after all, but a vague historic figure. He is dead, and gone to his long home. What of the Jewish people? It is scattered through all the countries of the world—homeless, restless, a daily witness to those truths its prophets spoke unheeded. But we are here, our life is not yet ended, the future waits on us, and God watches. With us is the choice. We have seen this morning a glimpse of dangers by the way—dangers, not of poverty or failure or loss of pleasure, but dangers that are awful and eternal. We know that God would warn us against self-indulgence, and self-confidence, and sin. These are the quags and death-traps that we have to avoid.

Centuries after Isaiah had spoken and died, four men went up a

hill in Isaiah's country. Three were fisherman by trade, and the fourth a Carpenter—but such as no other man his friends had known. He was their teacher, and all men said of Him that He taught as did none other. And when they had come to the hill top they were told that "He was transfigured before them; and His face did shine as the sun, and His garments became white as the light." By and by a bright cloud overshadowed Him, and a voice came out of the cloud, saying, "This is My beloved Son, Hear ye Him." Since then the fitful races of men have listened to the words of this the Son of God. For Jesus does not merely warn us of danger and wrath, He shows to us the way of life, and tells us not to be anxious for the morrow. If we go by His way we need not be anxious, though if we neglect Him care will cast its shadows over our days. If we go His way, I say, we need not be anxious. For He is a sure guide, and if we trust in Him we may pass safely to the heavenly home, sinners redeemed by the grace of God.

A BAPTIST WARNING.

By Rev. J. W. Slaten.

I seek not to be counted among the critics or "would-be leaders" of any sect or movement in order to attract the attention of the world. But as a plain, true Baptist of the New Testament type, feel it my duty and privilege to sound a note of warning against the rising tide of false teachings and departure among Baptist ranks on some of the vital and distinctive principles which have been the ear marks of the true church and the "peculiar people" from the days of Christ and his first disciples.

The present quarterlies published by the American Baptist Publication Society, from the Primary to the Baptist Teacher, contain statements that are, in my opinion, misleading and unscriptural. Here is a statement found in the Primary Quarterly, published by the A. M. B. Pub. Society, Lesson 3, January 17, on page 9, concerning the church: "Of course, they wished to be together, so they joined Jesus' disciples and became a church. This was the first Christian church the world had ever seen."

This is entirely misleading and unscriptural. Such statements fix the beginning or origin of the church on the day of Pentecost, and deprive and deny Christ the right to organize his own church as all true Baptists have held down through the nineteen centuries. Such statements are contrary to Baptist doctrine and exactly the position of some of the leading Pedobaptist denominations. Have our "would-be" denominational leaders and publication societies swung from the Baptist level to the Pedo angle on the origin of the church? Are our primary children and classes to be taught that there was no church before Pentecost? Baptists of the true type believe that Jesus organized his church during his personal ministry on earth.

My attention was called to the above statement concerning the beginning of the church by hearing my nine-year-old boy read his Sunday school lesson in the Primary Quarterly. Such statements should never be allowed to go uncorrected and the attention of the public should be called to the error. The publishing committees and editors should not allow such Pe-

doism to be sent out under Baptist hands and eyes, and cause our children to be misled at the beginning of their religious and Bible study.

Baptists believe Jesus is the author and builder of his church, as in Matt. 16:18, and in the light of other Scriptures and examples.

Now, if the Greek word "ekklesia" means "church," as all authorities and scholars understand and agree; and if that word means an "assembly" as we understand it to mean, Jesus had a church or an assembly before Pentecost. This fact cannot be denied. To the law and to the testimony: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." (Matt. 4:18, 19, 20.) Here is the account of Christ gathering his church together at the sea of Galilee at the beginning of his ministry, about the year A. D. 30. This was three years or three years and a half before Pentecost. This was indeed the beginning of the Christian church in the world, and not as the Sunday school literature says on Pentecost.

This was indeed a small beginning, but the number was necessary to claim the presence of Christ, as he said: "Where two or three are gathered, in my name, there am I in the midst." There were two members with Jesus with them. So Baptists believe that a church can be organized with two or three members in the spirit of Christ and for the true purpose. By following the record it can be seen that this "assembly" or "church" or "ekklesia" went on doing business with its Head. "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." (Matt. 4:21, 22.)

Here is the account of the second addition to the church, and the names of the members are given, James and John. There can be no mistake about this. With these four members, Jesus went with his church throughout the country preaching and healing the sick, etc. So we have seen that the idea of "ekklesia" is, to be called out; an assembly; a congregation of believers following Jesus as in the case above when Jesus called his first disciples. Then why will our editors, pastors and authors of our Sunday school literature overlook such plain records concerning the beginning of the church and thus mislead our children?

It is evident the church was in existence prior to Pentecost, and that there were more than 12 members, too. Jesus had not only collected the twelve apostles, composing his first church, but he also sent out seventy other preachers at the same time. Now it is not at all probable that Jesus would have sent out men who had not first come to him and were of his company. Some give the sermon on the Mount (Matt. 5th chapter) as the time and place of the organization of the church; others cite the tenth chapter of Matthew, where the names of the twelve are given and sent out to preach, etc., as the time and place of the beginning of the church; while some modern Baptists, along with Pedos, claim that the church was first organized

## Soda Cracker Logic

Any baker can make an ordinary soda cracker — but to produce Uneeda Biscuit requires the specially fitted bakeries of the

**NATIONAL BISCUIT COMPANY**

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

**Uneeda Biscuit 5¢**

on Pentecost.

Now the assembly of Christ was a literal congregation, or a "called out" body from the masses, prepared by the ministry of John the Baptist and were therefore Baptist material. This assembly was together in the upper room in Jerusalem ten days before Pentecost engaged in prayer and meditation, waiting for the promise, as Jesus had commanded them. The number of members present in this church meeting were 120 men and women. They transacted business of the most important nature, that of ordaining a preacher to fill the vacancy caused by the suicide of Judas. (Read Acts first chapter close.) This church business was all transacted before Pentecost; therefore the church was in existence prior to that date, only it had not been endowed with such spiritual power and publically recognized, and formally dedicated, for as until now the Holy Spirit, and not the church, had not come to take the place of Jesus.

To this number, church, which was already in existence, there were added 3,000 in one day and beside, the Lord added unto the "church," this same assembly, or "ekklesia," Jesus called only it had grown in number, the saved daily. On the meaning of the word "ekklesia" from which our word "church" comes and on the fact that there was an assembly before Pentecost, and that something—3,000 members—could not have been added to nothing, beside the abundant records of the active assembly or church before Pentecost. We assert that the church did not have its first beginning on Pentecost, and I warn our people against such statements in our Sunday school literature, both in the primary and advanced literature. Such is not wholesome Baptist doctrine and should not go un-

criticised or corrected and it had as well be the writer to go to the martyr fires for raising the warning as any one else in the ranks.

I hope this will at least cause our people to search to see if these things are so.

Oakesdale, Wash.

A worthy old gentleman who lived in the mountains had one weakness—a habit of absenting himself from church on a very slight pretext.

One Sunday, which was a little cloudy, but by no means inclement, he was not found in his place. The next morning, at an early hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood; his hat and overcoat, his hair and beard, all white with the thick falling and fiercely blowing snow. Seeing the pastor he halted to pay his respects and exchange a friendly word. "Good morning," said the old man. "All well?"

"All well, thank you." "Sorry I could not be at church yesterday." "Yes; I missed you." "Well, the fact is, it was such a bad day, and the weather threatened so much, that I thought it was to bad to venture out, and the—"

"Yes, it is fine, pleasant weather today," said the pastor. "If we should have as fine a day next Sunday, I shall look for you at church." The old man blushed and manifested a desire to break off the conversation—during all of which it seemed as if he were inwardly saying, "Caught this time."—*Ram's Horn.*

A word to the wise is sufficient: but it takes more than a word to make many of us wise.

Editorial

ALL ABOARD FOR LOUISVILLE.

The Great Southern Baptist Convention Meets There May 13th.

Did you say you did not have a ticket, or money to buy one? Let us help you. The fare is likely to be one fare for the round trip. Find out what a ticket will cost, then get just as many new subscribers to the Western Recorder, at \$2 per year, as the number of dollars the ticket will cost, send us the money and the names and we will pay for your ticket. Or better, keep just half the money and buy your ticket with it, and send the other half to us.

Let every church help her pastor to come. Let some young lady get out and in this way get sufficient funds to send the pastor. It will pay the church, and then besides every subscriber will get the full worth of his money. The time is short. Be prompt.

We extend a cordial invitation and promise a hearty welcome to all our friends during the Southern Baptist Convention. Come to 636-638 Fourth avenue, Louisville, headquarters Baptist Book Concern, and consider yourselves at home. At our Reception Room, 638 Fourth avenue, you will find tables, chairs, stationery and conveniences, and an old Kentucky welcome. Come in and rest, write your letters, leave your baggage, meet your friends, and use us and ours in any way we can serve you. The door is open, enter and take possession.

April 30, 1909, closed the greatest year in the history of Southern Baptists.

This year has been characterized by large outlook, far-reaching plans, heroic endeavors and marvelous unity. The Hot Springs Convention instructed the Foreign Board to project its work on a five hundred thousand dollar basis and the Home Board on that of three hundred thousand dollars. Like faithful servants the Boards proceeded to carry out the expressed will of the Convention. Just after the work was well launched the money panic came and this together with other commercial disturbances transformed a situation so full of promise into one of uncertainty, with strong forebodings of disaster.

With commendable frankness the leaders made known the exact status of affairs, and took the denomination into their confidence. People like to be trusted and the sympathetic response nourished hope and led to renewed and heroic efforts.

Dr. Gray's telegram was correct. It is a "glorious year," and in keeping with this Dr. Willingham wired, "The Lord hath done great things for us; whereof we are glad." The total amount raised for Foreign Missions is \$459,000 and the receipts for the Home

Board were \$283,000. Both Boards report a debt, the former \$32,000, and the latter \$15,000. Kentucky gave \$37,525.54 to Foreign Missions, and \$23,636.74 to Home Missions.

The State work has also been crowned with glorious success. State Mission contributions aggregated the splendid sum of \$33,997.57 and \$13,786.09 has been paid into the treasury of the Church Building Fund.

Kentucky Baptists for all purposes raised the magnificent sum of \$110,153.91. This shows an increase of \$24,207.97 for the year.

This is a day of glad tidings. God has been gracious and the harvest of souls at home and abroad is a cause for profound and devout thanksgiving. To His name be all the glory.

A great Kentucky journal in a recent editorial, entitled "The Fruit of the Tree," deliberately and with malice aforethought misrepresents a splendid institution and at the same time slanders a noble body of men.

The "tree," the Anti-Saloon League in Kentucky, is designated "an Omium-Gatherum, largely fraudulent in its character and in many ways corrupt in its methods; the more fraudulent and the more corrupt because of its religious and moral pretensions." This organization, according to the aforesaid journal, "managed by shrewd, unscrupulous, ambitious men, disguised as philanthropists," knows no limitations, and "to effect its aims it must find active and energetic but wayward men." These men, when found, are employed and sent out "to pass the hat and to set up local lodges."

The justification for "thus" drawing aside the curtain and exposing the character and dastardly aims of the Anti-Saloon League is the exposure of the moral delinquency of one of its agents. That the League authorities dismissed the accused man and expressed strong disapproval of his conduct are events devoid of meaning to the journal under consideration. But, holding up the guilty culprit as the legitimate "fruit" of this "tree" it proceeds to brand the Anti-Saloon League as a non-descript aggregation, fraudulent in character and corrupt in methods,—"the more fraudulent and the more corrupt because of its religious and moral pretensions." And this is done in the very face of the fact that the Anti-Saloon League officials are men of prominence, unimpeachable in character, and everywhere honored and trusted.

To try to besmirch the reputation and place a question mark after the moral integrity of such men because of the perfidy of one in their employ is, of itself, significant and suggestive; revealing both the intent and the earnest desire of the one so doing.

Would this Kentucky journal hold up for public execration and contempt The Nazarene and his immediate followers because forsooth Judas Iscariot was numbered with the twelve?

The animus back of all this becomes apparent when the attitude of this journal to the temperance question is understood. It frankly

admits that "the modern saloon has not a redeeming feature" and that "it stands naked and indewired, 'The Lord hath done great things for us; whereof we are glad.'" The total amount raised and "as an agency for the distribution of drink it needs to be reformed altogether."

Reformed, indeed! The dangerous and deadly nature of a typhoid fever germ is not changed by administering it with a gold spoon amid luxurious surroundings. Reformation is not the word used by the Anti-Saloon League in reference to the saloon,—its slogan is extermination.

Let the good work go on until the last saloon is put out of business. Of course, the friends of temperance will pay no attention to this assault on the League, but, as heretofore, help it wage victorious warfare against the combined interests of the whiskey ring.

