

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENT BARNESTLY (επιτανωθεσθαι) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 20, 1909.

No. 26.

SOUTHERN BAPTIST CONVENTION.

Thursday Evening, May 13, 1909.

The fifty-fourth annual gathering of the Southern Baptist Convention met this evening in the Armory.

The Convention was called to order at 7:30 by Joshua Levering, the president of last year. "All Hail the Power of Jesus' Name" was sung. Bro. George W. Truett, of Texas, read the Scriptures and led in prayer.

Secretary Burrows announced that up to this hour there had been enrolled 1,309 messengers of the first and second classes.

Bro. Joshua Levering was unanimously re-elected President. He was conducted to the chair by Brethren W. L. Pickard and W. W. Landrum, and made some appropriate remarks of appreciation of the honor.

The following brethren were elected Vice Presidents: J. B. Marvin, of Kentucky; B. F. Riley, of Texas; T. G. Bush, of Alabama, and J. A. Scott, of Oklahoma.

Lansing Burrows and O. F. Gregory were unanimously re-elected Secretaries. This is the twentieth time these honored brethren have been elected to this office.

George W. Norton was re-elected Treasurer, and W. P. Harvey auditor.

President E. Y. Mullins spoke words of welcome to the Convention. He said it gave him great pleasure to welcome these representatives in the name of the more than 200,000 white Baptists of Kentucky, and in the name of the 25,000 Baptists of Louisville. He made some facetious quotations and remarks upon the peculiar institutions and traits of Kentucky. The address of welcome was a happy combination of good sense and wit, and was well received.

Bro. John L. White, of Georgia, responded to the address of welcome in some choice words. He referred to the Jubilee of the Seminary, and its honored history.

Bro. M. P. Hunt, for the local committee of arrangements, announced that there are 4,000 persons in this house at present, and it is necessary for all to maintain strict order. Beside the great number present, there were hundreds who could not gain admission to the Armory.

Annual Sermon.

Dr. E. C. Dargan came to the front of the rostrum and said he wanted to hear this great congregation sing. Two verses of "In the Cross of Christ I Glory" were sung with uplifting power. He then announced as his text, Heb. 13:8: "Jesus Christ the same yesterday, and today, and forever." A grand sermon it was which fell from the lips of this prince of preachers, and it will appear in full in the Western Recorder.

Friday Morning.

The Convention was called to order at 9:30 o'clock by President Joshua Levering. Secretary Bur-

rows read the record of last evening's meeting, which was adopted.

Bro. E. C. Dargan read the report of the Commission appointed last year to consider the matter of Systematic Bible Reading. The report brought to the attention of the Convention some wise suggestions and plans in raising funds for the Lord's work. The report was ordered printed.

Secretary J. Willingham took the stand and said: All the boards of the Convention have great reports to read. The report of the Foreign Mission Board is the most glorious of its history; and, at his suggestion, the Convention arose and sang with mighty power the doxology. He read the report of the Foreign Mission Board.

Corresponding Secretary B. D. Gray, presented the annual report of the Home Mission Board. An abstract of the report is herewith given, and it will be seen that the past year's work was the most successful in the history of the Board.

Dr. J. M. Frost presented the report of the Sunday School Board. An abstract of the report is herewith given. It was decided by the convention to consider the Sunday School work immediately after the reading of the report of the Board.

Bro. T. W. O'Kelly, of Missouri, read the report of the Committee on Sunday Schools. The report strongly endorsed the work and recommendations of the Sunday School Board of the Convention.

Bro. T. P. Bell, of Georgia, was the first speaker. Bro. Bell will be remembered as the first corresponding secretary of the Sunday School Board. He referred to the Baptist chapel at Colon, on the Isthmus of Panama, and its peculiar significance. It implies, among other things, that we are not willing to turn over the evangelization of Panama to any interdenominational body. By the gifts of the Sunday School Board, our missionaries in future will be able to use in their work Bibles which translate *baptizo* by a faithful corresponding word of the native language.

Dr. W. E. Hatcher, of Virginia, took up the proposition of the S. S. Board to the Baptist Sunday Schools of the South, to give one dollar for every two dollars raised by them toward the endowment of the Southern Baptist Theological Seminary, and strongly commended it. He said this matter should be brought to the attention of our Sunday Schools, with an explanation as to its real meaning.

Bro. W. D. Nowlin, of Kentucky, said the Sunday School Board gets its money in return for the literature which it furnishes to the Sunday Schools. It follows that our Sunday Schools should use the literature of our own board. There is no better literature than that furnished by our board.

Bro. R. E. Chambers, of South China, spoke concerning the great help the Sunday School Board had extended to them in China; that it was by their gifts that they had been enabled to publish versions of the Scriptures which are faithful

in translation. This we could not get from any other publishers in the world.

Bro. W. L. Pickard said the report had sounded a great note when it tells us that the Board is making practical the need for faithful translation. Let the world see what *baptizo* means without compromise or evasion.

President E. Y. Mullins said the Sunday School of the First Baptist church, Lynchburg, Va., had last fall appropriated \$500 toward the endowment of the Sunday School chair in the Seminary.

Bro. H. Beauchamp said the Board had been appropriating large sums of money for the training of Sunday School teachers. It is putting back into the denomination much of the money its business brings in; and this work, carried on by the Seminary, and by our field secretaries, is greatly helping our denomination.

Dr. B. H. DeMent said the supreme necessity is a trained pastor. Trained teachers is a problem which is engaging the attention of our wisest men. The Sunday School work of our Seminary seeks to reach the teachers in our churches through the preachers, who are with us under training in Sunday School pedagogy.

Dr. J. B. Gambrell, of Texas, remarked that it was formerly thought that the Baptists among themselves could not do the best kind of training.

Bro. J. J. Hall said we now have an opportunity of holding this Southland for Christ; and we must reach this great end through our Sunday Schools.

The Convention was adjourned with prayer by Bro. Henry Alford Porter, of Kentucky.

Friday Afternoon.

Bro. Jeff D. Ray, of Texas, conducted devotional exercises, consisting of songs, prayers and the recitation of passages of Scripture. Many were prompt to participate. A prayer led by Missionary C. D. Daniel, closed the devotional meeting.

Bro. J. L. White read the report on Papal Fields. It was said in the strong report that the Romish church had lost much of its influence over the minds of its people.

Their people in some countries are beginning to think for themselves, and to defy the authority of their old leaders. The report sketched the condition of our missions in Italy, Brazil, Mexico and Argentina. The outlook from these fields is full of hope.

E. A. Jackson, a missionary to Brazil, was called out. The Baptist missions in Brazil are only 27 years old, and yet we are a host in that country. The converted Brazilian Christians help us greatly in our mission work.

The most of the work of the missionaries is in the interior. In one town the Romanists asked us into a convent to discuss with them the differences between the Baptists and the Catholics. We gained a victory on the question of baptism, and in a little while sold

all the copies of the Scriptures we had with us.

Bro. E. W. Stevens, of Missouri, chairman of the committee, read the report on Papal Fields. The report said that the great pagan nations were turning away from their ancestral religions; but, at the same time, they are in great danger from the aggressions of Mohammedanism. Our mission in China, Japan and Africa have been attended with gratifying success the past year. They are all in need of reinforcement. Our missionaries in China are pressing forward with encouragement, and great crowds are everywhere ready to hear them preach the gospel. China will yet prove the most glorious trophy of the cross of Christ.

Bro. W. H. Smith, editorial secretary of the Foreign Mission Board, spoke concerning the current literature of missions. This literature is a patent factor, he said, in shaping the interest of our Baptist people.

Professor B. G. Lowrey, of Mississippi, presented the report on Mission Education. The report said, "Let us have a mission study class in every church, and the mission problem will be largely solved."

Bro. J. W. Millard, of Atlanta, presented the report on Field Work and Finance. Among other valuable recommendations of the committee, it was urged that the churches take their offerings for Foreign Missions at the beginning of the year, and have the pledges made payable quarterly.

Bro. Lowrey spoke to the report on mission education. He said he believed that a truly converted man will be a missionary at heart. A saved man, one who realizes that God has saved his soul from perdition, will want other lost people saved. He will want other people to have the same gospel he has received, and to know the same joyous redemption which has gladdened his own heart. If professed Christians are not missionary in belief and practice, it is because they need information. A mission study class, though small in numbers, will be leaven in a church, and its power will be manifest. Bro. Lowrey told about starting a layman's mission study class in a church some

miles from his home; and then he said, two men from that church started a similar class in another church.

Educational Secretary T. B. Ray, of the Foreign Mission Board, pointed to some large charts hanging on the walls, which showed the vast number of people left to one preacher in China, compared with preachers and population in Georgia. We need to bring into activity all our home resources. We must by some means try to get hold of our non-contributing churches, and bring them into line. We are making progress.

Secretary R. J. Willingham referred to a pastor who had told him today of the great advance of his church in giving to the support of foreign missions. That church has greatly increased its giving,

and God has increased their spiritual prosperity. God has given us the command, and we must go where he directs.

C. W. Prewitt, missionary to China, was called to the front and introduced by Secretary Willingham. He told about one of the native Chinese missionaries who was so zealous that he would preach all day without taking time to eat. Some of the native pastors are doing a great work among the people.

Dr. P. S. Evans, one of our medical missionaries in China, was introduced. Dr. Evans and wife are located at Yang Chow. The speaker said that the Chinese are looking to our country and they want to see what they can learn from us.

Missionaries Presented.

At this time one of the most impressive scenes was witnessed in the Armory that has ever taken place in the Southern Baptist Convention. Secretary Willingham called to the front all the foreign missionaries present. They stood up in a line at the front of the rostrum, and were one at a time presented to the Convention by Secretary Willingham. In introducing them he told personal incidents about them some of which were amusing, and others deeply affecting. Among those introduced were Dr. J. B. Hartwell, his daughter, Miss Anna Hartwell; Dr. C. W. Prewitt, Miss Lula Whilden, Miss Jessie Pettigrew, Mr. and Mrs. J. C. Owen, E. A. Jackson, of Brazil; T. C. Britton, of Suehow, China; Miss Mary D. Willeford, North China; Miss Lennie Hopkins, of Mexico; Mr. and Mrs. R. E. Chambers, of Canton, China; T. F. McRea, the missionary who was entrusted with such large relief funds for the famine sufferers; and Dr. P. S. Evans.

Friday Night.

President Levering called the convention to order at 7:45 o'clock.

The visiting Baptist brethren from the North selected Dr. W. J. Cambron, of Lima, Ohio, to speak a word of greeting to the body. He said the Southern Baptist Convention is the largest deliberative religious body on earth. The next body comparable to this, is the Northern Baptist Convention. His remarks were well received.

Foreign Missions.

The evening was to be given to the further consideration of Foreign Missions. Secretary Willingham presided.

Secretary S. J. Porter was the first speaker. He said that more than 10,000 of our churches gave nothing to foreign missions last year. Had these non-contributing churches done their part, we would not have had a debt at the end of the year.

Bro. E. W. Stevens, of Missouri, addressed the Convention. He had during the past year made a tour around the world, and visited our various mission fields in foreign lands. If you could look upon our mission fields, and see the work of

(Continued on page five.)

TO THE EDITOR WESTERN RECORDER.

Dr. Henry S. Pritchett of the Carnegie Foundation for the Advancement of Teaching, has recently made quite a stir in certain quarters by some things he says in his last annual report, concerning poorly paid preachers. In a word he assumes that the chief reason for poorly paid preachers, is poorly equipped preachers. He says "meager as are the salaries, they are in many cases equal to the services rendered." He reaches the conclusion that the way to increase salaries is to increase the efficiency of the ministry, by raising the standards of scholarship and leadership in the requirements for admission to the ministry.

A daily paper sent a man to interview Rev. Dr. Aked, pastor of Fifth Avenue Baptist Church, New York, concerning Dr. Pritchett's views. Dr. Aked, among other things, had the following to say, as reproduced in "The Christian Work and Evangelist": "Man after man of great ability and great attainments and high character, intending to devote himself to the ministry, before his university career closes has changed his mind and gone into law or railroad work or journalism and literature or something else, simply because he was too big a man to pass through the miserable little wicket gate set up by keepers of the denominations. These men have felt themselves called to maintain the orthodoxy of the churches, a narrow, stupid, stodgy, little orthodoxy, out of harmony with our modern thinking—denied by all that we know today under the continuous operations of the Living Spirit of God. Men who respect themselves, real men, men who have it in them to do some good in the world, are not going to stultify themselves by submitting to the absurd little tests which these absurd little men propose."

Such talk has so much of the elements of balderdash and blasphemy in it, that one would not go far amiss to call it by such terms. Should we be surprised that there is an increasing disrespect for the church, its ministers and the historic faith, among outsiders, when the church authorities tolerate such pratings and the recent infidel utterances of Professors Foster and Sherman of the University of Chicago?

But who is Dr. Aked? He is an Englishman (which of course is nothing against him) that a member of the Fifth Avenue Church heard when that church was without a pastor, and was so captivated by his handorgan-rhetoric, that he started the movement that brought the gentleman to this country, and the pulpit of the Fifth Avenue Church, but neither in England nor this country is it known that he ever did any great thing for the world or the church of God. Hence his utterances have no real weight; they come from a man who assumes to be something great when he is not; and, but for the fact that he is pastor of a very wealthy church, with which the Rockefeller are connected, he would not be known very far from home, or interviewed by the secular and the infidel press.

Note some things he says:

—First. Admission conditions to the ministry of the orthodox churches are "Absurd little tests" "Narrow stupid stodgy." And yet the orthodox church, from a very humble beginning, has grown to be a big thing—flourishing most when these so-called "Absurd little tests" were most insisted upon, and failing to win conspicuous victories whenever they were ignored.

Second. Leaders in the church are characterized as "Little," "Absurd little men," with "Little minds," because they believe the church stands for something and they are loyal to the historic faith. Charles Haddon Spurgeon, John A. Broadus, A. J. Gordon, T. T. Eaton, Geo. C. Lorimer, Geo. Dana Broadman, Alvin Hovey, H. G. Weston and a hundred other giants whom I personally knew, according to this up-to-date, intellectual and theological Hercules, were "Little," with "Little minds." I think sensible people will not lose their heads even if Dr. Aked has had his turned.

Third. "Man after man of great ability and great attainments and high character, intending to devote himself to the ministry, before his university career closes has

changed his mind" and gone at something else, "because he was too big a man" to comply with the conditions required by the church for admission to its ministry, with its honors, obligations and opportunities." Dr. Aked would have the innocent and the unwary believe that the "Woods are full" of such young men. I do not believe he can name three. Such men knew what the church required of them in order to enter the ministry before they began their university course, and yet they had this desire; but they lost it during their university career—and why? Either because they had their heads turned and got to think they knew it all; or, lost their faith in God and His word through the teaching and influence of sceptical and infidel professors.

Fourth. Self-respecting men, who want "To do some good in the world" will not "Stultify themselves by submitting" to the conditions for ordination, the orthodox churches require. Therefore all ministers of these churches are either "Little men," or have "stultified themselves in entering the ministry." But what shall be said of a man who remains in the ministry of an orthodox church and publishes to the world such things as are contained in Dr. Aked's interview? I think it is the very grossest stultification.

Fifth. The church is under obligations to bestow its honors upon any one who desires them, the while he is to be allowed to undermine its foundations and destroy the superstructure. Such is the logic of Dr. Aked's utterances. I have no hesitation in saying the church would be a fool to allow it.

Sixth. "Beliefs" in the teaching of our Saviour, and the Bible uniformly, concerning "The doctrine of everlasting punishment and about verbal inspiration of the Bible," Dr. Aked sneers at and ridicules, declaring them to be "Most belated," and that they "Ought long ago to have been relegated to the junk-heap;" and "That a decent man ought to be ashamed to bring up 'such things' for discussion in the twentieth century." Jesus Christ, the Apostles, and the Church Fathers all believed these doctrines, as has the church in all its history. And pray what does any man today know about these truths more than they? The saying "That which is true is not new; and that which is new is not true," is certainly so of these things. This talk about the Twentieth Century is the merest clap-trap; catching the silly and callow; and ministering to the intellectual vanity of weaklings. There were men in other centuries, who knew far more concerning the Bible and its profound teachings than Dr. Aked or any of his school ever can because "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them."

I thank God that in these days when many have lowered their colors and gone over to the enemy the Southern wing of the Baptist churches stands uncompromisingly for the historic faith; and that her schools, so far as I know, at Louisville, Waco, Jackson, and Kansas City are loyal to the Bible as the Word of the Living God.

And I also thank God for the unswerving loyalty of the Western Recorder to the infallibility and supreme authority of the Bible in matters of faith and conduct. God has abundantly honored your faithful testimony and will continue to do so.

L. W. MUNHALL.
Germantown, Philadelphia, Pa.

FAITH.

Faith is dependence upon God. Of itself it is nothing, but as it accepts the almightiness of God it puts the believer in possession of the infinite resources of his heavenly Father. Faith is such a sense of weakness that the divine strength is appealed to; such a sense of ignorance that the divine wisdom is relied on; such a sense of need that the divine goodness is accepted.

It is thus seen that for one to have faith in God is to be without faith in himself. He realizes his need and turns away from himself to the one who can supply all his need in Christ Jesus. It emphasizes God's trustworthiness and mercy and power to save. It takes advantage of what God is

and, because God is great, becomes possessed of greatness.

Some one said to a faithful Christian woman: "I hear that you are a woman of great faith." "No," she answered, "I have not great faith. I am weak myself, and I have weak faith, but it rests and I rest on the great and almighty God." All the Christian people who have ever lived, at any time or in any place, have all had this same faith in the almighty God who has upheld and kept them and made them strong.

If one goes into a machine shop, he sees the shafts that run across the ceiling, and all of them kept revolving by the engine, which may be entirely out of sight in another room. In the shop may be a great many machines, some large and some small. No one of them has power to do its work, or even to run, of itself, but by means of a band each one may be connected with the shaft, and thus be made to turn and work by the engine that is the source and center of all the power. So we need, each one of us, in order to any sort of effectiveness, to be united to Christ by faith in him. He has the power and the wisdom and the grace and the goodness and the saving mercy, and as we trust in him and are united to him by faith, the life that we live and the work that we do is by faith in him.

It is a wonderful provision of divine grace that each one of us may, in our frailty and sin, turn to him for his saving mercy and find his divine supplies just adapted to our needs, and as free to us, in our spiritual life and needs, as is the sunshine, the pure air and the rain for our physical necessities.

Faith leads men to obedience. Abraham believed God when he was told to go to a new land and leave idolatry behind him, and he went out, not knowing whither he was going, but doing what God told him to do. All through the Bible are the references to Abraham as the great leader or father of the faithful, and his characteristic distinction was that he obeyed God. If we believe, we will obey. Faith is, really, taking God at his word, and doing simply, day by day, all the time, just what God asks us to do. This is service. This is loyalty. This is the trustfulness which has no fear for the consequence.

Faith leads to spirituality. He who takes God into his life comes, more and more, to think of God and of the things of the everlasting life. He who has nothing to do with God lives a life concerned simply with material things and becomes material in thoughts and life. We need to look above and beyond. We need to be concerned with the things that are eternal. The things that we see are temporal. That only is eternal which is, as yet, unseen.

All the great examples of obedience and spirituality in the Bible were men and women of faith. They believed God. They got the victory over sin and death. They overcame by the divine might and grace. They were examples to us in this. Our own lives should be full of faith.—Exchange.

CHRIST IN US THE HOPE OF GLORY.

Jesus Christ, as the personal friend and Saviour of sinners, is the central and supreme element of the Gospel. It is because God has become personally one with us for our redemption that the Gospel has in it so much of preciousness and so much of power.

There are a great many true things written in the Bible, but Jesus Christ is himself the Truth. There are many precious promises and comforting assurances of good tidings of great joy, but they all lead to the person of Jesus Christ as the one by whom all grace is brought and through whom all blessings are secured.

Abstract truth has no power to save us, but the truths that reveal Christ as the Saviour are very precious to us and very helpful, because they make known to us the Person who is ready and able to do us good. So the Scriptures are full, throughout, of that which enriches and gladdens us, because they are full of the messages that bring us into saving knowledge of and saving relations, with Jesus Christ himself.

The personal coming of Christ into the world brought hope to our sinful race. The actual incarnation of God in human flesh was and is a most glorious revelation to us of the divine nature exhausting all the possibilities for our salvation. God was willing to humble himself for our redemption. He was ready to empty himself of his glory and come down into our earthly life and assume our human nature for our salvation. It was this that brought hope. When God is willing to do this there is hope for us. We must never lose sight of this as the central fact in the Gospel.

It was because Christ was what and who he was that made his life perfectly holy, made his miracles a possibility, made his death effectual as an atoning sacrifice. It was because he was divine that he could atone for us, could rise again, could ascend into heaven, could assume the place of royal power, could be our intercessor and mediator, and can make all things work together for good to those who love and trust him.

It is the personal presence of Christ that makes the Church effectual to day in its strife against sin and for the overcoming of the world. The promise made to his disciples; "I am with you always, even unto the end of the world" is true today. Christ is in the midst of his workers. He stands in the midst of the golden candlesticks. He directs his cause and kingdom. In the person of his Holy Spirit he is present everywhere among his people. We are not left to our own resources or to our own efforts. He is with us. He loves his Church better than we love it ourselves. Because he is in the midst of it is there the hope and assurance of its perfect success.

