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84th YEAR.

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In Europe it is the Modernists who have made trouble in the Catholic church—in this country it is the "Catholic Socialists." But it seems probable now that the pope will require them to leave the church.

Brethren, is this true? The Interior says: "The adulteration of the love of God and the love of man with love of self in the hearts of the preachers of the Gospel continues today as in all ages of the church the gravest obstacle to the power of preaching."

The Watchman, of Boston, thinks the time is coming when there must be a division among Baptists. It says the cleft is rapidly growing wider and the time will come when men who differ "will no longer attempt to call themselves by the same name." It adds, "The irreconcilable differences in the same denominations are the causes of great weakness and inefficiency and the cause of truth and righteousness would be strengthened by frank recognition of the fact that a house divided against itself cannot stand."

Let us thank God and take courage. Dr. Haldeman, pastor of the First church in New York City, writes to the Examiner: "I am delighted that, in this hour of slush talk about 'liberty,' in this hour of boneless, flaccid sermons filled with the weak sentiment of cheap rationalism and the poison of half-concealed infidelity, you have given such a clean, clear-cut and uncompromising defense of the old faith. The time has come to draw the line between the men who stand for everything outside of their own denomination and nothing in particular in it, save the right to unsettle the faith, sow doubt, destroy the church over which they have been called as pastor, and lead the rising generation in a doctrinal go-as-you-please."

MUSIC AND WORSHIP.

By Cabell W. Chadwick.

For many centuries music has had a place in worship. When God led the children of Israel through the Red Sea and overthrew the pursuing Pharaoh and his hosts, the glorious triumph was celebrated in song. "I will sing unto Jehovah, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Hebrew history is rich in incidents which have provoked praiseful hymns. Many of these are given in the Holy Scriptures. The New Testament adds an exhortation, "teaching and admonishing one another with psalms and hymns, and spiritual songs, singing with grace in your hearts unto God," which shows that there is also another reason for the use of singing; in it we are to teach as well as to worship. Music is to affect man as well as to honor God.

With abundant instruction in the Bible and with supplemental lessons from the experiences which history reveals, it would seem that we ought to have come to a time when music was neither neglected nor abused as a part of the exercises of the people of God when they are met together. Yet ever and anon we hear of failures on both sides of this question. It might be said to be hard to have too much music in worship, provided the music be of the right sort; it appears to be easy to have too little music.

As to too much stress on the use of music, we see that today mainly in churches which are trying to enrich (?) the service (?) by elaborate musical programmes on Easter, and at other times largely in imitation of the Catholic and Episcopal customs. It is high time that all Baptists were learning that our strength is not from trying to be like others, but from such a close adherence to the teaching of the Bible that we shall be indeed a "peculiar people."

As long ago as 1897, in the Bohlen lectures in Philadelphia, Lawrence H. Schwab, a rector of an Episcopal congregation in New York, showed that the "performances" in their churches had been a hindrance rather than a help. He asked, after calling attention to the use of the passage from the Psalms, "O come, let us sing unto the Lord," etc., with which the "Common Prayer" begins morning "service" in their churches, "What, measured by the standard of these expressions (the quotations from the Psalms) shall we say of the worship as it is performed in our churches? Either a set of hired singers performs an elaborate musical programme for the entertainment of a very few musical people, and the church is degraded to the level of a music hall; or the congregation stands listlessly waiting for the end of a dreary chant in which it takes not the slightest part. Let who will deceive himself with the absurdity of a 'worship of the heart,' true worship has well nigh gone out of the church, to the infinite loss of her vital power. For—and I challenge any one to deny this—the recital music by a choir is not Christian worship."

If this turning over of this important part of worship to paid singers fails in an Episcopal church, let Baptists beware. Others also warn us in the same way. A "liberal" church in St. Louis tried to draw crowds, hiring some people who sang later in the evening in beer gardens. But it did not "pay"—the trustees had expected the

people to come in large numbers and to give freely.

A few years ago a Pedit-baptist church in Louisville imported each week a vaudeville quartet from Cincinnati, but gave it up as a bad practice before many weeks.

It is not necessary, however, in order to learn from the experiences of others that we should swing to another extreme. We should not condemn all choirs because there are hired ones who do not sing as we are taught; "with grace in their hearts unto God." A good choir, well-trained and religious, may teach and admonish many. Let them be used in the right way, but remember that all must take part in the worship. Solos, duets, and other special pieces, if sung as a message and not as a performance, may be and often are used of the Lord. There was a very striking contrast in the music of two large Baptist Conventions of recent years. In one the soloist refused to repeat a song as a sort of encore, saying that he could not sing that way; in the other, a duet was applauded and the gentleman and his wife responded as in a concert hall.

The use of music in evangelistic meetings has been receiving much attention in recent years. The great revival in Wales laid emphasis on personal work, but it gave mighty stress to congregational singing and the use of the sturdy, doctrinal hymns as opposed to the flood tide of lighter so-called "gospel" songs. Mr. Stead recognized this when, after returning from Wales, he was asked if London could have such a revival, he replied, "When we learn to sing as the Welsh do."

What of it all? Let Baptists avoid everything that is in the remotest sense merely a performance. Let it be hoped that at no future session of the Southern Baptist, or any other Baptist, Convention a Christian (?) Scientist (?) shall be asked to "perform." Let pastors everywhere make a study of the use of music for worship and as teaching and admonition. In co-operation with the superintendents, let them see to it that the Bible school develops a congregation which can sing—and not only the Sunday School songs—many of which are good and many not fit to sing either for words or as music—but also the standard hymns. Care that will improve our music and correct abuses will be richly rewarded. God will be honored in true devotion and sinners led to Christ instead of being driven away by the influence of the lives of singers known by them to be ungodly. Spirituality, simplicity and sincerity will strengthen anywhere. "Let all the people sing."

North Vernon, Ind.

AND BE WITH CHRIST.

This was Paul's idea of heaven, as we learn from Philippians 1:23. He did not desire to depart in order that he might walk in the golden streets, and drink of the river of the water of life, and meet the angels and the redeemed from the earth; but that he might be with Christ. And that Christ is the central attraction in the future and higher sphere we learn from many other inspired statements. Our Saviour on the cross said to the penitent thief: "Today thou shalt be with me in Paradise." The emphasis is on the words "with me." When Stephen, the first Christian martyr, said: "I see the heavens opened, and the Son of man standing on the right hand of God," that vision so engrossed his thoughts and his affections that he could see nothing else. Paul was caught

into the third heaven, about ten years after his conversion. He was not permitted to tell what he saw there, but ever after, when he refers to his future home, which he longed to see again, his one thought is of Christ. In addition to the verse quoted above (Phil. 1:23), see II. Cor. 5:8, when he writes, to be absent from the body is to be "present with the Lord."

John, on Patmos, saw a door opened in heaven, and heard a voice saying: "Come up hither." Gladly accepting his invitation, he saw the throne of God, the central manifestation of his power and glory; and in the midst of that throne, encircled by the emerald rainbow, "stood a Lamb as it had been slain." Yes, the center of adoration and praise was the Christ of Calvary (Rev. 5:6). And then he tells us, in chapter 7, verse 17, of the blessedness of the redeemed: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

But the most precious of all these celestial revelations is that which our Saviour gave to his disciples on the night of his betrayal. He told them that he was going to prepare a place for them in his Father's house—in his own home—that he would receive them unto himself, and that where he was they should be. (John 14:23) And in his prayer to his Father, whom he never prayed in vain, he said: "I will that they also whom thou hast given me be with me where I am, that they may behold my glory" (John 17:24).

Dr. D. S. Gregory, commenting on the statements of our Saviour in John 14, says: "So completely does Jesus present himself as the center of all things—of self-existence, of eternity, of immutability, of omnipotence, of all the resources that are found in God, the source of all things of light, of life, of comfort, of strength, of blessedness, of immortality, of all the treasury that the human soul can desire."—Ex.

DID YOU EVER THINK

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That, though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined, than having "company manners"?

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk and talk about yourself and your belongings is very tiresome for the people who listen?—Our Sunday Afternoon.

Prevent a friend from doing you good, impress him with the idea that he is of no use to you, and his affection will cool. But ask a man for little services he is ready to render, let him know and keep in his mind that he has conferred a benefit upon you and he will like you all the more for it, become interested in your welfare, and feel real devotion for you. I have never known this experiment to fail.—Selected.

He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces.

THE SIN OF DENOMINATIONALISM.

By J. L. D. Hillyer.

If one must judge by the hue and cry now prevalent in some quarters in favor of the union of certain sects on account of their similarities he would be compelled to believe that denominationalism, or the sectarianizing of Christianity, has been the crying sin of the ages. The people who think that way are not acquainted with God's ways in governing the world, neither in nature nor in grace. We are not able to get very close to God's workmanship in the field of Ecclesiastical History except in very small spots. The job is spread out over pretty much the whole world and it required 4,000 years to get ready for it after He created man, and only the records of Heaven can show how long He was preparing for the coming of man. And the history of the Church System and the other features of Christianity have been in progress for 1900 years. This sweep is too great to be covered in such an investigation as we must make to find out how God does things.

Then we must remember that the Creator is also the continuing producer and the efficient operator in every change that takes place in the forces of nature. "The winds and the waves obey him." He is also the God of providence. He rules in the minds of men. He maketh the wrath of man to praise him, and the remainder of wrath he restrains." This being true the events of history have never slipped out of his hands. However the Devil has worked and ruled in the hearts of the children of disobedience and warped the course of human events, the brooding Spirit and Almighty power of God has given to every event its final direction so that in the end the will of God is done. Take this thought with you as you go into the study of "The sin of denominationalism."

Then remember this: God does not now create new and complete things. When he had finished making man he rested. We nowhere hear of his resuming the work of creating. Since that climax in his labors the course of production has been through processes of growth. He did not create woman but made her out of previously created bone and flesh and blood. It required as great power to do that as it took to make man out of the mineral elements that enter into his composition. Or maybe it did not. I do not know, but at all events it took God to do it.

Another fact must be remembered: God does not work miracles to keep men from making mistakes. Nor does he reverse the forces of human nature. And he allows the human mind an indefinite range of operation.

Coming now to the consideration of the subject of christian doctrines, we must see that in the nature of things the vast number of thinking people who would seek to learn, each for himself, his duty as to what he should believe do and teach would inevitably differ widely from each other in respect to all of these things. There would be large numbers who would agree and these would naturally find the bond of fellowship between themselves and they would come together. The motives for these selections would be sometimes prompted by the Devil, and sometimes they would be perfectly proper. Under these conditions, that were inevitable in human nature, there could not be perfect harmony, or even approximate harmony, except in the mere outline. Different denominations were then inevitable. Right or wrong. And God made Christianity to fit those conditions. Evidently then denominationalism was from the beginning a part of the divine plan.

Now what are these brethren so distressed about? God is managing this thing. It will all come out as he wants it to. It is obvious to every one who observes at all that the human mind is prone to forget a great deal of what passes through it. This is especially true of things that do not strike the mind favorably. In the religion of Jesus Christ every item is important. His Book and The Spirit are infallible and their authority cannot be ques-

tioned, or their wisdom impeached. With these as guides the Lord entrusted the organizing of the forces of the kingdom to human impulses. Some have liked one doctrine, some another, some have been attracted by one practice and some by another. In this way, one thing has been neglected and something else too much exaggerated. By using of "many men of many minds" God has preserved his doctrines from forgetfulness. Can any mortal man or immortal seraph conceive of any better way to meet these conditions of human nature? Then, who is hurt?

It is true, however, that Baptists claim all truth as baptist doctrine. Yet Baptists had to learn again from Whitfield and the Wesleys the long neglected duty about aggressive evangelism. Within the last thirty years William Booth has taught the world and the kingdom that God has a people in the slums and among the outcast and forgotten. Every truth of Methodism and of the Salvation Army is good baptist doctrine. Not however their errors. The miracle of regeneration while making the soul right towards God, does not suddenly make the mind or the body perfect. These must grow into perfection. But in the period of their imperfection it has pleased God to commit to imperfect mortals the mighty affairs of his church system. But he has placed the depository of his truth among the multitudes, so that each saving a part all the truth will be saved.

As the world grows wiser and error loses its hold on men they naturally get closer together in their beliefs. It cannot therefore be a matter of surprise that the tendencies of religious thought should be to assimilate. This, however, must come not from suppression of truth, but the elimination of error.

It is unphilosophic and destructive to force this process faster than convictions ripen. A lady acquaintance had some eggs that did not hatch when she expected them. She undertook to help the little chicks to break the walls of their home. The results were disastrous, of course. A peach while green is composed of starch, fiber, glutine, various acids and water. Mixed that way they are fit for nothing. Yet they are all God's little peaches, and he is at work in every one of them. And he is fixing things so that at the right time that starch will turn into sugar and the acids and water and the glutine and the fiber all together turn into a ripe peach—sweet and delightful, and God hands that out to us. None of that green peach was wrong. But it was not a ripe peach. God knows what to do with green peaches and with sectarianism. We do not. But of all folly in handling peaches, the greatest is to pull them while they are green. So should we be wise, and not pull these different sects before they get ripe. Some peaches are bad, wormy, untimely. Some sects are infected with diabolical parasites. Such peaches and sects all fall away at the right time.

OUR LORD AT THE WEDDING.

By Rev. John Y. Ewart, D.D.