Prof. George G. Foster is credited with two remarkable ideas concerning prayer. The first is that "Prayer is useful in so far as it fills the suppliant with hope," and the other is, "And, of a truth, the only prayer which we have a right to offer is that which we ourselves must answer."

Is it possible that the function and purpose of prayer begins and ends in filling the "suppliant with hope." How differently the "Lord's Prayer" looks when viewed from that standpoint. If asking for "daily bread" and deliverance from evil means nothing more than the impartation of hope then these petitions should be stricken from the prayer. Then, too, how ignorant Jesus was concerning prayer. He did not say "ask and hope shall be given you," and the promise is "whatsoever ye shall ask the Father in my name, he will give it (not hope) to you."

Imagine the vast number that presented petitions (for prayer is petition) to Christ while on earth, being told by the Master that these petitions were useful only in so far as they filled each suppliant with hope. Nonsense!

God alone can grant the right to pray, but that privilege is not worth the seeking if "the only prayer which we have a right to offer is that which we ourselves must answer." It is cowardly and contemptible to ask at the hands of others that which one can do for himself. The recorded history of prayer again and again refutes the theory that man alone "must" answer his own petition. Imagine a leper praying to be "made whole," and then answering his own prayer.

This twaddle may do for those who hold that "authorities are pedagogic forces" and that the word God is a "symbol to designate the universe in its ideal-achieving capacity," but a devout soul cannot be hoodwinked by such tomfoolery. God's promises concerning prayer are sure and steadfast and the benefits bestowed are not imaginary or conditioned on the strength of the arm of flesh. To the trusting soul Jehovah said: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation."

Many seem to forget that spiritual things are real, just as real as material things: Fire, earth and water are no more real than faith, hope and love.

When the materialist and the ritualist begin to rave against experimental religion, the operation of the Holy Spirit, and the assurance of salvation, and try to sweep away all the mysteries and eliminate from religion its divine element, we are forcibly reminded of the old darkey who, when his young master asserted there was no

such thing as heartfelt religion, rebuked him by quaintly saying: "You ought to have said, 'Not as you knows on.'"

Those who presume to teach the way of life, yet rail against the quickening power of the Holy Spirit, who make light of regeneration and deny there is such a thing as an "experience of grace," we readily admit that so far as we are concerned such an experience exists only in the realm of fancy.

Paul repeatedly calls attention to the fact that the "carnal mind is enmity against God" and they "that are in the flesh cannot please God." In writing to the Corinthians he said: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Which things also we speak, not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth; comparing spiritual things with spiritual things. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." To this may be added John's declaration: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of His Son. He that believeth on the Son of God hath the witness in himself. etc. And hereby we know that he abideth in us, by the Spirit which he hath given us."

Yes, there is a spiritual birth. And so important is this birth that it has a divine must back of it. Jesus said: "Ye must be born again." It is the experience identified with this birth that enables the soul to say "I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day."

Prof. Charles Zueblin, of Chicago University, who, with several other prominent men, was so severely arraigned by Mr. Harold Bolce in the last number of The Cosmopolitan, characterizes the whole thing as rank yellow journalism.

Usually it is not wise for teachers or institutions to reply to public criticism, but in the present instance that course would virtually amount to a confession of guilt. The point at issue is not involved in uncertainty nor is it an open question. This professor, with others, has been publicly charged with belittling the family tie and excusing and condoning gross immorality. A charge so grave cannot be ignored behind the plea of yellow journalism.

It is incumbent on the men named in Mr. Bolce's article to show that they have been grossly misrepresented and, in case of failure, the universities with which they are connected, as a matter of self-respect, should have a house-cleaning. Mr. Bolce should be compelled to make ample amends if he cannot sustain his charges. Men that trifle with truth and morality should be exposed and if the writer in the Cosmopolitan is correct, he has rendered the public an important service.

Character is as truly revealed by what one abhors as well as what one loves.

It will be easy to light the world for Christ when his churches are afire with missionary zeal.

EDITORIAL VARIETIES

The great meeting at Georgetown, Ky., closed last Sunday evening with 141 additions to the First Baptist church. Dr. J. W. Porter and Pastor B. A. Dawes are master workmen.

The second Sunday in May has been designated "Mother's Day," and Mr. Nathan Straus, the New York philanthropist, has written an open letter to clergymen, making some practical suggestions for Mother's Day sermons.

Hon. J. W. Cammack, the father of the County Unit bill, has received the nomination in the Fifteenth Judicial District for Circuit Judge. He is a pronounced temperance advocate. We rejoice when such men are elected to responsible positions.

Not long since a wise pastor came into our office and jestingly said: "There are some Baptists who have convictions and also have the courage to express their convictions, but they ought to be suppressed." Yes, and there are those wearing the Baptist name who would have these convictions suppressed. But such are the ways of the world.

The Rev. Thomas Dixon, father of the famous Dixon preachers, has just passed away. He was born in South Carolina, licensed to preach in 1842, and ordained in 1844. During his long ministerial career, he has made an enviable record as a faithful, efficient and gifted preacher. We regret the death of such a noble and useful man.

Rev. Dr. G. M. Evans has been unanimously elected president of Crozer Theological Seminary. This position was held by the late Dr. Henry G. Weston, for considerably more than a quarter of a century. It is a place of great importance, and a high compliment to Dr. Evans to receive a unanimous election thereto.

In the Convention issue of the Recorder there will be an entire page devoted to the Eaton Monument. The name of every giver, with the amount contributed will be published in full. It will be necessary for any belated subscriptions to be in the hands of Dr. H. A. Porter, the chairman, by Friday, May 7th, to appear in this list.

It is quite popular in many pulpits to represent man as a "part of God," and to explain that by saying "he is a drop dissevered from the boundless sea, but in essence one with that sea; he is a spark struck from the central sun, but of the same nature as the sun." This is far from the truth. The Bible represents man as a sinner and if he is a "part of God," then God is also a sinner. Perish the thought!

The Recorder acknowledges the receipt of an invitation to be present at the marriage of Gertrude Grant, the daughter of Dr. and Mrs. J. R. Anthony, of Indianapolis, Ind., to Mr. Garfield G. Greer. The wedding occurred Tuesday morning, May 4, in the College Avenue Baptist church. The newly wedded couple will reside in Nashville, Tenn., where the groom has a prosperous business. The Recorder hastens to extend hearty congratulations to the happy pair.

News has just reached us of the death of Mrs. A. C. Dorris, of Lewisburg, Ky. Bro. Dorris is one of our fast friends, a regular contributor to our columns. There is no need to say to the readers of the Recorder that he is a sound, true Baptist, a logical thinker, an able writer. His wife has been greatly afflicted for years, being partially paralyzed and comparatively helpless. Through the years she has been a helpmeet, indeed, to her husband in the preparation and prosecution of his ministry. She fell on sleep May 1st and was laid to rest on Sunday, in the hope of a glorious resurrection. May the Lord bless and comfort the bereaved ones.

Last Sunday was a notable day in the life of Mrs. Lizzie Woodbury. It was the forty-seventh anniversary of her connection with the Walnut Street Baptist Sunday School, of this city. In 1862, the first Sunday in May, she took charge of the Primary Department of the above school and during all these years has wrought with fidelity, ability and singular success. Eternity alone will reveal what this consecrated and gifted woman has accomplished for God and the Baptists as the teacher of little children. It is with unfeigned pleasure the Recorder calls attention to this marvelous record and commends it as worthy of emulation. May a Gracious Providence spare Mrs. Woodbury's valuable life many years to come and give enabling strength that these years may all be devoted to her Primary Department.

AMONG THE Churches.

ciety.

Letters were read from Missionaries in China. One of which was written by W. W. Adams, who graduated here last year, it was dated on Chinese "New Year" (January 15th). Motion prevailed to appoint a committee to arrange for a regular, systematic monthly contribution by the student body of the Seminary, beginning with next Session.

Summary of the report for the month of April: Regular sermons preached, 202; supply sermons, 105; revival sermons, 73; funerals, 14; missionary addresses, 75; Sunday School addresses, 52; prayer meetings, 44; Sunday School Classes taught, 164; conversions, 54; baptisms, 49; received by letter, 54; The report includes the work of 121 students and three members of the faculty.

Dr. J. W. Porter, of Lexington, will address the Pastoral Theology Class on Friday, May 7th, at 12 o'clock, on the "Pastoral Visit." Other classes that are held at that hour will be dismissed that the students and their friends may be able to attend the lecture by Dr. Porter. We look forward with a great deal of pleasure to this occasion. Dr. Porter is a very able man and is doing a great work in our State.

Bro. V. B. Clark lectured to the B. Y. P. U. of Walnut Street church on Monday night, his subject being "Judson." Bro. T. C. Bagby gave a missionary address Monday night, April 26th, at Clifton church, and on Friday night, April 30th, at Immanuel church.

Bro. R. W. Grizzard has declined the call to Cashville church, but hopes to be able to locate in the "Old Dominion" at the end of this school session. We hope some good Virginia church will secure his services.

Students preaching Sunday. D. J. Hunt, Union City, Ky. W. B. Hopper, Hazelwood, evening service; lecture on "Mormon Beliefs and Practice."

A. H. Mahaffey, Little Rock; farewell sermon. Bro. Mahaffey has accepted the call to work in Trimble, Tenn. J. C. Daniel, Chestnut Street, morning service; Hamilton Ave., at night. E. A. Paul, Sand Creek, Ind.

D. M. Pressley, Finchville. W. T. Dart, at night, missionary address, Twenty-sixth and Market Sts. T. J. Barksdale, Dalington. J. B. Weatherspoon, Little Mount. E. C. Cornelius, Chestnut St., at night. C. A. Leonard, Todd's Point. E. C. Stevens, Lyndale. I. E. Wishart, Bullitt's Lick. W. E. Brierley, Emmanuel, Jeffersonville, Ind. H. O. Meyer, Vienna, Ind. G. Oster, Swedish Mission. S. S. Bussell, Fishersville; Sunday School address. J. H. Thayer, Fordsville, Ky.

EATON MONUMENT FUND.

Final Statement.

Final statements have been sent out this week to unpaid subscribers. Over forty persons are still delinquent. Every dollar that has been subscribed to this fund has been offered freely, as a tribute of love, and no one who desired to express his love to Dr. Eaton in this way will willingly allow his subscription to go unpaid or have his name fail to appear in the list of givers.

In the Convention issue, which will be the last issue before the unveiling, you will find the name of every contributor, together with the amount given. The list on the programme will, of course, make no mention of the amount. The programme list will be held open to the latest possible moment, that the belated givers may have opportunity to get in.

Every week brings touching expressions of love and admiration for our promoted leader. "The gift is all too small to express the love and high regard I had for Dr. Eaton," writes Mr. George E. Baker, "But I am totally blind, and cannot do more. May God bless you in your effort to honor the memory of our great leader." "I am glad to have a part in the erection of this monument over the dead body of my friend. He was the greatest man among Southern Baptists, and many days will pass before we see his like again." So writes Rev. W. M. Wood, of Humboldt, Tenn.

Cash Received.

Table with 2 columns: Name and Amount. Includes entries for Baker, Geo. E., Jellico, Tenn. (1 00); Bull, Rev. H. S., Buffalo, Ky. (1 00); Cull, Rev. E. J., Georgetown, Ky. (2 00); Martin, Rev. J. E., Jellico, Tenn. (1 00); Stakely, Rev. Chas. A., Montgomery, Ala. (2 50); Wood, Rev. W. M., Humboldt, Tenn. (5 00); Total cash received \$2745 47; HENRY ALFORD PORTER, Chairman.

THE STATE.

Bro. G. E. Holt writes from Bandana, Ky., to Hamburg, Ark., where I go to take charge of the work as missionary of the Bartholomew Association. I want the dear old Recorder to visit me there. I leave Bandana for my new field today."

Secretary Wm. J. Mahoney assisted in the organization of the Sunday School Union of White's Run Association, at Carrollton, May 2nd. The following officers were elected: President, O. W. Geier, Carrollton; Vice President, A. E. Lee, Sanders; Secretary, J. L. Boswell, Eagle Station; Treasurer, Dr. H. S. Rowlett, Ghent.

Evangelist L. A. Cooper and his helpers have just closed a splendid meeting at Pembroke, Ky. Part of the time he spoke three times a day. The congregations were large, in some instances taxing the capacity of the building. Fourteen were added to the church, and over \$200 raised for State Missions. After the Convention his next meeting will be with the Rev. M. E. Staley, Fulton, Ky.

The Short Creek church in Crittenden Association, near Williamstown, expects to dedicate their new house on May 23rd. Dr. W. D. Powell, Corresponding Secretary of Missions, will preach the sermon. This church was organized in October, 1833. Their house was destroyed by fire May 5, 1908. The new building will cost nearly \$3,000.

The Inter-Collegia contest held at Georgetown on the night of April 30th, resulted in victory for Georgetown. The successful candidate being Jesse H. Wells, a young preacher from Nashville, Tenn., who is in the senior class. B. C. Foster, of the Kentucky University, winning Second place. In addition to the above institutions the Kentucky Wesleyan University, the State University and Central University competed in the contest.