But each individual Christian has the glad and blessed assurance that Christ is personally with him. In his own heart and life he has companionship with his best and most loving Friend. "I will never leave thee nor forsake thee" is the personal word of comfort that thrills his inmost heart. "I will give you rest" is the personal promise to all who came to him in faith, and those who have fled to him for refuge are sure to find, now and forever, a peace that abides and that passes all understanding. All forms of error are to be turned away from with repulsion. They are hateful in the sight of God and in the sight of all whose hearts are right in God's sight. But the truths of the Gospel themselves are of their real value to us only as they lead us personally to Christ, who is himself the Life, the Truth and the Way.—Herald and Presbyterian.

I saw some men building a stone wall the other day, and they were putting into it some enormous stones which they wanted to get out of the driveway to the house. Some of them were so large that a pair of strong horses were unable to drag them. When they found that this was the case, the man in charge, without being in the least sense defeated, hitched the chain around the rock in such a way that, instead of dragging it, it would roll over it. While the horses were not strong enough to drag the stone, they could roll it over very easily; and so they rolled it over and over again, until they got it into its place. There is a good lesson in that. Some people do all the work of life in the hardest way. If they can't drag their stones of difficulty, then they leave them, and give up as defeated. But that is not wise, for among our daily trials and burdens of life, as well as among the rocks on the New England side hills, there is many a stone too big to drag, which can be rolled into a place of service.—Dr. Albert Banks.

Man's response to God's call depends solely upon the man. Whether man has been responding to God's call or not, God will always respond to man's. Sin's climax is a final refusal to listen and obey.

For my part, I should try to secure some part of every day for meditation, above all in the early morning and the open air; but how that time was to be improved I should leave to circumstance and the inspiration of the hour.—R. L. Stevenson.

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)

636-638 Fourth Avenue, Louisville, Ky.

C. M. THOMPSON, D.D., Editor
J. G. BOW, D.D., Associate Editor.

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

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THE BAPTIST POSITION.

B. A. C. Dorris.

Baptists hold that four things are essential to baptism; and we think they are abundantly sustained by the Scriptures in every part of their position on this subject. When we believe otherwise we will be ready to offer for membership in some other body—or no body, as circumstances may direct.

First, The Act. Baptists hold that dipping in water is essential to baptism. Their position here needs, we think, but little defence.

1. Had the Master wanted sprinkling, he would have used *rantizo* to express his command. Had he used this word Baptists had never existed. But it is a notorious fact that this word is never employed to express this commandment. Why? Manifestly because it does not express what he wanted.

2. Had he wanted pouring he would have used *cheo* or *keo*, but he never employs this word to express his commandment to be baptized. Why? Certainly it is because it does not tell what he wanted to be taught and practiced in his name.

3. Had he wanted a washing simply, *lou-o* would have expressed his desire admirably, but he never uses this word to express or name this commandment.

4. Had he wanted to command the use of water with no reference to how employed, *breecho* or *breecko* would have just met the demand. But this word receives no notice in this connection.

5. And finally, had the Master wanted to command dipping in water, he would have employed *baptizo* to express that command. And this is the word always employed to express this ordinance. Why? Because it tells exactly what he wanted taught and practiced in his name. It seems almost impious to suppose the Lord uses a word that specifically means dip when dipping was no part of the thing desired. But the Scriptures sustain the etymology of the term.

"And, were all baptized of him in the river of Jordan." "And straitway coming up out of the water." "And they went down both into the water, both Philip and the eunuch, and he baptized him." "Therefore we are buried with him by baptism into death." "Buried with him in baptism." (Mk. 1:5, 10; A. 8:38; Ro. 6:4, and Colos. 2:12.)

Second, Design. Baptists believe that baptism is a symbol—that it symbolizes the burial and resurrection of Christ. To a Baptist mind, baptism spends itself in proclaiming this part of the divine creed. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Ro. 10:9.) Says Paul, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Ro. 6:5.)

We were in the likeness of his death when buried in baptism. (See 4th verse.)

We were in the likeness of his resurrection when taken out of this liquid grave and placed on our feet—that is the meaning of the term—to make or cause to stand. "Buried with him in baptism, wherein also ye are risen with him through the faith of the

operation of God, who hath raised him from the dead." (Colos. 2:12.)

Wherein, i. e., in your baptism ye are risen with him.

Through the faith—as an expression of your faith "in the operation of God, who hath raised him from the dead."

The faith—that particular faith or feature in your faith that grasps the idea of the resurrection of Christ.

The operation—that particular operation of raising Christ from the dead.

All this symbolized in baptism. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15:29.)

To our mind, this Scripture is without explanation, unless it be that baptism spends itself in proclaiming the resurrection, and that if there be no resurrection it becomes a nullity. Hence, the design.

Third, The Subject. Baptists believe the only proper subject for baptism is one who has been regenerated—made a new creature. "Go ye, therefore, and teach all nations, baptizing them," etc. etc. (M. 28:19). Teaching first, baptizing those taught afterwards.

Making disciples first, baptizing them afterwards.

Baptizing only disciples. Discipleship contemplates regeneration—"Ye must be born from above." (Jno. 3:7, R.V. marg.)

"Then they that gladly received his word were baptized." (A. 2:41.)

They received the word—believed.

They had gladness—a characteristic of regeneration—were baptized.

Only such were designed to be baptized.

"Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" (A. 10:47.)

They have received the Holy Spirit—baptize them.

It is evidence that they are fit subjects. It is an essential evidence. "Now if any man have not the Spirit of Christ he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Ro. 8:9-10.)

Hence a proper subject for baptism is a regenerated person.

Fourth, A Proper Administrator. Baptists believe the only proper administrator of baptism is one duly set apart by the church to this work. They believe the administrator is an essential element in the ordinance. We come to this point in the Baptist position with the same confidence that characterized us in our approach unto the other points. We feel that it is as susceptible of being supported by Scripture as either of the other points in our creed.

The affairs of Christ's Kingdom on earth are entrusted to his churches. We do not think this will be successfully controverted. Says the Lord, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Lu. 22:28-30)

It will hardly be disputed, we think, that the body addressed here is the body put in authority; and that the affairs of the Kingdom are entrusted to this body. "And sit on thrones" expresses sovereignty.

"Judging the twelve tribes of Israel" expresses jurisdiction.

Israel expresses the Lord's redeemed put under jurisdiction of his sovereign churches.

In support of this let us read Matt. 16:18-19: "And upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

"On earth" shows where this Kingdom is, and where this sovereignty is to be exercised. That it is to the Church he is speaking is equally clear.

Read Matt. 18:15-18: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them; tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."

"Tell it to the Church." Then it is the Church that has jurisdiction, and not the individual or individuals.

"If he neglect to hear the church, let him be unto thee as an heathen man and a publican." Then there is no appeal from the decisions of the Church, and the Church is sovereign.

"Whatsoever ye shall bind on earth shall be bound in heaven," etc., etc. Then it is the Church that does the binding and loosing.

It is the church that has the keys of the Kingdom of heaven.

It is the Church unto which the Kingdom is entrusted.

It is the Church—churches appointed unto the thrones.

It is the Church (churches) that is to sit on thrones judging the twelve tribes of Israel—the Lord's redeemed.

Thus far, we are safe and sure as God's Word can make safety and surety.

To question our position thus far is to question God's Word of eternal truth. If one does that, the fight is between him and God—we leave the matter to rest there.

Now let us read a little further. Jesus speaking to this same body, says, "Go ye therefore and teach all nations."

It is the same body to which he said "I appoint unto you a kingdom;" read verses 16-19. "Then the eleven disciples went away into Galilee." "And Jesus came and spake unto them."

Read Lu. 22:14: "And when the hour was come, he sat down, and the twelve apostles with him." Read the chapter from 14th verse to 30th and see that it is the same body assigned to the thrones.

Read Math. 18:1-18 and see that it is this same body of disciples to which Jesus is speaking when he instructs the individual to make final report of his grievance to the church, whose decision is final. Read 18th verse carefully and see that this body of final resort—this body with binding and loosing power—is none other than the same body of disciples. Now read Matt. 16:13-19, and see that it is this same body entrusted with the keys of the Kingdom of heaven; and that has the binding and loosing power. To this body—the Church—his sovereign body on earth.

Jesus says: "Go ye therefore and teach—make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." (Matt. 28:19.)

Notice carefully that the body that is to do the going and teaching is to do the baptizing.

To say, the Church is not to do the baptizing is another way of saying she is not to do the going and the teaching. Then hush your hue and cry about the money from the churches with which to do this work. If she is not to do the baptizing, she is not to do the world-wide evangelizing.—Both responsibilities belong to one and the same body. You have got to take the one or reject the other. And the Baptists are right, the administrator is an essential element in the ordinance of baptism. This accords exactly with the New Testament Scriptures as contained in the writings of the apostles.

"The house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.)

Pillar—that that bears up, that supports—Church, the pillar of the truth. Baptism is a truth. The Church is its pillar.

Foundation—that upon which a thing rests, for strength, support, authority. "The Church, the foundation of the truth." Baptism is a truth. The Church is its foundation. It rests upon the Church for support, for propagation and administration.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you." (1 Cor. 11:27.) Here Paul delivered the ordinances to the church. See 1st chapter and 2nd verse "Unto the church of God which is at Corinth." Paul delivered the ordinances to the church. He was acting under the direction of the Spirit.

How many ordinances did he deliver? The ordinances—all of them, not a part simply, but all of them. No matter how many—all of them.

We know of two only, baptism and the Lord's Supper; and they both are delivered to the churches—and hence, are church ordinances; and are properly administered only when administered by the Church.

The one is just as much an ordinance of the Church as the other. They both sustain the same relation to the Church. The Church is Christ's sovereign body on earth—"Back to the churches! Back to the churches!"

Lewisburg, Ky.

FAIRNESS IN DOCTRINE.

These are not days for narrowness, for suspicion, for heresy hunting. They are days for a large, generous, patient, hopeful tolerance. But the motto must stand in its completeness—In things doubtful, liberty; in things essential, unity; in all things, charity. We cannot have the first and third without the second. There must be unity in things essential. Now we have to face the fact that attempts are being made to storm the Evangelical platform by men who continually deride all that has been known as Evangelicalism, by men who are further from us in religious belief than the great representative Unitarians like Dr. Stopford Brooke. There has been much weakness on this question on the part of the rulers of the Council. Let us take but one point. How is it possible for the worshippers of Christ to co-operate with those who do not believe in his sinlessness, or to consider that it does not matter whether He was partly sinful or completely sinless? In the judgment of the historical Churches from the beginning to say that the Only Begotten of the Father was sinful, is to be guilty of an unsurpassed blasphemy. To give our pulpits and platforms to such teach-

ing, or to profess religious fellowship with those who hold such views, is high treason to the Redeemer. Let them find their own buildings, their own organizations, their own audiences. They are continually attacking us, and we do not blame them, for they are enemies. We are nearer the most corrupted branch of the historical churches than we are to them. Between us and them no communion of a religious kind is possible without stultification and guilt.

There are men among us holding in a namby-pamby kind of way to orthodoxy. When they state their theological beliefs they steep them in a mist of tears because they are necessarily divergent from somebody else's. They cannot commit themselves to anything positive, and their view is that to be a Christian is to be nothing in particular. We need hardly say that the spirit of Christianity is the spirit of firm conviction. Those who say that they love dearly the people they are going to rebuke, that they see much to rebuke in the people they love dearly, that the sword of the Spirit is a good thing to brandish in the air, but should never be really used, deserve the scorn and contempt of the world they would fain conciliate. There are beliefs, as has been said, that anybody with a head must either accept or reject, and cannot get confused about. The sword of Christ separates and will separate in the sharpest way the good and evil, the true and false. In all our congregations the people are waking up to this. They are testing their teachers and judging them by what they do not say as well as by what they do say, and they are right.

We know that the National Free Church Council has been already weakened by its timidity on this question. Many old supporters are slipping away, and others are contemplating a formal and deliberate withdrawal and the formation of a new body on Evangelical lines. We do not believe that it will come to this. We are perfectly convinced that the vast majority of the leaders and the members of the Council are attached to the faith. It would be far better to belong to a small and struggling body, holding and teaching the Gospel of Jesus Christ, than to be connected with a great society in which every kind of view was tolerated. But on this point the National Free Church Council has clearly come to the parting of the ways, and according to its decision will be its future.—British Weekly.

HAPPINESS WITHIN.

By John A. Simpson.

Happiness is largely from within. It's a good bit in how we feel about things. We all live in the same world. It's the same sun, the same atmosphere, the same soil, and about the same surroundings for all of us. Yet there are all manner of differing degrees of happiness. You've seen one member of a family so cheery and happy and inspiring that his very presence seemed to carry good luck and always made you feel better. And another member of the same household is so grumpy and selfish and cold hearted that he lowers the temperature of the neighborhood and unconsciously suggests the black man. Why the difference? It can't reasonably be in the food, the air, or the surroundings. No; it's in the man himself. One views the world with an open eye of good will; another peers out with a half-shut eye of suspicion. "Out of the abundance of the heart the mouth speaketh;" and out of the abundance of the heart the eye beams love or hatred and the face shows smiles or frowns.

Oh, what differences there are in the hearts of men! Some hearts are rich and deep and mellow like fertile earth. Drop into such hearts seeds of truth or justice and these seeds spring into form as blossoms and fruits of good character. Other hearts are feeble and shallow and deadening. Drop into them the same good seeds and these seeds shrivel in the fierce heat of cruelty or freeze in the chill of selfishness or rot in the damp, oozy soil of stagnating indifference. The selfish heart eats and drinks, and blesses no one; the reverent soul finds the love of God in ten thousand experiences, and itself grows loving and cheery on the way.—Selected.

COMFORT FOR THE DISCOURAGED.

Failures sometimes mean a general renovation of life. With the old foundations uprooted, one lays new ones, broader, deeper, more permanent, and capable of sustaining a nobler superstructure. Financial failures although they are ordinarily as involving almost the sum of trouble, and they certainly involve so much that it would be the part of ill judgement to fail in recognizing the very real nature of this trouble, yet are still not those that give deepest pain. The failure of friendship is the failure that is the hardest of all to bear. Yet, let us still sing a song to the God of hope. Every conceivable kind of failure—even the most serious of all, that of character, can be redeemed. No one need ever despair. Nothing is ever so good that it cannot be made better; and so, when failure comes, let us sweep off the debris, clear away all the "dead circumstance," and proceed to create anew.—Lillian Whiting.

It is not enough that we "sit together in heavenly places," we must stand together in unheavenly places.—Charles M. Lamson.

Sunday-School Lesson

Sunday, May 30th

Believing and Doing.—James 2: 14-26.

Motto Text.—"Faith without works is dead."—James 2:20.

The James who wrote this book was a brother of our Lord, and not one of the apostles of that name. Our Lord's younger brothers did not believe on him at first (John 7:3-5.) When James became a disciple is not known; we find him one after the resurrection (Acts 1:3); He was for a long time pastor of the church in Jerusalem. And Josephus says he was stoned to death when about sixty-three years old. He died on his knees praying for his enemies.

The truth runs on a straight and narrow line between Arminianism on the one hand, and anti-nomianism on the other. Paul combats the former, and James the latter. They are like two soldiers standing back to back to meet the attacks of two enemies coming in different directions. There is not a shadow of contradiction between them. There could not be, for both were inspired and God cannot contradict himself.

"What doth it profit, my brethren, though a man say he hath faith and have not works?" The only evidence of his faith would be that he said he had it. For true faith always produces works. We must not forget that by works is not meant, running round, talking, getting up suppers, raising money by hook or by crook, which things are meant when one talks of "Christian work" in these days. But work means what are called elsewhere the fruits of the Spirit. "What doth it profit?" That is what does it amount to?

"Can faith save him?" There is an article in the Greek. Can that faith save him? His faith, at best, is an intellectual assent to the truth of the gospel, and is not the saving faith of the heart, believing that God has pardoned his sins because the Lord died as his Substitute.

James gives an illustration. He does not say that kindness to the poor is the "works" to which he referred. One of those works is love, and love causes kindness to the brethren. His illustration is that just as a man who said he had love for the brethren and took it out in talking, but would do nothing for them, would show to all men that he had no love, so a man who said he had faith and yet displayed none of the fruits of the Spirit would prove he had no true faith.

James takes an extreme case. Here is a brother or sister disciple, not one who might be an unworthy imposter, who is in actual suffering. The brother professes to love the sufferer as a brother, and acknowledges his obligations to him as a child of God, but does nothing. Instead, he says with unctious insult, "Depart in peace, be ye warmed and filled." That is, I hope some one else will give you clothes that will warm you and food to eat—you have my good wishes. "What doth it profit?" What does it amount to? In reality he insults the brother. Thus he who professes to have faith and brings forth none of the fruits of the Spirit insults God.

"Even so, faith, if it hath not works, is dead, being alone." Just

as every one would know the man had no love for the sufferer no matter how unctiously he might call him "brother," and wish him well, so all would know a man had no faith if works did not follow no matter how earnestly he might declare he had faith.

"Yea, a man may say, Thou hast faith, and I have works." A listener siding with James, according to Lange, which is the most probable exegesis, will say to the man who is boasting of his faith, and yet exhibits not the result of faith in his daily life. "Show me thy faith without thy works," an utter impossibility. The only possible way of showing faith is by bringing forth the fruits of the Spirit. "And I will show thee my faith by my works." If a branch bears grapes you know it is connected with the vine. Men do not gather grapes from brambles. He who has the fruits of the Spirit, love to God, peace with God and joy in the Holy Ghost, shows that he has been regenerated through faith in the atoning blood of the Lamb. All the works the entire race of man could do, even if they had never fallen, could not save one soul. But, on the other hand, God is not mocked by lip service, by the most earnest assertions of faith.

"Thou believest that there is one God." The fundamental truth of the Christian and Jewish religion. James uses that as representing intellectual belief in all the truth. "Thou doest well." So far so good. But belief of the understanding is not belief of the heart, historical faith, or the assent of the mind to facts is not the saving faith of the regenerated heart. "The devils also believe and tremble." They know there is one God, and they go further even than the unrepentant, self-righteous man—they tremble. But intellectual faith cannot save a man any more than it has saved devils. If all that was necessary to salvation was to say, "I believe Jesus Christ is the Son of God," the devils could say that. They could add, "I know he is," but this belief of their's has no effect on their heart and lives.

"But wilt thou know, O vain man, that faith without works is dead?" James will prove the truth of his assertion by appeals to the Scriptures. Vain is the same as "Raca" in Matthew 5:12, and means empty, not in a mental, but in a moral sense. We are forbidden to address the term to our brothers in anger, the Holy Spirit, being ruler and lawyer uses it. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Here James seems to contradict Paul, who uses the same illustration to prove that Abraham was justified by faith. But it is evident no contradiction is involved, because James himself, in this same chapter, says that Abraham's faith was imputed to him for righteousness.

The grandeur of Abraham's faith was his unshaken trust in the veracity of God. God had told him that his seed through Isaac should be innumerable as the stars. God commanded him to kill Isaac while he yet had no son. Yet Abraham never once doubted the promise. God's word could not fail. We learn from Hebrews that Abraham expected God would raise Isaac from the dead in some way, at some time. He might not see any good to be gained by making a father kill his beloved son. No matter, God commanded and he had faith in the power and the wisdom and the love of God. His faith showed itself in his instant and unquestioning obedience. He begged God hard for guilty Sodom, he puts in no

plea for his doomed son. But if Abraham had refused to obey God he would have shown that his faith was lacking. "Abraham believed God and was accepted as righteous: he obeyed God and was approved as righteous. It is this last condition in which operative faith received the divine approval to which James applies the term justification."—Hackett.

"Seest thou how faith wrought with his works, and by works was faith made perfect?" The works revealed the greatness and excellence of his faith which was a heart principle and not an intellectual assent. Verse 20 shows that James was in full accord with Paul's doctrine of justification. "God graciously accepted and rewarded the patriarch's trust in Him as "righteousness." And he received the great honor of being known as the friend of God.

The apostle also illustrates with Rahab. Her action also proved her faith in and devotion to the God of Israel. A faith which does not prove itself by obedience to God is as dead as a body without a soul.

How beautifully the coming down of the rain typifies the descent of God's saving grace. "He shall come down like rain upon the grass," said the Psalmist. Quietly, steadily, the rain falls, giving vigor and greenness to the stubble, a new face to the field. So all things change when the Spirit comes into life. The old life passes away and a glorious new life takes its place, which grows more and more until the harvest.

Struggle and anguish have their place in every genuine life, but they are the stages through which it advances to a strength which is full of repose.—Hamilton Wright Mabie.

LIGHT BOOZE

Do You Drink It?

A minister and his wife had quite a tussle with coffee and her experience is interesting. She says:

"During the two years of my training as a nurse, while on night duty, I became addicted to coffee drinking. Between midnight and four in the morning, when the patients were asleep, there was little to do except make the rounds, and it was quite natural that I should want a good, hot cup of coffee about that time. It stimulated me and I could keep awake better.

"After three or four years of coffee drinking I became a nervous wreck and thought that I simply could not live without my coffee. All this time I was subjected to bilious attacks, sometimes so severe as to keep me in bed for several days.

"After being married, husband begged me to leave off coffee for he feared that it had already hurt me almost beyond repair, so I resolved, to make an effort to release myself from the hurtful habit.

"I began taking Postum and for a few days felt the languid, tired feeling from the lack of the stimulant, but I liked the taste of Postum, and that answered for the breakfast beverage all right.