Gracious, indeed, it was in the Saviour to accept the invitation of his kinspeople to their home on the occasion of the marriage. And yet was it not so very like him, after all? It is interesting to note how many homes he entered during his earthly ministry as the homes of Zaccheus, of Jairus, of Peter, of Matthew, of the Bethany sisters and others. What an encouragement to us to invite him into our home, and who can tell how rich the blessing he brings with him?

But Jesus can go nowhere without blessing others, so contagious is incarnate purity and unselfishness. And so, when he crossed the threshold of that Cana home, his presence was sure to be a benediction. He would undoubtedly leave some trace of his bounty and his love. The conversion of the water into wine to relieve a real embarrassment, and the abundant supply of it that was thus changed, is a hint as to what he is ready to do today anywhere on the round earth for those homes which heartily welcome him.

Is there any social gathering to which it is more fitting to invite our Saviour than

to a wedding? Founded as it was by the ordinance of God, honored as it was by Jesus' presence and blessing at Cana, what an encouragement it is to young people entering into the covenant of marriage to court the companionship of Christ from the very start, and enter into covenant with God himself!

Do it, young man, by choosing a truly Christian wife. Do it, young woman, by choosing a truly Christian husband. Do it by consulting God at every step of your life-journey and by seeking every day to be guided by the Spirit of Jesus Christ.

I believe that the Son of God is so ready and willing and able to bless the hearts and homes that welcome him "exceeding abundantly above all that we can ask or think," that it will richly pay every married couple out of Christ to stop right now (no matter how urgent the work or inviting the pleasure in which you may be engaged), and invite Mary's divine Son who so gladdened the Cana home to be a permanent guest in yours. Set about learning the conditions on which he is willing to abide with you and "seek first the Kingdom of God and his righteousness." For listen to him: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." (Rev. iii. 20).

Hearts are sad and homes are unhappy today because the Christ Spirit is not there. The atmosphere of such homes is cold and cheerless. There is jarring and discord between the inmates of these homes and therefore there is heartache unspeakable. But let such homes welcome Jesus Christ and obey him as implicitly as did the servants in the Galilee home and a different atmosphere would soon be felt. There would be love, the parent of all best and purest things. There would be forbearance and patience and gentleness and peace.

Obedience is the key which unlocks the treasured riches of Jesus' blessings. A writer tells of a dangerous exploit for which some English soldiers in South Africa were asked by their commander to volunteer. He said: "Every man that goes may lose his life. I am telling you frankly. I could draft you, but I don't want to. I ask for volunteers. As many as will volunteer for her Majesty's sake will advance one pace." Every soldier advanced one pace.

Here was devotion and obedience, indeed. Jesus rightfully asks such obedience and such devotion. And into those hearts and homes which thus demonstrate the earnestness and the heartiness of their welcome he will bring abundantly the wine of a heavenly joy. He will make human relationships precious. He will convert daily drudgery into delightful opportunity. He will make life seem more and more worth living. And our earthly homes where father and mother and children meet will become vestibules of that happy place whence we shall go no more out forever.—Herald and Presbyterian.

THE BROTHERHOOD OF THE RICH FOOL.

By Rev. H. H. Barstow.

"The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do because I have nowhere to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God. The business of a certain merchant brought him in great profits. And he thought within himself, saying, What shall I do because I have no store for my business? And he said, This will I do; I will pull down my old establishment and build a big block, and there I will bestow all my stock of goods. I will add many new lines and will someday be

the merchant prince of a great department store. And I will say to my soul, Soul, thou hast business ahead for many years; now push it, eat and drink if you get time, but be busy. But God said to him, Thou fool, in two years thy right hand shall be unnerved by overwork, thy rivals will undersell thee into failure; then whose shall be the block and the business? So is everyone that doeth business for himself alone and not for God and humanity.

The home of a certain father was beautiful and happy with wife and children. And he thought within himself, saying, What shall I do because I have not a house attractive enough to shelter them in the luxury they deserve? And he said, This will I do; I will rent the old house and build a new one on the avenue with all modern improvements, and there in proper style I will bestow my family. And I will say to my soul, Soul, thou hast a home for many years; take thy comfort, eat, drink, and enjoy thy friends. But God said to him, Thou fool, this night thy pet child shall die; the next thy wife shall be stricken with incurable disease; thy boys shall stumble to ruin over thy luxuries, and thou alone shalt be left: how then shalt thou enjoy the house thou hast built? So is he that keepeth his home for himself and his friends and not for God and the homeless.

The mind of a certain scholar was rich in knowledge. And he thought within himself, What shall I do because I have no one to appreciate my wisdom? And he said, This will I do: I will abandon these ignorant people, my old friends, and seek those as wise as I, and there will I bestow the fruits of my learning. And I will say to my soul, Soul, thou hast an intellectual feast laid up for thee for many years; take thy fill of art and culture; write, think, and be famous. But God said unto him, Thou fool (at which he was much offended), tomorrow thy digestion shall fail; the next day thou shalt write a book that no one will publish; and the third day science shall declare thy learning out of date. Then who will remember or care aught for thee? So is everyone that is wise for himself and not for God and the unwise.

The spirit of a certain respectable citizen was eminent for its high moral quality. And he thought within himself (he was too discreet to say it aloud), What shall I do because I am so much better than other men; grafters, plutocrats, politicians, hypocritical church members? And he said, This will I do: I will leave the church with its pious shams, and join an ethical club or a mutual benefit association, or a secret lodge, and there will I bestow the fruits of my morality. And I will say to my soul, Soul, thou hast much excellent company for many years; take thy self-satisfaction, eat, drink, and be a good fellow. But God said unto him, Thou fool, some day thy soul shall be required of thee, and its mortality is so covered with pride that I shall say, I never knew you. Then what shall be thy fellowship? So is everyone that is moral without God.—Christian Work.

Good men are not meant to be simply like trees planted by rivers of water, flourishing in their own pride and for their own sake. They ought to be like the eucalyptus trees which have been set out in the marshes of the Campagna, from which a healthful, tonic influence is said to be diffused to countervail the malaria. They ought to be like the tree of paradise, "whose leaves are for the healing of nations."—Henry Van Dyke.

They who live near the shore of the sea know that, even in a calm, the surge moans upon the beach; and they learn to miss, if they go away from it, the solemn undertone of the great singing sighing ocean. So death, to the contemplative mind, is, as it were, the great other world beating on this, and the thought of it keeps in one's soul a sense of one's life, of its greatness its reality, the consequence of it.—Henry Ward Beecher.

Keeping the ideal in mind stimulates common-sense to try it; and trying it in sensible fashion, common-sense brings it to accomplishment.

STUDY, MEDITATION AND PRAYER.

By S. B. Shaw.

The promises of God to answer prayer were never designed to put a premium upon ignorance or indolence. God has promised to be found of us when we search for him with all our hearts. (See Jer. 29:13.) We are commanded to "search the Scriptures" and the richest treasures of God's storehouse of love and power are given only to those who search for them as the miner searches for gold. God says: "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not" but that the asking includes study and earnest effort on our own part is clearly taught all through the Word of God. We are told in Proverbs if we seek knowledge and understanding and wisdom as silver and search for them as hid treasures, then shall we "understand the fear of the Lord and find the knowledge of God, for the Lord giveth wisdom." "He layeth up wisdom for the upright." Thus God plainly declares that God's giving is dependent upon our searching and searching with a pure motive. God has not hidden the treasures of earth to be found only by hard toil and diligent search and placed the richer treasures of knowledge and wisdom within reach of every idle passer by.

Study brings knowledge and knowledge gives power, either in a right or wrong direction. In this as in everything else, we need the help and guidance of the Holy Spirit. Without this "much study is a weariness of the flesh" (Ecl. 12:12) and "He that increaseth knowledge, increaseth sorrow." Nothing is done right that is not done in harmony with God's will and for his glory. The more we know, the greater is our responsibility and He that knoweth his Master's will and doeth it not, shall be beaten with many stripes. Yet knowledge rightly secured and rightly used is a power for good, and no man has a right to be satisfied in ignorance. "My people"—God declares "are destroyed for lack of knowledge." (Hosea 4:6.)

Knowledge of the material universe is gained by study and research through the natural faculties. Spiritual understanding is gained by the consecrated use of the natural faculties as servants or helps to the spiritual, and all under the control of divine grace. By study and research we gain knowledge and by meditation and reflection, we retain it. By studying the Holy Scriptures and the works of the creation, under the guidance of the Holy Spirit, we gain and increase our knowledge of God, and by inspired meditation and prayer we retain this information. By study and meditation, we fill the store-house of the soul (which is memory) with spiritual truth.

Study Leads to Prayer.

The devoted Jews were not confined only to the study of the law of Moses. They studied the history and genealogy of the chosen race from childhood up. The writings of the prophets were carefully read and explained to their children with all the light and grace at their command. They searched the Scriptures to find out the hidden meaning. The prophets themselves spent much time in searching out the revelations of God to man. Peter tells us how with an unearthly desire they sought wisdom from God to interpret and make plain, not only their own prophecies, but all the Scriptures. They studied the signs of the times and God's dealings with the people to find out all that was promised to the present or future generations. Peter says: "Of which salvation prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1. Peter 10:11.)

The Spirit of Christ in them gave them such a love for truth that they searched for it with all their hearts and with a desire beyond anything which the love of merely earthly good can produce. The New Testament saints were not behind the Old in their thirst for spiritual knowledge. The Jews at Berea were commended because they "searched the Scriptures daily" and Paul exhorted Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and again: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." If it were necessary for Timothy with his miraculous gifts, received by laying on of hands, to keep posted and to give attention to reading and study, how much more need there is of Christian workers doing so that do not have these miraculous gifts and qualifications. The reading to which Paul referred was not like much of the reading of our day, but to the writings of the patriarchs and prophets and such other writings only as would better fit him for the work to which he was called. His meditations were on the most important things. He gave himself up wholly to study, meditation and prayer and the work of the ministry. He kept God in all his thoughts. He redeemed his time at all cost, let nothing divert his attention from the work of God. He gave himself a living sacrifice for the salvation of others.

How the right kind of study leads to prayer is well illustrated in the case of Daniel. He found out through the writings of Jeremiah the fixed time for completing the captivity of the people of God in Babylon. In Daniel 9:2, we read: "I, Daniel, understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet; that he would accomplish seventy years in the desolation of Jerusalem." The result of this knowledge sent Daniel on his face weeping and crying to God for the great restora-

tion. In verse three of this chapter he says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." He had a promise on which to build his hope. He had a foundation for his faith. God had promised to restore His people to their former prosperity and glory. Daniel had found it out and this knowledge led him to pray for the fulfilling of the promise.

Other things being equal, who prays most for the heathen world—he whose knowledge is bounded by that which his eyes see and his ears hear or he who by earnest study has made himself, so far as possible, familiar with the needs and conditions of the nations that are without God? Who prays most and best for the sinbound thousands of our great cities—the child of God who is in utter ignorance of their condition or the one who by faithful study and investigation has made himself familiar—not only with the need that exists but also with the causes that have led to these conditions?

He who has the mind of Christ, is interested in the whole human race. He is commanded to pray for all men, and to do his duty by his neighbor he must, so far as lies in his power, know the conditions of the world. He must study both man and God for he must deal both for time and eternity. To understand man, he must study human nature and human conditions and to understand God, he must study divinity as revealed in Creation, as revealed in the Word, as revealed in the person of Christ, and as revealed by the Holy Spirit. All this, according to his opportunity he must do, in order to be able to pray and prevail as God wills, for the up-building of Christ's kingdom and the advancement of the faith once delivered to the saints. If he knows not the ancient landmarks, how can he be guided by them? A deep experience in the things of God always leads to earnest study and study that is in harmony with the Spirit will always lead to a deeper experience and more prevailing prayer. The two are designed to go together. Without grace, knowledge puffeth up and without knowledge, the child of God grows narrow and bigoted in his views of God and salvation.

Akin to study, is meditation. To meditate is to consider, to ponder, to muse, to dwell upon, to contemplate. What we love most will naturally be the object of our meditations and the source of our greatest joy, and the life of our ambitions. The thing that we love with all our hearts will control our thoughts. The right kind of meditations are always the result of right knowledge and affections and right aggregations are the result of a right heart and a right life. We must live rightly in order to think aright, and we must think and meditate aright in order to pray aright. A man's thoughts are the index of his character, for "as a man thinketh in his heart, so is he." (Prov. 23:7.)

Memory is the store-house of the mind, and when it is filled with good things, meditation works like a consecrated business man, taking an invoice of his goods, and forever replenishing his stock with fresh supplies. Right meditations will always keep fresh in our minds what God has done for us. They help us to continually add to our faith the graces of the Spirit more abundantly. Matthew Henry says: "To meditate in God's Word, is to discourse with ourselves concerning the great things contained in it, with a close application of mind, a fixedness of thought, till we be suitably affected with those things, and experience the favor and power of them in our hearts." Wesley says: "True meditation implies the lively exercise of faith, hope, love, joy, as it were melted down together by the fire of God's Holy Spirit, and offered up to God in secret."

By giving ourselves to study and holy meditation, we give opportunity to the Holy Spirit to take of the things of Christ and reveal them to our hearts, and to bring all things to our remembrance that Christ has said unto us. Divine reflection is the spirit of inspired memory at work. Every faculty of the mind as well as every organ of the body is strengthened and developed by use. Right meditation is the right use of memory, just as wisdom is the right use of knowledge. To get the best use of meditation it must be consecrated and in divine order. It must be the result of the new life in Christ. It must be inspired. Time spent in dwelling on the things of God without honoring the Holy Ghost is dangerous; for without divine help we are likely to be led away by the doctrines and traditions of men and to become victims to all kinds of religious delusions; for without grace, our hearts will be evil and our thoughts selfish.