Forty-eight brethren and sisters from different States wrote requesting copies of the issue containing Bro. Evan Rogers' article, "My Soul, be on Thy Guard," which was published in 1907. As we had none of that number left, we republished the article last week. We have a few extra copies of last week's issue. Others who wish Bro. Rogers' article would do well to write promptly.

Programme of the Second Circle of Bethel Association, to be held with Guthrie Baptist church, Guthrie, Ky.: Friday Night, May 28th.

Sermon—W. E. Mitchell. Saturday Morning, 10 O'clock.

Devotional Exercises—J. C. McReynolds. The Place of the Local Church in the Life of the Community.—J. T. Hoskins. Layman McComb, B. F. Hagan. The Sunday School Work—J. J. Van Ness.

Afternoon. 2 o'clock—The Pastor in the Pulpit and on His Rounds—W. M. Kuykendall, J. M. Small, W. E. Mitchell.

The Local Church's Relation to the Organized Work—C. E. Hutcherson, E. J. Ware. General Discussion following each subject.

Sunday Morning. 10 o'clock—Sunday School Mass Meeting. Where Does the Sunday School Look for Success?—J. T. Hoskins, C. E. Hutcherson, H. G. Boone.

11 o'clock—Sermon—By Dr. C. M. Thompson. Everybody invited. J. E. BAIRD, Pastor. W. J. DICKINSON, Pres.

DEAR RECORDER: A council composed of brethren from the churches at Ashland, Pollard, Old Steam, Summit and Glenwood, met at Denton, April 24th, at 10 a. m., in answer to a call from the church at Denton to consider the propriety of setting apart Bro. James Clay to the full work of the Gospel Ministry. When the said Bro. Clay was given into the hands of the council it was decided that the first thing in order would be to baptize him as he had had only alien-immersion. This duty was performed by Rev. M. Branham, pastor of the Denton church. Bro. Stonnell, pastor of the church at Ashland, was selected to question Bro. Clay, as proof of his qualifications. This he did with many strong interrogations. The questions were answered very satisfactorily by Bro. Clay. The council then recommended Bro. Clay to his church as worthy of

ordination and the church asked the council to proceed with said ordination, which they did by prayer and the laying on of hands of the presbytery, Bro. M. Newman leading the prayer.

We have great hopes for Bro. Clay. He is in a field that needs a preacher very much and we believe that he is a worthy man.

D. WOOD.

Ashland, Ky.

DEAR RECORDER:

A few days ago we closed a meeting at Rockport, Ind. This is a nice little town of four or five thousand, on the Ohio river. The county, Spencer, is to vote on the temperance question the 4th of May. It is generally believed it will go dry. The whiskey men of the town think the town itself will go dry. We pray for a great victory for the temperance people. We had thirty-seven professions of faith and thirty additions to the church. Bro. Wyatt is pastor of the church. He has been doing a splendid work in the three months of his pastorate and has engrained himself into the confidence and affections of the people. I shall probably assist them in another meeting in the fall. They are an aggressive and consecrated people.

A. R. WILLETT.

Shelbyville, Ky.

The Conferences on "Evangelism" will be held in the fifth and Walnut Street Methodist church, May 14, 15, 16, from 8:30 to 9:30 a. m. The mass meeting will be held in the Walnut Street church, Third and St. Catherine, on Sunday night. The speakers will be Drs. McDaniel, Broughton and Little.

The Associate Editor of the Western Recorder had the privilege of preaching at Williamstown on May 1st and 2nd, both morning and evening. There were five additions to the church, one by letter and four for baptism.

The Williamstown Sunday School makes a regular monthly contribution to missions, an example all Sunday Schools should follow.

DEAR RECORDER: You will please find in this letter \$2, which you will place to my credit on your books to pay for the best paper that is published in the United States. I have been taking it for some fifty years or more and there is none better.

J. A. BAKER.

Bakerton, Ky.

DEAR RECORDER:

Rejoice with us, our church gives nearly twelve hundred dollars, nearly 50 per cent more than last year. We give it for State, Home and Foreign Missions. Our Sunday School has grown so that we were forced to add a temporary addition to our church forty by twenty feet till we can build our new modern church. Our church is growing and makes inspiring service for us all. May God bless you in your great work.

J. E. MARTIN.

Jellico, Tenn.

DEAR RECORDER:

Find enclosed money order for two dollars, for which you will please renew our subscription to the Recorder. We love the Recorder and wish it had a wider circulation in the northern part of our State. Baptists are weak here and need its help.

MRS. J. N. HARDEN

Wabash, Ind.

B. Y. P. U. NOTES.

The fourteenth annual convention of the Baptist Young People's Union of the South, Auxiliary to the Southern Baptist Convention, will be held in Louisville, Ky., May 12-13, 1909, at the Armory Building, where a strong and hopeful programme will be carried out. Young people's work in the South has entered upon a new day of prosperity and usefulness, and is to mightily achieve along the lines of its purpose through the coming years. It has received the imprimatur of the Southern Baptist Convention, indeed that body has instructed its Sunday School Board to extend to it a helping hand in all the ways that may be needed for its furtherance. The Executive and Educational Committees of the Southern B. Y. P. U. will make interesting reports to the Convention. We trust that all who attend the Southern Baptist Convention will come early and avail themselves of the information and inspiration to be derived from the Southern B. Y. P. U. programme. This note is especially addressed to such as are interested in young people's work. The first session begins Wednesday, May 12, at 2:30 p. m.

THOS. J. WATTS,

Chairman Programme Committee.

W. M. U. NOTES.

Give money and labor, not counting its loss, Give prayer evermore that the needy may be Most bountifully fed, dear Saviour by Thee and through me.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will hold the sessions of its annual meeting in the First Presbyterian church, on Fourth avenue, between Broadway and York streets, opposite the Louisville Free Public Library.

According to the constitution of the W. M. U., Auxiliary to the Southern Baptist Convention, each State is entitled to twenty-one delegates. These are entitled to seats in the body and have a voice in the proceedings. These twenty-one delegates are representative women, and as far as possible are chosen from different portions of the State, so that the entire State may be represented at the annual meeting. All ladies are invited and made welcome and no one can attend these gatherings without gaining information and inspiration and it is hoped that many from Kentucky will avail themselves of this opportunity—this great privilege. May the enthusiasm enkindled at this meeting extend throughout the length and breadth of our Southland and much good result which shall redound to the honor and glory of God.

It is to be hoped that Kentucky will show up well in the missionary exhibit. This feature of the work was fine at Little Rock and it is thought the exhibit this year will surpass even that.

The "Young South of Tennessee," which had a beginning under the guiding hand of Mrs. Nora Graves Hailey, now of Texas, has raised over \$1,000 for missionary work of all kind, including the full salary of Mrs. Nathan Maynard, the Young South Missionary. We congratulate these splendid young Tennesseans and also their peerless leader, Mrs. Laura Dayton Eakin.

The gifts from Tennessee W. M. U. for the past S. B. C. year are as follows: Foreign Missions, \$6,457.90; Home Missions, \$5,280.35; S. S. Board (Bible Fund), \$742.41; Margaret Home, \$82.47; Training School (support), same; Training School (endowment), \$692.40; Training School (student fund), \$90.00. Total, \$13,495.53.

Miss Anna B. Hartwell did much to add to the interest of the W. M. U. meeting at High Point, N. C. Miss Hartwell and her venerated father have left the State for their much loved work in China. Let us not forget her request to pray for them in their far-away Chinese home.

Our newly acquired territory in Japan greatly facilitates our work and gives us an opportunity to expand. We now have in Kinshu, nine millions, in Shikoku, four millions and on the mainland, eight millions, aggregating twenty-one million souls as the portion of Southern Baptists to be won for Christ in Japan.

Miss Lula Whilden, than whom there is no nobler missionary living, has come home from Canton, China, on a furlough. She is spending a while with Dr. and Mrs. T. P. Bell, Atlanta, Ga.

The Power of the Gospel.

From a medical mission in India two men were sent home cured. Before they went they begged for a copy of the gospels which had been read to them at the hospital. They could not read, to be sure, but they had thought of a way by which they could have it read to them.

"When the cloth merchant comes to buy our webs," they said, "we will gather the villagers and put the Book into his hand and say, 'Read us this book, then we will talk business,' and when the tax-gatherer comes, we will say, 'Read us this book, and we will settle our taxes.'"

They received the coveted book and went their way. Three years afterwards Dr. Chamberlain, who was at the head of the medical mission, in the course of his travels came at sunrise one morning upon the village where these two men lived. News of his coming had reached them, and he found the whole population gathered under the council-tree awaiting him. His two former patients came to greet him, and to tell him that through the reading of the Book every one in the village was ready to give up his idols if only some one would come and teach them. As they spoke they handed him their largest idol and said to the image: "Be off with you, we have found a better God. Jesus is now our Saviour."—Tarbell's Teacher's Guide.

There is one Christian minister for every 500 of the population of the United States, and there is but one in every 114,000 in Japan, one in 165,000 in India, one in 220,000 in Africa, and one in 437,000 in China.

SEMINARY NOTES.

BY ELLIS A. COTTBELL.

The last Missionary Day of the session was observed on Saturday, May 1st. Missionary T. C. Britton, of China, and Rev. G. H. Crutcher, pastor of East church, were the speakers of the occasion. Dr. W. O. Carver, presided over the meeting. The Mission treasurer reported \$610.79 collected for missions among the students. Motion prevailed that chair appoint messengers to the Convention representing the Seminary Missionary So-

### Family Circle

Stories For The Young And Old.

#### THE PESSIMIST FIREFLY.

By Sam Walter Foss.

A pessimist firefly sat on a weed  
In the dark of a moonless night;  
With folded wings drooped over his breast  
He moped and he mourned for light.  
"There is nothing but weeds on the earth," said he,  
"And there isn't a star in the sky;  
And the best I can do in a world like this  
Is to sit on this weed and die;  
Yes, all that I need  
Is to sit on this weed,  
Just sit on this weed and die."  
"There is naught but this miserable swamp beneath,  
And there isn't a star overhead..."  
"Then be your own star! then be your own star!"  
An optimist firefly said.  
"If you'll leap from your weed, and will open your wings  
And bravely fly afar,  
You will find you will shine like a star yourself,  
You will be yourself a star;  
And the thing you need  
Is to leap from your weed  
And be yourself a star."  
Then the pessimist firefly leaped from his weed  
And floated far and free;  
And he found that he shone as a star himself,  
Like a living star was he.  
And the optimist firefly followed and said:  
"Why sit on a weed and groan?  
For the firefly, friend, who uses his wings  
Has plenty of light of his own;  
He has plenty of light  
For the darkest night,  
He has plenty of light of his own."  
Exchange.

#### MILDRED'S GUEST CHAMBER.

By Margaret E. Sangster.

Mildred Ware lingered a moment at the door of her dainty guest chamber to see if by chance she might give the room another finishing touch. Everything in it was complete from the soft gleam of the rug on the floor to the tender tint of the apple blossom paper on the walls. The furniture was not expensive, but harmonized with the house and expressed the thought of the woman who in planning this special chamber had meant that it should bring rest and refreshment to those who spent a night or a week looking from its sunset windows to the beautiful western hills, or catching from the opposite side the first glimmer of the dawn. It was a long, rather narrow room, running across the house from the east to the west, and it had every delicate equipment possible to a room in an old-fashioned farm-house.

Before her marriage, Mildred Ware had been a teacher in an inland college and an enthusiastic Sunday-school worker. Since coming to her new home she had entered upon an entirely different life and had assumed so many domestic burdens that she had been compelled to relinquish many of the outside engagements that had peculiarly fitted her talents. They were three miles from the nearest town, and she had a horse and runabout, but she did her own work, and her husband's mother, who was old and feeble and a little difficult in temper, was an inmate of the home. Jonathan Ware understood very well that his mother was not an easy person to live with, yet the home had been hers before it came to him, and he had fully explained to Mildred in the days of their courtship that so long as his mother lived it would be his duty to maintain her in comfort amid the familiar surroundings that had been hers for more than forty years. Mildred buoyant, brave and cheery, made the best of things, and gradually she had won her mother-in-law's respect, although the grim old matron seemed determined never to manifest an atom of affection to Jonathan's wife. On one point only the two women had reached a misunderstanding that almost attained the proportions of a quarrel. The older Mrs. Ware was thrifty by nature, and a long training in frugality had made her reluctant to see a penny spent, if it could be saved. Mildred, on the other hand, having earned her own support and having distinct ideas as to responsibility in the management of money, cared as much for wise spending as for discreet saving. She wanted

to enjoy life as she went along. She abhorred debt, but she had no wish to lay money up for the future, nor did she wish Jonathan to add acre to acre.