Finally I began to feel clearer headed and had steadier nerves. After a year's use of Postum I now feel like a new woman—have not had any bilious attacks since I left off coffee."

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SOUTHERN BAPTIST CONVENTION.

(Continued from page one.)

our consecrated missionaries as it is in fact, I think it would arouse us to a zeal in carrying on this great work which we have never known. Many of us, he said, have only hazy ideas about the way missions are carried on. The evangelization of the world is at present the greatest question engaging human attention. I am profoundly impressed that, if we solve this question, all other questions, whether political, social or commercial, will be solved.

Bro. Z. T. Cody, of South Carolina, spoke to the topic, "Our Duty to Advance." The average business man says judge your course by the past. In carrying on our foreign mission work we cannot decide the appropriations altogether by the income. We are today facing a great missionary crisis. The laymen's program for converting the world is the only tangible program before us. That program calls upon us Baptists to take care of 60,000,000 of the unsaved population of the world. (Does this mean comity in Missions?) If we do that, we shall have to enlarge our giving into the millions.

Missionary T. C. Britton, of China, was called to the front. He spoke of the labors and successes of mission work in Soochow. He told some pathetic incidents illustrating the earnest labors of the Chinese converts in trying to bring their own people to Christ. Some of the native Chinese preachers are among our most efficient workers. We should never despair of any people whom Christ has loved and died to save.

Missionary R. E. Chambers was the next speaker. Mr. Chambers has organized a great publishing house in China. Hon. E. W. Stevens said this publishing house promises to become a great power for good. The missionary went on to tell some of the advances and improvements of our work in China since he first went out. We have to watch for opportunities and be ready to improve them, whether they come with individuals or in congregations. He spoke of the uplifting power of Christianity and Christian education upon the young men and young women of China. He spoke of the importance of enlarging our work in China, and to do that we must have your help. God has blessed us in temporal things, and he expects us to honor him with our means.

Adjourned with prayer by the venerable Dr. J. B. Hartwell, who is soon going back to China.

Saturday Morning.

Saturday morning had been set apart for the celebration of the Jubilee of the Southern Baptist Theological Seminary. At 9:30 the professors, trustees and students of the Seminary marched into the Armory a great host, where the exercises were to be held. President Mullins was in charge of the meeting.

Dr. E. C. Dargan delivered an address on "Fifty Years of the Seminary's History." At the conclusion of this eloquent address, Lansing Burrows and A. J. S. Thomas unveiled a splendid portrait of the late Dr. James P. Boyce, which his daughters presented to the Seminary. Dr. J. B. Marvin, on behalf of the trustees, accepted the gift in some well-chosen words.

The several hundred students present led in singing, "The Glory Song." The enrollment of students the past year was 320.

Dr. Len G. Broughton, of Atlanta, delivered a characteristic and pulsating address on "The Preacher for the Times." The great audience responded as the address proceeded, sometimes by profound listening, sometimes by peals of laughter, and then again by general weeping.

President Mullins referred to some of the struggles of Boyce, Broadus, Manly and others, and outlined some of the needs of the Seminary and plans for the future. Dr. W. E. Hatcher, assisted by President Mullins, took subscriptions to the endowment of the Seminary amounting to about the great sum of \$114,000.

Saturday Afternoon.

Bro. C. H. Carlton, Oklahoma, led devotional exercises. Several brethren prayed, and some of the old-time songs were sung.

Home Mission Fuel.

The consideration of Home Missions was made the order for the afternoon. Corresponding Secretary B. D. Gray was in charge of the meeting.

Dr. F. C. McConnell, of Kansas City, presented the report on Evangelism.

Dr. O. S. C. Wallace, of Baltimore, read the report of the Committee on Cities and Foreigners.

Dr. W. E. Hatcher read the report of the committee, which had had under consideration the question of this society's joining the Home Mission Council, made up of the Home Mission Societies of other denominations; which report recommends that this society should not join this federation of Home Mission societies. After this report was explained by Dr. Hatcher, it was heartily adopted by a standing vote of the body.

Dr. F. C. McConnell addressed the Convention on Evangelism. A vigorous campaign for souls, he said, sets aside many other questions of partial importance. The Baptists are not understood. We are not understood when we decline to join so-called church federations. We have to work in our own way, and not mind being misunderstood. There is much that passes under the name of evangelism that we as Baptists cannot endorse.

Dr. J. F. Love brought to the front and introduced Miss Mamie Campbell, missionary to miners in the West; Bro. J. D. Brengle, missionary to the Pawnee Indians; and also two converted Pawnee Indians. Bro. C. D. Daniel, missionary to Mexico, introduced some Mexican converts, some of the number working among the Mexicans of Texas.

Dr. O. S. C. Wallace said the South had entered upon a life of marvelous prosperity. Strangers and aliens, with totally different standards of life, are coming among us. Whatever their habits and their forbidding ways, we are bound to meet them with the gospel, and endeavor to win them to our Lord and his kingdom. They should come to the front religiously, as they are sure to come to the front industrially. Our country will be helped or injured by the immigrants who are flocking to our shores.

Saturday Night.

The Saturday night meeting at the Armory was introduced by a soul-stirring service of prayer and song. It was led by Bro. W. A. Ed. Dr. D. W. Gwin, of Georgia, read the Scriptures, and Dr. W. J. Shipman, of Virginia, led in prayer.

Home Missions.

The report on the Building and

Loan Fund was presented by Bro. C. W. Daniel, of Texas.

Bro. D. M. Ramsey read the report on our Mission Schools.

Bro. J. B. Gambrell, of Texas, presented the report on the work in New Mexico. It was decided by the Convention that this report should be discussed and at once acted upon.

Bro. W. W. Landrum read the report on Mission Fields. This report was discriminating and comprehensive in its treatment of our various fields, and will repay careful reading.

Bro. C. W. Daniel spoke concerning the Building and Loan Fund of the Home Mission Board. There are, he said, hundreds of organized churches which have no houses of worship. Some of these churches have lost their houses by misfortunes, while others are of recent organization and have never had a house of their own.

Bro. D. M. Ramsey spoke concerning our Mission Schools. He said it was his opinion that these mountain people were originally no better and no worse than ourselves. They are our people. They are more Puritan than Cavalier; and, true to their history, they have a conviction of character, a virtue which we stand in need of.

Dr. A. E. Brown, superintendent of our Mission Schools, was called out. I want to emphasize the economy of this work, he said. Last year we secured more than \$64,000 worth of school property, which cost your Board a little less than \$12,000. The mountain people raised the balance. The speaker spoke of the bright intellects among the boys in the mountains who are hungering for an education. Some of our best teachers and preachers have come from the mountains, it was declared. Dr. Brown related some interesting and touching incidents of mountain boys who were struggling to get an education.

Principal Green of the Hiwassee school, Georgia, said he had been teaching mountain boys for the past sixteen years. He said that while he had helped many of these boys, they had greatly helped him. Dr. Brown called to the front several of the principles of mountain schools, and introduced them to the audience. Bro. Zirilla awoke much interest by giving an account of his work at Tampa Florida.

Bro. W. W. Landrum was requested to speak about our mission fields. The Moravians have done more than any other body of Christians for foreign missions, but less than any other for missions at home. The lack of adjustment is becoming more and more manifest. Home evangelization is necessary to the conversion of the world. We must arise to the occasion. Our northern brethren have consented that we shall enter New Mexico as a mission field.

Dr. J. F. Love dismissed the meeting with prayer.

Memorial Meeting.

A memorial meeting, in honor of the officers of the Southern Baptist Convention who have died during the year, was held in the Broadway Baptist church, Sunday afternoon, May 16th, at 3 o'clock. Pastor William Warren Landrum presided.

John William Jones.

William H. Whitsitt, of Virginia, delivered a memorial address upon John William Jones.

The speaker sketched the career of his friend, "John William," as he called him, following him through Virginia University, the Southern Baptist Theological Seminary, out into a long and earnest life of doing good. He was useful as a chaplain in the Confederate Army; he was useful in gathering and preserving the history of the Civil War; he was useful in developing the religious and material resources of the South, "the most American part of our country."

M. B. Wharton.

J. A. French, the successor of Dr. Wharton at Eufaula, Ala., made the address concerning his predecessor. The speaker gave a rich sketch of Dr. Wharton, picturing him with choice words as a soldier, a scholar, an author, a diplomat, and as a good and faithful minister of Jesus Christ. The people who loved him, said Bro. French, are preparing to erect a permanent monument to his memory.

Calder B. Willingham.

Lansing Burrows, of Americus, Ga., spoke in a beautiful and touching way concerning "this prince of laymen." The Willinghams, it was said, were a remarkable family, each one leaving his impress upon the social world; and, among them all, there was not one who was nobler, gentler and truer than Calder B. He came in touch with men from all the walks of life, and on all occasions his manly character was on the side of Christ. I believe he was the first business man I ever knew who in his books opened an account with God. He was always helping others; and many a college student would have had to return to his humble home, but for this brother. Never can we know all the good he did, and all the lives into which he brought sunshine, until at last when the books are opened. The eloquent tribute which was paid this magnificent layman by Dr. Burrows was heard with breathless silence and profound interest.

This was conceded to be one of the most impressive memorial services ever held in connection with the Southern Baptist Convention. The meeting was closed with a tender and touching prayer by Dr. J. M. Frost, of Nashville.

Monday Morning May 17.

Monday morning there was a great assembly present at 9:30, when President Levering called the Convention to order.

Bro. W. H. Baylor, of Maryland, reported for the Committee on Place and Preacher for next year. Place of meeting, Baltimore; W. L. Pickard, of Georgia, to preach the annual sermon; W. C. Tyree, of North Carolina, alternate. By motion of Secretary Burrows, the time for the meeting of the Convention was changed from Thursday, 8 o'clock, to Wednesday, 3 o'clock p. m. The sermon to be preached Wednesday evening at 8 o'clock.

Bro. M. H. Wolfe, of Texas, read the report of the Committee on Systematic Beneficence, which was adopted. The report recommended the systematizing the contributions of all the States in the South, so that mission money will be coming in every month.

Home Missions.

Home Missions was the order of the day. Bro. W. M. Bruce, of Louisville, addressed the Convention. He spoke of what is called the "slums" of the city. He said that there is one district in this, representing one-fifth of its population, or about 60,000 souls, mostly native-born Americans, where there

is but one Protestant church, and three Sunday Schools. There are in this district fully 15,000 children without Sunday Schools. Bro. Bruce told something of the work of the Hope Rescue Mission, of which he is the superintendent.

Bro. Alex. Wester, working among the Swedes of the Southwest, said that his people had come to this country to stay. They are Lutherans by inheritance; but, when instructed and converted, they make splendid Baptists. Baptist missions among the Swedes are prosperous.

Secretary Gray introduced Bro. M. N. McCall, superintendent of our work in Cuba, and remarked of him, "He is one of the truest men of God, working in a foreign land under appointment of the Home Mission Board." There are, he said, many problems being worked out in Cuba; but the problem that most concerns us, is the conversion of the 2,000,000 souls which are groping in darkness. Here is a people at our very doors, and, if they ever get the gospel in its purity, we must give it to them. When Cuba is converted to evangelical Christianity, her people will become a great power for the Lord.

Bro. Gray said his heart was burdened, for we need right now \$100,000 for work in our cities.

Bro. W. W. Hamilton said the Home Mission Board needed at this time fifty evangelists. One of our evangelists has applications enough to keep him busy for three years. We should pray for God to send us the needed men. He said that in the evangelistic meetings they held in New Orleans they had the best hearing they had had in any city.

Laymen's Movement.

J. Harry Tyler, of Maryland, read the report on the Laymen's Movement, which represented that this movement had met gratifying success among the men of our churches during the past year. The final adoption of this movement among our Christian business men will be the final salvation of the missionary problem.

Bro. Tyler said that our laymen and pastors must work together in the interests of this movement.

J. T. Henderson, Corresponding Secretary of the Laymen's Organization, said the propagation of this work was necessarily slow. Great ideas move slowly. He eloquently urged the claims of stewardship upon the laymen of our churches.

Secretary T. B. Ray, of the Foreign Mission Board, said that our laymen saved the day for us the past year in foreign mission contributions. He strongly commended J. T. Henderson and his work.

Bro. W. L. Pickard said the money consideration of this movement was a great thing, but a greater thing is to get hold of the hearts of the people.

Bro. George W. Truett, of Texas, said that the Laymen's Movement was one of the most potent factors in what the Texas churches had been enabled to do for the cause of Christ during the past year. The messages of our consecrated and prominent laymen cause our Christian men to take notice more than when we ministers were doing the talking. Church membership means something.

Several persons, preachers and laymen, gave brief testimonies as to the good effects of this movement on the beneficence of their churches. M. H. Wolfe told how some of the laymen in Texas had during the last year gone out on Sundays with literature on this subject and

(Continued on page 8, 2d. column)

OPEN THE DOOR OF YOUR HEART.

Open the door of your heart, my lad,

To the angels of love and truth; When the world is full of unnumbered joys,

In the beautiful dawn of youth, Casting aside all things that mar, Saying to wrong, "Depart."

To the voices of hope that are calling you,

Open the door of your heart.

Open the door of your heart my lass,

To the things that shall abide, To the holy thoughts that lift your soul

Like the stars at eventide. All of the fadeless flowers that bloom

In the realms of song and art Are yours, if you'll only give them room,

Open the door of your heart.

Open the door of your heart, my friend,

Heedless of class or creed, When you hear the cry of a brother's voice,

The sob a child in need To the shining heaven that o'er you bends

You need no map or chart, But only the love the Master gave,

Open the door of your heart.

British Weekly.

OUR PULPIT.



GOD OR MAMMON?

By Rev. Charles Brown.

"No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."—Luke xvi. 13.

The terms "master" and "servant" were much more absolute in the East and in New Testament times than they are with us. Not at all uncommonly the master was the owner, and the servant the slave. The one owned, the other belonged, and a man could scarcely have two absolute owners.

There are circumstances with us in which a man may serve many employers, as gardener, carpenter, builder, lawyer. But there are circumstances in which a man cannot. He could scarcely, e.g., be the agent of two opposing political parties or candidates, or the servant of two fierce competitors in the same line of business. You may serve one or the other. It is impossible that you should serve both.

It would let considerable light on this passage if you were to read it thus: "You cannot be the servants (slaves)—it is the same word as that translated, "in bondage." Rom. vi. 6, R.V.—"of God and Mammon." What does Mammon stand for? Money, if you like or, more broadly speaking, material good; the world, with its treasures and pleasures. You cannot be the servant of it and of God. You can make a servant of Mammon on the one hand; an obedient and useful slave, as you may make of fire and water; or on the other you can try to do what many men imagine they are doing—make a convenience of God. You can be well-disposed towards the Almighty not desiring to shut Him out of your life. But you cannot be His servant and the servant of the

world. The two cannot be your masters. There cannot be two ruling powers in your life, two kings on the throne of your being—it is an absolute impossibility.

There cannot be a dual control over your life. You may think there can be, and there may seem to be, but both the thinking and the seeming are a delusion. Here is the declaration of our Lord: "Ye cannot be servants of God and Mammon."

Now, let us think this matter carefully through. Here are two competing influences contending for the place of authority in a man's life, both wanting to rule. One must be supreme, the other subsidiary, and

The Question is, Which?

Of which will you be the slave? Under which flag will you march? You can decide. Your will is arbiter. Mind you, the decision is not made without conflict, nor without conflict is it carried out. It is not merely signing your name, holding up your hand, pledging yourself in baptism. After these, and sometimes before them, there may be such a conflict as our Lord had after His baptism, in the wilderness. Your decision may be like that of the man of very stout countenance in "Pilgrim's Progress," who went up to the man with an ink-horn by his side, and said, "Set down my name, sir," and immediately that decision was challenged. The men-at-arms standing about the door laid upon him, and tried to prevent his entrance, and he had to cut his way in. So a decision may be followed by fierce and repeated conflicts such as take place in the souls of all earnest men.

Not of himself does any man beat Mammon back. But there is strength to be obtained and imparted—continuous strength for a continuous battle, and a man may decide which power shall rule his life, the heavenly or the earthly. We are arbiters of our own destiny.

I said you could determine which should be supreme. But you can only partially determine which shall be subsidiary. That is to say,

No Man can Determine That God Shall Take the Secondary Place in His Life.

You may think you can determine that, but it is well to realize that the second place is no place at all for the Highest. The command confronting the old Jew was, "Thou shalt have no other gods beside Me," and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." You can have other servants side by side in your life. You can have no other ruler side by side with God. One has heard people say before now that they like religion in its proper place. Generally, when men speak like that, they mean a subordinate place. Religion is to be a very submissive handmaid, waiting on their convenience, ready promptly to be called in whenever their whim or wish shall decree. But if by religion you mean the realization of God's love and His saving grace, let it be known that they are not at man's beck and call. They will be no man's servant save as they become his master.

If God has not the first place in your life. He has no effective place at all. What follows, then, is this—Mammon must occupy the subordinate place. Not that I am to have nothing to do with Mammon. I may have a good deal to do with it. In the strength of the reigning Christ I may command it, but it is

not to command me. I am not to be its slave—it is to be mine. One of the most unworldly men that ever lived said, "The world is yours." Mark the term. You are not its—it is yours! You are Christ's. You are above the world, not under it; and Christ is above you, and because He governs you, you may, overcome the world.

I take three phases of Mammon.

(1) Money.

I am not to say, "I will not possess money; I will not take it for service rendered; I will have nothing to do with it." What I pray God every one of us may be kept from saying is: "I will have money; at any price I will have it—at the price of conscience or compassion, integrity and honor, the suffering or wronging of my fellow creatures." What I am to say is, whether I have money or not, I will be true and honorable, just and considerate. If I have money, it shall be in accordance with the will of God. I will not have money at the cost of truth and fidelity. I will not barter away a good conscience. I will neither lie, nor defraud, nor oppress, nor wrong. Money considerations are not to be in my decisions. My first business in life, my ruling aim is, not to get money, but to do the will of God. I am His slave, not the slave of Mammon.

(2) Or take

Pleasure.

I am not going to refuse it. I have a right to what is called recreation. Let that be conceded. But I may not take pleasure at the cost of duty, or to the neglect of the claims of others upon my time and means. I am not the servant, the slave of pleasure. I am the servant of duty and truth and purity. Any pleasure that is incompatible with these I dare not take and I will not touch. For if I am going to take my pleasure in defiance of duty, in defiance of conscience and in defiance of the highest laws of my being, unrestrained by the will of God; if pleasure is to be my goal, my ambition, my lord, then it means that God can have no place in my life. You cannot serve God and pleasure. You can have pleasure that is in accord with the will of God, and it is then that pleasure is sweet and leaves no sting behind.

(3) Or think of

Outward Success.

It is perfectly legitimate to wish for it and to labor for it, and there is no denying its sweetness. To succeed in his calling is a laudable ambition for every man to cherish. There is no need to conclude that in order to keep the spirit of the Sermon on the Mount a man must fling away all ambition. Again it is a question of the ruling aim, the primary and supreme ambition, and it needs to be insisted upon that for the Christian man that ruling aim must not be success. The first business of life is to do the will of God. Suppose a man be the slave of success, you see where the bondage is likely to lead him—to the sacrifice of everything that stands in his way, political principle, religious conviction, conscientious scruple, sentiments of compassion and sympathy, of brotherhood and chivalry. They must all be sacrificed at the shrine of the god of success. What success costs, what a man has to throw overboard in order that his balloon may rise, and his vessel may outrace his neighbors, who can tell? There are few more pernicious working principles in life than this principle of putting great success first as the vital necessity. Even in my calling it must not be done.

Any man who starts out in the ministry with the fixed idea that his first business is to be popular and influential, to draw a crowd, to get talked about or written about in newspapers, religious or otherwise, is starting on an unchristian and vicious principle.

The first business is not success, however sweet it may be. A man may wreck his soul or break his heart along that line. The first business is faithfulness, obedience to the will of God, loyalty to the truth of the Gospel. Failure and suffering along that line are preferable to and sweeter than success along the other.

And outside my calling it is impossible to compute the evils that have resulted from the worship of Mammon in the form of outward success. What men have bartered for power, for greatness, for fame, the evils that have come upon society through the greedy, grasping spirit of men who have been covetous of power; how many have been thrust to the wall, what oppression and sweating, what grinding of the faces of the poor, what scorning of the finer feelings, what coarsening and cheapening and degradation of human life, only God knows.

You may say with absolute certainty that the man who puts success first cannot serve God. In a hundred things the will of God will come into conflict with his ruling ambition; there will be the clashing of ideals. He may have a certain amount of religious sentiment overspreading his life, but he will not be a servant of God. And what has been said of these three aspects of Mammon may be said with equal truth of every phase of it, and with far more truth of the coarser aspects. It appeals to the senses, to the physical desires, to the baser sides of human nature. It has its loathsome and revolting sides; and we know without any argument or persuasion, we know instinctively that a man cannot be the slave of lust and passion and the slave of Christ.

What, then follows? Why this simple thing that I have been insisting on, that

The Ruling Ambition of Life Must be to do God's Will.