By self-examination, watchfulness and prayer, coupled with divine reflection, we bar the door of our hearts, (the human will) from yielding to the awful attacks of our great enemy, the devil, who is constantly seeking to poison our minds and destroy our affections. By taking advantage of our infirmities, he would rob us of the riches of God's grace. He would take these heavenly treasures out of our minds and erase them from our memories, but by meditation and prayer they can be recovered and retained. Meditation is a great aid and strength to memory, and helps us under all circumstances to keep our minds on God. All of the God given powers of mind and body have been greatly dwarfed and crippled by sin, but thank God! "The Spirit helpeth our infirmities." (Rom. 8:26.) Jesus said to the disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) The Holy Spirit will help us to realize all that Christ has done for us. In answer to prayer He will refresh our memory; He will revive our knowledge of God.

The chief study and meditation of the devoted Israelites was always the law of the Lord. In the beginning Moses commanded them: "Hear, O Israel: the Lord our God is one Lord: And

thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And then thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Meditation and prayer was the source of Joshua's great strength and power with God. God said to him, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." (Jos. 1:8.) The Psalmist, in describing the happy state of the godly said, "His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Of his own experience he says, "I love thy law; it is my meditation all the day." Frequently he speaks of meditating on God in the night watches. In the fifth Psalm he prays for God to consider his meditations and in the forty-ninth, shows how the meditation of his heart leads to the understanding of the will and word of God.

Thousands around us are perishing for want of honest thought concerning the things of eternity. The multitudes are rushing hither and thither and yonder after the things that perish with the using, and taking no time for thinking of God or their preparation to meet him. If they would only stop and think, think honestly, think soberly, hell would soon be robbed of its prey. A converted prize fighter said in a testimony service in our hearing: "Those of you who know what I was only a few weeks ago, will wonder what has brought about this change. I will tell you. In all my wild wicked life, I was conscious that there were realities ahead of me that I was afraid to face—that I was continually refusing to think. But somehow I was brought to see and feel 'What a coward I am.' And then I said: For one hour, just one straight solid hour, I will honestly stop and think—think of things as they are and face the realities that are ahead of me. And, as the result of that one hour's thought and by the saving grace of God, I am a changed man." O, reader, if honest thought will do so much for the unsaved, what ought it not to do for us?

Bishop Jesse T. Peck in an appeal to Christian ministers, said: "Stop, brethren, stop and think! How dreadful is the darkness gathering around you! How trembling and faint that life which should be vigorous with the energy of God! How deep that depravity which defiles Jehovah's temple; how feeble that power which should be clothed with omnipotence! And how criminal is all this, when our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children. Alas! our thoughtlessness, our indifference, will ruin us. Depend upon it, the church will never be better, will never present herself without spot till the habit of profound reflection upon the character of her wants, her responsibilities and her glorious privileges can be induced in her ministry."

Surely it is a dangerous thing to spend more time meditating on our temporal interests than we do thinking about our own spiritual and eternal good and the interests of Christ's kingdom. Yet how many professors of religion are evidently more occupied with the things of time than they are with the things that pertain to eternity! Oh, my precious reader, let us ask God to keep our minds and hearts off of things unholy, and to help us to shrink from and banish every unholy thought! Let us not allow ourselves to study anything that is not for the glory of God or to meditate on anything that will not help us in our work for Him. Let us not ponder anything in our minds that is not in harmony with the plain teaching of his Word. Let us remember Paul's words: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." How many, pray for power to resist temptations, and then allow their thoughts to wander and indulge in meditations and reflections that bring leanness, if not death, to the soul! Let us see to it that our meditations are not prompted by selfish motives! If our hearts are set on riches or worldly honor, they will draw our souls away from God, our thoughts and our study will be on the things that perish with time. But if our hearts are cleansed from all sin and filled with the love of God, our thoughts will be pure and our meditations in harmony with the divine will for "love thinketh no evil."

Then if our thoughts and meditations are prompted by the Holy Spirit, we will be led to consider the sufferings of Christ until we are changed into his image. We will look at his cross until our hearts melt and our eyes fill with tears. We will think of the plan of salvation with all it includes and of the unlimited resources of the atonement of Christ. We will consider how gladly God would wipe sin from the face of the earth if the people would but give Him a chance. Our thoughts will dwell upon the exceeding great and precious promises of God and the possibilities of faith and prayer until our faith anchors to that within the vail, and claims all God has provided for us.

Reader think how sin has deceived the human race and consider the awful consequence both for time and eternity! Think of the teeming millions of moral and physical wrecks that are floating down the stream of time to their awful doom.

Meditate on this awful calamity until you can take to heart the awful desolation of Zion and the condition of a lost world. Think how sin has robbed heaven and filled earth and hell with lost souls! Consider the condition of the heathen. Plead with God to bring before you humanity in China, India, Africa and the islands of the sea, until your heart bleeds at every pore—until your soul is stirred within you as you behold the idolatry of the perishing millions that are passing into eternity without God and without hope. Consider Him that endures such contradiction of sinners against Himself, until your own heart is so filled with divine love that you can bear all things that providentially come upon you for Christ's sake. Give yourself to God in meditation and prayer, until like the prophets of old, you weep day and night over the desolation of Zion and the condition of a lost world. Think of the multitudes that are led captive by the Devil at his will, until you are so moved by the calamity of sin that you can deliver your body a living sacrifice to God as an intercessor to stand in the gap and prevail with God for their salvation; until your heart overflows with gratitude and thanksgiving to God for the unspeakable privilege of prayer and intercession, until you are constrained to cry out to God with an unearthly cry that will stir earth and hell, and move God to come to the relief of his people. Consider what God has done through the patriarchs and prophets. Meditates on the secret of the most High, as revealed to the Primitive Church, and consider that what God has done for them, He will do for us. Call to mind his word that it is not his will that any should perish but that all should come unto him and live, and plead the declaration of the Master: "All power is given unto me in heaven and in earth" and "Lo I am with you always unto the end of the world." Search his word and the pages of history to learn how he has heard the cry of his people in other days and brought souls out of darkness into light and from the power of Satan unto God. Encourage your faith by considering what God is already doing in our day in answer to prayer, and join yourself with them that are determined to give him no rest until God's Spirit is poured out in such power and glory as the world has never yet known.

Grand Rapids, Mich.

LITERARY.

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

Oh! Christina! By J. J. Bell. 12 mo. cloth, \$1.20. Fleming H. Revell Company.

From the time the sturdy little Scotch lassie, Christina, enters her prim maiden Aunt's home, and by the way her heart also, things are kept stirring. The "shop," which is the Aunt's living is the incorrigible Christina's field for fun, frolic and quaint philosophy. When Christina persuades her Aunt to have a "chape" sale and get rid of the "ould rubbish," the outcome makes interesting reading. Christina's ambition was to arrange a match between her Aunt and Mr. Baldwin, the gentleman who traveled for the wholesale toy firm in Glasgow, though she greatly feared they were "ower and for love." She is rewarded at the last, however, in spite of the fact that Mr. Baldwin is a little "backward in coming forward." Oh! Christina will prove an enjoyable book for reading aloud.

Leading place is given in the June Century to a piece of fiction, called "With the Coin of Her Life," the first of three stories turning on the popular superstition of thirteen at table. The authorship of these stories is not now announced, further than to say that Dr. S. Weir Mitchell, Owen Wister and Margaret Deland are the contributors to this symposium.

Among the other notable contributors to the fiction of the number will be found "Aunt Amity's Silver Wedding," a delightfully humorous story by Ruth Stuart.

The serious articles cover a wide range, and include a paper by Dr. Grenfell on his work in Labrador; "President Taft's Opportunity," as William Brown sees it; an authoritative account of a new Egyptian discovery; a description of the finding and cutting of the world's two largest diamonds, by George F. Kunz, the well-known expert on gems; "The Power of the Speaker" discussed by the present Speaker of the House of Representatives, and an essay on "The American Business Man," by A. Barton Hepburn.

Among the pictorial features of the number are eight illustrated pages of "Old College Songs" relating to West Point and Annapolis, by John Wolcott Adams, and the color frontispiece, a charming portrait by William M. Chase.

"I have traveled the world over, going about 30,000 miles every year. I have been in the desert of Sahara and in the cannibal islands of the sea; in the palaces of kings and the huts of savages, and I know from my experience that there is nothing in the world so great, or so enduring, as the Word of God and the companionship of Christ."—Dr. L. W. Munhall.

Sunday-School Lesson

Sunday, June 13th

Heroes of Faith.—Heb. 11:1-3; 17-29.

Motto Text.—“Faith is the substance of things hoped for, the evidence of things not seen.”—Heb. 11:1.

“Now faith is the substance of things hoped for, the evidence of things not seen.” The word translated substance means “standing under” literally in the Greek and here it means confidence in the things hoped for. As we would say, “we have faith in the things hoped for.” Faith is one of the greatest of mental qualifications; it is the foundation of all endeavor, all courage, all joy. It shows a weakness of mental fibre not to be able to believe anything strongly. “The evidence of things not seen,” means a conviction of them.

“For by it the elders obtained a good report.” The elders mean the men of old times, as we say “the fathers” did this and that. Their good report was all given by God in his word. These men accomplished great things. But they could have done little or nothing had they not been sustained by strong faith.

“By faith we understand that the worlds were made by the Word of God.” God spake and it was done; He commanded and it stood fast. The record of creation is given us in Genesis. But we could never know this by sight. It is by faith that our minds grasp these facts, which we cannot demonstrate. The universe was not made of pre-existence material; but by the Word of God.

“By faith Abraham, when he was tried.” When God was testing his faith. And this is the exhibition of the strongest faith ever known. Hence Abraham is called the father of the faithful. He had received the promises in regard to Isaac. Isaac’s descendants were to be like the stars in the heavens, like the sand on the sea coast. Yet God commanded Abraham to offer this son, while yet a youth who had no children as a sacrifice. And Abraham obeyed. So far as his obedience was concerned the sacrifice was completed. What strikes us at first sight is the unquestioning obedience of Abraham. But the great thing was his faith in God’s veracity. God had promised; that promise could not fail. Abraham had never heard of any one’s being raised from the dead. But God’s promise could not fail; therefore Abraham believed that God would raise Isaac from the dead.

“By faith Isaac blessed Jacob and Esau concerning things to come.” Things in the future could only be predicted by God’s inspiration. And Jacob had faith that God had revealed to him the things promised to his sons, and that God would bring those things to pass. Faith in God’s power is the chief thing in this faith of Isaac. Although Esau was the oldest, Isaac gave Jacob the preference.

“By faith Jacob, when he was dying, blessed both the sons of Joseph.” Manasseh and Ephraim. As Isaac did, Jacob placed the younger before the elder, laying his right hand on Ephraim’s head and his left on Manasseh’s, insisting upon so doing, although Joseph tried to change his hands. He

to believed that God had revealed the future to him and that God had the power to carry out His purposes. And the after history of the tribes showed that Jacob was inspired in his words of blessing. “And worshipped leaning upon his staff.” This is quoted from the Septuagint. He worshipped while he was dying showing his faith in the God of his fathers. Men when dying do not worship a God in whom they have not earnest faith.

“By faith Joseph when he died made mention of the departing of the children of Israel, and gave commandment concerning his bones.” Joseph commanded that his body should not be buried in Egypt, but should be kept by his descendants in waiting till the time came for his people to return to the promised land. He had faith that his promise would stand true and that they would go out from Egypt. Through all the dark years that followed that waiting body showed the Israelites that their great statesmen had unshaken faith they would return to the promised land. Was there ever a grander man than Joseph? Even when dying his thought was how he could make his bones glorify God and encourage his people.

By faith Moses when he was born was hid three months by his parents because they saw he was a proper child. The Hebrew translated proper means beautiful, “fair for God.” It was not his beauty, but the fact that they thought God had some mission for the boy. Their’s was faith and not presumption, for they took every wise precaution to save the boy’s life; not fearing the wrath of the king against themselves.

“By faith Moses, when he was come to years refused to be called the son of Pharaoh’s daughter.” That was the highest rank in the greatest of earth’s kingdoms. This Moses surrendered to make himself able. “Back to Christ” is all one with the people of God. “Choosing rather to suffer affliction with the people of God.” When Moses made his choice the Israelites were in degrading bondage, and were despised by the Egyptians. Moses gave up what was power and fame in that day. But even in these things God repaid him one hundred fold. Had he continued as son of Pharaoh’s daughter today scholars studying the hieroglyphics of Egypt would decipher Moses’ name in the list of the Pharaohs. But as it is his fame has filled the world and few men have so much power over the race as he has had and will have to the end of time.