Her guest room was almost constantly occupied. Sometimes an old friend came to it, again it was a tired trained nurse in need of a vacation, or a settlement worker from the city broken down by the hard and strenuous circumstances of her toil among the poor. The guests were sent her by her old college associates or the teachers in the Sunday-school where she had passed so many happy years of her girlhood; the poorer they were, the more weary and the more in need, the warmer was her unstinted welcome. Her husband made every guest welcome, too, the only shadow being that the old mother, silent and curt, turned her face away from most of the arrivals, experienced an extraordinary change of heart, she will respect you more truly, if you do not make concessions too easily. Surely you have the common bond of being Christian women. That ought to be sufficient to bring you into harmony. I am confident that you and your mother-in-law will be good friends one of these days."

By this time Mildred had reached her home, having extended her drive three or four miles that she might show Miss Beecher a landscape view of which she was particularly fond, she felt well acquainted with her guest. Belonging to the same college, they, in a sense, belonged to one another without the necessity for conventional formalities. Miss Beecher's relation to the college had been so close and vital that she cared for it as a part of her very life. She told Mildred that several of her students had offered her a home in their households, but that having been compelled always to live up to her income, and still having those dear to her who were struggling with poverty, she had thought it best to secure for herself a safe and quiet harbor for the last of her life. She realized, Mildred thought, as she studied the benignant countenance what Browning meant in Rabbi Ben Ezra when he said,

Grow old along with me,  
The best is yet to be,  
The last of life for which the first was made.

If Mildred had been doubtful about the elder Mrs. Ware's attitude toward Elizabeth Beecher, her fears were dispelled so soon as the latter, with a merry twinkle in her eyes and a cordial grasp of her hand, had drawn Priscilla, as she called her at once, into a loving embrace. Old Mrs. Ware had very few people left who called her by her first name. This is one of the peculiarities of solitude as the shadows draw around the old. Most of those who were intimate with the aged, when they were addressed by Christian names, those who knew their pet names and remembered them when they were young, have gone on into the better land. Priscilla's thin cheek flushed, her lip quivered and her voice thrilled with quick gladness, as she said, "It can't possibly be Libbie Beecher after all these years, and so little altered! Is it you who have come to stay with Mildred this time?"

"Aye, indeed it is," said Miss Beecher "and my trunk is coming on the stage and I mean to stay here with you and be your visitor, dear friend, till the young people let me see that they want to turn me out. I am going to stay anyway till the snow flies."

"Of course you are," said Mrs. Ware. "I always used to spend weeks and months in your home when I was a girl."

Miss Beecher's prediction was fulfilled. In the sunny atmosphere that she brought into the home, the older and the younger Mrs. Ware learned to love each other, and when Miss Beecher returned to the Old Ladies' Home, mother-in-law and daughter-in-law had dropped the words that mean coldness, and had become happily united in heart and soul.—American Messenger.

the background a regret for what is gone and those i's that have no eyebrows. Other letters are read and thrown away, but yours are kept forever—unread. One of them will last a reasonable man a lifetime. Admirably yours, T. B. Aldrich.—Selected.

But how about it when the writer sends it for publication, and sends no "key" with which to translate the hieroglyphics? It will not "keep forever" and it will not do to consign it to the waste basket. What can the editor do with pencil-scribbling sheets of slaziest kind of paper, containing a suggestion of some unreadable language in which somebody wants to express an ideal.—Ed.

the mother glanced at the child's playthings which lay scattered in wild confusion on the carpet.

"Make the room neat," replied the bright little one, under standing the look, and at once beginning to gather his toys into a basket.

"What more can we do to welcome papa?" asked mamma, when nothing was wanting to the neatness of the room.

"Be happy to him when he comes!" cried the little fellow, jumping up and down with eagerness as he watched at the window for his father's coming.

Now, as all the dictionary makers will testify, it is very hard to give good definitions, but did not little Gregory give the substance of a welcome, happy to him when he comes?—Unidentified.

#### AN INSTRUCTIVE FABLE.

Once a child who thought well of herself was walking along the street, and saw another child, who was poorly clad. "How wretched it must be," she said to herself, "to be poor and shabby like that child! How thin she is! And how her patched cloak flutters in the wind; so different from my velvet dress and cloak!"

Just then an angel came along. "What are you looking at?" asked the angel.

"I was looking at that girl," said the child.

"So was I," said the angel. "How beautifully she is dressed!"

"What do you mean?" said the child. "I mean this one coming toward us. She is in rags, or at least, if her clothes are not ragged, they are wretchedly thin and shabby."

"Oh, no," said the angel. "How can you say so? She is in sparkling white, as clear as frost. I never saw anything so pretty. But you, you poor little thing, you are indeed miserably clad. Does not the wind blow through and through those flimsy tatters? But at least you could keep them clean, my dear, and mended. You should see that."

"I don't know what you mean!" said the child. "That girl is a ragged beggar, and my father is the richest man in town. I have a white dress and coat, trimmed with expensive fur. What are you talking about?"

"About the clothes of your soul, of course!" said the angel, who was young.

"I don't know anything about souls," said the child.

"I shouldn't think you did!" said the angel.—Laura E. Richards.

#### THE DIFFERENCE BETWEEN CONFIDENCE AND "CHEEK."

Confidence isn't cheek and cheek isn't confidence, any more than foolhardiness is bravery or bravery foolhardiness. No, there's a genuineness to confidence. You saw it in the great eager eyes of Bruno this morning, as you took from the deserted breakfast table a bit of meat, and, holding it high above his nose, made him jump for it. He had confidence in his own ability to make the leap, and confidence that he would get the tidbit, as the reward for his effort. Confidence in one's self, confidence in others, confidence that inspires to effort, is what the world wants.

If Bruno had allowed his appetite to get the better of his judgment and had lifted his great paws on to the table linen, and snatched that bit of meat from the plate, he would simply have shown "cheek," not confidence, and he would have been shoved out the side door, instead of being allowed to take his morning nap in front of the fireplace.—Howard W. Tilton, in Lay Sermons.

#### THE SERMON WAS TOO CONVINCING.

It is hard for the preacher to determine the effect of a sermon. It generally has an effect, but, as in the following case, it may be quite opposite to the one intended.

The Vicar of Heaton, in England, had a parishioner who was a miser. For this man's benefit he preached one Sunday what he believed to be a strong sermon on the necessity of charity and philanthropy. He presented the duty and joy of giving in vivid colors, and thought the miser, at whom he looked often, seemed impressed.

The next day he met the man in the street.

"Well, John," said the vicar, "what do you think of yesterday's sermon?"

"It moved me deeply, sir," John replied. "It has brought home to me so strongly the necessity of giving alms, that honestly, sir, I've a great mind to turn beggar."

#### WELCOME.

"Papa will soon be here," said mamma to her little 3-year-old boy. "What can Gregory do to welcome him?" And

**PLYMUR CHURCH BELLS**  
VALUABLE OTHER BELLS  
NEW CASTLE, MORE DURABLE, LOWER PRICES  
DOLLAR PRICES AT ALL TIMES  
TELLS WHY  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Please mention this paper.

**LEE E. CRALLE**  
FUNERAL DIRECTOR  
AND EMBALMER  
600 W. Chestnut. Phone Main 430.  
LOUISVILLE, KY.

**GERMAN BANK**  
Fifth & Market St., Louisville, Ky.  
CAPITAL . . . \$250,000  
SURPLUS . . . \$470,000  
General Banking & Savings Bank.  
Interest Paid on Time Deposits.  
P. VIGLINI, PRESIDENT.

**NEW HOTEL ALBERT**  
11th St. and University Place, New York City, 1 Block W. of Broadway.  
The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.  
Excellent restaurant and cafe attached. Moderate prices.  
Send 2c for Illustrated Guide and Map of New York City.

**Louisville Nat. Banking Co.**  
THEODORE HARRIS,  
President,  
S. THURSTON BALLARD,  
Vice-President,  
JOHN H. LEATHERS,  
Cashier,  
BEN C. WEAVER, JR.,  
Asst. Cashier.

**BELLS.**  
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.  
When writing to advertisers in this paper please mention that you saw their advertisement in the "Western Recorder."

**STORIES FOR LITTLE ONES.**

**UNCLE HORACE'S STORY.**

By Sarah N. McCreery.

"We are glad to have you back again, Uncle Horace," said Will Rogers, as he took a seat at his uncles side. The three other nephews sat on the floor beside his chair. "We haven't had any one to tell us stories," he added. "Well, that was very sad," laughed Mr. Graham. "How would you like to hear about this?" and he took a picture from his coat pocket.

"I know you have found out something interesting to tell. Go ahead! I can hardly wait!" Gerald exclaimed excitedly.

"That building is called the Alamo," their uncle began. "It is on Alamo Plaza, in San Antonio, Tex. It was the scene of one of the most noted battles ever fought by any State for independence. You know, 'Remember the Maine' was our watchword in the Spanish-American War; 'Victory or death' was the watchword of the Alamo battle. Santa Ana was President of Mexico at that time—"

"I knew that much about Santa Ana," Will interrupted.

"I hope you will know still more than I finish my story," replied Mr. Graham. "The Texans wanted a separate State within the Mexican Republic," he continued, "and they sent Stephen A. Austin with a petition to Santa Ana, asking if they might have it. They were sure the 'high-minded patriot,' as they called Santa Ana, would grant the request. He was busy making plans to further his own ambitions, and had no time to read petitions."

"Austin was greatly disappointed, and he wrote to the Texans to form a separate State without consulting Santa Ana. This letter, somehow, fell into Santa Ana's hands, and poor Austin was put into prison for two years."

"In 1835 Santa Ana ordered that all fire-arms be taken from the Texans. They refused to submit, and rose in revolt, capturing the city of San Antonio. On February 23 of the next year, Santa Ana came to San Antonio, and demanded 'unconditional surrender.' He was answered by a shot from the Alamo, where the Texans had taken refuge."

"Good!" exclaimed Harry. "I was afraid they would give up real easy."

"Indeed they didn't," his uncle assured him. "The commander of the Texans was Colonel William Travis, only twenty-eight years old but courageous and patriotic to the core. The second in command was Colonel James Bowie, brave like his superior officer. David Crockett, of whom you have read, and his band of Tennesseans were helpers of Travis. At the first one hundred and fifty men took refuge in the Alamo. They had only ninety bushels of corn, and thirty beef cattle for food, and fourteen pieces of artillery for their defense. Before them was an army of five thousand men, well-armed and with plenty of food."

"This sounds like a fairy story," Jerry broke in, "but I like it better 'cause it's real."

"It wasn't much of a fairy story to those poor men," Mr. Graham responded. "Travis sent messages for help, saying, 'I shall never surrender or retreat; victory or death

is my motto." Another message read, 'I answered the command to surrender with a cannon shot, and our flag still proudly waves over the walls.'

"Colonel Albert Martin read these words, and he was inspired by their patriotism. He quickly secured thirty-one volunteers and went to aid Travis. These men cut their way through the Mexican lines, on the morning of March 1, and entered the Alamo never to leave it."

"Colonel Bonham had been sent for aid and was assured that it would come. His friends urged him to remain with them. 'I will deliver my message to Travis or die in the attempt,' was the fearless reply. And he did regain the Alamo in safety."

"I wouldn't have thought much of him in he had stayed with his friends," Harry remarked.

"Travis saw that the Texans were fighting a losing battle." Mr. Graham went on, "and that all help would come too late. On March 4th he called his men together and calmly told them what their fate would be. 'Now,' said he, drawing a line on the ground with his sword, 'whoever is willing to die like a hero let him cross this line.'

"Tapley Holland stepped across the line without a moment's hesitation. The other men followed, silently and bravely."

"Boys," said Colonel Bowie, who was ill with typhoid-pneumonia. "I'm not able to walk, but you may carry my cot across."

"Only one man, Moses Rose, stood outside the line."

"Rose, are you willing to face it?" questioned his commander.

"No," answered Rose, "I am not prepared to die, and will not if I can help it." He then scaled the walls and fled."

"How could he!" Will exclaimed with real distress in his voice. "I wouldn't show the white feather like that if I was nearly scared to death."

"I hope you never will," was his uncle's earnest reply. "Two days later, early on Sunday morning, the Mexicans advanced. They were driven back twice by the shot and shell from the Alamo. The third attempt was successful, and by nine o'clock the men whose motto was 'Victory or death' had met the latter. David Crockett died with his faithful rifle, Betsy, by his side. Colonel Bowie was killed on his cot, fighting as hard as a sick man could. Colonel Travis called, as he fell, 'Don't surrender, boys.' The command was obeyed, and not a man was left to tell of the struggle. A Mrs. Dickinson, her babe, a Mexican woman, and a colored servant of Colonel Travis were the only survivors."

"On Monday morning the bodies of the dead were burned in front of the Alamo. This was done by the order of the cruel Santa Ana, whom these very men had once dubbed the high-minded patriot. And that is the story of the Alamo."—Herald and Presbyterian.