There are many ambitions and motives stirring in the breast of a man. The direction of life depends on which is the regnant ambition, and our effort must be directed to keeping first things first. First the Kingdom of God and His righteousness. First to be a good man, and not a rich or successful one. First to show myself approved unto God, to say I will be His servant. Keep that uppermost, and all other ambitions and desires fall into their proper and subordinate places. The man who does this need harbor no prejudice against success nor refuse it when it comes. Probably it will come. Personally, I demur and object to the suggestion that the man who succeeds has paltered with the principle and has of necessity been a mere time-server. Such things are not altogether unknown as men achieving success, and attaining to influence and affluence, who have steadfastly done the will of God and deliberately placed it first in their life. In that case the success is infinitely sweet to the man himself and unspeakable blessing to the others. The other thing is that Mammon becomes the servant of such a man. He is in vital partnership with Him who said, "Be of good cheer; I have overcome the world." He is among those whom St. Paul describes, who "use this world as not abusing it," who so rule over it as to make it minister to their spiritual well-being. Really, that is part of the teaching

of the perplexing parable which precedes the text, the parable of the unjust steward. The kernel of that parable always seems to me to be that a man should use temporal things for his spiritual advantage and passing things for permanent good, and even things that are adverse to his eternal profit, as a sailor uses a contrary wind by the skilful management of his sails to bring him to his desired haven.

So, for example, money, which ruling a man would ruin his soul, being ruled, may be made a channel of greatest blessing, may be used to lessen pain and ignorance, darkness and sorrow, may minister spiritual profit and joy to its possessor and to thousands more. And the man who so uses it is the truly wise and shrewd man who knows how to get the greatest possible good out of temporary possessions. Here is a principle that may be safely accepted; it is only as we serve God and Mammon that we get the truest and sweetest joy out of religion and out of the world. That is God's plan for us.

We may not hide from ourselves the fact that one of our greatest perils is in some form or other to become servants of Mammon; it is so aggressive, so omnipresent and persistent. And it is well for us to realize what the service means. As has been already stated,

It Makes Impossible the Service of God.

This is the emphatic teaching of the text. Some sort of connection between the soul and God may be imagined, and may, indeed, exist, but acceptable service of God there can be none. For such service cannot be, apart from heart obedience. The worship of Mammon in the shape of pleasure or money or success makes impossible the true worship of God.

And in time it destroys the desire for such worship. There are words in the text which may become true of vital religion. A man may come to hate and despise it. The man in whom the world has conquered almost certainly hates godliness. The votary of pleasure despises the person who is consecrated. Do not let there be any mistake; there are people in the world today to whom anything in the shape of spiritual earnestness is offensive. They have all sorts of contemptuous epithets for pious people. They would not spend an evening in their company for any consideration; it would be loathsome and intolerable. Probably, if our Lord were to come and live His pure and heavenly life among them, they would be the first to cry, "Crucify Him"; and as for St. Paul, they would contemptuously ignore him or savagely stone him. "Either he will hate the one and love the other, or he will hold to one and despise the other." It is possible for a man in his heart to hate and despise God.

That is the direction in which the rule of Mammon will certainly lead everybody who submits to it. It is a possibility against which each one of us should seek earnestly to be on his guard. We, by yielding to the influences of the world, and especially by allowing the rule of inferior desires, may come to despise that which is spiritual, to hold the highest in contempt, and to hate the rule of God in the soul. Some of us may be drifting in that direction even now, and we may very well test ourselves by our attitude towards the highest spiritual things.

Finally, and in a word, my text is a plea for whole-hearted devotion to God. It is not only the right course, it is the only safe course. A half-hearted, compromising Christian life, sooner or later, is likely

to end in no Christian life. You may have the form of godliness and deny the power. You may have a name to live and yet be dead. There is far too much trifling with the Christian life, far too much religion which is merely veneer, superficial, formal and it means slipping away from the control of Christ altogether. Surely our text this morning is an urgent appeal for a complete acceptance of the authority of our Lord and Master, a whole-hearted devotion, an undivided allegiance a dedication of the whole life to God. If we are to serve Him acceptably, we must serve Him altogether. "Ye cannot serve God and Mammon."

AN EASTER EDITORIAL OF A SECULAR PAPER.

The editorials of a daily paper may be made a power for good. It is gratifying to notice that some of them not only foster a healthy public spirit, civic righteousness, noble manhood and high moral sentiments, but also on occasion set forth with cogent eloquence the claims of Christianity as against the current indifference, the respectable infidelity and the cultured ungodliness of the hour.

The daily to which we are now making reference is published in a populous city of Central Kentucky, whose schools, colleges and universities are the pride of the State. The accomplished editor is a grandson of a distinguished Presbyterian divine, with whom we were personally acquainted when he was professor of theology in a seminary of that church.

Here follows an illustrative extract from its Easter editorial:

"The ——— has taken frequent opportunities to disclaim any right or purpose to preach. It is a secular paper. Yet, while it is not a preacher, it cannot shut its eyes to the power and the influence of 'that larger Christ,' whose work the world does not always appreciate. Speaking reverently, there is a Christ of the church—of the human soul that has accepted Him in its individual life; there is a Christ of ecclesiasticism; there is a Christ of poetry and song and eloquence; there is a Christ of history. And we crave pardon for suggesting that there is a Christ whose power and force have been the cause and influence of our civilization. In counting the mere sequence of chronology, we divide the years of ancient history from those of modern history by his birth. This is not either arbitrary or without abundant reason. He brought a new force into activity. He introduced a new influence into the daily and continual thoughts and purposes of mankind. Men who forget His existence; who may think they do not believe aught of His history, life, or death, or resurrection, yet are the product of His influence. As the flower and fruit blossom and ripen by the power of sun and rain in fruitful climates, so under the warmth and energy of His influence those virtues, graces and habits flourish which distinguish the people who enjoy what we call Christian civilization. The Risen Christ is not a dead belief; it is a living energy; it is not a mere academic acceptance of an historical event—it is an earnest living force in the heart."

Is it too much to say that today it is the most powerful of all motives; the most active of all influences? Leaven is feeble and fitful in its workings in comparison with the ceaseless activity of this energy?"

Here we have such an engaging

and evangelical statement of the all-pervading, though all too feebly recognized, influences of the risen, exalted and reigning Saviour of the world, that we see no reason, can divine none, why the worthy writer of this editorial should for a moment offer a word of apology for enriching his columns after this fashion.

We recollect reading in early life Tom Brown's School Days at Rugby (first published in 1856), taking it in hand, however, before we were at an age to comprehend it fully. The volume at first appeared without a preface, but after several editions had been exhausted Mr. Hughes thought best to make some introductory explanations. Of these we quote the following by way of contrast to the apologetic attitude of the foregoing editorial: "Several persons, for whose judgment I have the highest respect, while saying very kind things about this book, have added that the great fault of it is too much preaching; but they hope I shall amend in this matter if I should ever write again. Now, this I must distinctly decline to do. Why, my whole object in writing at all was to get the chance of preaching. When a man comes to my time of life and has his bread to make, and very little time to spare, is it likely that he will spend almost the whole of his yearly vocation in writing a story just to amuse people? I think not. At any rate, I wouldn't do so myself. My sole object in writing was to preach to boys; if ever I write again it will be to preach to some other age. I can't see that a man has any business to write at all unless he has something which he thoroughly believes and wants to preach about. If he has this, and the chance of delivering himself of it, let him by all means put it in the shape in which it will be most likely to get a hearing; but let him never be so carried away as to forget that preaching is his object."

To these manly sentiments this English reformer adds this anecdote: "A black soldier, in a West Indian regiment, tied up to receive a couple of dozen for drunkenness, cried out to his captain, who was exhorting him to sobriety in future, 'Cap'n, if you preachee, preachee, and if floggee, floggee; but no preachee and floggee, too.' To which his captain might have replied, 'No, Pompey, I must preach whenever I see a chance of being listened to, which I never did before; so now you must have it all together; and I hope you may remember some of it.'"

The author of Tom Brown's School Days and also of The Manliness of Christ, was an illustrious and loyal pupil of his noble teacher, Dr. Thomas Arnold.

Paris, Ky.

IMPRESSIONS OF NICHOLAS NOTEWELL.

"Supernumerary Troubles."

Some time ago I had occasion to refer to one of Bishop Butler's great sermons on "The Love of God," and in reading it stumbled upon the suggestive phrase which I have chosen as the theme of this article. He affirms that "Resignation to the will of God is the whole of piety; it includes in it that is good, and is a source of the most settled quiet and composure of mind." This resignation will not eliminate trouble, or prevent present, pressing calamity from being painful. But it will dis-

pose of those "supernumerary troubles" which are inflicted upon us, not by the inevitable order of Providence, but by our own imagination, reflection and temper.

It is amazing to compute how many of our woes belong to this order, and might be escaped if we practised that faith in the divine wisdom and love which is part of the common Christian profession.

Even worldly wisdom is wise enough to warn itself against running to meet sorrow and crossing the bridge before it is reached; yet the wisdom of Christian people often fails to prevent them from battling with foes whom they may never meet, and shuddering under tempests that may never break. The future is dark. Our eyes cannot discern its contents. It may bring great and grievous trouble. But always, tomorrow is with God, and when it comes God comes with it.

A patient, simple trust in our Father's wisdom and love will preclude the foolish eager anticipation of evil in which we sometimes indulge, and will make all sorrow endurable when it comes. We cannot be too earnest and brave in facing the labors and sufferings of the present, but we have no right to take anxious thought for the morrow. The clouds that are gathering may pass in the night.

What rest would ensue, if we could believe that the possible troubles locked up in the darkness of the future are "supernumerary troubles," and that we have no right to attempt to pick the lock and concern ourselves with them prematurely!

As with the troubles of the future, so with those of the past, faith declines to be burdensomely concerned. The past also is with God, and it may be left with Him. We cannot touch it. If it calls for repentance, we should repent, but the true expression of repentance is the amended performance of present duty. If it has stern lessons to teach, the lore which they supply should be used in the business of the hour. But to waste time and emotion in idle torturing retrospect is to add folly to folly and sin to sin.

No chains so unworthy to bind you, As those of a vain regret.

Yet how many faces are gloomed today by moody remembrance of past faults and misfortunes, and how many hearts are embittered by passionate and fostered resentment against injuries which, having happened, were clearly within the permissions of the will of God!

The quiet mind can never be attained unless faith consents to leave the actualities of the past as well as the possibilities of the future with Him in whose hands both alike lie.

The heart that suffers itself to be invaded and ruled by evil passion, such, for instance, as envy, meanest and most foolish of all passions, is suffering trouble, the "supernumerary" character of which is beyond all dispute. And yet faced the cursory observation of the most cursory observation of life makes it manifest that great numbers of people are unhappy, not because they are destitute of the means of happiness, but because others are more abundantly supplied than themselves. Even

the Christian men of distinction are sometimes betrayed into bitterness of feeling and harshness of judgment, by the fact that certain of their neighbors are obtaining greater appreciation and success from than they. This is as incomprehensible as it is impoverishing. The

good which we envy lessens our own; the good in which we rejoice becomes our own. When we are tempted to play the part of the elder brother, good were it if we could hear the Father's infinitely gracious and utterly overwhelming rebuke: "Son, thou art ever with Me, and all that I have is thine." May we find grace to dismiss our supernumerary troubles, and, trusting God simply in the present, cast all the burden of the irreparable past and the inscrutable future upon Him whose shoulder does not break beneath the government of the world.—London Baptist.

A STORY OF THE GREAT MISERIONARY.

Near the middle of the last century, David Brainerd had heard of a savage tribe in the heart of the New Jersey forests, and yearned to bring them under Christian influences. He pushed on through the wilderness till he found himself near their village and stopped to rest and fortify himself for the new undertaking before him.

When he finally reached the wigwams, he was an astonished man. His faith and hope had made him bold, but he little expected when he faced the enemies of his race that a "whole village" would come out to meet him as if he had been a long-looked-for friend. Led by their chief, the Indians welcomed him as their guest, and seemed almost to reverence him as a prophet.

He stayed among them and preached, ed winning the hearts and the faith of the untutored natives, until he gathered a church of between seventy and eighty Christian Indians. Brainerd never knew, until they told him, the secret of his welcome. The savages had discovered the white stranger in the woods, and a selfish devotion, John the Baptist.

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¢

PLIABLE.

Even the men of the City of Destruction derided Pliable for running back when once he had started. Be sure that worldings, whatever they may say, do watch those start out in the Christian way, and admire them, in spite of themselves, when they persevere. And if they backslide, as Pliable did, even worldings are ashamed of them, though they may praise them to their face.

All sorts of Christians have their Slough of Despond, but some, like Pliable, get out of the marsh on the side next the City of Destruction, and some like Christian, get out on the next side the Celestial City; and that makes all the difference in the world. The Slough of Despond may be only an incident in your course, or it may be the entire defeat of that course.

Noticeable it is that the supreme elegy of the Old Testament is on the man who had a heart of unselfish devotion, Jonathan; and that the one elegy of the New Testament pronounced by Christ, is likewise on the man who had a heart of unselfish devotion, John the Baptist.

Editorial

In very many respects the Southern Baptist Convention just held in this city was the most remarkable in the history of that body.

The weather, with a single exception, was all that could have been desired. Those in charge had made the best possible arrangements for the comfort of the messengers and the conduct of the Convention and the opening hour found everything in readiness.

The people came from every quarter—all sections being represented, and the outcome was a glad surprise. The number of duly accredited and registered messengers was 1,547, making this the largest Convention held up to the present time.

Good fellowship abounded on every hand. The spirit of harmony was delightful and this spirit seemed to capture every messenger and pervade every session. The Convention was ushered in by three banquets and they may have had something to do with the abounding good humor.

Laymen were "more in evidence" and took a leading part in the proceedings of the body. Their presence and earnest interest prophesied the ushering in of a better day.

The three Boards each reported the greatest year in their history. The financial returns were far in advance of any previous year and the actual results achieved were truly marvelous. The Sunday School Board continues to advance by leaps and bounds, while the prospects before the Home and Foreign Boards were never brighter. The reports show an actual advance in contributions to home and foreign missions by every State co-operating with the Convention—save two.

During the conference of the State Secretaries the fact was developed that the Home Mission Board and its work was not properly appreciated and it was determined to give this work additional emphasis during the present year. It would be well for pastors and churches to give good heed to the purpose of the secretaries and let home missions have a larger place in their plans.

It was decided to take the actual receipts for home and foreign missions last year as a basis and advise a general advance of fifteen per cent. This, if realized, means \$537,500 for foreign missions and \$343,500 for home missions. Kentucky is asked to give \$40,000 for the former and \$25,000 for the latter.

Secretaries Willingham and Gray are both agreed that some plan must be devised by which funds for their work will come in regularly during the year and the brethren everywhere should give this matter thoughtful and prayerful consideration. It is a shame that these boards should be compelled to wait until the close of the year for the major portion of their funds.

One of the notable occasions of the Convention was the session devoted to the Seminary. The great auditorium was taxed to its utmost capacity and when the benediction was pronounced it was found that \$114,000 had been subscribed to the endowment fund. This is by far the largest amount ever raised on the floor of the Convention.

Success has crowned the efforts of Southern Baptists in every direction and the new Convention year opens under auspicious circumstances. The Recorder rejoices in having a part in the achievement

of last year and greatly appreciates the kind words of the "official brethren" concerning that fact. The columns and influence of the paper will be used this present year, as heretofore, to advance the great enterprises of Southern Baptists as they follow Christ and minister to the needs of this generation.

SOUTHERN BAPTIST CONVENTION.

(Continued from page 5.)

enlisting Christian men in the great Laymen's Movement.

Monday Afternoon.

The meeting was opened with singing and prayer, led by Bro. R. T. Hanks, of Texas.

The Committee on Enrollment reported that there were present 1,547 delegates.

Bro. J. B. Gambrell read the report on Estimates and Apportionments. Estimated for Home Missions next year, \$343,500; for Foreign Missions, \$537,500. Kentucky is asked to give to Home Missions \$25,000, and for Foreign Missions \$40,000.

Dr. Willingham said we wanted to hear from several missionaries at this time.

J. C. Owen, of Pingtu, China, spoke of the prosperity and needs of our work in North China.

Brethren J. B. Gambrell, Joshua Levering and Secretary Willingham spoke kindly of E. N. Walne, a returned missionary from Japan. Joseph F. Piani, a converted priest, and a student in the Southern Baptist Theological Seminary, was asked to give an account of his conversion. He said he had his attention called to the Baptist faith by a newspaper account of the persecution of our missionaries in Brazil. It was an interesting recital.

Dr. J. B. Hartwell, the veteran missionary who is soon to return to North China, addressed the body. He said we are under obligation to send the gospel to the lost. The Chinese are lost by nature, and they know it. Every man in China will tell you, if he is pressed, that in the next world he must suffer for his sins, unless he gets mercy from God. China moves slowly, but she moves. Dr. Hartwell gave some interesting historical facts about education and affairs in China. Many of their leading men want our education, but they don't want our religion. Pray for us missionaries, that we may have grace and strength.

The Convention passed a resolution commending the work of Bro. B. F. Riley, as superintendent of the Negro Anti-Saloon League, which was offered by Bro. J. R. Sampey.

Temperance.

The last evening of the Convention was given to the consideration of temperance. Evangelist M. F. Ham sang by request a solo, "Down in the Licensed Saloon." The report on temperance was read by Dr. E. E. Folk, of Tennessee.

The Hon. Clinton N. Howard, of Rochester, N. Y., was introduced as the speaker of the occasion by President Levering, who said Mr. Howard had spoken over four hundred times in his own city on moral reforms, and he can any day draw a larger crowd in that city than any other speaker in the land.

Mr. Howard made a strong and eloquent speech, which held the enthusiastic attention of the great audience from first to last.

LAYMEN'S BANQUET.

Tuesday night the Galt House was in the possession of the Bap-

tists. From every quarter they had come to attend the "Baptist Laymen's Banquet." A local committee composed of J. H. Chandler, Thos. D. Osborne, A. E. Norman, Boyce Watkins, H. H. McCulloch, George Hays, and R. L. Carter had charge of the entire affair and not a single detail was overlooked.

Long before the appointed hour the lobby and spacious parlors of the Galt House were filled by a good natured, sociable crowd of Baptists. Good fellowship was in evidence on all sides and strangers were given a royal welcome.

Col. Thos. D. Osborne, the head of the Laymen's Movement in Kentucky, acted as master of ceremonies, and at his request, Dr. H. W. Virgin, of Jackson, Tenn., returned thanks. The banquet was thoroughly enjoyed by all present, and at its close Col. Osborne, after letters of regret from several prominent men, whose presence had been expected, introduced Mr. A. Y. Ford, of this city, as "Toastmaster."

Mr. Ford said "This is a layman's meeting; tonight is our night. To be sure we have a few preachers scattered about among us, but they are here on suffrage and to supply the levity. For laymen are serious minded and need some clerical levity." He spoke a few earnest words on the importance of the laymen feeling their responsibility to God, and introduced President J. T. Henderson, who responded to the toast, "The Layman's Opportunity." He spoke of the many men who were yearning to go to heathen lands, but money to send them was lacking. This gives the laymen the opportunity to send the gospel to the heathen by furnishing the money. The second opportunity which this movement offers is to become rich before God, and the third to line up with the missionaries and the pastors in the great work of evangelization.

The next toast was the "Layman's Ability," and Mr. R. H. Coleman, of Texas, responded in an eloquent speech of great earnestness and power, a speech we wish every layman in the South could read. He said the impression had been in the minds of laymen too generally that seeking the salvation of souls was the work of the preachers. But God had laid that duty on every regenerated man, and He would not accept proxy work from the laymen. They must feel their responsibility to God for the souls of those with whom God had connected them by ties of relationship, business, etc., first, and of all souls after.

The desire of the laymen for the salvation of souls ought to be their great passion in life. Passion for the souls in our homes first, but including all the lost on earth. So shall we glorify God.

Mr. Joshua Levering, President of the Convention, was asked to respond to the same toast. Mr. Levering has the passion for souls of which Mr. Coleman spoke, and he made a strong and earnest plea for foreign missions. He gave a graphic and interesting account of his visit to China. He spoke of a visit he made to the home of a Chinese Christian, and said as he was leaving he was called back and asked to join in family prayers. He asked the question which it is to be hoped went home to the consciences of all the laymen present—"In how many homes in this Christian land would you have the same experience as I had in that Chinese home?"

The last speaker called upon by the toastmaster was Col. C. C. Slaughter, of Texas, who has proved his faith by his work, by

his great liberality to the cause. He spoke briefly of "Hope," and what it does for men. Several impromptu speeches followed, and the audience dispersed feeling that they had never been present at a more enjoyable occasion.

LAYMEN'S CONFERENCE.

Wednesday Afternoon.

The Laymen's Conference was called to order by Ex-Gov. Northen, of Georgia, at Broadway Baptist church, at 2:30 p. m. The church was crowded, many standing. After singing, "I Love Thy Kingdom, Lord," Dr. E. W. Ford, of Hartford, Ky., led in prayer. Another hymn, "Come, Thou Fount," was sung and Hon. Joshua Levering led in prayer.

While the congregation was singing, "Jesus, Lover of My Soul," chairs were brought in to seat those standing, but many still could not be seated.

Devotional exercises were conducted by Bro. Henderson. He quoted Acts 1:8. "Ye shall be witnesses," etc., and made a short comment by saying, "Power is to be sought. It comes from the Holy Spirit. We live in the age of the Holy Spirit. Let us recognize His presence and be endued with power." He also offered a very earnest prayer for power from on high.

Secretary Henderson called for voluntary Scripture quotations, when many responded.

Coronation Hymn was sung, after which Dr. Potts, of Memphis, Tenn., offered prayer.

The congregation, standing, repeated the Twenty-third Psalm and the Lord's Prayer.