“Esteeming the reproach of Christ greater riches than the treasures of Egypt.” Thus the apostle asserts the oneness of true Israel, and the authority of the Lord Jesus and his union with God’s people through the ages. As it is some sin against God by not embracing the whole truth, and as I see it some sin in not declaring the whole truth. If we, as Baptists, hold the truth we are guilty if we withhold it by failing to publish it to the ends of the earth and even more guilty if we do not preach it in the home land. As I see it certainly the annual sermons before our conventions and associations and even on Sunday pulpits, especially in Baptist pulpits, are unworthy of consideration. The time should be proclaimed when we should publish our own Sunday School literature and have our distinctive Baptist doctrines taught in our

“By faith he forsook Egypt not fearing the wrath of the king.” Commentators differ as to whether or to his final departure when he carried the people with him. I think it refers to the latter. He seems to have feared the king in his flight to Midian. But at last he went out with unarmed men, having every reason to expect that Pharaoh would pursue them with his army. “For he endured as seeing him who is invisible.” So should be proclaimed when we should publish our own Sunday School literature and have our distinctive Baptist doctrines taught in our

promise of God. “By faith they passed through the Red Sea as by dry land.” Showing that the miracle was contingent on Moses’ faith. Had he in unbelief refused to stretch out his rod, the Red Sea would not have flowed back. But God gave the faith.

DEAR RECORDER: I am of the opinion that our conventions and associations, both general and district, should be the occasions not only for generating enthusiasm for the coming of the kingdom of our Lord, but for its coming in the good old Baptist way. For one, I was grievously disappointed in that the Baptist note—surely it has not become an uncertain sound—was not sounded out loud and clear at our recent convention in Louisville. If we possess nothing that makes us a “peculiar people,” we have no right to a separate existence, and should speedily unite with our brethren of other persuasions, not only in the foreign, but in the home fields. The Baptists are nearing the top of the hill—I trust it will not prove fool’s hill to them—here they see visions and dream dreams of world-wide conquest. But in whose name shall they go forward? Christ’s to be sure. But shall we tread beneath our feet the foundations established by our Baptist fathers and regard them as old fogies for advocating Baptist principles? It sometimes appears that this will be done, but woe worth the day that conquers this world in any other than God’s chosen way. There is such a thing as compassing sea and land with adherents which when made are twofold more the children of hell than are those who proselyted them (Matt. 23:15).

Salvation through our Lord is, of the course, the first thing to be sought. This but Christ and truth are inseparable. “Back to Christ” is all one with the people of God. “Choosing rather to suffer affliction with the people of God.” The so-called Baptist preacher who declared that he would go one thousand miles to make a man a Christian, but would not cross the street to make him a Baptist, has already departed from the faith once for all delivered to the saints, and according to my judgment he should at once depart from a Baptist pulpit and possibly join the Elks if they would have him.

When Baptists fail to proclaim their distinctive doctrines—their right for a separate existence ceases, and I think that what is true with Baptists, in this, is equally true with other denominations. If all have embraced the truth we are guilty of wasting God’s money in the multiplying churches in a community where one or two at most will accommodate the congregations. As it is some sin against God by not embracing the whole truth, and as I see it some sin in not declaring the whole truth. If we, as Baptists, hold the truth we are guilty if we withhold it by failing to publish it to the ends of the earth and even more guilty if we do not preach it in the home land. As I see it certainly the annual sermons before our conventions and associations and even on Sunday pulpits, especially in Baptist pulpits, are unworthy of consideration. The time should be proclaimed when we should publish our own Sunday School literature and have our distinctive Baptist doctrines taught in our

Do you know why the reformers are making such Baptist doctrines are not taught by the preachers. It is hard for them to leave the Baptist denomination



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tracted meetings and regular pulpit ministrations proclaiming what they hold, and they have proclaimed it so long until some of them, at least, believe it, and others hear it so often until they almost believe it. As with the Reformers, so with the Roman Catholics—why should not the Baptists learn a valuable lesson from them?

“Might hurt somebody’s feelings.” Yes, for “whom the truth does not enlighten it embitters.” This has always been true from the days of John the Baptist until now. We are commanded to preach the truth and, when we can’t do this we should not preach at all. Is it not possible that some of our popular preachers think more of their popularity than they do of God’s eternal truth? How easy it is to be popular in this sinful and adulterous generation! When did you hear our distinctive doctrine sounded out from our prominent pulpits? It may not be the “popular” thing to do, but it is evidently the proper thing to do. I know it to be true that our young people are growing up believing that there is no difference in the churches, and they think that it matters not which one they join. Apparently the modern Baptist pulpit either think that Baptists have no history or that what they have is unworthy of consideration by the coming generations—apparently the modern Baptist pews are hungry for Baptist doctrine and history. Did you notice how ravenously the great audience in the Louisville Armory cheered and drank in references to our principles made by Dr. McConnell and others.

It is easy for Baptists to unite with other denominations when the Baptist doctrines are not taught by the preachers. It is hard for them to leave the Baptist denomination when our distinctive doctrines are taught. Brethren, let us awaken. Let us preach the truth, the whole truth and nothing but the truth, then and not until then will we conquer the home land and eventually the foreign land for our Master. In our Associations, general and district, let us lovingly, but loyally, proclaim the whole truth. Let the world know for what we stand, then our people will not drift into other folds, they will be Baptists from conviction and not sentiment or convenience. God grant that we may preach more Baptist history and our peculiar doctrines, and if we do not, for one, I see no reason for our separate existence. To be sure, I know that there is a right and a wrong way to do this, but because there is a wrong way is no reason that it should not be done in the right way. In closing, let me express the desire that others will take up this matter through our papers and pulpits. GEO. W. CLARKE, Paris, Ky.

There is nothing more evanescent in its nature than the emotion of religious joy, faith, or the like, unless it be turned into a spring of action for God. Such emotions vanish from the heart unless they be fixed. Work for God is the way to fix them. Joy in God is the strength of work for God but work for God is the perpetuation of joy in God.—A. M. “To be able to bear our own troubles is the secret of our ability to help those who are troubled.” Teacher—A rich man dies and leaves \$1,000,000 to eight nephews and nieces. What does each one get? Scholar—Automobiles, ancestors and appendicitis.—Life.

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A SONG OF FAITH.

By Walter M. Lee, Th.D.

On God my soul is staid,
In Him my faith is fast;
To Him my tribute will be paid,
As long as life shall last.

He found me foul in sin,
And purged me from its guilt;
To save me from its slaving
power,
His Son's own blood was spilt.

His grace, so full and free,
Hath made my spirit whole;
Hath clothed my life in liberty,
And filled with love my soul.

His faithful servant I
Forever hence will be;
In Him I'll live, in Him I'll die,
And spend eternity.
New Orleans, La.

OUR PULPIT.



THE PLACE OF CHRIST IN MODERN LIFE.

Convention Sermon delivered by Dr. E. C. Dargan, Macon, Ga.

Jesus Christ, the same yesterday, and today, and forever.—Heb. 13:8.

This is a great utterance. What Jesus Christ was, that he is; and what he is, that he will ever be. The saying places him at the ever shifting center of history. As past and future from opposite directions converge on the present, so do they converge on Christ. God has summed up all things in him. (Eph. 1:10.) He is first in regard to all things, (Col. 1:18) and in him all things hold together (Col. 1:17.) The most impressive and wondrous personality of history, he centralizes "yesterday" in himself, the impulsive and attractive hope of humanity, he sways the future from both its poles, and encloses "forever" in the circle of his influence; a living and constant force for human good, he is found at the heart of the best progress of men "today." As his immediate personal contact with his own age, though necessarily limited in range was intense with life and power, so amid the complexity and extent of our life today there are certain ideal points of influence where Christ is intensely active. This is a wondrous thing; but it is true. Leaving out many elements of our complex modern life we can find at three essential points sufficient illustration of our theme; science, morals, and religion. And so, fathers and brethren, as I have thought and prayed over what message I should attempt to bring you on this impressive occasion, it has seemed to me appropriate to emphasize the "today" of this great text, so that we might consider together the place of power held by our Lord Jesus Christ in the life of our own time, as manifested in its scientific, ethical and spiritual phases.

The Scientific Phase.

It is unnecessary to emphasize the large and influential place which "science" fills in the thought and life of modern times. Since the latter part of the eighteenth century the progressive mental forces among men have been under the dominating and driving impulse of the scientific idea. Every department of life and thought has been powerfully

affected. Great and astonishing achievements in the discovery and application of physical forces have been won, and the scientific spirit and method illustrated in this field have been extended to well-nigh all departments of thought. The scientific world has become intoxicated with its knowledge and power, and has too often been arrogant in its intellectual pride. Religious leaders have been sometimes frightened and angered and sometimes led astray, by the claims of iconoclastic "science;" and some men of science have been too hasty to conclude that their partial knowledge was really all there was to know and have attacked religion too harshly. Thus, unhappily needless conflict has arisen between religion and science, or rather between some scientists and some religionists. But now at last things are beginning to look better. Science is more respectful to religion, and religion is more friendly to science. And so it has become possible on both sides to consider, with thoroughness and candor, the true place which our Lord Jesus Christ occupies in regard to the science of our times.

And first of all we may say that Christ is a proper object of scientific investigation. The objects of scientific research and exposition are phenomena, facts and forces. With all reverence be it said, Jesus Christ is each and all of these. In his historic appearance and abiding influence he is a phenomenon to be observed and explained; in his actual life and works and the effects still produced by him he is a fact beyond dispute; and in the great changes and results consequent upon his appearance and life he is a force to be reckoned with. As a phenomenon, then Christ demands observation and explanation. The first is easily conceded. He forces himself upon the notice of mankind. He cannot be ignored. Among the unusual, unique, impressive personalities of history he stands pre-eminent. His own query is, "Who do men say that I am?" The confident answer of discipleship to inquiry is, "Come and see!" Some explanation of so extraordinary a character must be attempted. Science is challenged and must make answer. If protoplasmic mud, or a fly's foot, makes appeal to microscopic biology, if planets and stars, nebulae and infinite spaces make appeal to telescopic astronomy; if mounds and monuments make appeal to ethnic archeology; if documents and literatures make appeal to historic criticism; if thinkers and systems make appeal to philosophic scrutiny; if the evolution of human relations makes appeal to the study of sociology; can science be excused if it evades or declines consideration of the phenomenon of the Christ? For that phenomenon two explanations are current. One is that Jesus Christ is, as other great men are, the product of human evolution. He was the child of human parents, gifted above the average, deriving his thought and character from his Jewish antecedents, influenced by his environment, moulded by the course of events, but impressing upon all these the mark of his peculiar genius. This may be called the natural theory of Jesus as a phenomenon. The other is the supernatural theory. Mark it is not an unnatural theory. That he added to the knowledge of man-

course of nature is not thereby contradictory to nature. The supernatural is neither impossible nor irrational. Therefore what may be called the supernatural theory of the Christ has, on a purely intellectual basis, as good claim to scientific recognition as the natural the-

ory. The supernatural theory is, statements are in a measure true of Jesus. Every scientist is a traditionalist. The larger part of his called "the ethical note." Of course it is not new. It is the glory of humanity that moral action is one of its most cherished and firmly entrenched principles. Again, this does not mean that there are no drawbacks and sad disappointments in the way of moral advancement. Alas! no. But without unceded or exaggerated optimism we still can heartily rejoice in the continued and perhaps increasing insistence laid by modern leaders of thought and action upon the ethical principle. Even some current tendencies in Christian thought which we must deplore as perversions and watch as perils reveal this emphasis. The swing of thought from creed to conduct is one, and the subtle or open advocacy of the doctrine of salvation by character is another. Now there is no need to despise or even depreciate creed in the supposed interests of conduct. It is surely no difficult mental feat to establish a clear and consistent relation between what we ought to believe and what we ought to do. It is only half-thinkers, intellectual poseurs, of whom there is a multitude—who sniff at doctrine in their condescending laudation of conduct. The other error noted is far more serious, both in its meaning and consequences, since it cuts at the foundations of the Christian faith. Salvation by one's own goodness is certainly not a New Testament doctrine, but some who profess and call themselves Christians hold and teach it. Yet while we protest as strongly as possible against this fundamental and hurtful heresy, we cannot fail to recognize it as another decisive indication of the powerful hold which the ethical element in Christianity has taken upon the most recent thought.

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Science is also required to give careful attention to Jesus Christ as a fact, for in truth he is in the course of human affairs a momentous fact, and must be so accepted and dealt with. Some faint conception of his value as a fact may be formed by imagining himself and all that he stands for subtracted from history. So is he to be considered both as a historic and as a present fact. The former is generally conceded; the latter may by some be questioned. Further, in dealing with this double aspect of the matter we must bear in mind the obvious truth that Jesus as a fundamental and prime fact involves and subordinates a number of related facts. Not all of these are of equal importance, and some are less capable of convincing proof than others. Without going into details it is sufficient for our present purpose to say that the main facts of Christ's historic reality, and the general credibility of the accounts we have of his career, are such as to establish him permanently and immovably within the field of scientific study. Moreover, those observable indications of his activity among the elements of our modern life and thought make it impossible to ignore the fact of his abiding influence. Whether we are to account for that as only an impulse from the past, or additionally and continuously as a living force in the present, will depend upon our personal relation to Christ. But the fact of his influence is here among us.

And this brings us to think of Christ as a force. Whatever theory of his person we may hold, whatever fact or facts concerning him we may accept or reject, this remains and must ever remain undeniably true that Jesus Christ was and is a force of the first magnitude in the moral and spiritual progress of mankind. As we are more fully to develop these thoughts in what follows it is enough here to mention them in illustration of the position that in its study of great forces science cannot and must not ignore "Christ of God" (1 Cor. 1:24).