**SKIMMING IT.**

"If you are going to give a pan of milk, don't skim it first," the old grandmother used to say, meaning, if you are going to do a favor, don't spoil it by ungracious word or manner."

"Another errand? I never can go down town without half a dozen commissions!" complains Bob when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not

really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again," exclaims Marry, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby and distressed if any one thought her unwilling to render such office, but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long people who love one another skim the sweetness from every service they render.

At the New Year, Johnny's mother bought him a fine engine. He wanted to see how it worked, and, of course, in a very short time the wheels were off. She was naturally very angry with him, and punished him severely. When daddy came home he found his small son sitting in the nursery with very red eyes. "Why, my poor old man," he inquired, "what is the matter?" "Nuffing," sniffed the small boy. "But something must be wrong," persisted daddy. "Do tell me." "Oh, well, if you want to know," said the little boy, "I have just been having an awful row with your wife."

**AUNTIES**

They Belong to the Whole Neighborhood.

That dear old neighbor we know as "Auntie" and who lived down the street was no relation, of course except that her tender old heart made her "Aunty" to all the young people. And how she did love the young mothers!

One who remembers her says: "We could always depend on 'Aunty' for good sound advice. She was particularly well-informed on food and what to use for certain troubles."

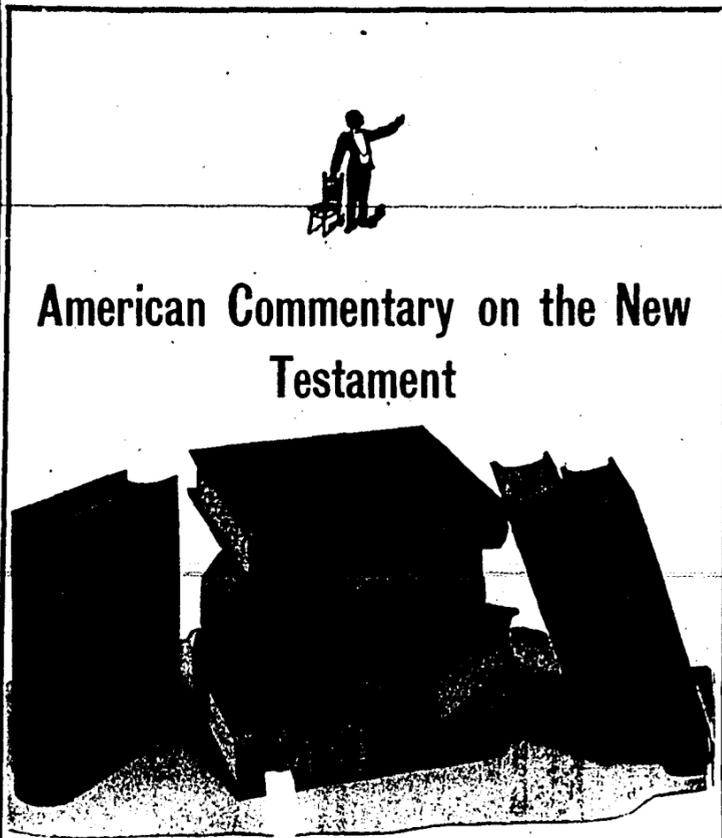
"After having taught in the public schools for years my health became bad and I suffered frequently from indigestion. After my marriage I had indigestion so badly it became chronic."

"Owing to my condition my little baby did not get proper nourishment and was a very delicate child. I had about decided to put her on artificial food altogether when the advice of dear old 'Aunty' put baby and I on the right road."

"She insisted upon my trying Grape-Nuts food, declaring that it would help me and give baby more nourishment, so to please her I did, trying it for breakfast. The result was so marked and so quick that I ate it for luncheon too and I must say the change has been wonderful. I have good health now and baby is a strong active child."

"My mother says that Grape-Nuts helps her more and keeps her more cheerful and happy than anything else she has ever done. Truly pure, scientific food has great power." "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.



**American Commentary on the New Testament**

**VOLUME I.**

Matthew. By John A. Broadus, B.D., LL. D. 8vo, 664 pages, \$2.25.

**VOLUME II.**

Mark and Luke. 8vo, 654 pages, \$2.75.

Mark. By W. N. Clarke, D.D.

Luke. By George R. Bliss, D.D., LL. D.

**VOLUME III.**

John. By Alvah Hovey, D.D., LL. D. 8vo, 423 pages, \$2.25.

**VOLUME IV.**

Acts and Romans. 8vo, 673 pages, \$3.25.

Acts. By Horatio B. Hackett, D.D. With editorial notes by Alvah Hovey, D.D., LL. D., in consultation with Ezra Abbott, D.D.

Romans. By Albert N. Arnold, D.D., and D. B. Ford, D.D.

**VOLUME V.**

Corinthians, Galatians, Ephesians, Colossians, and Thessalonians. 8vo, 638 pages, \$2.50.

Corinthians. By E. P. Gould, D.D.

Galatians. By Alvah Hovey, D.D., LL. D.

Ephesians. By Justin A. Smith, D.D.

Philippians. By J. R. Gough Pidge, D.D.

Colossians. By Edwin C. Dargan, D.D.

Thessalonians. By Prof. William A. Stevens.

**VOLUME VI.**

Timothy, Titus, Philemon, Hebrews, James, Peter. 8vo, 557 pages, \$2.75.

Timothy Titus, Philemon. By H. H. Harvey, D.D.

Hebrews. By A. C. Kendrick, D.D., LL. D.

James. By E. T. Winkler, D.D.

Peter. By N. M. Williams, D.D.

**VOLUME VII.**

Epistles of John and Jude, and Revelation. 8vo, 425 pages, \$2.25.

John. By H. A. Sawtelle, D.D.

Jude. By N. M. Williams, D.D.

"Dr. N. M. Williams' exposition of Jude is masterly, robust and learned."—The Bury Free Press.

Revelation. By Justin A. Smith, D.D., in consultation with James Robinson Bolse, Ph. D., D.D., LL. D.

**Special Cash Price \$12.**

**Regular Price \$16.**

**Transportation to be paid by Purchaser.**

**ORDER AT ONCE.**

**Baptist Book Concern**

JOHN W. HILL, Mgr. Book Dept.

636-638 FOURTH AVENUE.

LOUISVILLE

KY.

**MINISTERS AND MEMBERS MEETINGS.**

Following is the programme of the Ministers' and Members' Meeting of Logan County Association, to be held with Mt. Tabor church, Todd county, Ky., May 28-30, 1909:

- Describe a Landmark Baptist Church—F. M. Welborn.
- What is the Duty of a Church to Her Pastor—J. L. Jones.
- Who is Entitled to the Lord's Supper, According to the Scriptures—M. Hensley.
- How May We Get People to Enlist in the Sabbath School and How May They be Retained After They Have Enlisted?—T. T. Powell.
- What Effect Has Dram-drinking on a Church Member's Influence as Such?—Frank Wilkins.
- What is the Duty of a Deacon—A. E. Stinnett.
- What is the Scriptural Plan of Salvation—J. T. Cleavenger.
- The Design of Baptism—Rev. B. B. Hyde.
- The Scriptural Qualifications for the Lord's Supper—E. W. Moss.
- The Scriptural Methods of Missions—M. M. Hall and E. F. Adams.
- The brethren who did not report on the subjects assigned them at our last meeting will be expected to report on same at this meeting.
- T. T. POWELL,
- M. HENSLEY,
- E. W. MOSS,
- A. E. STINNETT,
- Committee.

Following is the programme of Ministers' and Members' Meeting of Ohio River Association, to be held with Blooming Grove church, beginning Friday before the fifth Sunday in May, 1909:

- Introductory Sermon—Elder J. J. Franks.
- Regeneration—Elder J. S. Henry.
- Exegesis of John 15:16—Elder T. A. Conway.
- The Intermediate State—Elder W. C. Pierce.
- How to Reach the Non-Church-Goers—Elder W. R. Gibbs.
- How to Get Every Sabbath Services—Elder U. G. Hughes.
- Sermon for Criticism—Elder C. T. Clarke.
- Sanctification and Consecration—R. A. LaRue.
- How to Develop Christian Workers—Elder E. M. Eaton.
- Pastor's Salary—Elder T. C. Carter.
- (Sabbath) A Study of Missions General Discussion.
- Mission Sermon and Offering—Pastor of Blooming Grove Church.

**OUR LAYMEN IN THE WORK OF THE KINGDOM.**

They are the great army of men who have to do with the practical affairs of life. They occupy the larger place in the business and financial world. Modern inventions have increased the business man's power a thousand fold in producing wealth and the same inventions have increased his power for effective work in the Kingdom of God. Our laymen ought to believe that the kingdom of God includes the temporal as well as the spiritual. The gospel has an interest in every man and with this power of interest man becomes an instrument of God in the work of His Kingdom.

God has committed the work of extending His reign to human instruments and if you are a Christian man He has committed it to you. Business men have been, are and should be the great army to

carry forward the work of spreading God's kingdom. The only way to dethrone evil is to enthrone good and the way to enthrone good is to enthrone Christ, so our hope is to get Christ into the hearts and homes of all people. When the business man gets where Christ wants him to be he will not prefer riches to righteousness, neither will he allow greed for the almighty dollar to impede the growth of the soul. The business man's place in the work of the church is to be a great factor in securing not only the salvation of the world but that wider Christian citizenship that

ought to tell upon all nations. Our business men above all others should recognize that they are God's trusted stewards and with sense they must shame be on us, for I can see our endow or rather foster the agencies of Christianity. Jesus said, "To whomsoever much is given, of him shall much be required." These words place a great responsibility upon our Christian business men and enjoin upon them a faithful stewardship. How easy it would be for Kentucky Baptists to raise the \$40,000 for foreign missions, \$25,000 for home missions,

and \$30,000 for State missions if among simple, intelligent farmer-folk, as the happiest and most satisfactory period of their ministry. The demands of the country pastorate are far less complex and soul-harrowing than those of the city ministry. If he is the right man, the pastor can be and is in very deed the "father of his people." he is so much closer to his parishioners, so much closer to their joys and their sorrows, so much better acquainted with their true spiritual needs, that in these respects there is no comparison between the two.—Christian Observer.

What a field for a warm-hearted, thoroughly God-fearing man is a country pastorate! We do not hesitate to say that those, who have been fortunate enough to be able to judge between the city and the country, in this respect will always look back upon the days spent er.

The South's Highest-Class Department Store.

**Kaufman-Straus Co.**

INCORPORATED.

**The Annual May Sale of Imported and Domestic Muslin Underwear**

Is a thorough demonstration of the aggressive policy of the new management of this department. We offer

**The Greatest Collection of Underpriced Undermuslins Ever Shown At One Time In Louisville.**

The sale will continue for two weeks, but it is advisable to shop early for choicest pieces.

Delegates to the Convention are invited to make this Store their Headquarters.

Jennings & Graham Cincinnati

**LEADING SPRING BOOKS**

Eaton & Mains New York

- The Romance of Protestantism**, by D. Alcock  
The rise and growth of the Protestant faith told in an entirely new way and from a fresh standpoint. The book is alive with human interest—romance—from the first to the last page.  
Cloth. \$1.25 net; bp mail, \$1.37
- Problems of Discipleship**, by H. Bissaker  
A leading English divine answers briefly, but with practical applications, some of the questions which have been asked him by perplexed Christians. A wide variety of subjects is treated.  
Cloth. 50 cents net; bp mail, 54 cents
- The Story of the Catacombs**, by Florence E. Blake-Hedges  
Probably the first published complete account of the Catacombs of Rome, of interest alike to the traveler, the general reader, and especially the Christian enthusiast. Handsomely made and illustrated.  
Cloth. Gilt top. \$1.00 net; bp mail, \$1.10
- The Soul of Dominic Wildthorne**, by Joseph Hocking  
A striking novel and an interesting love story, dealing with the secret practices of Rome and the Catholic party in the Church of England.  
Illustrated in colors. \$1.50 postpaid
- Sacerdotalism in the XIXth Century**, by Professor H. C. Sheldon  
A startling revelation of the developments in the direction of extreme High Churchism which occurred during the century supposed to have been specially characterized by the progress of free thought.  
8vo. Cloth. \$2.00 net; bp mail, \$2.15
- Conquering Prayer**, by L. Swetenham  
Reaches forward into the very horizon of modern thought, and sounds the depth of personal religious experience. Discusses the meaning and *raison d'etre*, the practice and the power of prayer. Sympathetic with the newer thought and acquainted with modern psychology, the author never loses grip on reality.—*Dundee Advertiser*.  
Cloth. 75 cents net; bp mail, 85 cents
- Every-Day Evangelism**, by F. D. Leete  
How to organize, train, direct, and keep going in your Church a movement that will win men one by one, day in and day out, all the year round. A book that avoids the theoretical and inspirational in evangelistic work, and treats the revival service only incidentally.  
Cloth. \$1.00 net; bp mail, \$1.10



**Week-Day Prayers**  
By Christian F. Reiser  
Thirty-two beautiful prayers for all who love devotional reading—prayers filled with a passionate cry for fellowship with God, and the desire for service. Daintily printed and bound.—Already in a second edition. Send for it to-day.  
Silk cloth. 35c. net; bp mail, 38c.