"The Bible View of Laymen" was discussed by Dr. J. B. Gambrell, of Dallas, Tex. "Nowhere in the Scriptures do we find that the preacher must be a higher type of man. The Scriptures teach that both must be consecrated in heart. God calls men to different work. If a man is called to preach, let him be a preacher.

"The layman is to serve wholeheartedly in the work of the Lord. The layman must be diligent, fervent, serving the Lord. Found in Romans 12: 'Diligent in business, you must get a business and stay to it.' Be diligent. Nothing in the Bible against wealth. Make money, but do it honestly. You don't have to be poor to be honest. When folk are poor and satisfied, they are in a dreadful fix.

"2. Fervent in spirit. Don't let your money making decrease your fervency in the Spirit.

"3. Serving God. A man's business must serve the Lord. The Laymen's Movement is a good thing and has come to the hour when greatly needed.

"The Model Laymen of Today," was discussed by Dr. Carter Helm Jones, of Oklahoma.

He must have three characteristics. He must be a man of heart, head, and hand.

1. A man of heart.—The layman of today must love God and his world.

2. A man of head.—It is a great thing for the men who think to come together to advance the kingdom of the Lord.

3. He must be a man of hand.—A man of works not words. Oh, for men who do things right.

"Stand up, men, and not only love greatly and think highly, but do mightily.

"The Great Dynamic," was discussed by Dr. J. C. Massee, of Chattanooga, Tenn. He used the Book of Acts as an illustration of Divine energizing.

(Continued on page 9 3rd column.)

EDITORIAL VARIETIES

Holy garments are for constant wear and not simply for dress occasions.

How true it is that holy garments glorify not their wearer, but their giver.

Every church should be a recruiting station and every member a recruiting officer for God's army.

There may be hypocrites in the Master's churches, but the bulk of the world's best people are there, too.

"Take away woman and what would follow?" asked a Kansas editor. To this question the bachelor's club made the prompt and pertinent reply, "We would."

The Ladies' Working Society of Walnut Street church gave \$51 to the Eaton Monument Fund. By mistake this was credited to another very excellent organization. The correction will appear in the list of donors next week.

While ignorance and superstition go hand in hand, the same is not true of error. It is frequently accompanied by scholarship and literary ability and parades in high places as the perfect embodiment of wisdom.

The Convention sermon preached by Dr. E. C. Dargan was one of the most masterly discourses ever delivered before that body. Dr. Dargan stands at the very forefront in the American pulpit today, and as a preacher, has no superior and few equals.

A clean record is a splendid asset. The man who gambles with his reputation will always lose. He may gain worldly treasure and secure temporary advantage, but in the end disaster will come. A clean record is more to be desired than gold, yea than fine gold.

A western paper represents a certain prominent man as having "married his fourth wife for the first time." This is in keeping with the description of Gideon's three hundred, who were selected because "they watched the enemy with one eye and drank with the other."

"So glad to see you—have been hunting you ever since seeing your name among the arrivals." Such was the greeting a brother received last week at the Convention. Imagine, if you can, how he felt when greeted this way when he had just come from the train and, of course, his name had not been published among the arrivals.

G. F. Davidson and wife, of Auburn, Ky., have given Secretary W. D. Powell \$500 for the church building fund, and agree to give \$500 more if Kentucky Baptists will raise \$10,000 for that purpose this year. This is a handsome gift from Mr. and Mrs. Davidson, and we sincerely hope Kentucky Baptists will respond and enable them to give the additional amount specified.

One of the leading educational institutions has placed the ban on wearing big hats because they arrest the "circulation of the air to an extent that is decidedly harmful." This is new. Both "observation" and experience have established the fact that they "arrest" the sight of others and that the wearer is always "arrested" (by the hat) when trying to pass through a narrow place; but their menacing the air is something new. Next!

We are glad that steps were taken at the recent Convention to include in its session the meeting of the various auxiliary bodies. This will prevent much confusion and also make it possible to concentrate the energy and aim of these various bodies to the well being of the Convention. In keeping with this change the Convention next year, will meet Wednesday afternoon, instead of Thursday night, and the annual sermon will be preached Wednesday night.

Dr. P. T. Hale has been secured by the Southern Baptist Theological Seminary as Field Agent and Lecturer on Evangelism in the Seminary. Dr. Hale will not assume his new duties, however, until he has completed the campaign for the Kentucky Education Society, which has been conducted under his personal supervision for some time past. He is a very successful evangelist and a prince among money-getters, and so is well qualified for this new position.

Getting out the Daily Western Recorder kept the editors from being in constant attendance on the Convention. This, it was feared, would prevent their meeting many of the brethren, but such was not the case. The messengers thronged the office and also found their way to the store of the Book Concern. The words of appreciation and expressions of good will from the great host that visited the Recorder office will never be forgotten. It is a joy to know the Recorder fills such a large place in the denominational life and is so thoroughly entrenched in the hearts of loyal Baptists.

SEVERAL THINGS.

I have had the pleasure of occupying Pastor H. A. Egbert's pulpits at Cumberland and Golden Pond, Trigg county. Bro. Egbert has a strong hold upon his people of both churches, and is starting off well. After preaching at each place I made a short talk on State-wide prohibition and sent blank petitions down the aisles for signatures and brought about 100 names away. At Cadiz, I was entertained by that indefatigable temperance worker, Dr. J. W. Crenshaw, who gave me names he had secured to the petition to send up to State headquarters, swelling my aggregate on this trip to 170, making a total I have already forwarded of about 700. I wish every minister in Kentucky would send at once to E. D. Pickett, Room 6, 402 S. Fourth street, Louisville, and get petitions and offer their congregations opportunity to sign them. Many are doing so and all should.

In the Golden Age for May 6th, Dr. Broughton tells of a woman asking him if he thought the Holy Spirit is in the theater. He answered, "Yes, he is there as much as he is in the church." He added: "Though I have always known it, that thought has recently taken hold of me." Here is the vital thought. We all know that God is omnipotent. David said: "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. I say surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from me, but the night shineth as the day; the darkness and the night are both alike to thee." (Ps. 139: 7-12). These are facts we all readily admit. But, is it not true that this admission is merely nominal assent? We need like Dr. Broughton that the thought shall take hold of us as a solemn and awful reality.

We talk about the mother's love, yet how little we appreciate it. Emily Taylor forcibly expresses it in these lines:

"Hast thou sounded the depths of your tender sea; And counted the sands that under it lie? Hast thou measured the height of heaven above? Then mayest thou mete out a mother's love.

Evening and morn hast thou watch'd the bee Go forth on her errand of industry? The bee for himself hath gathered and toiled But the mother's care are all for her child."

Children, remember these lines and let your department assert to your mother your appreciation of her undying affection for you.

T. E. RICHEY.

Princeton, Ky.

DEAR RECORDER:

The writer has recently been associated in a series of meetings with Dr. M. B. Adams, of Frankfort, Ky. The meetings only continued for two weeks, as I was forced to leave to assist Bro. Dawes, of Georgetown. There were about thirty additions to the church. Dr. Adams has been with this church for more than a decade, and his influence in the city has been broadening and deepening with the passing years. He is easily "the man of the hour," and a great power for good in the Capitol City. In addition to his duties as pastor of a large church, Dr. Adams has done more than any man in the State in securing temperance legislation. There is scarcely a temperance law in the statutes of our State that he has not been largely instrumental in having enacted. He has passed through many fierce storms, but stands in strength, like the mighty oak, on the storm-swept hills. His estimable wife, a member of the noted Marshall family, makes an ideal pastor's wife. With his devoted membership, there is little wonder that he has refused a number of flattering calls to other fields.

The meetings at Georgetown, in which the writer assisted Dr. B. A. Dawes, were richly blessed of God. Dr. Dawes had made such thorough preparation, that the revival begun before the visiting brother arrived. The meetings continued for three weeks, with only one service a day. The building proved too small for the great crowds. There were one hundred and forty-four additions to the church. Dr. Dawes has only been on this field for about two years, but has accomplished a remarkable work. There have been 236 additions to the church, in the past twenty months of his pastorate, and a large increase in missionary contributions. The B. Y. P. U. has 110 members, and is in a flourishing condition. There is great need for a larger building to accommodate the increasing congregations. It is believed that it will not be long until the

need is supplied. Dr. Dawes has a great brotherhood behind him, and together they command the situation. The elect lady who presides over the destiny of his home is a real helper in every good word and work.

Georgetown College, with its affable and scholarly president, has a splendid enrollment, and the prospect for the future of the school is indeed bright. Dr. Yager seems to be the right man in the right place at the right time. Dr. Ruckelshaus, who has made the contribution of a half century's service to the college, is still a help and a blessing to this time-honored institution.

J. W. PORTER.
Lexington, Ky.

COLLEGE COMMENCEMENTS.

The programme for the commencement exercises of Liberty College, Glasgow, Ky., is as follows:

Wednesday Evening, May 19.—Primary Exercises.

Thursday Evening, May 20.—Graduates Piano Recital.

Friday Evening, May 21.—Intermediate Piano Recital.

Saturday, May 22, 3 to 6 p. m., College Parlors.—Art Reception.

Monday Evening, May 24.—Elocution Recital.

Tuesday Evening, May 25.—Annual Concert.

Wednesday Evening, May 26.—Alumni Reception.

Thursday, May 27, 3 p. m.—Class Day Exercises, College Campus.

Thursday Evening, May 27.—Graduating Exercises, address to Class and presentation of Diplomas and Medals.

R. E. HATTON, President.
Glasgow, Ky.

The programme for the Commencement Exercises of Clinton College is as follows:

Friday Evening, May 21.—Entertainment by Pupils of Primary Department.

Saturday Evening, May 22.—College Comedy, "After the Game."

Sunday Morning, May 23, 11 a. m.—Commencement Sermon by Dr. C. M. Thompson, Louisville, Ky.

Monday Evening, May 24, 8 p. m.—Pupils' Recital, Departments of Music and Expression.

Tuesday Evening, May 25, 8 p. m.—Alumni Address by the Rev. Elmer Atwood, Alpine, Texas.

Wednesday, May 26.—Campus Day, Address by Dr. A. U. Boone, Memphis, Tenn.

A lady's brown coat and two fans were found at the Armory during the recent Convention. They are in the custody of Rev. R. E. Reed, chairman of the Bureau of Information, and can be had from him. His address is 2433 West Jefferson street, Louisville, Ky.

OTHER STATES.

The meeting at Farmersville, Texas, closed with forty additions to the church.

A church has been constituted at Bluffinton, Tenn., and Bro. John M. Vickers called as pastor.

Pastor J. C. Dove, of Friendship church, Miss., assisted by Bro. J. E. Robinson, held a meeting resulting in fifteen accessions.

A two weeks' meeting at Haynesville, Miss., closed with twelve additions to the membership.

A two-weeks' meeting at Beaufort, N. C., resulted in fifteen received for baptism.

Missionary W. C. Self baptized twenty-seven as the result of a meeting at Worland, Mo.; three were received by letter and three by baptism.

A wonderful meeting has just closed at Troy, Ala., in which there were fifty-three added to the membership and the membership greatly strengthened.

A meeting was held at Statesville, N. C., in which forty-two were added to the church, twenty-seven received by experience and baptism.

Pastor T. C. Keaton, Winston-Salem, N. C., is rejoicing over two good meetings held at two of his churches. At Mayodan, twenty were added to the church and at Southside there were fifteen additions.

Pastor J. M. Hunt writes from Garland, Tex.: "Please come to me at Garland instead of Wylie, Texas. I have become the pastor at Garland and am now on the field. Things are looking hopeful here."

Not merely a Voice to be heard, but a Friend to be loved, a Shepherd to be followed, a Bread to be eaten—so does the Christ of the Gospels present Himself in word and sacrament.—Phillips Brooks.

(Continued from page 8.)

1. He made every believer an immediate evangelist to all. The church at work.
2. The Holy Spirit immediately laid claim to the entire property of the church.
3. He deliberately called upon the church to send forth foreign missionaries. The church sent them forth with greetings, gifts and prayers in establishing His kingdom.

Wednesday Night.

Another large congregation gathered for the night session, Mr. J. Harry Tyler presiding. Devotional exercises were conducted by Dr. F. L. Riley, of the University of Mississippi. A committee on enrollment was appointed, composed of B. Pressley Smith, H. H. McCulloch, J. D. Cruse, Jos. T. Hayden. The speakers of the evening were Joseph N. Shenstone, President B. G. Lowrey and J. Campbell White. Mr. Shenstone, of Toronto, Can., is Treasurer of the great Massey-Harris Co., and Chairman of the Baptist laymen's movement of Canada. His subject was "Stewardship of Business and Possessions." The great congregation sat spellbound as he told, with quaint simplicity, of his plans and aims in connection with the kingdom of God. The management of property is the peculiar province of a steward, the property being held in trust and administered for the best interests of its owner. In the parable of the pounds the servants acted as stewards and each regarded the pound as belonging to the Lord. It is incumbent on a steward to make the best and wisest possible use for the owner of that which is entrusted to him. Stewardship means occupancy, responsibility, freedom of action, and accountability. At all times he should be ready to surrender his trust and to make a reckoning with his Lord. It is common to apply the term stewardship only to the administration of temporal wealth, but this is a mistake. Stewardship should include time and talents as well. And in carrying out that which has been entrusted, every faculty and all the strength possessed by mind or body should be used. Even spiritual gifts and attainments are included in stewardship. God never gives up His ownership when He entrusts His possessions to earthly stewards. It is the business of all alike to extend the kingdom of Christ and a life devoted to money getting by honest and legitimate methods, finds its true justification when an effort is made to carry out this principle.

President B. G. Lowrey, of Blue Mountain, Miss., discussed "The Great Commission and the Laymen."

He called attention first to the meaning of the term laymen, emphasizing the fact that the laymen, the business man—the men who make the money—are beginning to feel their responsibility for spreading the Gospel. This responsibility is revealed in the Great Commission, and the obligation to carry out this commission to the extent of his ability should rest just as heavily on the layman as on the minister.

Heretofore the laymen have simply occupied the pews with more or less regularity; now they are becoming a mighty factor in world-wide evangelization and are willingly devoting time and treasure in carrying out the Great Commission. The concluding speech of the evening was made by J. Campbell White, the General Secretary of the Laymen's Movement. His

theme was, "The Fields Are White." He insisted that the hour had come to introduce permanency in the missionary effort. This can be done by getting the Christian adherents to contribute five cents per week for the great missionary propaganda. He called attention to the fact that the ordained ministry of the United States was twenty times greater than that of the entire foreign field. If the world is evangelized in this generation it will be necessary to have large and heroic givers.

President G. B. Lowrey presented the following resolution, which was unanimously adopted: "I move that we do here pledge ourselves with new and greater zeal for the world's salvation to strive as in the fear of God by example and by word of mouth to awaken our Baptist people to the command of our Lord and Master. That we urge the Executive Committee of the Laymen's Missionary Movement to continue the employment of Brother J. T. Henderson as General Secretary on a basis that will enable him to devote his entire time to this work, and that as rapidly as may be possible the committee extend its activities so that every member of every Baptist Church in the whole South shall be brought to realize his duty as a follower of Christ to heed this command, and in furtherance of this object, we make an offering for the purpose of securing the sum of \$5,000 per annum for three years for the maintenance of this work."

The following Committee on Resolutions was appointed: R. H. Edmunds, of Maryland; W. J. Northern, of Georgia; J. H. Brownlow, of Tennessee; M. P. Lowery, of Mississippi, and S. P. Brooks, of Texas.

Thursday Morning.

The Laymen's Conference on Thursday morning was largely attended.

The Progress and Outlook of the Movement" was discussed by various brethren of the several States. Whitton, of Mississippi, reported that the movement in his State had made great progress and had increased the interest in missions. Dr. Savage, of Tennessee, told how the movement helped to develop the laymen by taking up one of our agencies at a time and thoroughly informing the people. Secretary Henderson said that there was a fine interest in the movement and that they were planning a great campaign. Brother Wolf, of Dallas, Texas, said they were doing business in Texas. The great advance in Texas was no doubt due to the Laymen's Movement. J. Harry Tyler, of Maryland, said his State was small in numbers, but gave more per capita than any other State. Brother White represented North Carolina. The interest in the Laymen's Movement was not great, but they hoped to do something this summer. Ex-Governor Stephens, of Missouri, said he believed the Laymen's Movement originated in Missouri during the State convention at Chillicothe, in 1905. So far as he knows it is the first that was ever held. His talk was filled with enthusiasm for the Laymen. Mr. Joseph N. Shenstone addressed the men on the movement in Canada. He said there were many business men who were giving much time to the awakening of men to this duty and the results were glorious. The State of South Carolina is

are taking hold of the work. They are trying to reach every association. Brother Lowrey, of Blue Mountain, Miss., raised something like \$3,000 to carry on the work. It is confidently expected that the amount will reach \$5,000, when all the States are heard from, to finance the movement for three years.

Dr. Mullins addressed the audience on the subject. "The Seminary as a Factor in the Laymen's Movement."

Thursday Afternoon.

The report of the States was continued.

The State of Georgia was reported by Brother Taylor. He said that there was not very much being done in the movement.

Brother Hutchinson said but little had been accomplished in Virginia as yet, but they were preparing to launch the movement more extensively.

Kentucky was reported by T. D. Osborne. She has no great report but has been at work. They have organized in some associations.

Brother Bush, of Mobile, Ala., said his State had done nothing. Brother Henderson said the Laymen of Alabama had great capacity.

Brother Cox said Arkansas had felt the influence of the Laymen's movement.

"The Financing of the Laymen's Movement," was intelligently discussed by Joshua Levering. He said that it must not interfere with other things concerning us. Do not give to the Laymen's Movement if you expect to withhold from the Boards.

Mr. J. Campbell White, of New York City, spoke on the work of the movement in the local church. He stressed the missionary committee, the circulation of literature and then canvass the entire membership.

The annual spasm to raise money for missions is out of date and not scriptural.

The weekly basis is the scriptural basis. He touched some of the vital points in the solving of the problems of church finances.

The report of the Committee on Resolutions was read by R. H. Edmunds, of Baltimore, Md., as follows:

Upon the Baptists of the South we believe there has been placed the greatest responsibility that has ever been laid upon any denomination in the history of our religion. Never has any other denomination held such a commanding position in a section destined to exert such a dominating influence in the world's affairs. Nature's lavish gifts to the South guarantee that here is to be one of the world's greatest industrial and financial centers; one of the richest agricultural regions on earth; that here is to be the wealth and commerce and population far exceeding that of the whole country today. In this marvelously endowed land with such possibilities as cannot be duplicated on earth, the Baptists largely exceed in numerical strength any other denomination. The responsibility that rests upon us as Baptists is almost beyond our power to grasp. Never has any other denomination faced equal responsibility. Never has such a marvelous opportunity been given by the Almighty to any other people. Broadly speaking, about one-seventh of the South's total population is Baptist by actual church membership, and at least an equal number are in Baptist families or under Baptist influence. It

(Continued on page twelve.)

Family Circle

Stories For The Young And Old.

THE SCHOOL-CHILD UP TO DATE.

By Elsie Duncan Yale.

Make haste to school, my little child, Or else you will be late; Your books are all aseptic now, And here's your sterile slate.

Your pencil has been boiled an hour— 'Tis germless now, I hope; And don't forget to wash your desk With this carbolic soap.

And lest about the school-room floor Some unseen microbes lurk, Just sprinkle formaline around Before you set to work.

You'd better put, for safety's sake, Bichloride in the ink; And water that has not been boiled You must not dare to drink.

Of course, when recess comes around, Some food you'll want to munch; So in this disinfected box Is predigested lunch.

And since 'tis said that in a kiss Bacteria may dwell, I may not give you, as I'd like, A mother's fond farewell. —Life.

NANCY.

By Adelaide D. Rolston.

(Continued from last week.)

"Maybe he'd be absent if he had somebody always in the house to keep him company," suggested Nancy, her mind suddenly reverting to his offer, and to her own hard and cheerless life at the poor-farm.

"Well, if it's company he needs, ain't he got William and me?" demanded Martha, with some warmth.

"Of course, I was thinkin'—I mean I'd forgot," stammered Nancy in confusion.

"No, Abner never did tell nobody what him and his cousin fell out about," resumed Martha, rambling back to the most interesting part of her narrative. "But I know that whatever it was he's always been mighty sorry it happened. For once, and not so very long ago, neither, he said to me—he was settin' right here in this very chair, and he spoke so suddint that I jumped like I was shot, for he wa'n't in the habit of callin' my name that way—and he says to me, says he: 'Marthy,—and he took his pipe out of his mouth and cleared his throat, and says he: 'Marthy, I'm well fixed in life, and I enjoy good health, and I reckon I ought to be happy and contented, but I ain't. I'd give all I own in this world if John was back here with me. And then before I could put in a word he got up and went out, and in a few minutes I seen him goin' down the lane just like he's going now.'"

Nancy paused in her work and, leaning over the ironing board, watched the bent figure walking slowly down the path towards the barn. "For goodness sake, child, go on with the ironin', or it'll be plumb twelve o'clock before you're done," said Martha impatiently. "I'm goin' out to the garden now to pick some beans for dinner," she added, as she reached for a pan, and don't you stop for a minute while I'm gone."