There is also another point of view for regarding Christ scientifically, namely, that he is a contributor to scientific thought. What he added to the knowledge of man-

of falsehood and folly. No science worth the name but rests on previous accumulation. Jesus recognizes the best religious tradition. He says, "I came not to destroy but to fulfill". This was the true scientific method. It is today. (Let no sane man be terrified or more than amusingly angered by the epithet "traditionalist;" it is oftener a token of his critic's narrowness than of his own!) What was true in religious thought Jesus accepted and built on. But this note has made correction of previous mistakes and added new knowledge or new view. This was also what Jesus did. The truths which he gave to the world concerning God and the soul had a newness and a power which smote contemporaries with amazement and which the lapse of centuries has not been able to tarnish or weaken. Today as yesterday he is the world's greatest master on these high themes. How these great truths came to him we may not know or be able to explain. His was not the way of laborious investigation such as we now call by eminence the scientific method. Whatever we may venture to think concerning his mental processes, at least his times and the thought material with which he was chiefly concerned did not demand exactly the methods now in vogue. But however arrived at, truth is of itself scientific material. Therefore, even though we have to distinguish the processes of Jesus from those of the modern scientific mind, the great truths he taught must ever remain among the materials of scientific thinking on the subjects which he considered. Further, there is a finality and sureness about his teaching which have the true and scientific ring. This is as far as possible removed from mere dogmatism and conceit, but it carried in its first impression as it does today the confidence of authority. When assured conviction has come to the scientific mind there has been joyous confidence; and on those great discoveries upon which the stamp of finality has been fixed the general intelligence rests with tranquil assurance. The scientific certitude of Jesus is one of his enduring marks of greatness. Another thing which illustrates his scientific position is his impression of his teachings upon others. It has been told of Sir Humphrey Davy that on being asked what he regarded as his greatest discovery he promptly answered, "Michael Faraday." The band of disciples and the school of thought are a thinker. The great names of past and recent times which throng to the memory when this statement is understood, illustrate its truth beyond the need of argument. Judged by this test Jesus stands in the front rank of scientific thinkers. The acceptance and propagation of his teachings through nineteen centuries, the great souls in whom that acceptance and propagation have been as life itself,—these point back to the Master as one whose contribution to enduring thought on the great themes which attract power and worth. The best thinkers and thinking on those themes today owe alike their original impulse and their enduring authority to the mind of Christ.

The Ethical Phase.

One of the most heartening indi-

cations of true progress in our modern life and thought is what is called "the ethical note." Of course it is not new. It is the glory of humanity that moral action is one of its most cherished and firmly entrenched principles. Again, this does not mean that there are no drawbacks and sad disappointments in the way of moral advancement. Alas! no. But without unceded or exaggerated optimism we still can heartily rejoice in the continued and perhaps increasing insistence laid by modern leaders of thought and action upon the ethical principle. Even some current tendencies in Christian thought which we must deplore as perversions and watch as perils reveal this emphasis. The swing of thought from creed to conduct is one, and the subtle or open advocacy of the doctrine of salvation by character is another. Now there is no need to despise or even depreciate creed in the supposed interests of conduct. It is surely no difficult mental feat to establish a clear and consistent relation between what we ought to believe and what we ought to do. It is only half-thinkers, intellectual poseurs, of whom there is a multitude—who sniff at doctrine in their condescending laudation of conduct. The other error noted is far more serious, both in its meaning and consequences, since it cuts at the foundations of the Christian faith. Salvation by one's own goodness is certainly not a New Testament doctrine, but some who profess and call themselves Christians hold and teach it. Yet while we protest as strongly as possible against this fundamental and hurtful heresy, we cannot fail to recognize it as another decisive indication of the powerful hold which the ethical element in Christianity has taken upon the most recent thought.

Is Jesus Christ a potent force in the ethical life of the twentieth century? To ask the question is to answer it. Only ignorance or wilful blindness could fail to return an affirmative answer. In fact perhaps the majority of thoughtful observers (not necessarily professed Christians) would even go farther and say that by all odds the most important and fruitful force in morals today is Christ. For us, brethren, this view is a glorious and fixed conviction. This great assemblage of men and women is on this point both an unanswerable argument and an uplifting inspiration to itself. I am but your mouthpiece, speaking for yourselves to yourselves, when I remind you that your very thoughts of moral goodness are those which have been instilled into your minds as the teachings of Jesus; that your highest ideal of possible human virtue is the adorable example of your Lord; and that the best help and hope for righteousness of which you are conscious is the influence of Christ. And you are not alone. Great as you are, you represent here a greater multitude whom you have left behind to come to this annual gathering. And we Southern Baptists, in our millions, are but a division of the vast army of believers in Jesus Christ in all the world who accept his teachings as their guide, his example as their inspiration, his influence as their help in the moral struggle. These are the key words which describe and exhibit the force which Jesus is in the ethical life of today; his teachings, his example, his influence.

It is a well-beloved commonplace of ethical and religious assertion that the moral teachings of Jesus are the best the world has known. This is not to say that there are none good but his; nor that his pre-

cepts include every possible detail of conduct; but it is meant that in the principles of right action enunciated by Jesus Christ the highest and broadest level of moral teaching has been attained. In character it is correct and final. Instead of being judged by other standards it is the standard for judging others. In purity it is safe beyond the most prejudiced criticism. Appeal is ever made to that which is highest and holiest in man and in God. But we must go deeper than the exquisite surface of quality which appears in the ethical teachings of Jesus, and get down to their inner character. There are two ultimates in the teachings. The ultimate of principle, and the ultimate of expression. Jesus touches the ultimate principle of righteousness in life when he refers it to the inner heart and motive, not to the outer deed and word. How he blighted with his infinite scorn the clean outside of the platter which inwardly was full of filth! the giving of alms that was a pretense! the tithings of mint that were an excuse for the neglect of weightier matters! the long prayers that were a cloak for covetousness and extortion! It is not the unwashed hands but the evil thoughts that defile; it is not merely the adulterous deed that is impure, but the purposed unchaste look; it is not the cruel act or word alone that hurts, but the unkind thought and feeling of the heart. Jesus did not originate this principle; it is as self-evident in morals as are some of the mathematical axioms, and it had long before found immortal expression in the saying, "Keep thy heart with all diligence, for out of it are the issues of life." But the emphasis, the clearness, the illustration which this eternal principle of conduct finds in the teachings of Jesus fix it forever in human thought as an ethical ultimate. The other ultimate is that of expression. This appears in the great summary of the law which Jesus gave in answer to an inquiry: "Thou shalt love the Lord thy God with all thy heart. . . . and thy neighbor as thyself." In putting together these two precepts of the law of God to Israel, in summing up thus the message of the prophets to mankind, Jesus has given succinct expression to the thought of God on every possible phase of human conduct. Details indeed are not given—this was not the place for them—but the all-comprehensive and final statement of human duty is here. The mind of man can go no further in its expression. To love God supremely over himself and man equally with himself is the ideal and the limit of moral obligations. Every particular of ethical conduct is referable to this general law. It recognizes the true Source and the eternal Authority of morals in God; it exhibits the immediate field and scope of morals in our relations to each other; it defines the real motive and conquering force for morals as love. There is nothing more to be said.

But granting that the moral teachings of Jesus exhibit the highest character and rest upon the ultimate principles of right the question arises: Are these teachings applicable and practical amid our modern conditions? Here we are beset by the extreme of literalism on the one hand and by that of repudiation on the other. As usual, the truth lies between. Let it be borne in mind that the question is only possible as to a few details and not at all as to the comprehensive principle of the Master's teaching. Then in regard to such detailed precepts as may seem to be in our cases of doubtful applicability, several

things must be said—though time does not admit of full discussion. Some of these particular precepts necessarily grew out of the circumstances and habits of the age in which Jesus taught, and therefore in the special form and expression of them may admit of some modification. But in all such cases the underlying principle of action or character involved is to be sought and applied. Another consideration is that in many cases our Lord evidently gave a partial or extreme statement of a neglected and important truth in order to give it much needed emphasis, leaving the modifying condition to be sought either in other statements of his own or in the obvious converse of what he was at the moment stressing. Thus, when he says that in order to be his disciple one must "hate his father and mother," it is evident he meant no contradiction to the fifth commandment, but only to show with startling emphasis where supreme allegiance was owing. But making the fullest possible allowances for all these things, it remains that one of the most remarkable features of the moral teachings of Jesus is their wondrous applicability to all ages, races and times. Never has this truth received fuller illustration than in our own day of world-wide propagation of the gospel.

It is another glorious commonplace of Christian thought to say that the exalted moral teachings of Jesus were most powerfully illustrated and are, therefore, for all time reinforced by his own example. The great impression made by his life upon his contemporaries, and the utter failure of his enemies to discredit his character are matters of record. The effect of that peerless character upon the imagination and love of men throughout all ages since he lived is historic. The acceptance of the example of Jesus as a moral force in the modern world is easily seen by those who read and observe. Even among thoughtful unbelievers this is conceded. The oft-quoted passage from John Stuart Mill (*Three Essays on Religion*, page 253ff) may well stand as one of the most telling and instructive of its kind. This great and representative skeptical thinker of the middle nineteenth century says: "The most valuable part of the effect on the character which Christianity has produced, by holding up in a Divine Person a standard of excellence and a model for imitation, is available even for the absolute unbeliever and can never more be lost to humanity. And whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike his precursors than all his followers, even those who had the direct benefit of his personal teachings. . . . When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor to live that Christ would in what it says is true it is time for other skeptics, us Christians to take notice. Teachings repudiating the authority of God and Christ in morals, boldly rejecting the sanctity of the home and the ethics of marriage in the interests of pleasure, sneering at the foundation of Christian conduct, are, according to this writer,

temporary Christian literature and even some occasional and injudicious movements emphasize the great truth that the example of Jesus is still a live and potent force in the production and maintenance of the highest types of character known in modern life. And so both his teachings and example sum up and perpetuate themselves in the abiding and powerful influence of Jesus. Certainly that influence is not supreme in contemporary life—would that it were!—but it is potent and recognized. It appears in the individual Christian life and character. Though there is a multitude of unbelievers and of unworthy nominal believers, it yet remains true that real Christians are the salt of the earth and the light of the world. It also appears in the immense quantity of good Christian literature that is still produced and read. This is said with full recognition of the greater immensity of bad and pseudo-Christian literature which finds publishers and readers. Nor must we slight the organized and conventional methods by which the moral influence of Jesus is continued and enforced in our modern life. I mean the churches and their varied institutions and agencies. Say all that we sadly have to say about the neglect of worship, the decline of the power of the church the disregard of preaching, the decay of family piety, and all the other talk of that sort, the fact remains that though not what they ought to be either in character or effect, none of these are dead things, and they still extend and enforce the moral influence of Jesus. In these and other ways that influence often receives some recognition even where it is ostensibly disavowed and denied. One may be an unbeliever, even a bad and blatant one, and yet such moral aspirations and sentiments as he has will plainly show traces of Christ. Often, too, persons who have no ethical principles of their own will admire those which in others exemplify the influence of Jesus. It is said that many of the grossest men, who swear at the church and deride all professing Christians, yet proclaim their admiration of Christ himself.

We must not omit one other important matter in this connection, and that is, our duty as Christians to assert and maintain the rightful place of Jesus in the ethical life of today. That duty is enforced upon us by two considerations which require fuller notice than can be given here: the current confusion as to moral standards, and the awful laxity in moral practice characteristic of our social life today. Taking Christ as the representative of God, and his summary and endorsement of the law of God as the ultimate authority in morals, the Christian has an advantage which it is his duty to press with all vigor and earnestness. An article by Mr. Harold Bolce in the May Number of *The Cosmopolitan Magazine* gives an appalling account of what is taught on this vital matter in some of our leading colleges and by some of the most eminent teachers upon social and moral questions of our times. Making due allowance for whatever garbled and sensational statements may characterize the article, even if a part of it is untrue, it is time for us Christians to take notice. Teachings repudiating the authority of God and Christ in morals, boldly rejecting the sanctity of the home and the ethics of marriage in the interests of pleasure, sneering at the foundation of Christian conduct, are, according to this writer,

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There was a brier growing in a ditch and there came along a gardener with his spade. As he dug around it and lifted out the brier said to itself, "What is he doing that for? Don't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made! Planting an old brier like myself among such rose trees as these! But the gardener came once more and with his keen-edged knife made a slit in the brier, and, as they say in England, "budded it" with a rose, and by and by when summer came lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out of you, but to that which I put into you." Just so God can cause the most glorious of roses to grow out of such poor dried sticks as we all are.

It is the preacher of positive faith and conviction who most deeply impresses a congregation and who has the greatest staying power among people. Nebulosity of belief and statement does not commend him to the public. A firm grip of truth makes him strong and vigorous in preaching and influential in and persuasive in spirit and activity. The more clear-cut he is in his views of Bible doctrine and practice, the more ready are choice and intelligent souls to accept him as their religious guide, and the greater their combined influence in the community in which it is centered. A larger enthusiasm is quickened among its adherents, and a growing increase in the number of recruits is sure to follow his faithful and zealous ministry.—*The Presbyterian.*

Doing to-day's duty and meeting to-day's emergency is what makes history.

(Continued next week.)