**'NEW SERMONIC'**

The authors of these three books are well and widely known both in this country and England as preachers of unusual spiritual fervor, with a literary style marked in each case by clearness of thought, felicity of expression, and rich in illustrations.

**Does It Matter What a Man Believes?** and other themes  
By Frank Ballard  
Nine sermons in all that are strong meat for the building up of the muscles of Christian character. A few are The Benediction of Difficulty—Personality in Religion—The Silence of Jesus—The Blight of Unbelief, etc.  
Cloth. \$1.00 net; bp mail, \$1.10

**Permanent Elements in Christian Theology**

By R. J. Wardell  
Concerns itself with those things which endure although restated in terms of each succeeding age. A book of thought and interest presented in twentieth century language.  
Cloth. \$1.00 net; bp mail, \$1.10

**Things Most Surely Believed**

By J. D. Jones  
Eleven strong sermons based on the Apostles' Creed. The author has grasped the fullness and significance of the spiritual truths embedded in the Creed, and has taken real utterance from its theological setting and placed it before his readers in the fresh garb of modern, every-day life.  
Cloth. 75 cents net; bp mail, 85 cents

For Sale by BAPTIST BOOK CONCERN, : 636 Fourth Avenue, Louisville, Ky.



# The Farm and Household

J. W. Henry of Montgomery county, sold a fine jack to Missouri parties for \$1,300.

Several crops of new wheat have been contracted for in Montgomery county at \$1.00 from the thrasher.

Ben S. Bartlett sold to Zade Hodgkin 12 heifers, weight 800 lbs., at 5 cents per pound, and 40 hogs which had followed them, and which weighed 150 lbs., at 5 3/4 cents.—Winchester Democrat.

C. L. Brady, of Springfield, sold one team of three-year-old mare mules 15 1-2 hands high to Will Murphy for \$320. Same party bought a four-year-old bay mare from Rev. W. H. Williams for \$165 and sold one bay mare six-year-old to Ed. Brady for \$168.

Fayette Co.—Wheat is growing fine, the grain now being tall enough to wave in the April winds. Gardens have for the most part been planted, and the vegetable plants are now beginning to appear and soon will be large enough to be cultivated.

Bourbon county.—An unusually large crop of corn will be planted, the season being at least two or three weeks ahead of last year. A large portion of the hemp crop was planted last week, and will be entirely seeded by the close of next week. Oats was sown in limited quantities only and are coming up well. A heavy crop of potatoes was planted, and is beginning to show.

## A HARDY PERPETUAL GARDEN.

One garden I know, one only, that seems always at its best the whole summer long. Delightfully changing from week to week with the changing season, it is constantly a deep mass of vivid bloom always charming, always gay, full of surprises, with flowers by armfuls to give away or to carry indoors. Who would not value a garden like it? A garden of inexhaustible profusion, lavish loveliness for every day in the season, from Easter until snow flies. Borrowing from the nomenclature of roses, I think of it as the ever-blooming type among gardens, a real hardy-perpetual garden.

Let us find the secret of the complete ever-blooming garden. This garden of continual perfection must be first of all a study in proportion. Roses that run riot and give bloom in bushes are like some well endowed and highly emotional natures, an embarrassment from their very richness. Possibly their room is at times better than their company. They know nothing of repression in the interests of the common welfare. It is the nature of roses to encroach. If they increase naturally as the more hardy varieties do, they demand more room—more! though the garden must be enlarged to get it. They take possession of supports provided for other families. They have no hesitation in appropriating the largest possible share of sustenance, and demand twelve months of devotion in return for one month of

bloom. The hardy-perpetual garden needs more adaptability, that eminent factor in the struggles of social or plant life. In gardening, as in the other arts, one must learn what to omit—not an easy lesson. Tall-growing plants, set with a view to massed effects, suit better where something like landscape gardening is attempted. The garden intended for flowers every day in the season must be rather simple in its plan, and orderly though not formal in its arrangements.

If there are roses—and no garden can be called complete without them—they may be conveniently set as a background or in a separate bed by themselves at one side. A number of low beds with connecting paths gives at a little distance the united, superlatively flowery result which makes the prettiest picture of a garden of this sort. In this garden the perennials seem to spring up the full glory of their flowering period and then to disappear when their bloom is past. In fact they remain, sinking into that unobtrusive green which makes a setting for all the brilliant life and color. The early bulbs do fade and disappear after the foliage ripens. Their places filled by some free-flowering and shallow-rooted annual. These bulbs—the crocus, hyacinths and tulips, in great number in the actual garden considered, make the gayest possible show in early spring. Their flowering is so profuse, so clear and crisp, so daintily splendid, it is in its time the glory of the garden. The hardy-perpetual rose does not bloom perpetually. The perpetually blooming (H.P.) garden is not, altogether hardy. Its floriferous abundance is maintained by drawing upon all resources. The free-flowering annuals give important aid in filling in every inch of vacancy. Moderate spaces are allowed for bedding plants also. Geraniums and verbenas have some sturdy all-summer qualities that rank as virtues in an every-day-in-the-month course. It is a great charm of this special garden that it bears the closest examination. Behind the general effect of astonishing freedom and constancy of bloom, a close study reveals almost every day some little chalice lifted, of a delicate or rare flower, easily lost to the chance gaze, but rewarding intimate and intelligent interest.

Before the last hyacinths and late tulips are gone there is a positive rush of the early perennials, in haste to give a new face to the whole garden. The dicentras and May pinks, rockets and sweet Williams, and a score of others, unlike yet all with a sweet familiar look of settled spring, come with welcome cheer. The pansies and forget-me-nots, violets and lilies of the valley all of whom rejoice in the cool, moist weather of April and May, are now at their best. Late in May, when the earth is well warmed once more, the great perennial poppies snowy and decorative beyond almost any other flowers of the garden, form a kind of climax in the series of growth. The harmonious arrangement of colors is an important element in successful gardening. It is a safe general rule to mingle white freely between groups of pronounced and varied coloring. There are a few flowers that are particularly difficult to neighbor with any other. For instance, it is almost impossible to find a place for petunias, excepting white ones, in mixed beds. There is a long border-line in my own garden, called Sunshine Row, all

white and gold, which makes a dazzling effect. There the coreopsis, the escholtzias, the great snapdragons, primroses, pot marigolds, and many another, display themselves in brilliant array.

One might make a beginning of an ever-blooming garden with a few flowers. Choose, let us say, a favorite for each month of the year. Then select half a dozen varieties of those handy, generally useful flowers that fill in well, of the kind from which one naturally takes a bit in making a mixed bouquet. Add as many different showy annuals, those that may be had at the cost of a paper of seed each. Let the ground be deeply dug and both rich and well pulverized; then set the plants as closely as possible with a careful eye to general effect, and behold! a lovely miniature garden. Another plan which gives much satisfaction is to specialize on a single family; collecting all the varieties worth having of some highly developed flower. One may do a great deal less and find happiness in it.—Dorothy Rogers in Country Gentleman.

## ACIDITY IN SOILS.

There is yet much room for study and investigation in regard to the causes of acidity in soils and its prevention. Dr. Thorne of the Ohio Station not long since advanced the theory that much of the acidity in soils has been due to the universal use of the dissolved phosphatic rock. Not that the acid phosphate usually contains much free acid, but that the crops take up the phosphoric acid and set the sulfuric acid free, and that at once unites with the lime-carbonate in the soil and changes it to a sulfate, which does not have the character of sweetening the soil that the carbonate has, and hence the soil grows acid by being robbed of lime.

Prof. Agee of the Pennsylvania State College says that they have found there that the muriate of potash has a similar effect in bringing about acid conditions. This may be from a similar action in the soil. The crops take the potash and the chlorine combines with the lime and forms chloride of lime. What the particular action of lime chloride is on the soil or on vegetation I must confess that I do not know. But it would seem that in the case of the potassium chloride something of the sort is done. Prof. Agee urges the use of sulphate of potash instead of the chloride. But how would this better the case? If an acid condition in soils is brought about by acid phosphate would it not also be brought about in the same manner by sulfate of potash when the plants take the potash and release the sulphuric acid?

It seems to me that the whole subject resolves itself into the necessity for more frequent and light applications of lime to the soil. A thousand pounds of lime per acre once in each round of a four or five-year rotation would be far better than the hundreds of bushels that many Pennsylvania farmers formerly applied—and then waited a generation before liming again. It would seem that it would be far better to maintain the weakly alkaline condition in the soil than to wait until acid conditions prevail before using the lime, and that keeping the soil sweet is far better than letting it get sour and then curing the acidity.

But, as I have said, this whole matter of soil acidity and the use of lime needs much more investigation. We must use potash on most of our soils in some combination. We must use phosphoric acid in some combination. And if these, in any of the combinations are apt to bring about acid conditions in the soil, if not checked, it would seem to be the wiser course to recognize this effect that they have and meet it at once by applications of lime more frequently applied.—Selected.

## For Better Starching

A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.



## Pure Refined PARAFFINE

Is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing seals a fruit jar or jelly glass so sure as dipping the cap or cover, after closing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-irons smooth.

STANDARD OIL COMPANY (Incorporated)

## STAINED GLASS

FOR CHURCHES AND RESIDENCES.

## BLUM ART GLASS CO.

Home Phone 351. 732 Third Street. LOUISVILLE - KENTUCKY

## STEAMERS

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berths and four meals, \$5.00. One way, \$3.00. C. C. FULLER, Superintendent.

THE MOODY LANDS in the east Panhandle of Texas adjoining the Oklahoma line and in the Rich Valley of the Canadian River. These lands produce 80 to 75 bushels of corn, 30 to 35 bushels of wheat and other products in proportion. Write us at once for full particulars as to rainfall, soil, climate, location, crops and about our excursions every two weeks. A postal card will bring full particulars. The Moody Lands Co., 423 W. Jefferson, Louisville, Ky.

IRON FENCE LOW PRICE HIGH GRADE CATALOGUE FREE. DOW WIRE & IRON WKS. LOUISVILLE, KY.

## FOURTH SERIES

## Exposition of the Holy Scripture

By Alexander Maclaren.

Now Ready. Cash Price, \$7.50. Credit Price, \$8.00.

Transportation to be paid by Purchaser.

## BAPTIST BOOK CONCERN INC.

JOHN W. HILL, Mgr. Book Dept.

LOUISVILLE - KY.

**THE BEST LINE**  
**CHICAGO**  
LOUISVILLE  
CINCINNATI  
**MONON ROUTE**  
ONLY LINE TO THE FAMOUS HEALTH RESORTS  
FRENCH LICK AND WEST Baden Springs

**\$36.70**

VIA

**THE ILLINOIS CENTRAL RAILROAD. LOUISVILLE --TO-- CALIFORNIA**

Daily to April 30, '09 inclusive  
Only line running through, personally conducted excursion sleepers.

LOUISVILLE TO CALIFORNIA, ARIZONA, TEXAS.

Special Reduced—Homeseekers' Excursion Rates to points in

MISSISSIPPI, LOUISIANA, ARKANSAS, OKLAHOMA, TEXAS, and the West and Northwest, on the first and third Tuesdays of each month.

Best line to Memphis and New Orleans. Solid trains with Pullman Sleepers and Free Reclining Chair Cars.

For full information call on or write to W. J. McBRIDE, C. P. & T. Agt., Fourth and Market Sts., Louisville, Ky., Or Address F. W. HARLOW, D. P. A., Louisville, Ky.

## WINTER TOURIST TICKETS

Now on Sale daily VIA

## SOUTHERN RAILWAY TO

JACKSONVILLE, FLA. MIAMI, FLA. TAMPA, FLA. HAVANA, CUBA. ASHEVILLE, N. C.

And to many other Winter Tourist Points in the South. Special Winter Service now in effect.

Through Pullman Sleeper, Louisville to Jacksonville and Asheville, without change. Direct sleeper connection to all other points.

For full information call on, or write, A. R. COOK, D. P. A., Louisville, Ky.

**DEATHS**

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

**MAGRUDER.**

Catherine Magruder, nee Hill, was born in Bardstown, in 1835; was married to Ben F. Magruder in 1851. They came to Ballard county in 1875. She died at noon Sunday, March 28, 1909.

This brief biography presents the most important events in the life of this dear Christian woman, whom the entire countryside lovingly and familiarly knew as "Aunt Kate." Perhaps because she was the soul of energy and was always up and about her tasks despite her failing health, no one fully realized that she had passed, by four years, the allotted years of human life, or that she had reached the age where daily existence borders the brink of that river we must cross but once. She was stricken with paralysis while visiting her nephew, Hal V. Hill, on the Monday night preceding her death. She rallied, however, and seemed much better until Thursday when pneumonia set in, and all hopes were given up. She lingered, suffering greatly until Saturday when she became easier and finally passed away quite peacefully at Sunday noon. When the news of her extreme illness was known, neighbors, friends and kin from far and near hastened to her bedside to proffer aid and sympathy. All was done for her that science or human sympathy could suggest, but to no avail. The two who had so amiably and affectionately journeyed for nearly sixty years hand in hand down life's pathway, had come to the parting of the ways. "Aunt Kate," as we loved to call her, went to her long rest with a sweet and peaceful smile on her face.