Nancy returned to her work with alacrity, thinking all the while of Martha's story, and of Abner's offer, and of her own life of joyless toil among the people where only one voice had ever been really kind and helpful to her. And it seemed to her that, after all, Abner had greater need of her than even the Singin' Man with his poverty and infirmities. And when early in the afternoon she dragged her tired feet homeward her mind was quite made up. She would go to Abner if he really wanted her. Life back there at the farmhouse meant the enjoyment of many good and pleasant things she had always missed. She could scarcely recall the time when the days and weeks and years at the poor-farm had not been full of hard, unremitting toil with never a resting spell, except an occasional hour or two after dinner when the other inmates were indulging in the luxury of a nap. Even Billy, much as she loved him, was a dreadful trial to her with his constant whining and fretting after her; and the care of him, though self-imposed, was one of the hardest of her many thankless tasks.

Just as she turned into the little wood-lawn path that led directly to the poor-farm she heard someone singing close by, and stopped to listen.

"A long sweep, lads, and a strong sweep, boys, And a song as along we go, For the hearts that yearn for our home

return When the evening sun is low, When the evening sun is low."

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his face was flushed and eager like a boy's, and a tender, tremulous smile was on his lips.

"I'm going over to see Abner," he said, joyously. "And I'm going right now. If I waited till tomorrow I wouldn't be able to sleep a wink to-night."

"And I'm agoin' with you to see that you get there all right," said Nancy. "Oh, I'm so glad that it's you that's his cousin John, and that you didn't die away off in a foreign land!" she added, squeezing his arm ecstatically.

Through the woods now growing dim with approaching twilight, across a bare and stony field, and up the steep hillsides they went, she helping him over the rough places and compelling him every now and then to stop and rest for a moment.

How good it will be to see the old place again!" he exclaimed, breaking a long silence. "Oh, Nancy, to think that after all these long years I'm going back home!"

At the foot of the last hill, where a little brook ran noisily on its way, he paused and peered around him.

"I think I would like to go the rest of the way alone," he said gently. "You have made me very, very happy today, Nancy!" he added, letting his hand rest affectionately on her shoulder for a moment.

She stood and watched him cross the dusty road and turn into the green lane, and a strange desolate feeling suddenly clutched her heart, and brought the tears to her eyes. Then when she could no longer see him for the thick intervening trees, she turned with a sigh and went slowly back to the poor-farm.

AUNT HARRIET'S NEPHEWS.

By Carolyn Wheaton.

There was scarlet fever in the town where Clifford and Olney lived, and all the schools were closed. So, as the two boys had not been exposed to the fever, they were sent to Uncle Perry's home in another city, to go to school with their cousins.

John and Wilbur looked upon this as great good fortune, and they were in high spirits when they went to the station to meet their cousins.

Aunt Harriet on the other hand did not feel overjoyed at the prospect of having two more boys in the house. She wanted to please her brother, and she needed the money which he had offered to pay for his sons' board; but she did not quite see how she was going to do all the extra work they would make. John and Wilbur were not much help about the house, for they were careless, forgetful boys, and seldom remembered tasks if there was any sport on hand. But they had promised to help, and so Clifford and Olney were coming.

Aunt Harriet had not seen her nephews since they had put on trousers, and they were such bright, manly little fellows she loved them at once, and was glad she had said, "Yes," to her brother's proposal.

After tea, they went upstairs with John and Wilbur, but when the dishes were ready for wiping Clifford appeared at the kitchen door.

"Auntie," he said, "if you'll tell me where I can wash my hands, - will help you with those."

"Oh, no, dear! I can do them," his aunt objected.

"But I'd like to—I almost always wipe mother's dishes."

So Aunt Harriet and Clifford had a cozy visit over the glass and silver and china.

Then next morning, after the four boys were off for school, Aunt Harriet went upstairs to make the beds. In the doorway of her nephews' room she stopped in amazement. The room was in perfect order, bed made, water pitcher filled, and not an article of clothing lying about. In the next room, the one that belonged to John and Wilbur, she found plenty to do.

"I didn't know before that there was so much difference in boys' ways," she said to herself. "I wish mine would take lessons of Olney and Clifford."

The mother's wish actually came true, for one morning she went upstairs to find nothing to do in her boys' room. The bed wasn't very well made. It was lumpy and wrinkly, and the spread was askew, but it showed the spirit of helpfulness, and it lightened the mother's heart all that day.

"I guess if Olney and Clifford can make their bed, we can," said John.

"And we're going to sweep our room, too," declared Wilbur. "Clifford says they always do at home, and won't it help you, mother, if we do?"

"Of course, it will," she assured them, "and it is good for you to know how to do all these things."

"That's what mother says," said Olney.

"I should never have thought that any of you were old enough to do them, though," confessed the mother.

"Well, we are," asserted Wilbur, "and we're going to do lots more things to help—oh, you'll see! I guess you'll

be glad that Olney and Clifford came to show us how; won't you?"

"Indeed, I am," laughed their mother; but she couldn't help thinking to herself how she had dreaded their coming, never dreaming of the beautiful example they were going to set her own sons.—The Morning Star.

HOW OLD MAJOR PREACHED A SERMON.

A cold northeast storm swept against the kitchen window and Mr. Leeds, who was shaving, paused long enough to inspect the elements critically, then returned to his former task.

"Terrible bad weather, this," he said. "It would hardly be merciful to take old Major out this morning. I calculate we would better stay home from service to-day."

Mrs. Leeds stopped in her preparations and looked at her husband. "We aren't in the habit of staying home from church on account of the weather, father," she said. "It don't seem the proper thing to do, but it's for you to say."

John came in the kitchen, banging the door after him.

"It's getting worse every minute—father," he said. "We shall need plenty of blankets. Old Major is rough shod. I don't think it will hurt him."

"We'll spend the day at home, John; it hardly seems fair to take the Major out such weather. A righteous man considers the life of his beast, is scriptural doctrine."

"I suppose the doctor and Mrs. De Yoe will be there," said Mrs. Leeds, mildly, as she seated herself by the window with open Bible in hand.

"Well, yes," said Mr. Leeds, regretfully, "and I calculate that is about as far as numbers go today. Grandfather Strouble may be there, but he has only to step out of his back door into the side entrance of the church.—It's too bad, but it seems the proper thing to do."

So Mr. Leeds seated himself with the church paper and John sat pouring over a book until the clock struck twelve, when Mrs. Leeds rose to make preparations for dinner.

"I'll run out and feed Major," said John. "It isn't storming quite as hard as it was."

"Give him plenty of oats. You know he always has extra on Sundays."

"Father," cried John as he came bounding into the kitchen, forgetting to close the door in his excitement. "Old Major has slipped his halter, and I can not find him anywhere."

"Here he comes," said Mrs. Leeds, "trotting along down the road as sedately as you please. I do believe he has been to church after all."

Sure enough, just as Dr. and Mrs. De Yoe were entering the churchyard, struggling between them to hold an umbrella, old Major walked up the drive, paused a moment at the church porch, then sought the shed where he had been sheltered every Sunday morning for eleven years.

"I never heard a sermon which touched me to the quick like that preached by old Major," said Mr. Leeds, in recounting the incident later.

Mrs. Leeds was busy at the kitchen sink, but she looked over her shoulder in the direction of Mr. Leeds and smiled. "We arn't going to mind the weather next time, are we, father?" she said.

A LAY SERMON TO FATHERS.

Vacation has taught fathers and sons a good many lessons, out none more startling than the fact that boys grow up. And what is stranger, your boy is growing up. Some day he will be a man; some day he will be where you are, and life will have pushed off on him the responsibilities you bear today.

And yet—God forgive us!—too many of us fathers are trusting schools and clubs and haphazard circumstances to fit out boys for this inevitable usurpation.

We are too busy to give them the companionship we owe them; too tired and irritable to read the promise of strength in their restlessness; too indifferent to their unspoken hopes to share in and shape their ambitions. Life and work close in upon us and we forget that they and not we ourselves are to be our successors.

Schools and school-teachers are no substitutes for fathers and mothers. The winter has its opportunities just as truly as has the summer. And the home can have its friendships for father and boy just as truly as have the trail and the camp and the farm. Happy is the boy who knows this! And happier is the father.—The World Today.

He who makes a machine of himself will find keen competition.

No wicked are wise.

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STORIES FOR LITTLE ONES.

THE LITTLE RAIN PROPHEET.

"Is that a bird singing, Jack?" little Bess called softly to her brother. It was a late afternoon in August; the air was heavy with heat; the ground was dry, the flowers drooped; everything wanted rain.

Bessie stood on the doorstep, and Jack sat by the window reading. He did not hear till she asked again, "Say, Jack, is that a bird?" "I hear nothing," he said, not lifting his head from his book.

"There," she said, "can't you hear it?"

"Oh, yes," he answered, and coming out, he said: "It isn't a bird, but a little tree toad. Perhaps I can show it to you; it's in this tree, I think."

"How can toads get into trees?" she asked.

"Hush! wait till he calls again," said her brother. A few seconds, and the soft, low trill was repeated.

"There he is!" and Jack pointed to a low limb of the tree, where a little brown patch just the color of the bark could be seen.

"He is a prophet foretelling rain," Jack said. "I wish the trees were full of them."

"I want to see him nearer," Bessie said. So Jack brought a chair, and standing on it, he was able after a few minutes to make the little toad move from the branch to a bit of wood that he held up.

"He is a cousin to the toads that hop on the ground," Jack told her, "but his feet are different, for the tips of his toes are expanded into suckers that cling to the bark of a tree when he wants to climb. He has rather a long name, 'Hyla versicolor.'"

"How cunning he is," Bessie said. "Can't you make him talk again?"

"I don't know how," he said, as he put the little fellow down on the chair, and went back to his book saying, "It'll pay you to watch him awhile." So Bessie began to talk to him, but it was not very interesting, for the toad kept silent.

"O Jack, come out quick!" she called after a few minutes. "I'm afraid he's dying. He's all turning white!"

Jack laughed, "I told you it would pay to watch him," and coming out he coaxed the little toad that was as white as the chair he was on, to move to a large green leaf, where in a little time he began to change his coat from white to green.

"That is the way he hides, for it takes sharp eyes to see him when he is the same color as his resting place," Jack explained. "He is a shy little fellow, and I will put him back on the tree; he will talk to us then, perhaps."

"That's a good name for him, 'versicolor,'" Bessie said.

While they were at supper they heard him call, and another answer him, and Bessie waked in the night, and the rain had come. —Mary A Wood, in The Sunbeam.

FROGGY'S ADVENTURE.

"Knee-deep! Knee-deep! Knee-deep!" came a shrill cry from the middle of the pond.

"Better-go-round! Better-go-round! Better-go-round!" croaked a hoarse voice from the bank.

Now, all the little frogs, when they heard their mothers call, turned back, and, swimming far around the deep place, got safely to the shore.

Did I say all? No; one little frog failed to hear his mother's voice, and, piping in his shrill little tone, "Who's afraid? Who's afraid? Who's afraid?" he swam straight on. Suddenly one of his hind legs got tangled among the weeds at the bottom of the pond and though he pulled and jerked with all his little might, he could not free himself. At last, after a long struggle, he gave it up, and called loudly, "Help-me-out; Help-me-out; Help-me-out!"

The other frogs heard and came swimming all about—little and big young and old; but when they saw poor Froggy caught fast, instead of trying to free him they began peeping and croaking and "ker-chugging" until such a noise went up from the pond as was never heard before.

The little frogs all sat around in a little circle, crying in their little shrill voices. "Oh-he'll-die! Oh-he'll-die! Oh-he'll-die!"

And the great frogs all sat around in a great circle, croaking in their great, hoarse voices. "Oh-he'll-drown! Oh-he'll-drown! Oh-he'll-drown!"

"Help! Help! Help!" cried the little frogs in their little shrill voices.

"Help! Help! Help!" croaked the great frogs in their great hoarse voices.

The little frogs sobbed and moaned, and wiped the tears from their little bulgy eyes with their little fat green hands; the great frogs sobbed and moaned, and wiped the tears from their great bulgy eyes with their great, flat green hands. Altogether, they raised such a noise and commotion that every creature in the pond poked his nose from his house and came out to see what could be the matter.

At last a great, friendly fish, who with his wife and children was summering in a quiet corner of the pond, swam up to find what all the noise was about. When he saw poor Froggy struggling to free himself (feebly now, for his strength was nearly gone), with all friends and relations sitting by, sobbing, moaning and croaking, but not trying to help him out at all, the fish flew into a terrible rage, and, lashing the water all around into a white foam with his tail he cried, "Pull him out! Pull him out!"

But the little frogs only wiped the tears from their bulgy eyes with their little, flat green hands, and went on with their piping: "Oh-he'll-die! Oh-he'll-die!"

The great frogs only wiped the tears from their great bulgy eyes with their great, flat green hands, and went on in their croaking: "Oh-he'll-drown! Oh-he'll-drown!"

"You stupid," cried the great fish, and, pushing the little frogs and the big frogs all to the right and left with his huge body, he swam to little drowning Froggy, seized the poor little fellow in his big mouth, and carried him safely to his home by the shore. There the great fish left Froggy to be cuddled by his silly brothers and to be crooned over by his good but stupid mother. —Jane L. Hoxie, in Exchange.

BEDTIME TOO SOON.

The clocks don't know their A. B. C's,

And so they cannot spell; But yet they count much more than I.

And seem to count quite well.

But what good so much counting does,

I'd really like to know? Just sending people off to bed

Before they want to go! —Western Christian Advocate.

PATIENCE FOR MOTHERS.

Mothers, when you are planting your flower garden, arranging your window gardens and house plants don't forget to plant the seeds of patience in the garden of your souls.

If there is one thing more than another that a mother needs it is patience. Patience to lead the children in paths of right, to keep their minds and bodies sound.

It takes patience and lots of it, to teach them to confide in you, to tell you the truth and nothing but the truth, and I beseech you, mothers, do not punish them for a wrong that they confess. Show them that you are their friends at all times and always ready to help them overcome their faults.

It takes patience to bear their noise and play on a stormy day when they are forced to stay indoors.

Few mothers can endure furniture out of place with patience, but their active children must exercise their muscles and an occasional train of cars made from the dining chairs or an hour or two of circus play can be easily endured if we stop to think that the time will soon come when there will be no little shoes, stockings or toys scattered on the floor, to be gathered up and put in place after we have heard good-night prayers and tucked the babies safely away for the night.

Possess your soul with patience. —Morning Star.

MEMORY MENDING

What Food Alone Can Do For The Memory.

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"One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night for my nervous system was shattered.

"The change of climate helped me a little but it was soon seen that this was not all that I needed. I required the proper selection of food although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I knew what the right food could do and I began to change in my feelings and bodily condition.

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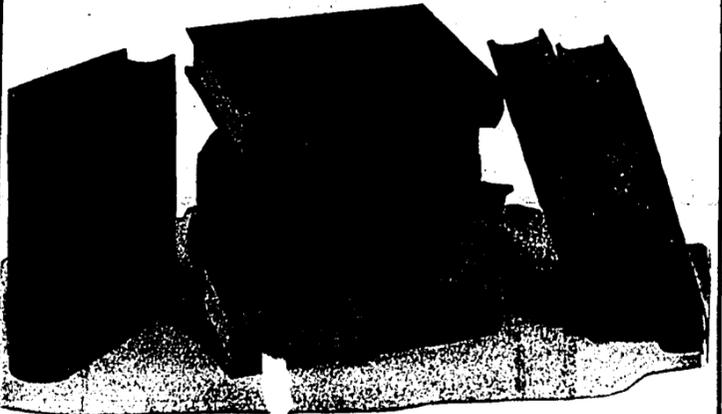
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KY.

(Continued from page nine.)

may be said that out of a total population of about 30,000,000 in the States represented in the Southern Baptist Convention the aggregate number of members of Baptist churches and of those under the influence of Baptist teachings is at least 7,000,000 or 8,000,000. It is therefore, under the blessing of God, within the power of this denomination to become the leading force in the religious life of a section destined to exert a mighty influence in the shaping of the world's religious and material affairs. Never has the Almighty placed any other denomination in such a position of possible influence and of power for good in any other country or section with such illimitable possibilities of material advancement as are possessed by the South.

"Unto whom much has been given, of him shall much be required." Upon enlightened Christians it ought not to be necessary to press the importance of missions, home and foreign. The world accepts without question the supreme importance of missions. "All power is given unto me in heaven and earth," said the risen Christ, and his ringing command sounding down the ages, "Go ye into all the world and preach the gospel to every creature," is being heard with a new realization of its import.

The development of modern transportation systems, the transportation of people, of things and of thoughts—the railroad, the telegraph and the telephone, are opening all the world to such a marvelous transformation, to such an advanced civilization and progress in material affairs as mankind has never seen. The vision of the near future, as we catch a glimpse of what is just ahead, is enough to overwhelm the finite mind. The material progress of our land is only an indication of the world's progress. The Orient is being opened up to educational advancement and to the preaching of the gospel beyond anything that any man could have dreamed of a few years ago. South America, Africa and all other lands hitherto accounted backward are moving forward as never before and everywhere is seen the open door opportunity to go in and possess the world for Christ.

Will the Baptists of the South awaken to the opportunity? Will they comprehend the mighty responsibility placed upon them? Will they realize that duty means soul expansion, that duty shirked means soul contraction?

J. Harry Tyler offered a resolution calling upon the Laymen to observe the waking moments of the morning hour in prayer.

J. F. Brownlow, of Tennessee, offered a resolution to ask 100 men to subscribe \$10 for five years, to promote this work. This met with the approval of all as being the best way.

YOUNG PEOPLE'S UNION.

The fourteenth annual convention of the Baptist Young People's Union met in the Armory Wednesday afternoon, and was called to order at 2:30 by the President, W. W. Hamilton. There was soul-stirring singing, led by Mr. and Mrs. Barcafer, and several prayers, led by Brethren A. E. Brown, of North Carolina; B. A. Dawes, of Kentucky, and George T. Webb, of Chicago.

President Hamilton remarked that the last year had been the best in the history of the Young People's Union, and that we are now

entering upon larger and better things. We are starting upon a period of new expectations. The opening address of the President was fresh and stirring from first to last, and awakened enthusiasm in the great assembly.

H. W. Virgin, of Tennessee, led in prayer. Mr. and Mrs. Barcafer sang with effect, "My Father Knows."

An address on "Visions" was delivered by Caleb A. Ridley, of Beaumont, Texas. He remarked that a vision of God is the solution of the problem of Christian work. Moses, Joshua and Saul of Tarsus were transformed by visions of the Eternal. Dr. Ridley delivered a powerful address, some times melting the people to tears, and again sweeping the great audience like a wind from heaven.

Bro. J. L. Gross, Houston, Texas, led in prayer. "Where He Leads I Will Follow," was tenderly sung by the whole congregation.

Bro. John E. Briggs, of Atlanta, Ga., delivered an address on "How the B. Y. P. U. Helped Capital Avenue Church," of Atlanta. He said their union had been run by consecrated laymen, and it had done a great deal to call the attention of the community to their church. He said the prosperity of their church had come largely through the work of the young people. The Young People's Union has furnished our church with trained workers who have been truly consecrated and efficient.

"Must Jesus Bear the Cross Alone," was sung with heartiness by the congregation.

Thomas J. Watts, of Kentucky, presented the report of the Executive Committee. The report emphasized the present bright outlook of our B. Y. P. U. work. The report acknowledged the great help which had been received from the Sunday School Board, at Nashville, Tenn., the encouragement received from the field workers, and some of the publications of the Sunday Board, which are used in the study courses of our young people's unions. The report recommended the employment of a Corresponding Secretary to give all his time to the work, and that his support be provided for in some way.

Reports of the Educational Committee and treasurer were presented and adopted.

Adjourned, with prayer by Bro. S. J. Porter.

Evening Session.

The Young People's Convention was called to order at 8 o'clock by President W. W. Hamilton. A chorus choir of about 150 voices, led by Mr. and Mrs. Barcafer, sang some inspiring songs, and the whole vast congregation seemed to be singing heartily at times. It was such an uplifting song service as one is not often permitted to enjoy.

Devotional exercises were conducted by Dr. J. M. Frost, of Nashville, Tenn. "How Firm a Foundation" was sung by the congregation, and Bro. J. M. West, of Missouri, led in prayer. Dr. Frost read part of the Fifth of Romans, and said that the greatest need to-day is a right conception of the death of Jesus Christ. When a man goes wrong at the cross, he is wrong in all else. If we have a Scriptural conception of the sacrificial death of Christ, we have something solid to rest upon. His love for us is the great motive to inspire trust and obedience. There were fully two thousand persons present, and it seemed evident that the ringing words of the speaker were heard in every part of the Armory.

George T. Webb, Corresponding Secretary of the Baptist Young

People's Union of America brought the greetings of the young people of the North. He suggested some changes in the organization of the Baptist Young People's Union of the South, in the interest of cooperation.

Dr. O. C. S. Wallace, of Baltimore, spoke to the topic, "To Obey is Better than Sacrifice." Young men, he said, are the pioneers and path-finders. The great principles that dominate our lives, get hold of us while we are young. Young Baptists are to be leaders in the world, and they are to be called into service. We need to be guarded against the spirit of levity which makes great Baptist principles only trivialities. Let us not laugh at other people's jokes. The fundamental principle of the Baptists is, "To Obey is Better than Sacrifice." The clear statements of the speaker, his distinct enunciation and pleasing manner, held the close attention of the audience to the last word.

Bro. F. H. Martin, of Virginia, led in a fervent prayer.