Editorial

The modern assault on the Sacred Scriptures is developing a tendency that should meet with the most positive resistance. The unity of God's Word has been a truth dear to the Christian heart from the very beginning. In fact this has been urged, in days ago, with telling effect against the foes of the Bible. To the higher critic, however, this was a matter of small moment. His pet theory must be maintained at all hazards. Whatever impeded his progress or nullified his conclusions is dubbed as "myth" or "legend" and to be properly understood must be interpreted as "idealized history." The Mosaic authorship of the Pentateuch is waved aside and other historical facts of the Old Testament are twisted and distorted and tortured and in that way banished from the realm of truth.

Not satisfied with this onslaught on the Old Testament this school of critics are now laying their unhallowed hands on the New Testament. They insist that that book must conform to the rigid law of cause and effect. The purpose of this requirement is to instantly discredit Bible miracles, and in keeping with this purpose they straightway deny the "virgin birth," the bodily resurrection of Jesus, and are commencing to question his sinlessness.

Of course, these facts are affirmed again and again by the writers of the Gospels, but what of that? Matthew is pitted against Mark and important statements in John "are late and legendary,"—so they say. In their treatment of historical data these men play hide and seek with their own scholastic reputations and disclose a type of mind that presents a serious menace to real intellectual progress.

One of the sad things about it is that they have blazed a path for others to walk in. Our fathers believed the Bible to be the work of the Holy Spirit. To them that Book was inspired and infallible. It contained neither error nor contradiction. They would have regarded it a sacrilege to array prophet against prophet, or one New Testament writer against another. Their belief in the "unity" of the Bible was a foundation fact.

Such, however, is not the case at the present time. It is becoming distressingly common to suggest the non-agreement of certain New Testament writers; to proclaim with a flourish of trumpets that Paul and John advocate discordant ideas, and that both are flatly contradicted by the teaching of Jesus. This is a dangerous tendency and should receive the severest possible condemnation. The only safe course is to meet these deplorable suggestions, no matter where they originate, with a tidal wave of righteous indignation. It is passing strange that those who profess to love and defend the Bible should so readily follow the suggestion of the higher critic and imply that Jesus, Paul and other New Testament writers contradict each other. Of course, men were fallible in those days, as they are today, and for that reason they were vouchsafed the aid of the Holy Spirit, and the promise was,

"Howbeit when he shall send the Spirit of truth, he will guide you into all truth" and "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It would be wise for all Bible students and teachers as well to

remember that "we have not followed cunningly devised fables" but a "sure word of prophecy."

A labor leader, when asked to examine the catalogue of a certain Theological Seminary and "make suggestions looking towards a more complete preparation of the students," returned it, saying, "I would suggest a course in sympathy."

This is first-class advice, if warranted by the circumstances. But is that the case? Men who believe they have a Divine call to the ministry, by virtue of that fact, are supposed to be in sympathy with all classes. The time, patience and perseverance given, in making preparation for their duties, furnishes presumptive evidence that they do sympathize especially with the less fortunate in life, and the one who asserts otherwise should produce incontrovertible testimony to prove that fact. After all, is it not a libel on the "laboring class" to affirm that they are not in harmony with the churches of Jesus Christ? The overwhelming majority of those identified with the churches belong to the "laboring class," and their loyalty and sympathetic co-operation cannot be justly questioned. The affirmation is ventured that no true friend of this class will seek, even by implication, to array them against the Christian religion.

Some zealous workers have given unintentional sanction to the idea that there is a breach between the honest sons of toil and New Testament churches by insisting that they can only be reached through tent meetings, or special services, held in public halls or theaters. It should be born in mind, however, that it is now thoroughly established that these independent and unattached evangelistic efforts will ultimately terminate in dismal failure. It is a spurious Christianity that turns the back of the hand to any class, and the same is true of the ministry.

The Theological Seminary that revises its curriculum at the suggestion of "Tom, Dick and Harry" has embarked on a perilous sea, and the would-be leader who advises ministers of the gospel to take "a course in sympathy" might find it difficult to discover a trace of that article in his own heart without invoking the aid of a microscope. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"Bob Jones, of Bover's Lane, in this city, secured the services of Prof. DeShazer, of the City Dancing School, to perform for him the beautiful symbolical service of baptism in the City Natatorium last night according to the teaching of the New Testament on the subject of believer's baptism. The ordinance was gracefully administered in the presence of Prof. DeShazer's class. Mr. Jones has no thought of joining any church."

The above is the way Attorney Fred W. Freeman characterizes alien immersion in the last issue of the Texas Baptist Standard. If valid baptism can be administered independent of church authority or a proper administrator, then "Bob Jones" possesses the "genuine article" that is if he has an approving conscience. When Bro. Jones so desired "the ordinance," "gracefully administered" by dancing master "DeShazer," would be accepted with equal grace and dignity by the alien immersionist.

Remember the General Association. This body meets at Ashland, Ky., on June 23rd, at 10 a. m. Ashland is on the C. & O. R. R., 208 miles east of Louisville, going by way of Lexington, and 140 miles from Covington.

The editor of the Western Recorder, C. M. Thompson, is to preach the annual sermon. Rev. J. E. Martin, Jellico, is alternate. Unfortunately the place of meeting is inconvenient, but it is exceedingly important that the brethren be present.

Our mission and educational work is hopeful and prosperous, but must be guided and guarded to attain the greatest efficiency. Let each pastor and worker realize his own responsibility and be on hand.

The following are the chairmen and alternates of the committees to make reports. To make the meeting prompt, interesting and efficient each chairman should go to Ashland with his report drafted:

- State Missions—M. E. Dodd, L. B. Warren.
- Home Missions—C. W. Knight, C. C. Marshall.
- Foreign Missions—W. E. Hunter, M. E. Staley.
- Ministers' Aid—L. W. Doolan, T. H. Plemmons.
- Order of Business—R. E. Reed, J. W. Porter.
- Temperance—J. E. Martin, J. W. Mahan.
- Nominations—H. B. Taylor, J. G. Bow.
- Apportionment—E. S. Alderman, W. E. Mitchell.
- Evangelism—J. P. Jenkins, W. A. Burns.
- Church Building—A. S. Petrey, Charles Martin.
- Sunday-school and Colportage—H. C. McGill, C. O. Bennett.
- Woman's Work—C. V. Cook, J. R. Johnson.
- Young People's Work—W. C. Taylor, W. H. Williams.
- Orphans' Home—E. G. Vick, E. W. Barnett.
- Laymen's Movement—Thos. D. Osborne, Theodore Harris.
- Sanitarium—Dr. S. E. Woody, Dr. R. W. Taylor.
- Obituaries—Charles Anderson, S. J. Cannon.

The world is starving, hearts are breaking, and men and women are yearning and dying for sympathy. It is a rare commodity and one of the essentials of earthly happiness. To give sympathy is to fulfill the command, "Bear ye one another's burden and so fulfill the law of Christ."

It stands as the opposite of selfishness. Selfishness is like the burning simoon, withering, blighting everything in its course. Sympathy is like the exhilarating, life giving showers, and sunshine, bringing hope and happiness, gladness and glory in its wake, making the desert to blossom as the rose. There is rare consolation in the assurance that the Eternal King sympathizes with the poor, tempest tossed souls of earth. Perhaps a better translation of Hebrews 4:15 would be, "For we have not a High Priest, unable to sympathize with our infirmities, but one who hath been tempted in all points like as we," etc. And a better rendering of Hebrews 10:34 would be, "For ye both sympathized with those in bonds and took joyfully the spoiling of your goods," etc. The word translated sympathy in the above passages is the Greek word *sympatheo*, and adoption very rarely.

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His removal from Hopkinsville was greatly enhanced by painstaking culture, and the college under his administration attained a high standard of excellence. His resignation was accepted with pronounced reluctance by the trustees, and the resolution adopted in connection with his retirement pays a just tribute to his ability as a teacher and his true worth as a Christian gentleman.

His removal from Hopkinsville is a distinct loss to the social, moral and religious circles of that city, and partakes of the nature of a personal bereavement to those associated with him in church and college life. The Recorder facilitates Prof. Harrison on the well earned rest and happy circumstances connected therewith, that he and Mrs. Harrison are to enjoy.

literally is our word sympathy. Jesus sympathizes with us. The world may be selfish, critical, cold, and bitter, but every son and daughter of the Lord Almighty can look up with loving faith and say, "Jesus sympathizes with me."

He was tried in all points like as we are yet without sin. Hence it is written: "Wherefore in all things it behooved Him to be made like unto him brethren, that He might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

Jesus Knows every heart ache, every temptation, and not one soul struggle escapes His tender glance.

President Samuel Dickie, in debating the liquor question with Mayor Rose, of Milwaukee made a telling point, when he called attention to those who are unalterably opposed to prohibition. He declared:

"The friends of the liquor traffic are such as to condemn it by their own character and conduct. Conceding that a few men of fair respectability are its apologists, it nevertheless remains true that the lawless classes, the thieves, the gamblers, the thugs, the blacklegs, the outcasts, the harlots, the low and vile and degraded of both sexes can be depended upon to the last man and the last woman to stand with Milwaukee's Mayor in opposing prohibition and advocating the saloon."

This is a severe indictment, and it deviates not a hair's breadth from the truth. No self-respecting man should engage in a business that is supported and defended by criminals, debauchees and deadbeats.

Prof. Edmund Harrison voluntarily terminated his connection with Bethel Female College, of Hopkinsville, at the commencement exercises last week. For thirteen years, a president of this institution Prof. Harrison has rendered an important and far-reaching service to Christian education and the Baptist cause in Kentucky. His natural endowment as a teacher was greatly enhanced by painstaking culture, and the college under his administration attained a high standard of excellence. His resignation was accepted with pronounced reluctance by the trustees, and the resolution adopted in connection with his retirement pays a just tribute to his ability as a teacher and his true worth as a Christian gentleman.

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In speaking of those "who disparage views" and apologize for terms used and lines of thought pursued in other centuries, the Presbyterian Standard says: "We suspect the orthodoxy of the writer or preacher who uses such time-honored and Scriptural words as regeneration, justification, sanctification, and adoption very rarely, and when they do it, apologize in a way therefore." As we think of these people the language of Job takes on a distinctly modern meaning when he says: "No doubt ye are the people, and wisdom shall die with you."

EDITORIAL VARIETIES

Spending money is a commentary on character.

There is no victory comparable to that of self-mastery.

"Right living should be the fourth 'R' in education."

Japan has 405,207 temples and shrines and only 1,635 churches, chapels and preaching stations.

If a nomad is a person who moves about a great deal—never remaining long in one place—what is the short parate preacher?

It is reported that the Jewish colonies which were settled in Galilee has had the effect of driving out robbers who used to infest this district.

"Can you tell us how old the devil is?" asked some "hangers on" of a saloon. "Gentlemen," said the clergyman, "you must keep your own family records."

"In memory of Our Father: Gone to join his appendix, his tonsils, his olfactory nerve, his kidney, his ear-drum, and a leg, prematurely removed by a hospital surgeon, who craved the experience."

"Have you any dry herring, sir?" "Yes, my son," answered the butcher, looking benevolently down at the nice little boy. "Nice Little Boy—'Aw! why don't you give 'em a drink?'"

The Jewish Ledger, in speaking of Jesus uses the following significant words: "Born of a Jewish mother and reared in her faith, he was a Jew, one of the master minds in Judaism of that epoch."

With customary promptness the minutes of the Southern Baptist Convention were printed and ready for distribution a few hours after that body adjourned. Secretaries Burrows and Gregory stand in a class by themselves.

Manchester Baptist College, so it is said, is to be the recipient of the magnificent library of Alexander Maclaren. This is a princely gift, but it is just like the great preacher, and Manchester College is to be congratulated on this valuable acquisition.

"And now," said the teacher, "we come to Germany, which is governed by the kaiser. Tommy Jones, what is a kaiser?" "Please 'm," answered Tommy Jones, "a stream o' hot water springin' up an' disturbin' the earth." The religious kaiser performs a similar service for the denomination to which he belongs.

In reporting a certain Methodist Conference the scribes say: "There were a few of the brethren absent, but those who were present did not regret it for we were highly entertained by the generous people of that magnificent city." We are just a little curious about that "entertainment," and how it was affected by the absent brethren.

The General Assembly of the Southern Presbyterian church referred the reports of the Executive Committees to standing committees without reading. These reports had been printed and copies were distributed on the floor of the Assembly. By this action it is claimed much valuable time was saved. Some have advocated a similar course with the annual reports by the various Boards to the Southern Baptist Convention.

The closing exercises of the Southern Baptist Theological Seminary commenced last Monday. This has been the most prosperous year in very many respects in the history of that institution. The total enrollment for the year was three hundred and twenty, that making our Seminary easily the largest distinctively theological school in the world. A report of the commencement exercises will appear in our next issue.

The Rev. J. K. Nunnelley underwent a serious surgical operation at the Jewish Hospital, of this city, last Saturday. Just before going to press information reached this office, that he was doing as well as could be expected under the circumstances. For years Dr. Nunnelley has been prominently identified with Baptist affairs in Kentucky, and there is great concern in the State over his condition, and many prayers are being offered for his recovery.

A new religious organization is being effected in Chicago, the ultimate purpose of which is to bring together all the Protestant denominations into one great church, "big enough and broad enough to embrace all of them." Is not that the platform of error? It is the law breaker that wants a broad and liberal interpretation of the law that is to be enforced. In religious matters it is usually the man who departs from the truth that prates much about being "broad" and "having a large vision."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Killing Giants, I. Sam. 17:45. The Angel in the Sun, Rev. 19:17. S. S., 449. In the evening preached the baccalaureate sermon for the Academic Department, University of Louisville, at Walnut Street church.