She is gone from our mortal ken, indeed, but the memory of her will abide with us so long as life does. She was a consistent member of the Baptist church for fifty-seven years. It can be truly said of her that with her beloved husband, "Uncle Ben," she obeyed literally the Scriptural injunction to feed the hungry. Having no children of their own, their doors were always open to the poor and needy. Many were the orphan children whom they had helped to raise, and a number of nieces and nephews, left orphans in youth, made their home a home until they went forth into the world useful men and women.

The funeral services were held at Mt. Pleasant by Elder Gus Hot. Mr. Sam C. Magruder, a cousin, by request, rendered very softly and sympathetically her favorite songs, "Wonderful Peace," "I Would Not Live Always," "Nearer, my God, to Thee," and "God Be With You Till We Meet Again." To the beautiful country churchyard the casket was borne by loving hands, and was laid beneath the bluegrass and the flowers. Sad as was the parting, yet none felt that it was the final parting. One so kind, gentle, and lovely will rise again in a yet more beautiful guise on that fair morning when the dead in Christ shall rise. When we meet her again, we shall all have done with pain, illness, sufferings, and sorrow. There will be no bitter drop in the waters of the fountain of life. The nation shall be healed by the leaves from the tree of life, and, after life's fitful fever, may our rest be as serene as her's.

M. T. L. M.  
Woodville, Ky.

**WILSON.**

Deacon Francis Marion Wilson was born May 14, 1828, in Grayson county, Ky., near Falls of Rough. He died on March 27, 1909, aged eighty years ten months and thirteen days. On the first day of September, 1850, he was married to Mary A. Whittinghill, of Ohio county, Ky. In October, 1856, he made a profession of religion at old Wax Saw schoolhouse, under the preaching of Elders David Whittinghill and Samuel Taylor, and united with Mt. Pleasant Baptist church. Later he moved his membership to Pleasant Grove church, where he remained until about 1886, when he moved to Fordsville, Ky., and again placed his membership with Mt. Pleasant Baptist church, where he lived a consistent member until his death.

Bro. Wilson was a typical man in all his walks in life. The writer was reared on an adjoining farm to him, and has known him for over forty years. We well remember how he farmed. He allowed no weeds or bushes to hinder the growth of his crops, nor to cause his fence to rot by their growing up in his fence corners. He was a man of firm convictions as to religion and politics. He never argued either, but always gave a reason for his views when called on in a few words. He always acted out his convictions. He scarcely ever, if at all, failed to go to the polls to vote, and was never known to fail to be in his place at his church meetings, unless providentially hindered.

His wife (my sister) was an invalid for more than twenty years of their early married life. He was certainly a typical husband, father and citizen under all circumstances. He was often seen riding horseback to church with one of his boys behind him, which certainly had the desired effect upon his boys, for they have honored their father by their honesty and industry, and fidelity to the church, which he loved so well. His sons, Morris and Jake, have been prominent Sunday School workers and successful leaders in the church for years.

Bro. Wilson was quite a literary man, and read his religious papers closely for fifty years. The writer visited him one month before he died and found him possessed with that same vigor of mind, and well up with the current events of the day. His funeral was preached by Rev. Boyce Taylor, of Murray, Ky., to a large concourse of sorrowing friends and relatives, and his remains were interred in the Fortsville cemetery. He leaves two sons, Morris Wilson, of White Plains, Hopkins county, and A. J. Wilson, of Murray, Ky., and two daughters, Mrs. Laura Wilson, wife of Hardin Wilson, of Louisville, and Mrs. Kate Young, of Fordsville, Ky., besides a host of sorrowing relatives and friends.

A. N. W.

**MILLER.**

Edwin Miller was born in Ohio county, Ky., August 23, 1824, he was the last of a family of ten children. He was married in 1859 to Margaret Head, of Daviess county, who lived only a few years after their marriage. To them were born three children, Mrs. J. B. Chambers, Amy Ann, who died at the age of two and J. W. Miller.

At the age of twenty-three he was baptized into the fellowship of Panther Creek Baptist Church, where he remained a devoted member till he was called home on February 25, 1909. The living children, children-in-law together with five out of seven of the living grandchildren joined the church of which he has been a stay.

While he didn't work in a public way except to sing God's Praises with a fervent spirit, he was always one of the first to worship liberally with his means, and even after his health was much impaired he could be seen in his accustomed place in the house of God. His sincerity to the cause of Christ shed a christian-like influence over his friends and his cheerful disposition left a sunbeam behind him. In his suffering and through all the trials of life he was never heard to murmur at the dispensation of Providence. While he will be greatly missed in the community, church and home, we feel that God has claimed His own and we pray that we may profit by the life of our loved one, and meet him in the Sweet Bye and Bye.

ONE WHO LOVED HIM.

**MITCHELL.**

Mrs. Mary C. Mitchell was born in Granville county, N. C., March 2, 1819, died Feb. 27, 1909, lacking three days of being 90 years old. She became a Baptist at twenty years old and has been a worker for the Lord for 70 years. Her membership was Clearfork. She has been a subscriber to the Western Recorder for a number of years. She married Mr. Harry Mitchell in 1858. She leaves one sister and a great lot of friends, and relatives to mourn her loss. She would repeat the 23rd Psalm, and just pray to go home to Jesus all the time she was sick. Her gentle spirit, her loving heart and her deeds of kindness won the friendship of all who knew her, and Oh, how sadly she is missed by all! She departed this life with that dreaded disease, pneumonia, she bore her suffering to the last and prayed for everybody.

LEE COMPTON.  
Richlieu, Ky.

**GEIGER.**

Whereas, The death of our beloved State Secretary of Missions is nothing short of a denominational calamity, viewed from a human standpoint, and bringing to, delivering to, Christ the whole world.

is a distinct sensation of pain and surprise. Therefore, Be it Resolved, By the South Florida Baptist Sunday-school Association, now in session here, that we convey to his sorrowing widow our profound sympathy, assuring her of the great love we bore her distinguished husband, our leader. May our Moderator in Heaven appoint us a worthy successor to Dr. L. D. Geiger, beloved for his work's sake and honored because of faithful service to the Lord's people through many years of official life. Therefore, Be it Resolved, That the Secretary of this body furnish a copy of these resolutions to the local city papers, to the Florida Baptist Witness and to Mrs. L. D. Geiger and family of Apopka.

W. D. TURNLEY,  
T. J. SPARKMAN,  
J. H. THARP,  
Committee.  
Tampa, Ky.

**DAVIDSON.**

In the death of J. A. Davidson, after an illness of several weeks at his home in Crittenden county, Ky., February 12, the church lost one of its most useful members, his home a loving father and companion, the county, a loyal citizen and officer, The Recorder one of its staunch "Old Guards."

Mr. Davidson was born in Davidson county, Tennessee seventy-two years ago. His parents moved to this county when he was seven years of age. He grew up under the shadow of Union Baptist church of which he soon became a member and continued in its fellowship till his death. He reared a large family, eight children, all of whom mourn his loss except Dr. J. Anthony, who preceeded him to the better land two years ago. He took a leading part in public affairs and held many positions of honor and public trust. His comrades in office were pallbearers and presented a beautiful floral tribute. A large congregation attended his funeral services, conducted by his pastor, Elder T. C. Carter. In hope of the Resurrection.

R. A. L.

**YELTON.**

Margaret Gosney Yelton was born at Grants Lick, Campbell county, December 7, 1860. She was married to Charles E. Yelton 1879. About twenty-three years ago she professed faith in Jesus as her Saviour and united with the First Baptist church at New Port, Ky. Later she moved to Alexandria, Ky., and placed her membership with the Alexandria Baptist church of which she remained a useful member until her death, April 7, 1909. Funeral services were conducted from the Baptist church by her pastor and she was laid to rest in Alexandria cemetery. The large crowd that attended the funeral told how well she was loved by those who knew her. She leaves a father, mother, six brothers, four sisters, a husband, two sons and many friends to mourn her loss.

W. T. MARTIN, Pastor.

**ROARK.**

Death claims another. On Sunday night, April 4th, the summons came to Mrs. Francis E. Douson Roark to leave the scenes of tears and labors for those of joy and glory. She was converted in childhood and united with the church and was married to Mr. Samuel S. Roark in young womanhood. She leaves three children, two sons and one daughter to mourn her loss, but not as those without hope, for they love their mother's Saviour. Oh, is it not a noble thing to die, as the Christian dies, with armor on! She was buried at Shady Grove church, after appropriate services.

ONE THAT LOVED HER.

**THEY KINGDOM COME.**

Christ was equal in power and glory with the Father, and had nothing to ask. But by voluntarily putting himself in a state of inferiority to the Father, by taking upon himself the human nature, by making a satisfaction for the sin of man, by paying the price, he can make his large demand. He glorified God on earth; God then glorified him. (John 17: 4, 5.) He is to ask the health n, and the Father will give them to him. Ultimately he is to possess the uttermost parts of the earth. "The kingdom of our Lord, and of his Christ: and he shall reign forever and ever" (Rev. 11. 15). He is not the Messiah of the Jews alone, but of the whole world, and finally the whole world must come under his sway. God has promised it, and it shall be. You and I can help in hastening the time when this shall come to pass. We can be "workers together with God" in bringing to, delivering to, Christ the whole world.

**COMMUNION SERVICES**

We make a specialty of Communion Services and can please you.

We offer the following special:

- 5-Piece complete containing
- 2 Plates
- 2 Cups
- 1 Flagon

**For \$12.50**

EXPRESS TO BE PAID BY PURCHASER.

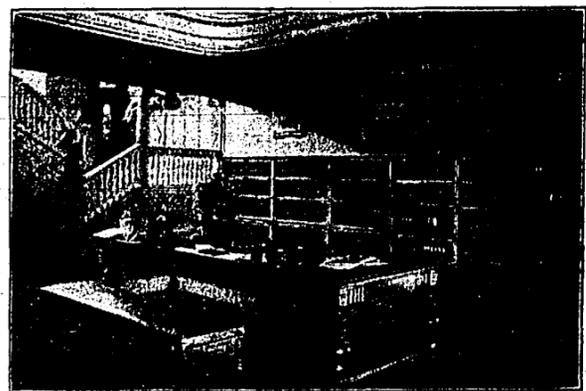
If Interested in Individual Services Write For Prices.

**BAPTIST BOOK CONCERN**

Incorporated.

636-638 Fourth Ave. LOUISVILLE, KY.

JOHN W. HILL, Manager Book Department.



**How Your Library Looks**

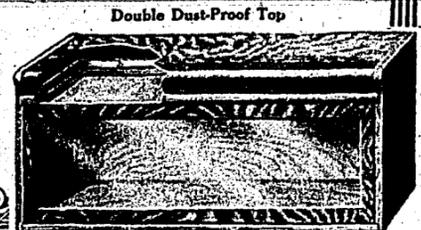
has an important relation to the value of your books. If they are attractively housed, the library will be more alluring—a room of pleasing atmosphere—something to be proud of.

The Viking Sectional Bookcases are built for the man or woman with discriminating taste in furniture. They come in Craftsmen type, De Luxe Home Library, or in any of the preferred styles, and in the finest seasoned woods, with plain or leaded glass doors. You can have the

**Viking Sectional Bookcase**

in one section or enough to fill any space. Interlocking device builds stacks into a solid case of perfect alignment, giving a built-in effect. No metal bands mar the appearance of the sides. Double tops are dust-proof and damp-proof. Doors run on frictionless steel guides, and do not stick, rattle or bind. Air-cushioned construction makes the dropping of the door perfectly noiseless. Cases for music rolls, etc. Tops, bases and corners to fit any room. Come in and see the Viking

Baptist Book Concern  
Incorporated.  
636 Fourth Ave., Louisville, Ky.  
JOHN W. HILL, Mgr. Book Dept.



# ROYAL BAKING POWDER

Makes delicious hot biscuit, griddle cakes, rolls and muffins.

The only Baking Powder Made from Royal Grape Cream of Tartar

## ITEMS OF INTEREST

### News The World Over.

On Monday of last week two counties joined the dry column in Indiana. The election in Delaware county, which contains the city of Muncie, with 25,000 population, took place on Tuesday. The saloon men felt confident, but met with their worst defeat. The majority for local option was 2,952. And Muncie, with a distillery and eighty saloons gave a dry majority. The business firms to a great extent went with the wets, we regret to know, but the manufacturers in the city fought hard on the dry side.