"The World's Heathen and Southern Baptist Young People," was the topic of Hon. E. W. Stephens, of Missouri. He began by saying that there never were such privileges and opportunities as we have today. There are many of us who do not know what heathenism is. This body is a great missionary organization, and we should have a hearty interest in this great purpose. There is before our young people no more inviting field of christian activity than that opened up in the work of Foreign Missions. If you could see what Christianity has done in China in comparison with the effects of paganism, you would see the necessity of sending the Gospel to this great nation. The heathen world is bound in chains of darkness and superstition, and we are commanded to carry that power which can make them free indeed.

The meeting was adjourned with prayer by Bro. E. E. Folk, of Tennessee.

Thursday Morning.

The Young People's Union was called to order in the Armory, Thursday morning, promptly at 9:30, by President W. W. Hamilton. Dr. C. S. Gardner conducted devotional exercises. Bro. S. M. Gupton led in prayer. Several soul-stirring songs were sung by the congregation. Dr. Gardner remarked that the peculiar atmosphere of our national life tends to stimulate the energies of young life. This awakening is a power that may be turned to good or evil. It is the purpose of the Baptist Young People's Union to direct the awakened energies of our young people to Christ and his service. Bro. Everett Rawlings was asked to lead in a special prayer for the consecration of the young people in our churches.

Mr. and Mrs. Barcafer sang a duet, "Work, Work."

Bro. R. H. Coleman, of Dallas, Texas, and one of the young Baptist laymen, addressed the convention on "The Encampment Idea." He said that about all he had to say upon this subject had grown out of the encampment idea as practiced in Texas. The Texas encampment of young people, he said, had been launched under many discouragements and prophecies of failure. But success soon came. We had the right kind of speakers; we had the young people there in great numbers; and the spiritual uplift of the encampment was most gratifying. The interest in these annual encampments has been growing from year to year. We own our own grounds, with convenient

buildings and property worth about \$30,000, with no indebtedness. We have there the very best people in the land. Some of the meetings of these encampments are memorable for their spiritual power, when scores of young men and women come out and consecrate themselves to the service of Christ. Some who in past years have so consecrated themselves, are now preaching the gospel, and others are missionaries in foreign lands. Bro. Coleman made a stirring address, which was heard with unflagging interest by the great gathering.

Dr. T. Bronson Ray, Educational Secretary of the Foreign Mission Board, was the next speaker. His topic was "Mission Studies in Young People's Societies." He began by saying that he had just come from the largest mission study class he had ever seen. It was the class being conducted every morning in Norton Hall during the days of this Convention, from 8 to 9 o'clock. The large number of persons present this morning have entered upon the "Uplift of China" with real enthusiasm. A mission study class, he explained, is a company of young people united for the purpose of taking up one of the study courses provided by the Board in Richmond. Definite study is necessary to interest in missions. Our young people will never learn about these great matters from the newspapers, nor from the pulpit, but only from the touch of class study. It is a gain, it is a tremendous gain, when you can have six people in a church who do know about missions. They can lead the others. It takes training for leadership; and Southern Baptists need nothing today so much as consecrated leadership; that is, men and women who can lead in a mission study class. We must look to the B. Y. P. U. to train leaders for us. Any preacher who has time for an afternoon nap, has time to lead a mission study class. No preacher has a right to "a blue Monday." The demands of the Kingdom upon us are greater than ever, and more is required of our preachers and members than ever before in the history of our holy religion. The hope of everything is here among our young people. By hundreds of thousands our young people all over this land are banded together in mission study classes, and they are going to do great things for our God in the years to come. Dr. Ray told about a mission study class in one of our churches whose members got so fired with the spirit that they got their church to increase its contribution from a small amount to six hundred dollars, and of other classes who had some members to give themselves to mission work. Oh, brethren, Southern Baptists, our greatest work is to give the gospel to a dying world, the thing nearest the heart of our Lord, and in which we all need to have an earnest part.

Bro. H. W. Virgin, for the Committee on Nominations, presented report. President, W. W. Hamilton; Vice Presidents, W. D. Mora, W. Russell Owen, R. H. Coleman; Recording Secretary, L. P. Leavell; Treasurer, T. J. Watts.

"Is the B. Y. P. U. Worth While?" was the topic of Hon. J. H. Tucker, of Asheville, N. C. He said we need church machinery. It is as necessary in religious matters as it is in material things. In the church to which I belong we have a great many organizations and were not doing what they should do. There is nothing equal to the B. Y. P. U. to train workers and denominational newspaper for day School teaches and the Young People's Union trains. The earnest remarks of the speaker kindled

manifest interest in the assembly, and he gave utterance to some practical and helpful suggestions. He is not only a Sunday School worker, but he believes thoroughly in the B. Y. P. U. and is always present at the meetings in his own home church.

The meeting adjourned with prayer by Bro. L. P. Leavell.

Laymen's Mass Meeting.
The Laymen's Mass Meeting was held in the Armory Sunday at 3 p. m.

The devotional exercises were conducted by Bro. S. E. Whitton, of Miss., by reading the parable of the Prodigal Son and offering some comments.

At this point Dr. E. O. Excell, of Chicago, took charge of the singing. He and Chas. Gabriel, author of the "Glory Song," sang a duet, "He Is So Precious to Me."

Mr. J. Harry Tyler, secretary of the Laymen's Movement, gave some explanation of the movement in other denominations in that their conferences were held separately from their annual meetings.

He stated that it is the aim of the committee to have a conference for Baptist laymen some time during the year.

Hon. H. R. Pollard, of Virginia, addressed the audience on "Bible Stewardship."

The idea of stewardship involves the idea of proprietorship. Laymen have been too willing to enumerate their duty. All good men are not missionary in their belief and practices. He emphasized the Bible plan of giving as being that of giving weekly. Great emergencies require great giving. He discourages the mere giving of the tithe, but to give hilariously. Let us have a better standard than that given under Mosiac law and that is to give under Christ's standard, to give.

Dr. Gray spoke on the topic, "America a Force as Well as a Field." America will be a force as we make it a field. America can't be a force until we consider it a field. Our Southland is a very strong force in America. We have forces in men, we have scholars, statesmen, business men. We have increase in wealth. This is our great task to get it consecrated.

His talk was inspiring and created great enthusiasm.

Dr. Excell and Prof. Gabriel sang another duet, "A Sinner Made Whole," which was greatly appreciated.

Hon. E. W. Stevens, of Missouri, and former president of the Convention addressed the audience on the subject, "Christianity as an Investment."

The best investment a business man can make is to put it into something that benefits the world. The great trouble with business men is that they look upon Christianity as being only sentiment.

He believes that the Lord guides the business man who consecrates his wealth. Christianity is the greatest investment of a nation. It purifies society and preserves peace.

Dr. Bealer, of Atlanta, urged the laymen to increase the circulation of the Baptist papers and journals for the advancing of the Laymen's Movement in the great missionary enterprises.

Dr. Gambrell, of Texas, spoke for the Baptist papers. He said the great bulk of our denomination were not informed sufficiently to be doing what they should do. There is nothing equal to the denominational newspaper for informing the masses. We ought to raise the tone of self-respect by teaching our people to pay for their papers. He urges

that the attitude of our denomination be changed to get the people to have the denominational papers coming into their homes. The great question is to get the masses to understand our work and the way is to get them to take the religious papers.

YOUNG PEOPLE'S UNION.

Thursday Afternoon.

The Young People's meeting for Thursday afternoon was introduced by a song service, led by Mr. and Mrs. Barcafer. Before this part of the service was closed it seemed that every person in the Armory was singing heartily.

The devotional service was led by Brother W. C. James, of Richmond, Va. Brother George E. Stevens, a layman of Cincinnati, O., led in prayer. The leader said he wanted to consider briefly the question, "What is the Resurrection of Jesus to Us?" It makes Christ real to us; as real as when He walked by the shores of the Sea of Galilee. It presents Him to us as our rightful Lord, having all authority in heaven and on earth. It is Christ's purpose to subdue the world unto Himself, and you and I are His agents to bring this great end to pass. We are serving, not a dead, but a living Redeemer.

Dr. George T. Webb, Secretary of the Baptist Young People's Union of America, was introduced by the President. He spoke of his pleasure in being able to attend this convention. The mission of the Young People's Union is to bind our young people more closely to the churches, he declared. We do not need any new gospel; the old gospel is ample for all Twentieth Century purposes. We need young people trained in the doctrines of the Nineteenth Century gospel; and they will be trained teachers and leaders who will be loyal to the gospel of the first century. Our greatest need is a trained membership. A trained minister can never carry out his plans and desires unless he has trained members to co-operate with him. If you are ever to win this Southland for Christ, you must do it through a trained membership. God has given us these young people in our churches, that we may train them and bring out the possibilities which are rich past the reach of imagination.

A request was sent up to the President that special prayer be offered that the city of Louisville may be delivered from the bondage of the liquor traffic, and that grace may be given to those who are suffering on account of their temperance principles. Brethren H. Beauchamp and R. H. Coleman led in prayer.

Dr. I. J. Van Ness, Editorial Secretary of the Sunday School Board, addressed the body upon "B. Y. P. U. Literature." We have discovered that the Baptist Young People's Union is not a danger. When I go into a church, where the pastor is trying to keep life in a little band of young people, I do not think there is any danger there. The B. Y. P. U. is not a theological seminary, nor a university. It is not a substitute for anything else. It has its own place and its own work. One of its supreme purposes is to identify our young people with Christ and His work. God gave us a new generation who know how to speak for Christ. We need to train our young people to know how to do things for the church.

Now, a word about B. Y. P. U. literature. We need literature that will be direct in its bearing upon Christian living and work.

will be simple, and such as young people can readily understand.

Dr. Van Ness said he went once into a B. Y. P. U. meeting, and all that was said in that meeting was some things cut out of the Quarterly, which he himself had written. We must have a denominational note clear and true, and treat Baptist topics in a simple and distinct manner. Our young people need clean, positive teaching, as it bears upon their lives and their work.

"I have a great deal to do with Sunday School and young people's literature," said the speaker, "and I tell you to keep an eye upon the literature that goes to your young people."

A free conference was announced and the brethren were invited to ask questions or speak.

Brother J. Frank Norris, of Texas, said: "We specially need a denominational literature at this time. We want to teach our young people what we believe, and why we hold to it."

Brother Van Ness spoke of some text-books, which the Sunday School Board has published, and some small books that will be issued in the fall, and written by some of our ablest men. These books will be found most helpful in B. Y. P. U. work.

"Looking On The Field," was the topic by Mr. Arthur Flake, of Winona, Miss. Christ told His disciples to lift up their eyes and look on the fields, which were already white unto the harvest. The field is the world, He said, and we are to pray the Lord to send forth laborers into His harvest.

When we come to study missions we will discover that the world is better prepared to receive the gospel than we are prepared to send the word of life to the lost. The study of missions, appeals more forcefully to the heroism of our young people than any other subject in the world. When we get on the field and study the lives of our missionaries, we have before us heroes and fighters.

The speaker made a fervent appeal to the Baptists present, and his remarks were heard with the closest attention.

The Young People's Convention was finally adjourned with prayer by Corresponding Secretary J. M. Frost, of Nashville, Tenn.

SEMINARY ALUMNI BANQUET.

The Banquet of the Alumni Association was held at Galt House. There were 400 plates and then many were not able to be seated. The following officers were elected: L. W. Doolan, President; W. W. Landrum, Vice-President; W. J. McGlothlin, Secretary; M. P. Hunt, Treasurer.

Executive Committee.

E. S. Alderman, Chairman; E. Y. Mullins; T. A. Johnson; L. W. Doolan; M. P. Hunt; W. J. McGlothlin. President E. Y. Mullins acted as Toastmaster and the speakers were introduced in rare style.

Dr. G. W. Hyde, of Missouri, responded to the toast, "How It Was In 59." He is one of six who survive of the class of 59. The others being Dr. Chambliss, of N. J.; F. W. Boatwright, of Virginia; C. H. Roy, of Harvard University; Chas. H. Ryland, of Virginia. The latter mentioned Dr. J. William Jones of late was also one.

Dr. Hyde dealt in reminiscences which were highly interesting. Dr. Hyde is the second full graduate of the Seminary.

At this point, though not on the program. Dr. Whitsitt was called upon to make some remarks, who expressed his gratitude for present and past favors from the student body.

"Finding Itself" was discussed by J. Frank Norris, of Dallas, Tex., Editor of the Baptist Standard. He was one of the prime factors in putting an end to race track gambling in Texas.

The Seminary has found itself to be not only a Southern Baptist Seminary, but an American Seminary.

The toast, "Reaching Out," by Dr. H. A. Porter, was of high order.

The Seminary is reaching out with two hands. One for money the other for men.

Dr. E. M. Potcat, of Furman University, S. C., delivered the Toast, "In Prospect," which held the interest of all.

- Four lines in prospect:
1. Material Equipment buy 40 acres of land in the suburbs and then when crowded out by business houses, sell out for million and half dollars, then magnificent buildings could be erected.
 2. Student Body must be well provided for in training.
 3. Courses of Study, they must be related to the vital needs.
 4. As to General Influence, develop a place of learning, which shall hold up the faith and be a center of Christian Influence.

GEORGETOWN COLLEGE BANQUET.

This was held at the Galt House on Friday night, May 14th. The menu was exquisite and beautiful.

The Reception Committee consisted of C. O. Smith, chairman; J. L. W. Slaughter, Junius Caldwell, A. S. Rice, Miss Mary Lawrence Clayton, J. C. Bradley, Miss Jane R. Lewis, J. G. Bow, Dr. E. W. Gardner, W. H. Rowland, R. B. Thomas, Miss E. B. Withers, Miss Mary Stevenson. Dr. Arthur Yager, president of Georgetown College, was toastmaster. He made a splendid talk about the college, its history, needs, condition, etc.

Dr. H. W. Virgin, of Jackson, Tenn., was down for the first toast but was absent.

R. B. Thomas, Georgetown, Ky., was the first speaker, toast "Tum Est." Song by the college quartet, Messrs. Wells, Westneat, Estes and Whitaker.

C. W. Wells, of Owensboro, was the next speaker, toast, "Nunc pro Tunc." Then came Dr. W. B. Crumpton, of Montgomery, Ala., toast, "Auld Lang Syne."

Rev. George Green, of Clifton, Va., was called upon for an impromptu address, subject "Women."

There were about 200 present and all had an enjoyable time. Much of the credit for the successful issue of the banquet is due to Junius Caldwell and C. O. Smith.

SUNDAY SCHOOL BOARD.

J. M. Frost Cor. Sec'y.

In submitting this eighteenth annual report, the Sunday School Board brings the Convention only words of good cheer. The affairs of the Board are in a healthy condition, prosperous, and increasing in productive power. God has been wonderfully good in using and caring for this great interest of the Convention. We make mention of his goodness with grateful hearts, and rejoice that he has made this business a mighty engine for the furtherance of his kingdom.

Many forces have contributed to the success of the Board, and prom-

inent among them we make grateful mention of the denominational papers. The editors have held their columns open to the Board and been ready as opportunity offered to speak a good word in its behalf.

The Woman's Missionary Union.

The work of the Baptist women of the South in their organized endeavor has been a constant source of power to further the work of the Southern Baptist Convention. Too much praise cannot be spoken in their behalf, and we hereby make our annual recognition of what they have done for the Sunday School Board.

A Great Financial Year.

This year surpasses all others in the Board's history, and will be remembered for its financial record. After steady advance for thirteen years our annual receipts (1903) passed the one hundred thousand-dollar mark—only five years ago. But now the receipts at the end of this five-year period have reached and gone beyond the two hundred thousand-dollar mark—exceeding the receipts of last year by \$26,281.80, and giving the splendid total of \$205,362.17. This increase is entirely healthy, and comes simply from an immense growth in the volume of business, which is beginning to tax our large building to its full capacity.

Appropriations for the Year.

The Home Mission Board, \$2,500; the Foreign Mission Board, \$2,500; State Boards for Sunday School work, \$3,550; the Building Fund, \$19,000; the Guarantee Fund, \$4,000; Permanent Bible Fund, \$2,000; the Sunday School Lectureship, \$250; the Chair of Sunday School Pedagogy, \$1,250; the Board's Field Work, \$13,245.48; W. M. U. Expense Fund, \$400; special for Seminary Endowment, \$5,000; other denominational work, \$889.37; total cash gifts for the year \$54,584.85.

This handsome sum of cash gifts of nearly fifty-five thousand dollars represents the yield which the business has made in cash to the denomination as a return for its investment and co-operative support. And in addition we have given in colportage supplies over ten thousand dollars, distributed through various denominational agencies.

The Sunday School Board and the Southern Baptist Theological Seminary work is in hearty co-operation and have many points of common interest. The Board still maintains the annual Lectureship, and continues its support of the Chair of Sunday School Pedagogy. But it has ventured to go farther this year and offers its assistance in a larger and more permanent way and hopes the Convention will approve its action. Knowing of the Seminary's movement to increase its endowment in this its Jubilee Year, and of the efforts of the Sunday Schools of the South to contribute a specific sum to this purpose, the Board has offered to join with them in the undertaking.

The Board offers to give one thousand (\$1,000) dollars for every two thousand (\$2,000) dollars paid in by the Sunday Schools, to the aggregate amount of sixty thousand (\$60,000) dollars. And in the first payment it has anticipated the gifts of the Sunday Schools and paid to the Seminary five thousand (\$5,000) dollars in cash, hoping thereby to make it more effective.

Book And Tract Department.

The books and tracts which have been published by the Board have made further advance for the year.

A large number of reprints have been made with some new issues. As requested by the Convention at the last session, we have put in tract form the great address by Dr. B. H. Carroll, on "The Nature and Person of Our Lord," also in tract form a chapter from "The Memorial Supper of Our Lord" which treats of that ordinance as "The Companion Memorial to Baptism," and many thousands of these tracts have been put in circulation, with many thousand more of the tract of "The Baptism of Jesus," a chapter taken from "The Moral Dignity of Baptism."

We have also issued a new book, "Training in Church Membership," by Dr. I. J. Van Ness, the Editorial Secretary.

The Periodicals Issued By The Board.

Our periodicals of course are our chief line of publication. We recognize this always as our first and principal business.

But there is another view of these periodicals. They are essential to the best development of Southern Baptist life. They carry to some millions of people the very spirit of our institutions. The Field Secretaries by their visits inspire, but the periodicals have unceasing ministry in aiding and urging to Sunday School advancement. The end of all our methods is Better Bible teaching, and this must be largely attained through the periodicals for permanent results.

The Field Secretaries of the Sunday School Board have seen a remarkable year in their work of teacher training. The number of Secretaries has been doubled since the last Convention. Besides Brethren Spilman, Leavell and Beauchamp, who have served now for several years with gratifying success, the Board has secured the services of Brethren C. E. Crossland, of Alabama, with headquarters at Nashville; E. E. Lee, of Texas, with headquarters remaining at Dallas, and Arthur Flake, of Mississippi, with headquarters at Winona.

The Training Of Teachers.

Trained teachers are the most pressing need of the hour in Sunday School work. To meet this need much attention in all possible way is being given to training men and women for this high function in church life. The Board's Teacher Training Course is coming more and more into use and many thousands are now at work, some in individual study, but the most by far in classes. Both as a result and as helping this is the Home Department in the local school, and even more the Adult Department. This last is a distinct movement to enlist men and women in Sunday School endeavor as students of God's word, and all over the country it is becoming a powerful factor for the kingdom of God among men.

In line with this and supplemental, the B. Y. P. U. work comes as a great agency.

As the Sunday School has proven efficient as a church method of teaching the word of God, so the B. Y. P. U., though comparatively new, is becoming an effective church method for the training of its members and the making of a higher grade of membership.

The report of the Women's Missionary Union, the Educational Association and an abridged statement of the annual report of the Home and Foreign Boards will appear next week.

The Farm and Household

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

Mr. C. R. Filiatreau, of Blincoe, sold to D. E. Spalding one black mare mule 13.1 hands, weight 1,025 for \$200.

C. L. Brady, Springfield, bought one pair of 4-year-old red sorrel mare mules 15 hands high from W. R. Coanougher for \$370.

Dave Shipley, Howe valley, sold recently to Roscoe Brehanan, of Vine Grove, two pair of fine mules for \$650. They were extra good ones.

Mr. J. J. Coleman, of Sulphur, recently sold to D. F. Brown, of Knoxville, Tenn., 24 yearling mules, half mares and half horse mules. The average height was 58 inches. The price was \$100 per head.

Charles Herriford, of Cumberland county, sold John Parrish a horse for \$110 and bought a span of mules from him for \$340. He also bought a pair of mules from Mrs. W. A. Duagherty, of the same county for \$350.

Henry county.—The continued cold and rainy weather is putting the farmers behind with their spring work. Buyers have been offering 25 to 27 cents a pound for good clean wool. Timothy hay is being shipped here and sold at 75 cents a hundred. The oats crop will be a complete failure. Some farmers report plenty of tobacco plants, while others report very few. Timothy and clover meadows and orchard grass are advancing very rapidly in growth. Corn being very scarce and high, there will be but very few hogs fed by our farmers for the summer market. The recent rains are helping the wheat and rye crop, but both crops will be very short. Butter selling at 20 cents a pound, and eggs at 18 cents. Tobacco plants growing rapidly and will soon be ready for setting. A few lambs have been sold at 5 1-2 cents a pound.

SOME QUINCE NOVELTIES.