Broadway - Pastor W. W. Landrum: Progress, Phil. 3:13-14. Paradoxes, selected texts. S. S., 202.

Crescent Hill - Pastor J. F. Griffith: Christian Citizenship, Matt. 22:21. Sin and Unbelief, John 16:8-11. S. S., 97.

Clifton - Pastor J. T. Betts: Individual Effort for Individuals, John 1:41. Second Coming of Christ, Titus 2:13. S. S., 149. Under watchcare, 1.

Chestnut St. - Pastor J. M. Weaver: Faithful Stewards, I. Cor. 4:2. Baptism, Rom. 6:33-4. S. S., 137. Baptized, 1.

Calvary - Pastor J. S. Detweiler: A Good Soldier of Jesus Christ, II. Tim. 2:3. Heaven, John 14:1-3. S. S., 177.

East - Pastor G. H. Crutcher: Why We Believe the Bible, Isa. 34:16. A Specimen of Jesus' Love, John 11:5. S. S., 309. Open-air service at 6:30.

Eighteenth St. - Pastor B. V. Bolton: Going Away From Jesus, John 6:67-68. The Palsied Healed, Mark 2. S. S., 20.

East Meade - Pastor W. L. Shearer: A Good Soldier, II. Tim. 2:3. Temperance, S. S., 114. Under watchcare, 1.

Eminence, Ky. - Pastor J. R. Johnson: Fifth Sunday Meeting; fine time. Church work goes on well. S. S., 124.

Franklin St. - Pastor T. J. Duval: James' Vision of Christ, I. Cor. 15:7a. Temptations, Jas. 1:14-15. S. S., 217.

Fourth Ave. - Pastor E. S. Alderman: The Abundant Life (baccalaureate sermon), John 10:10. Delivered From Bondage, Acts 12. S. S., 165.

German - Pastor Wm. Argow: Pentecost, Acts 2:1-4. Commencement of my Saturday Bible School. S. S., 66.

Highland Park - Pastor W. E. Mason: Believing and Doing, Jas. 2:20. Robbing God, Mal. 3:8. S. S., 140.

Hazelwood - Pastor Chas. B. Althoff: Evil Habits, Gal. 6:7. Value of the Soul, Matt. 16:26. S. S., 122. Baptized, 1. On Tuesday evening Bro. Bagby, of the Seminary, delivered a lecture on South America. We had a most enjoyable lecture.

Hope Rescue Mission - Supt. Wm. M. Bruce: Matt. 14. Bible Class attend, 36. Fine week at Mission and good services at jail and workhouse. The W. C. T. U. had charge of the services at the workhouse.

Highland - Pastor L. W. Doolan: The Cure for "the Blues," Phil 4:6-7. The Christian View of Personal Liberty, Gal. 5:13. S. S., 187. By letter, 4.

Immanuel - Pastor J. C. C. Dunford: How to Receive God's Blessings, Ps. 116:12-13. Monthly Missionary Meeting, addressed by Bro. J. C. Owen, S. S., 202. Fischer Ave. Mission, 51. Baptized, 2.

Ormsby Ave. - Pastor G. D. Billeisen: A Helper, Acts 26:22. A Rebel, II. Sam. 15:12. S. S., 114. Under watchcare, 1; baptized, 4. Last Sabbath, May 16th, Rev. J. R. Williams, of Laurensburg, N. C., a former pastor, preached both morning and evening. All were glad to greet him, and bid him God-speed as he returns to his present work. On May 9th, Bro. Canada, of Texas, a former pastor, who was also warmly greeted by those who formerly knew him, and all were glad to get acquainted with him. He was the first pastor of Ormsby Avenue church. He preached in the morning. Rev. Covall, of Texas, preached at night. We had a splendid service at both hours.

Oakdale - Pastor Erwin L. Averitt: The Talents. The Good Samaritan. S. S., 167. By letter, 2.

Portland Ave. - Pastor L. W. Smith: Forgetting the Past, Phil. 3:13. The Approval of God, II. Tim. 2:15. S. S., 148. By letter, 1; for baptism, 2; by relation, 2.

Parkland - Pastor E. G. Vick: Ninth Commandment, Ex. 20:16. Our Strength, II. Tim. 6:16.

Twenty-sixth and Market - Pastor R. E. Reed: Quit You Like Men, I. Cor. 16:18. Excuses, Luke 14:18. S. S., 397.

Twenty-second and Walnut St. - Pastor M. P. Hunt: Doing Valiantly by God, I. Chron. 19:13. Judging the City, Ezek. 22:2. S. S., 595. By letter, 1.

Third Ave. - Pastor S. J. Cannon: Sad Failure, II. Chron. 34:20. II. Kings 25:9. The Blessed Dead, Rev. 14:13. S. S., 200.

Thirty-sixth and Grand Ave. - Pastor J. C. Given: Coming to the Father, John 14:6, latter clause. The Way of Life, John 14:6, first clause. S. S., 43. By letter, 2.

THE STATE.

Elder Don Q. Smith, the new pastor at Ludlow, writes: "Have been on the field one month; have baptized five, and congregations are increasing at every service."

On the fourth Saturday and Sunday we had the great pleasure of worshipping with the good people at Gilead, near Lynnland College. These people are real Baptists. The community is one of the best and surroundings for beauty are seldom surpassed in the State.

Elder W. J. Puckett, bishop of Cave City, gave us a call on the 31st. The work of the Lord seems to be prospering in his hands.

Bro. J. B. McKeehan writes from London: "We began a meeting here yesterday. Outlook is good for a great meeting. Pastor Brock has been nobly standing by the work here, but much trouble has come on account of the holiness people and other isms. Some of the best members of the First church here have gone to Knoxville lately, and we must recruit the forces some how. God is going to give us a good meeting. God bless the Recorder in the work of helping our Baptist cause."

Later tidings have just reached this office that the town is being moved as never before.

Another Association has fallen into line and organized a Baptist Sunday School Union, in accord with the suggested constitution recommended by the last General Association. This time it is the Nelson Association. Secretary Wm. J. Mahoney met with representatives at Bardstow on Saturday, May 29th. He delivered three excellent addresses on Sunday School work, effected the organization and left Saturday afternoon, expecting to organize a Union in Breckinridge Association. The representatives of this body were to meet at Garfield, Ky. Success attended his efforts there. Bro. Mahoney is doing a splendid work and his efficiency is being made more manifest each week. The Bardstow saints are rejoicing yet in the pleasant and hopeful relations between themselves and Pastor A. V. Sizemore.

COMMENCEMENT EXERCISES.

The programme of the commencement exercises of Union University, Jackson, Tenn., to be held June 5th to 9th, 1909, is as follows:

Eaton Medal Contest, 8 p. m.

Oration.

Policy of Cromwell - Mr. S. M. Heron.

Bardell versus Pickwick - Mr. C. S. Roberts.

The South During the Revolution - Mr. W. H. Conger.

Speech When Under Sentence of Death, Robert Emmett - Mr. J. L. Lynn.

Decision of the judges.

Sunday, June 6, 11 a. m.

Commencement Sermon - Dr. J. C. Massey, Chattanooga, Tenn.

4 p. m. - Thanksgiving and Prayer Service - Dr. Henry W. Virgin, leader.

8 p. m. - Sermon before J. R. G. Society of Religious Inquiry - Dr. C. M. Thompson, editor Western Recorder, Louisville, Ky.

Monday, June 8, 9:30 a. m.

Art Exhibit.

Graduation Piano Recital.

8 p. m. - Inter-Society Contest.

Essays.

Music - A Factor in Education and General Culture - Miss Ourie Kauffman (Palladian).

To make a Life and Make a Nation - Miss Margaret Farris (Clonian).

Oration.

The Mission of America - Mr. H. C. Brown (Apollonian).

The Demands of the Hour - Mr. C. E. Wauford (Chaliopean).

Decision of the judges.

Tuesday, June 8, 9:30 a. m.

Contest for Graves Award - Subject: The Pastor and Politics.

First Speaker - Mr. L. T. Hastings.

Second Speaker - Mr. M. N. Davis.

Third Speaker - Mr. J. C. Greene.

Decision of the judges.

10:30 a. m. - Alumni Exercises.

President's Address - Mr. John W. Holland.

Oration - Mr. Walter S. Dugger.

8 p. m. - Grand Concert.

Wednesday June 9, 10 a. m.

Class Day - Graduating Exercises.

Essay - Prosperity of the New South - Miss Lella S. Young.

Oration - National Ideals - Mr. Eugene Jackson.

Baccalaureate Address - Hon. Robert F. Spragins, Jackson, Tenn.

Announcements, Conferring Degrees and Honors - President Conger.

Doxology.

PEARL WEDDING OF DR. AND MRS. J. C. MIDYETT.

May 6, 1909, marked the close of thirty years of happy married life for Dr. and Mrs. Midyett. The occasion was fitly remembered in a social and substantial way. After a social hour choice refreshments were served in the spacious dining hall of the McGill Home, the girls' dormitory of the Ohio Valley College, at Sturgis, Ky.

Dr. Midyett became president of this college and pastor of the church at Sturgis last September. Mrs. Midyett is matron in the Home. The esteem in which they are held by church, school and community is shown by the many and valuable gifts of which they were the recipients. The members of Pastor Midyett's church and congregation gave each one of the happy couple a hand some gold watch and the pupils of the college remembered their president and matron with a dozen sterling silver pure spoons; handsomely engraved in the bowl of each were the letters O. V. C., the initials of the college.

The friends who give you gladness, When life is free from care, Are those who can be counted on When sorrow is your share.

These scenes of happy greetings That come too far apart, Cement the cords of friendship That bind us heart to heart.

The hour that brings the greetings, The smile, the simple token, Are love's own ways of telling What lips have never spoken.

Sturgis, Ky.

A FEW DAYS IN SHELBY.

By Cor. Sec'y P. T. Hale.

Shelby County Association stands near the head.

Last Friday, upon the cordial invitation of the pastors. I visited two or three churches I had not heretofore had the pleasure of seeing. While in Shelbyville, I met Bro. B. A. Thomas, who, while not a Baptist, contributed \$100 in memory of his lovely wife who was a Georgetown girl. From here, Dr. A. R. Willett spent Friday in taking me to visit some friends whom he thought might help. Friday night was spent in the lovely home of Bro. and Mrs. A. V. Weakley. The next morning, Bro. Weakley took me in his buggy to visit the members of Buffalo Lick Church. This is one of the oldest churches of the State and has a noble record of continuous usefulness and more than \$200 were given by the members whom we could see. Pastor Cooper was not there but Bro. Weakley assured me that his heart was in the work and that they would finish the canvass.

Sunday morning, while still weak from a recent illness, I preached for Rev. Otis Hughson, Pastor at Christiansburg. While the brethren were undertaking some extensive repairs on the church, they came up after the service and cheerfully contributed, some \$200 being given.

In the afternoon, I came down to Shelbyville and by private conveyance reached Simpsonville in time to preach that night. There was a large audience in attendance. It was Pastor E. L. Andrew's last day, as he had resigned to become pastor of the First Baptist Church of Cincinnati. I insisted upon his preaching, but he claimed still to be the Diocesan Bishop and ordered me up in the pulpit. I found the people were broken-hearted over the going of their beloved young pastor, to whom they were strongly attached. Although Bro. Andrews was no longer pastor, he cheerfully suggested that he remain over two days and visit the membership with me. I found everywhere that the brethren seemed to be more willing to talk about how much they regretted to have Bro. Andrews leave than to talk about the Baptist Educational Society! However, considering their financial strength, the church did excellently, giving nearly \$750, while some of the best members are yet to hear from. I appreciated the help of Bro. Andrews as the weather was exceedingly inclement. There was one thing, however, that came near ending our canvass disastrously, and that was a bad wreck. A generous brother had loaned us his fine horse and the family buggy, supposing the latter was entirely safe, but he had not calculated on the weight of the two men, and the solidity and heaviness of their theology. As we were driving along the pike, through a drenching rain, on Monday the buggy seemed to go all to pieces at once like the "one hoss shay". We were precipitated to the ground but escaped any serious injury. The question now was after we recovered our horse, how to get to Bro. Joe Tichenor's whose hospitable home was to be our resting place? We finally decided that both would ride the horse, one carrying the umbrella, but about that time a bug-

gy drove up with two boys who helped us in solving the situation. After it was over, we both laughed heartily, at the suddenness and completeness of our fall.

So the good work goes on and the Kingdom is coming! And it is to be hoped that every loyal Kentucky Baptist will send a contribution to the work, whether the Secretary can get to see him or not. Brother J. A. Tucker in behalf of the New Hope Church, near Springfield, contributes \$100, while it is hoped other members will do their best.

FROM IOWA.