There has been a disastrous earthquake in Portugal. Lisbon was shaken but there were no fatalities, but the outlying districts suffered, several towns being almost completely destroyed, many being killed and wounded. King Manuel heads a national subscription which has been opened for the benefit of the sufferers.

Rear Admiral J. N. Miller, U. S. N., has died, aged seventy-two. He entered the navy when he was fourteen. During the war he distinguished himself in the attacks on Forts McAllister, Fisher and Sumpter. Since the war he has done much valuable hydrographic work in the Pacific. Charles W. Stoddard, the author died at Monterey, Cal., aged sixty-five. He won his chief fame as Poet of the South Seas.

Andrew Carnegie agreed to give a half million to the University of Virginia as a Jefferson Memorial, provided as much more was raised. President Alderman announces that the million has been secured. It will be used to endow six of the existing schools in the University.

As soon as dirigible balloons and aeroplanes achieved such success there was danger they might be used in war, men went to work to discover guns which can hit the balloons. Krupp, in Germany, succeeded in producing mobile and immobile guns which will shoot straight up in the air and can be shifted easily. They can be used on heavy automobiles and trains. Small balls will be used and the old black powder. The advantage is the smoke will show the gunners where their balls went.

But the trouble which confronts the gunners is as to the return of their missiles. As the children used to say, what goes up must come down, and the returning shell or ball might kill the gunners or their comrades. Then, the airship, when pierced, would come down with a great crash and might kill the commander-in-chief. These are the points which are now being considered.

The dissatisfaction among the Porto Ricans gets more acute. They have never liked American rule and their dislike grows apace. The leader in the House of Delegates, backed by a unanimous House demanding independence. They desire to join Cuba in a West Indian Republic. Better let them go.

We always give our authority when we tell marvelous things, and the London Daily News told this: A man in Denver has a safe which opens when he speaks a certain sentence to it! As in the Arabian Nights' Ali Baba's cavern only opened when "Sesame" was spoken. Instead of a lock this Denver safe

has a mouthpiece. To open the safe the owner presses a spring which sets a phonograph cylinder in motion and then he speaks a key phrase which has been recorded on the cylinder and the safe opens.

The vibrations of the voice must correspond exactly with the voice vibrations recorded on the cylinder, or the safe will not open. But suppose some mimic should imitate the voice of the owner. Could one imitate it so well as to deceive the unsuspecting safe?

Last year in New York City there were 235 convictions of automobilists for violating the law and not one jail sentence. The fines averaged \$11.73. Meanwhile about 100 persons, mostly children, were killed, and the people began to grow ominously, especially when two children were killed in one week. The courts then woke up and the judges gave notice that hereafter jail sentences would be the order of the day.

We wish we could give the names of two noble men who were automobiling. They came to a place where some boys had gone in swimming and left a little fellow not much more than a baby to guard their clothes. The men did not see the child till the only choice left them was to kill him or turn their machine over the river bank. One said to the other, "The child or the river?" and he answered, "The river." "So say I," was the reply and the machine was driven over the bank.

#### DEAR RECORDER:

I will be glad to acknowledge your visits to me at Leakesville, Miss, instead of Rowletts, Ky., hereafter. I greatly appreciate your weekly calls and shall greet you there on my arrival. I leave here this evening; will preach Saturday and Sunday at my Little Bethel church, in Barren county, and will visit the Mammoth Cave and go from there to Clinton, Miss., where I will join my family and go thence to visit my brother in Lake Providence, La., and from there to Leakesville, Miss., to my future field of labor.

H. C. JOYNER.

Rowletts, Ky.

Our friends and the delegates to the Convention will do us a favor when making their purchases while in the city if they will patronize the advertisers of our city in this week's paper. They are the oldest and most reliable firms in our city and they are very grateful to the readers of the Recorder for past favors and they solicit your continued patronage. They will be glad to have a call from all delegates and visitors to our great Convention.

#### DEAR RECORDER:

It was the pastor's privilege and pleasure on April 18th to be present at the eighty-second anniversary of the birth of Bro. Thos. F. Barker, one of Kentucky's oldest and truest Baptists. It was a beautiful sight to see this aged saint, whose life's shadows are meeting eternity's day, surrounded by his children and grandchildren, and to witness the affection manifested on this happy occasion.

The children present were Bro. Ed. A. Barker, with whom he makes his home; Will T. Barker, of Chilesburg; Robt. R. Barker, of Athens; Jas. Barker, of Lexington; Hugh Barker, of Richmond; and Mrs. Nancy Searcy, of Winchester, Ky. The other daughter, Mrs. Bettie Warnock, of Lexington, was unable to be present. Besides these there were eleven grandchildren and one great grandchild, mak-

ing four generations represented in the reunion.

Bro. Barker has been a member of the Athens church since early in life, and while the infirmities of old age have robbed him of his activity they have not lessened his interest in the old church and in the Kingdom at large.

May the evening of this well-spent life bring with it its own lamp whose light shall shine brighter and brighter unto that perfect day.

C. L. GRAHAM.

Georgetown, Ky.

#### OTHER STATES.

The First church, Tampa, Fla., has had a great meeting. Thirty-three new members added.

A meeting was held at McAllister, Oklahoma, in which Pastor W. W. Chancellor did his own preaching. Thirty united with the church.

A church has been constituted at Pine-wood, S. C., with thirty-three charter members. Steps will be at once taken to build a meeting house.

Pastor Robt. Lee Baker writes from Arcadia, Fla.: "Rejoice with us—sixteen received for baptism yesterday at regular services."

The Central church, Greenville, S. C., enjoyed an excellent meeting, conducted by Bro. R. E. Neighbor, of Spartansburg. Forty-five were added to the membership, twenty-five of whom were for baptism.

The death of Dr. R. S. Duncan removes an important personage from the ranks of Missouri Baptists. For over forty years he was a conspicuous figure in the denominational life of that State.

A good meeting has closed at the Orr Mills church, Anderson, S. C. Bro. John F. Vines, of the First church, did the preaching. Fifty-nine joined the church. Nine were received from other churches and nine placed themselves under the watchcare of the church until their letters should be received.

Pastor J. D. Allen writes from Coleman, Tex.: "Coleman church, Texas, has had a series of blessings. In April Brethren W. R. Chandler and W. J. McClain helped us in a good meeting, resulting in seventeen professions, fifteen additions by baptism and seven by letter. During the meeting Bro. Chandler preached a missionary sermon and took our collection for Home and Foreign Missions, which, when finished, was \$600 in cash. It was 135 per cent. advance over last year's collection. It was glad giving and we are on higher ground."



## Kendrick's JEWELERS

336 FOURTH AVENUE  
LOUISVILLE, KY.

We invite delegates and visitors to the convention to call and make themselves at home. Appropriate and inexpensive souvenirs on sale.

## Live Stock Markets.

CATTLE.	
Good to choice ex. steers	50a 6 00
Light shipping steers	4 75a 5 50
Good to choice butch. steers	5 00a 5 60
Med. to good butch. steers	4 50a 5 00
Com. to med. butch. steers	3 50a 4 50
Good to choice butch. heifers	4 75a 5 50
Med. to good butch. heifers	4 00a 4 75
Com. to med. butch. heifers	3 25a 4 00
Good to choice butch. cows	4 25a 5 00
Med. to good butch. cows	3 25a 4 25
Com. to med. butch. cows	2 00a 3 25
Canners	1 00a 2 00
Good to choice fat oxen	4 50a 5 25
Medium to good oxen	2 50a 4 25

# BUFFALO LITHIA SPRINGS WATER

Possesses "Peculiar Power as a Nerve Tonic and Exhilarant," and "Decided and Permanent Benefit" Results from Its Use in Acid Dyspepsia, Nervous Indigestion and Neurasthenia. "An Efficient Remedy in a Wide Range of Nervous Disorders."

Dr. J. Allison Hodges, Professor of Anatomy and Clinical Professor of Nervous and Mental Diseases, University College of Medicine, Richmond, Va.: "BUFFALO LITHIA WATER possesses decided nerve tonic and restorative properties, and is an efficient remedy in a wide range of Nervous Disorders. In all of the many cases of Nervous Indigestion and Neurasthenia in which I have prescribed it, it has proved highly beneficial. I would especially mention the case of a sufferer from Nervous Indigestion who, after visiting most of the noted health resorts, both in this country and Europe, without material benefit from any, received decided any permanent benefit from this Water."

Dr. Harvey L. Byrd, Baltimore, President and Professor of Obstetrics and Diseases of Women and Children in the Baltimore Medical College, formerly Professor of Practical Medicine, etc.: "It is an admirable general tonic and restorative, increasing the appetite, promoting digestion, and invigorating the general health. It is powerfully anti-acid and especially efficacious in Acid Dyspepsia. It is strongly commended to a very large class of sufferers by a peculiar power as a nerve tonic and exhilarant, which makes it exceedingly valuable, where there is nothing to contra-indicate its use, in all cases where nervous depression is a symptom."

Hunter McGuire, M. D., LL. D., late President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va., and Ex-President American Medical Association, says: "It has a very marked adaptation to diseases of the digestive organs. In that condition especially known as Nervous Dyspepsia, frequently caused by over-mental labor, and in those cases also where there is an excess of acid, in the process of nutrition, it will be found highly efficacious."

The experience of the medical profession with this water in the treatment of Bright's Disease, Albuminuria, Gout, Rheumatism, Renal Calculi, Inflammation of the Bladder, and all Uric Acid Troubles, has been highly satisfactory.

Medical testimonials mailed. For sale by the general drug and mineral water trade.

Hotel at Springs Opens June 15th.

BUFFALO LITHIA SPRINGS WATER CO. BUFFALO LITHIA SPRINGS, VIRGINIA

# EGGERS

## Tailor

132 W. Market  
Louisville, Ky.

Good to choice bulls	3 75a 4 25	Fine and Selections	18 00a 19 00
Medium to good bulls	2 75a 3 75	BURLEY—Bright Red.	
Common to medium bulls	2 25a 2 75	Trash (sound)	11 00a 12 00
Good to choice veal calves	6 00a 6 50	Common lugs	12 00a 13 00
Med. to good veal calves	4 00a 5 50	Medium lugs	13 00a 14 00
Com. to rough veal calves	2 50a 3 50	Good lugs	14 00a 15 00
Good to choice feeders	4 50a 5 00	Common leaf (short)	13 50a 14 50
Medium to good feeders	3 75a 4 50	Common leaf	14 50a 15 50
Com. to rough feeders	3 25a 3 75	Medium leaf	16 00a 17 00
Good to choice stock steers	4 00a 4 50	Good leaf	17 00a 19 00
Med. to good stock steers	3 00a 4 00	Fine and selections	22 00 25 50
Com. to medium stock steers	2 50a 3 00	DARK.	
Good to choice stock heifers	3 00a 3 75	Trash (sound)	7 00a 7 25
Med. to good stock heifers	2 25a 3 00	Common lugs	7 50a 7 75
Com and plain mxd stockers	2 25a 3 40	Medium lugs	8 00a 8 50
Good to choice milch cows	35 00a 45 00	Good lugs	8 50a 9 00
Med. to good milch cows	20 00a 30 00	Common leaf (short)	8 50a 9 00
Com. to plain milch cows	10 00a 20 00	Common leaf	9 00a 10 00
HOGS.			
Good to choice prs. and brs., 200 to 300 lbs.	7 25	Medium leaf	10 00a 10 50
Medium packers, 160 to 200	7 25	Good leaf	11 00a 12 00
Light shippers, 130 to 160	6 80	Fine and selections	12 00a 13 75
Choice pigs, 90 to 130	5 50a 5 85	BUTTER.	
Pigs, 50 to 90	5 00a 5 35	Fresh, 16c lb.; rolls, 13c.	
Roughs, 50 to 400	2 50a 6 15	POULTRY.	
SHEEP AND LAMBS.			
Good to choice fat sheep	4 50a 5 00	Hens, 12c per lb.; roosters, 6c; young chickens, 12 to 18c; ducks, 9 to 10c; geese, 7c; turkeys, hens, 12c, gobblers, 9c.	
Medium to good sheep	2 50a 3 75	EGGS.	
Com. to med. sheep	1 50a 2 50	Fresh, case count, 20c candled, 21c.	
Bucks	1 50a 2 50		
Springers	6 00a 8 50		
Choice lambs	5 50a 6 50		
Good butcher lambs	4 00a 5 50		
Culls and rail ends	3 00a 4 00		

## TOBACCO.

BURLEY—Dark Red.

Trash (sound)	10 00a 11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00

# WANTED

Bookkeepers, Stenographers, Telegraphers.

MORE BANKERS in the 17 States in which Jno. F. Draughon's 31 Colleges are located, endorse these Business Colleges than endorse ALL others. IF YOU want EVIDENCE and want to RISE to the 30-day class, ask for FREE catalogue. Lessons BY MAIL preferred. Draughon's Practical Business College (Incorporated.)

Nashville, Knoxville, Evansville, Paducah.