Quince Pie.—Try the receipt before you say "it is no good." Rub the quinces smooth, pare, core, slice and cook until tender, but not soft, in a little water. Skim out. Boil the skins and cores in water to not quite cover, press, strain, thicken the liquor with a little dissolved corn starch; make very-sweet and let cool. Line pie tins with rich crust, fill with sliced quinces, pour over the thickened and sweetened liquor, dot with bits of butter, brush the edge thoroughly with a thick paste of flour and cold water, cover, press edges together and bake. When done a light brown, take from the oven, spond well, too, when given garden and when half cold rub over with white of egg and dust with powdered sugar.

Quince Pudding.—Pare, core and slice the quinces, cook in a very little water. Boil skins and seeds in water to not quite cover, press and strain. Make a soft baking-powder of butter-milk batter, put a layer in a buttered baking dish, add a layer of the sliced cooked quinces, a layer of batter, alternating until the dish is full, the top almost equally thrifty and hardy,

layer of batter, and bake. Serve hot with a sauce made by sweetening the liquor in which the quinces seeds and cores were cooked, making it very sweet and thickening in with corn starch. A little butter and cinnamon will make the sauce richer.

Baked.—Rub the surface of ripe, yellow quinces until smooth, core with an apple corer, fill cavities with sugar dust with cinnamon and press a bit of butter into each. Put into a baking dish, add a little water, cover and bake until soft; remove cover and brown them. If eaten warm, serve them with powdered sugar.

Quince Float.—Stew six pared and cored yellow quinces until soft enough to rub thorough a colander. Make the pulp very sweet and beat in the whites of the eggs. Put in a glass dish and serve cold.

Compote.—Pare, quarter, core, cook in water until a broom splint will pierce them. Put into a baking dish with a teacupful of sugar to every eight quinces, pour over the liquor in which they were boiled, cover and cook an hour in a slow oven. Remove the quinces and reduce the syrup by boiling, pour over the fruit and cover until cold.

Canned.—Simmer the pared quarters in a little water until tender, and skin. Make a syrup from the water in which they were boiled (half a pound of sugar to a teacupful), put in the quinces, adding water and sugar in the above proportion to cover. Let simmer ten or fifteen minutes, fill cans and seal.

Quinces (without boiling the syrup). A receipt 50 years old. Allow three-quarters of a pound of sugar for every pound of the pared quartered and cored fruit. Boil the pieces in water enough to cover them until so soft that care is necessary not to break them in taking them out. Take them from the water and put them into a jar in alternate layers with the sugar, cover the jar close as soon as it is filled and paste a paper over the top. If any tendency to fermentation appears in April or May, set the jar into a brick oven after bread has been baked and the quinces will become a beautiful light red, will keep almost any length of time and will never become hard.

SOME WILD ROSES.

Almost every one will agree that a single rose is as beautiful as a double one. Of course, we would not want to do without the fine full buds of Marshall P. Wilder, or the rich, voluptuous open blossoms of Ulrich Brunner, yet, after all, the simple, single wild rose is equally indispensable. The modern demand for cut flowers, and the commerce in hot-house roses have tended to make people forget these beautiful single varieties, but fortunately they can never be lost, even if they do go temporarily out of fashion.

There are many species of wild roses native to this continent, and all of them are worthy of cultivation. Practically all of them re-spond well, too, when given garden care. The one most largely used by park superintendents is doubtless the Carolina rose, which is

planted literally by acres by many of the most reputable landscape gardeners. It is more weedy and untidy than some of the other species, but it holds its own with almost no care, and on this account is preferred for rough places where much care cannot be given. The prairie rose *Rosa setigera*, is almost equally thrifty and hardy,

and is a cleaner plant with better flowers than the Carolina rose. It has a half-running habit, forming a dense tangle where not restricted by severe pruning. It is very floriferous, and the blossoms are large and showy. Hardly anything could be more striking in a clean modest way, than a bank of the prairie rose in full flower.

The memorial rose, *Rosa wichitana*, is not one of the natives, strictly speaking, but it is a fine single rose, comparable in many respects with the prairie rose. The foliage is clean and almost evergreen. The flowers are pure white and very abundant, making a remarkable sight. The species is especially adapted to terraces and grassy banks, and is used quite largely in cemeteries. Unfortunately it is not entirely hardy in the northern states, though it is grown with fair success in the neighborhood of Boston and New York.

All oldish or middle-aged people will remember with pleasure the old-fashioned yellow Scotch brier. This very thorny bush could never furnish long stems for cutting like the American Beauty, or fragrant boutoniers for smelling like the modern Richmond, but it was an ornament in the old-time farmyards, which we may all sincerely hope to see reintroduced.

Even the old-sweet brier of the pastures is a rose not to be de-

spised. Its fragrance is still dear to many a true and homely heart. Is it sometimes planted in very naturalistic parks. A number of beautiful sweet-brier hybrids have been introduced by the nurserymen but these seem not to have been entirely successful for garden culture in America.

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YATES.

The death angel has visited the home of Bro. W. W. Yates and taken his beloved wife, Mrs. Mary E. Yates. After suffering for thirteen years, which she bore with Christian patience and fortitude, she departed this life April 6, 1909. She was born September 25, 1839. She was surrounded by her husband and friends when the end came. All was done that love and tender hands could do. She fell asleep in the arms of Jesus, the sinner's tried and true Friend. She was a member of Gradyville church, true to her faith and her pastor. W. B. CANE. Columbia, Ky.

THOMAS.

Mrs. Ann Eliza Thomas fell asleep in Jesus, at Cloverdale, Tenn., March 18, 1909, after a short illness. Mrs. Thomas was born in Gallatin county, Ky., October 18, 1835, and was one of a family of eleven children, seven of whom are still living. She accepted Jesus as her Saviour while her years were few, and for more than half a century lived an exemplary Christian life. She loved her home and her children, but Jesus more than all, and as she neared the end of her earthly pilgrimage her faith in Him seemed to grow stronger and brighter, and she was patiently awaiting the summons, "Child come home." She is gone and we will miss her as we journey down the stream of time, but hope whispers to us that we will see this loved one again in the better land, in that land of eternal day where all is peace and love and where hope will be lost in sweet fruition. We shall meet again— How sweet the time will be When in that happy land Each other's face we'll see.

The dear ones that are gone— We'll know them over there, Around the great white throne, And Jesus will be there. E.

THOUGHTS ON PRAYER.

Returning to the city by rail a few days since, our attention was drawn at various times to the Catholic priest who occupied the section opposite our own. He was a young man who might have stepped bodily from one of Fra Angelico's paintings. His clean-shaven face and hollow cheeks and bloodless lips proclaimed the ascetic; his straight collar, black cassock and shovel-hat the ecclesiastic. But what especially interested us was that he kept all day upon the seat before him a clock and a prayer book. The presence of these two here together stood for the difference between Catholicism and Protestantism. To his mind the two were inseparable; to our mind, irreconcilable. There are certain duties one can discharge by the hour, but prayer is not one of them. The man who is saving wood keeps his eye upon the timepiece, but not the man who is telling the woman he loves the story of his affection. The wooing of that man could hardly be ardent who would carry in one pocket a Complete Guide to Courtship and in the other a nickel-plated dial with the alarm set at "nine-thirty."

If we remember correctly it was Ruskin who said that the deepest gulf which yawns between any two classes of men is that which divides men who pray from those who are prayerless. He would not even admit that faith and skepticism are so far apart. The important thing is not whether a man believes in invisible realities, but whether he is in touch with them. The crowds that surge through the city streets see the network of wires above their heads and read about the tunnel with its ropes of cables underground, but to the man in the telephone booth electricity is a fact of experience. The man who belongs to the twentieth

century is he who avails himself of labor. He tells us, in Acts xx. 24, the twentieth century. Prayer is that his hands ministered to his neighbor not a matter of words but of communion with the Source of light and power. One may possess a library filled with the latest discoveries of the scientist and still live the isolated, primeval life of a troglodyte. But if he puts in a wire and a transmitter, he talks with the ends of the earth. When men say that they "accept Jesus Christ as a guide of conduct and a pattern of life," they ought to remember that no character known to us was so saturated with prayer as was our Lord's. He did not make "a working with their hands the thing holy show" of devotion as does the Sultan when he goes to St. Sophia or the Pope when he is borne down the nave of St. Peter's, but he prayed when he broke bread; he prayed in the crowded temple and out on the silent mount; he prayed when he was about to select his disciples or about to perform a miracle of healing. He girded himself for labor at the altar of devotion, and he rested himself after the nervous strain of preaching by-nights of prayer. A man is claiming a great deal when he claims that he follows Jesus Christ. Certainly no one follows Jesus who fails to pray in every event and amid all environments.

No one could live in the conscious presence of God, as Jesus did, and fill his supplications with desires of merely earthly good. When a soul gets close to God, it is not burdened so much with a sense of bodily ill as with a consciousness of spiritual need. A prayer in which there is no sense of sin expressed is a paste diamond. All these modern schools of "faith" in which the physical need obscures the spiritual condition are far from the high planes of the Gospel. The little boy prays for his dog and the little girl for her canary, and the good God who cares for the young lions and the peeping sparrows is not offended by their childish petitions. But as they become maturer, the eyes takes in another world. Life's most grievous ill is not a broken finger but a broken heart. We were present once at a "faith healing" seance in which there was not a confession of sin offered or a supplication for forgiveness put up by any one of the five hundred persons present. Whatever we might call it, one could not call it a gospel prayer meeting.

In her volume of reminiscences, Mile. Vacaresco, lady-in-waiting to the Queen of Roumania, tells of her interview with the Princess of Wales, now Queen Alexandra, in the city of Rome soon after the death of her first-born son. Her family had brought her to that city of history and art and romance to divert her mind. "Have you found relief?" was the inquiry of her sympathetic friend. "Yes," was the gentle reply, "but it is not in sweeter gardens or nobler palaces or bluer skies. I am finding daily comfort in prayer." The same consolation is open to the humblest of God's saints. To learn to pray is to learn to live. And prayer is not to be measured by its duration, but it is judged by its spontaneity, its spirituality and its divine effect. To learn to pray is to become a child of God.—The Interior.

I HAVE GLORIFIED THEE.

That is what our Saviour said in his prayer to the Father, on the night of his betrayal (John xvii. 4). And he tells us how he did it. By finishing the work that his Father gave him to do. It was not by any spectacular display, but by patient fidelity. Much of his appointed work during his incarnation was lowly and inconspicuous. He toiled many years as a carpenter at Nazareth. And when he entered upon his public ministry he was homeless and dependent often upon the charity of others for his daily bread. He was so meek and lowly that he was "despised and rejected of men." And the consummation of his work was in the shame and agony of crucifixion. Yet, he truly claimed that, in all this life of humiliation and anguish, he was glorifying God. He came to do his Father's will—to work the work of him who sent him (see John ix. 4).

From this declaration we learn an important lesson. Our Westminster Catechism tells us that "man's chief end is to glorify God." But it does not tell us how we should glorify him. Hence many good people have very vague, if not erroneous, ideas as to the true aim and effort of a Christian life. They long to do some great thing, something that will reveal to others their love for and loyalty to God. And what God wants is that we be faithful in that mission, no matter how lowly it is.

Paul, the great apostle, emphasizes the duty and the dignity of manual

labor. He tells us, in Acts xx. 24, the twentieth century. Prayer is that his hands ministered to his neighbor not a matter of words but of communion with the Source of light and power. One may possess a library filled with the latest discoveries of the scientist and still live the isolated, primeval life of a troglodyte. But if he puts in a wire and a transmitter, he talks with the ends of the earth. When men say that they "accept Jesus Christ as a guide of conduct and a pattern of life," they ought to remember that no character known to us was so saturated with prayer as was our Lord's. He did not make "a working with their hands the thing holy show" of devotion as does the Sultan when he goes to St. Sophia or the Pope when he is borne down the nave of St. Peter's, but he prayed when he broke bread; he prayed in the crowded temple and out on the silent mount; he prayed when he was about to select his disciples or about to perform a miracle of healing. He girded himself for labor at the altar of devotion, and he rested himself after the nervous strain of preaching by-nights of prayer. A man is claiming a great deal when he claims that he follows Jesus Christ. Certainly no one follows Jesus who fails to pray in every event and amid all environments.

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Lead your neighbors to heaven, through leading them to Christ. But why my neighbors, more than others? By our personality and our ways we touch those nearer to us with greater influence. To rise above sin and self, we must try to uplift mankind; and first, our neighbors. How can we do this? Our life—thoughts, motives, words and actions—must lead heavenward; as, through the Holy Spirit, we are filled with Jesus; and follow Jesus. A Christian is a sub-center of power, from God. Later discoveries in science seem to indicate that our true prayer is our touch, together with the touch of God, to any person we pray for. The influence of our prayer-touch is greater through nearness. When we fail in any case to decide how we ought to act, we will, if loyal to God, take the way of greater love, or self-denial. Nothing can excuse us from seeking to win our neighbors to Jesus. Look for fit opportunities tenderly to do this. Obstacles may be removed through confessing past neglect. Do not argue, but present Jesus. If you are soldier of Christ you will hear, ringing in your heart, the Spirit-voice of your captain, "Go ye!"—selected.

DO IT.

Lead your neighbors to heaven, through leading them to Christ. But why my neighbors, more than others? By our personality and our ways we touch those nearer to us with greater influence. To rise above sin and self, we must try to uplift mankind; and first, our neighbors. How can we do this? Our life—thoughts, motives, words and actions—must lead heavenward; as, through the Holy Spirit, we are filled with Jesus; and follow Jesus. A Christian is a sub-center of power, from God. Later discoveries in science seem to indicate that our true prayer is our touch, together with the touch of God, to any person we pray for. The influence of our prayer-touch is greater through nearness. When we fail in any case to decide how we ought to act, we will, if loyal to God, take the way of greater love, or self-denial. Nothing can excuse us from seeking to win our neighbors to Jesus. Look for fit opportunities tenderly to do this. Obstacles may be removed through confessing past neglect. Do not argue, but present Jesus. If you are soldier of Christ you will hear, ringing in your heart, the Spirit-voice of your captain, "Go ye!"—selected.

DISCIPLINING.

There is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said, "Count life just a staff to try the soul's strength on." Spell the word "disciplining" with a final g—"discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with God's will, and the hearty doing of it?—Maltbie D. Babeck.

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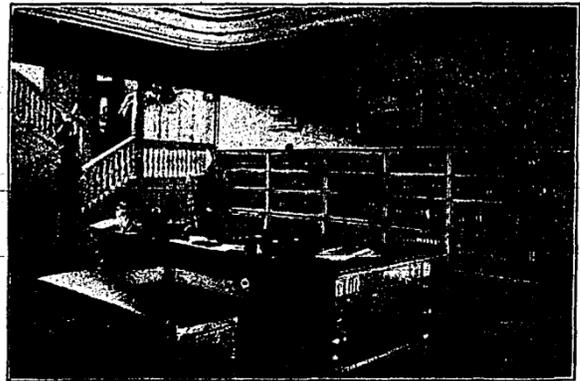
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Med. to good stock steers	.. 3 00a 4 00
Com. to medium stock steers	.. 2 50a 3 00
Good to choice stock heifers	.. 3 00a 3 75
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ITEMS OF INTEREST

News The World Over.

Judge William F. Hooper has died in New York City, aged ninety. He had lived in that city since he retired from the bench in 1889. He was one of the justices of the Supreme Court of the Confederate States, and after the war was Chief Justice of the Supreme Court of Tennessee. Besides his great and deserved reputation as a jurist, Judge Cooper was an author of valuable law books.

There is not a being on earth whose birthday is so widely and heartily honored as was the eightieth birthday of Gen. William Booth, of the Salvation Army. There was such a demonstration in Albert Hall as London rarely sees. Delegates from all round the world were there and dispatches from kings and presidents. In his speech he said he had fought for no earthly ambitions; the object of his life had been the glory of his God. He had not changed his theology, he stood where he did at the beginning.

Kidnapping is one of the worst of crimes. It is inhuman beyond words and done for the sake of money. Every one except the guilty couple will feel the justice of the sentences upon the kidnapers of Willie Whitta. The man was sent to the penitentiary for life and the woman for twenty-five years.

Instead of crowning Sultans when they come to the throne the sword of the great Osman is girded upon them. After the deposition of Abdul Hamid, his brother, whom he had kept in prison, was proclaimed Sultan under the name of Mohammed V. The Skeik-ul-Islam girded the sword upon the Sultan, the ceremony taking place in the mosque Ayrib, which Christians are not allowed to enter.

The Daughters of the Confederacy erected a monument to Capt. Henry Wirz, commander of the Andersonville prison during the war, who was hanged by the United States Government. The granite shaft is thirty-six feet high. There was an immense throng of visitors brought on special trains. A choir of 2,000 sang Dixie. Several addresses were made, and the pedestal was heaped high with flowers. Senator Foraker, of Ohio, and others in the North protested against the Daughters being allowed to erect the monument, but the ladies paid no attention.

Last Saturday was a great day in Pucheah. A monument was unveiled which had been erected by the Daughters of the Confederacy to the Confederate soldiers and sailors. It was surmounted by a bronze statue of Gen. Lloyd Tilghman, and he which was presented by his two sons.

Capt. W. T. Ellis, of Owensboro, made the principal address, an eloquent tribute to his dead comrades.

It would be wise in Canada to borrow some of our Anti-Saloon League. For the Parliament Blue Book shows that convictions for drunkenness in Canada in the last ten years have increased 164 per cent. In 1907 there was an increase of 12½ per cent, of convictions for general offenses. Prince Edward Island is the prohibition province and in it there was only one conviction. The contrast ought to wake Canada up.

Two years ago the miners in a mine near Butte, Mont., five hundred feet below the surface in a pocket of a solid rock, found a live toad. He was sent to the Zoo in New York City and was named Rameses II. He died last month. His age was estimated to be 1,000 years. One wonders if he was fed too much, or had too much exercise, that he should have died so soon.

In 1905, in the town of Wilmington, England, the infants dying under one year of age were in the ratio of 146 to 1,000 births. Then Sir John Brumer offered to give \$5 to the parents of every child who reached the age of twelve months. In 1906 the death rate dropped to 87, in 1907 to 53 and in 1908 not one child died under a year old. The Congregationalist asks the question: "How much do average English parents value the lives of their children?"

Christian Work speaks strongly of the great increase of suicides through the country. The increase in New York City alone last year was 300. It rightly attributes this increase chiefly to loss of faith in God and of belief in immortality. Another cause is the effect on morbid minds of the publishing in the daily papers of all the details about suicides.

The New York Advocate gives the temperance pictures of New York, New Jersey, Ohio and Indiana. It was a pleasant surprise to find much the greater part of New York dry. This shows what can be done under the township local option law, for the legislature refuses to pass a county unit option or to allow incorporated cities to vote on the subject. However the Anti-Saloon League is patiently at work and will some day succeed in electing a good Legislature.

See the beautiful and inexpensive articles advertised by Kaufman-Straus Co. in this week's paper. They will be mailed to you on receipt of the price promptly. Don't fail to mention seeing the advertisement in the Recorder, if you please. (Samples cheerfully sent of all dress goods.)

It is very true that acceptance of a creed does not make a man a Christian. Demons believe. But a man who professes to be a Christian and yet believes must believe on the Lord Jesus Christ or he can not be a Christian, and he must believe in the Bible as a revelation

Gospel Tents



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

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

TO THE READERS OF THE WESTERN RECORDER.

If you wish to purchase anything you see advertised by any of our Louisville houses and cannot come to the city yourself to make your selection, our advertising manager, Mr. J. D. Gilman, and his wife, will take pleasure in selecting the



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.

Delegates and Visitors are Invited to

LEVY'S

Third and Market.
The Bright Spot in Louisville.
Men's and Boys'

CLOTHING

Furnishings, Hats and Shoes.
Ladies' and Girls' Shoes and Hose.



The Short Line to Portland

The "Sensible Route" to Seattle and all the

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Ask about rates and train service. Get the Pacific Northwest books. Inquire of

E. L. LOMAX, Gen. Pass. Agent
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TABACCO.

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
Fine and Selections	.. 18 00a 19 00

BURLEY—Bright Red.

Trash (sound)	.. 11 00a 12 00
Common lugs	.. 12 00a 13 00
Medium lugs	.. 13 00a 14 00
Good lugs	.. 14 00a 15 00
Common leaf (short)	.. 13 50a 14 50
Common leaf	.. 14 50a 15 50
Medium leaf	.. 16 00a 17 00
Good leaf	.. 17 00a 19 00
Fine and selections	.. 22 00 25 00

DARK.

Trash (sound)	.. 7 00a 7 25
Common lugs	.. 7 50a 7 75
Medium lugs	.. 8 00a 8 50
Good lugs	.. 8 50a 9 00
Common leaf (short)	.. 8 50a 9 00
Common leaf	.. 9 00a 10 00
Medium leaf	.. 10 00a 10 50
Good leaf	.. 11 00a 12 00
Fine and selections	.. 12 00a 13 75

BUTTER.

Fresh, 16c lb.; rolls, 17c.

POULTRY.

Hens, 12c per lb.; roosters, 6c; young chickens, 12 to 18c; ducks, 9 to 10c; geese, 7c; turkeys, hens, 12c, gobblers, 9c.

EGGS.

Fresh, case count, 29c candled, 21c.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes; situation wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order, must accompany all orders for insertion of copy in this column.

No ad taken for less than 25 cents.

WANTED—Every preacher, Superintendent and Choir Leader to see "Our Choice Songs Complete," 192 pages; 230 songs, 15 cents each prepaid, Dorch Publishing Co., Tullahoma, Tenn.

EGGERS

Tailor

132 W. Market
Louisville, Ky.