Perhaps the Recorder has a place in its columns for a word of good cheer and Baptist fellowship from Iowa, the imperial State of this great Middle West. I had a year's experience in this State as pastor of the First Baptist church in Cedar Rapids, in 1892, and now after an absence of six and twenty years, am back again, as curator of the Des Moines College library. This college has had a long and severe struggle since its founding in 1865, but its founders, like its late President, John A. Nash, and early friends and patrons, were men of the heroic type, men of the highest ideals, a mighty faith in God, and a courage which nothing could brook. For years its destiny seemed to be the most uncertain Baptist quantity in the State. But the tide has turned. In 1905 Loran D. Osborn, a graduate of Ann Arbor and Chicago Universities, taking his Ph. D. at the latter institution, was called to the presidency, and people no longer talk of the collapse of Des Moines College. A downtown banker told me a few weeks ago that President Osborn was the first man the college had had for many years who knew how to get hold of men and money, saying: "Dr. Osborn knows how to get the grip and how to hold it when he gets it." Hence, after looking the situation over in all its phases, the decision was reached that new and more buildings, up-to-date in every respect, were the first need of the college, the business men of this city put up \$25,000 for that purpose, and last Monday, May 17th, the cornerstone of the new, that is, the old Nash Hall, or main college building, reconstructed and enlarged to more than double its former capacity, was laid with fitting services, chief of which was a very fine address by President Osborn. He grouped the salient features of the past, briefly discussed the present situation, and then, in a few well chosen words, he outlined the future.

In a word it was one of the best addresses of the kind I ever heard, and I have listened to many. The work of building is going forward rapidly so as to have the edifice ready for occupancy at the opening of the next school year. Commencement this year will be from June 11th to the 16th, President Osborn, of course, delivering the baccalaureate, and Dr. Johnston Meyers and other addresses during the week, while the Senior Class will give Shakespeare's "Taming of the Shrew." The student body for the current year has been the largest in the history of the College. Its friends are busy, and so far very successful, in raising \$250,000 for new buildings, endowment, etc. The Baptists of the State, numbering well up toward 50,000, are aggressively awake to their opportunities and duties, and think of nothing but success.

OLD STUDENTS OF OHIO VALLEY COLLEGE. President J. C. Midyett is very anxious to have the following information concerning the old students of this institution: Your name and address; when in the school; under what president; how long attending; if you graduated, and what degree; if now a married lady, your maiden name; what is your present occupation. He also asks you to help in giving him the above information concerning others and cordially invites you to attend the commencement, June 12-16th. June 15th will be Old Students' Day, when there will be organized the "Old Students' Union," and the Alumni Association. All the churches of Ohio Valley Association are asked to send representatives to the Sunday School meeting, Sturgis Baptist church, Thursday and Friday, June 10th and 11th, beginning 7:30 p. m., Thursday, for the purpose of organizing a Sunday School Union. By order of the Association, and at the call of the Sunday School Committee. J. C. MIDYETT, Chairman. Sturgis, Ky.

W. M. U. NOTES.

For days we felt lonely without our sisters of the W. M. U., and even now are looking forward to meeting them again next year in Baltimore.

Miss Heck claims that the ultimate test of any institution is its vitality and

that the W. M. U. is such an institution us in solving the situation. After it and must continue to be. She claims was over, we both laughed heartily, at that it has every essential of vitality and says:

"But I also assert that it may have far more abundant life, and urge you to press out to the limit of its possibilities in numbers, wisdom and future service, through and in Christ. Then, as a part of His host, we will stand beautiful as the morning and as invincible as an army with banners."

The next thing now is the General Association, which meets in Ashland, June 22nd. The Woman's Meeting will be held June 23rd, and Miss Broadus requests all ladies who can go to send their names to her as early as they can. Send to Miss E. S. Broadus, 1227 Third avenue. Although Ashland is a little out of the way we trust a good delegation will be present as matters of importance will be discussed.

It is much to be regretted that our President, Mrs. B. F. Proctor, cannot be with us at that time, as she is going abroad and will sail before the meeting of the Association. We are glad to chronicle the reorganization of the W. M. U., of Bloomfield church. They began October 31, 1908, with fifteen members and Mrs. C. P. Wells, President. They write:

"The number of members has steadily increased until now 28 names appear and much interest has characterized all the meetings. The regular dues of the membership have amounted to \$17.60, but in addition to this the society gave as a Christmas offering \$15.80 for our work in China and recently \$15.35 to the Ministers' Aid Society, making a total of \$48.75 to date."

We sympathize deeply with Miss Mattie Beard, of Paducah, in the death of her mother, a noble Christian woman and much loved in her church and community.

Rev. M. E. Dood, pastor of the First church, Paducah, of which she was a devoted member, preached her funeral.

Miss Lamb still laments the lack of funds for our colored missionary's salary. \$1 from each society would more than pay this—and if the societies who have not paid their \$1 would do so the amount would easily be raised. It will soon be time for the societies to decide whether they shall undertake this work another year.

Virginia Sunbeams led in gifts the past year, their total contributions being \$3,198.61; their Y. W. A.'s led in gifts to Home Missions, \$1,091.88. They also organized more Y. W. A.'s, fifty-eight. Georgia going ahead in the number of Sunbeams, 101, and boys' chapters, 25.

The banner to the Sunbeam Band making the largest gift to Foreign Missions was captured by Mrs. Bryan's own Sunbeams, they giving \$65.

Next year it will be the proper thing for Kentucky to step to the front and capture all the prizes, it would not have done at all this year as she was hostess.

A lady in Arkansas suggests a "nickel a day" campaign for State Missions during the month of June. Think what this would mean to our State Boards if all our sisters fell in with this suggestion.

The Kansas ladies are asking every mission circle in Kansas to make June missionary membership day and to begin at once preparations for its observance.

It is a common thing in Corea for a man to move his home and business from a Christian village off to a non-Christian village, in order that he may there be a witness and teacher of the Jesus way.

The second commencement of the W. M. U. Training School was held Tuesday at 3 p. m., in Broadway Baptist church. Further notice of this next week. Many a tear drop fell from many a little eye on last Sunday when these young women bade good-bye to their "children," some to come back next fall and others to meet no more until they meet round the great white throne.

Mrs. May Folk Webb, in telling of her impressions of the W. M. U. meeting said: "I was certainly wonderfully impressed with the Training School. The girls are the happiest and most beautiful girls I ever saw, because the beauty of heart and the love of God shines through their eyes."

Less than four hundred years ago the New Testament was shipped into England by stealth. The people rejoiced, while the bishops raved. Wolsley ordered the book to be burned publicly, and Tustil, at the close of a sermon, threw a copy into the flames. A popish cardinal expressed his delight at this official "protection of the Christian religion" through the suppression of the Scriptures. During eight months of last year one hundred and seventy-eight tons of the Bible were sent out from London headquarters to foreign countries, including versions in one hundred and thirty different languages. Besides this, the Bible Society published twice as many copies on their presses located in foreign countries. What the Bible did for England, it will do for other peoples.

Family Circle

Stories For The Young And Old.

THE TEMPERANCE ADVANCE.

By Rev. T. L. Baily.

What has caused this great commotion,
Which is sweeping o'er the land,
While from hill top to the ocean
Willing helpers join the band?

Can we not discern the women,
Coming forth in bold array,
Calling to our voting yocemen,
Come in strength and win the day—

Tell it now, yes, tell it ever;
Tell it with each breath of life,
Till the demon's power we sever,
There's no halting in this strife.

Undo the harm that has been done,
Upheld by strength, full and free;
Until beneath the glowing sun,
Useless drink shall cease to be.

Waft ye winds the glowing story,
Where the weak and timid stand;
Carrying out the old and heavy,
Crime and sorrow from our land;

Trusting in the Lord of Heavens,
Truth our glorious cause will win,
Use the power that God has given,
Up and storm the holds of sin.
Atlantic City, N. J.

THE MAY PARTY.

By Elizabeth Phelps Hansell.

Spring has come with bland breezes
and Dame Nature delights our eyes with
beauties of her floral garments. The
tender young grass lifts up its varied
blades to kiss the wooing sun, and fields
are redolent with returning life.

Dame Nature does not grow old, like
poor mortals, but yearly dons her robe
of silken green to stir with charming
delicacy the special moods of mind and
soul. Some may think a "pussy-willow"
scarcely worthy of poetic compliment,
yet these diminutives of creative wisdom
invite my fervent admiration and grati-
tude. Among spring firstlings are the
dainty Mayflowers, whose sweet frag-
rance stirs the heart with exuberant
symbols of a higher life. The modest
little violets grace the tufted knolls, and
life springs forth through their burst-
ing buds.

A bunch of violets—sweet wee things;
Favorites of all the season brings;
I pluck them and inhale their sweets;
Meanwhile my memory fondly greets—
As in my childhood days.

Children early learn to prize Nature
in her May dress, and Gladys Evans
impassioned soul saw an angel in every
leaf and God in every flower.

Listen to her song as she sits to and
fro across the lawn, filling her basket
with flowers and grasses all redolent with
the flush of a new creation.

"For I'm to be Queen of the May,
mother,
I'm to be Queen of the May." . . .

An hour later, her mother assisted
Gladys to dress in simple white muslin,
and as she tenderly smoothed the long
flowing golden hair, which fell over
Gladys' shoulders and tied the little
straw hat simply garlanded with flow-
ers, under the dimpled chin, the follow-
ing lines came to mind:

"For loveliness—
Needs not the foreign aid of ornament,
But is, when unadorned, adorned the
most."

With a kiss of affection, Gladys start-
ed off with her teacher, turning back to
say, "Mother, dear, don't fail to be in
season to see me crowned Queen."

Gladys was a lovely blonde of thir-
teen summers and the estimation of the
village children regarding her was fully
merited, but Nature had also bestowed
upon her charming grace of manner, and
her mother could only pray that her
daughter's sweet disposition would re-
main unspoiled by contact with the
world's allurements.

A host of villagers wended their way
to the grove, for May-day is looked for-
ward to with pleasure by old and young.
Nature was in her merriest mood, and
the air was joyous with laughter of chil-
dren whose light feet ran swiftly here
and there on grassy sward. The May-
pole was adorned with ribbons and gar-
lands of flowers, around which children
danced gayly, then Gladys was seated
on her mimic throne, and her cousin,
Marion Brooks stepped forward with a
wreath of lovely wild flowers, and with
a few loving words crowned Gladys as
May Queen, whereupon all the children
burst forth in song, written for the oc-
casion. Bowing her thanks, the lovely
Queen modestly gave a pretty effusion,
written by herself, for she was a rarely

gifted child.
Festivities were highly enjoyed and
children ranged at will from grove to
glen. While merriment was at height, a
crackling among bushes was heard and
an uninvited guest appeared, dressed in
black and white detainé, fearfully and
wonderfully made; a huge straw bonnet
adorned her head and in her hand was a
large empty basket, which was not a
welcome sight to the children who well
understood the spinster's gastronomic
ability.

"Oh, dear! there comes Tansy Pry!"
was chorused by the children, while older
people wondered, as the sour spinster
always turned her back on childish en-
joyments, and May parties were her pet
abomination.

"I should think Bedlam was let
loose!" she said, looking frowningly
around with dilated eyes, but the young
people threw roguish looks as they en-
countered her unapproving glances.

"You must bear in mind this is chil-
dren's day," said the pastor who ap-
peared in patriarchal dignity and ex-
pressed what pleasure he conscientiously
could, as he took Tansy Pry's extended
hand, asking for her health.

"I'm pretty sick and miserable," she
began with the air of a martyr, followed
by a violent sneeze.

"For the sake of this here damp
moss 'll give me my death! How any
one in their reasonable senses can set
down in—"

The sentence was unfinished as her
keen eyes glanced toward the long tables
where the juveniles were speedily dis-
poursing the goodies set before them.

The spinster's face brightened as she
espied her friend, Mrs. Toogood, and
she hastened to join her. As the two
friends leveled their shafts here and
there, it was difficult to tell which was
most gifted with perceptive powers, but
in points of credulity, Tansy Pry was
winner.

"Nobody didn't hev no compassion
on me, 'cause I'm sick an' poor, but I
hadn't no notion of stayin' home alone
when everybody was havin' a good
time, besides I tho't if I got sumthin'
good to eat, I mite fele better. There's
bin sites and sites of things sent in,
and Miss Sarah Adams sent a big ham-
per full of ever'thin' relishin'. I see
her hired man bringin' it along. I've
got my eye on that cream pie Miss Sa-
rah's eatin'! If there's anythin' I
love, it's good rich cream pie. I'm be-
ginnin' to feel faint at my stummock, I
wish I could hev a cup of strong coffee,
an' sumthin' to eat."

"Look at them children eatin' at that
table ser long!" said Mrs. Toogood.
"There won't be no vittels left, an' we
old folks 'll nave to go hungry."
"Jest see your John Henry crammin'
himself," said Tansy Pry, excitedly.
"If I could ketch his eye, I'd motion
to him to cum heer. No danger of his
lookin' this way."

"He knows he's out o' my reach,"
returned Mrs. Toogood. "If he is my
boy, he's as bad as any of 'em—see him
helpin' hisself to that pound cake, an'
his plate's full now. Anybody would
think he hadn't hed nothin' to eat for
a week—oh, oh! if I could reach him
I'd give him a good shakin'! Why don't
Miss Lamb make him behave?"

Tansy Pry sighed hungrily. "I'll go
an' speak to Miss Sarah," and forget-
ful of extreme weakness, she walked hur-
riedly away. Exercising her usual strat-
egy, she said: "Miss Sarah, do you
notice that 'ere cloud? Looks like it's
goin' to rain. If we old folks are goin'
to be served, it's high time they set
about it."

"Why, there's not a cloud to be
seen," said Miss Sarah, scanning the
sky.

"Well, you know rains cum up orful
suddint, like this time o' year. I've
known it to rain when 'twas all clear
sky."

The spinster unhesitatingly said that
the thought of seeing the children enjoy
themselves gave her new life, and she
raised what little courage she had and
got off a sick bed to watch the little
dears.

Miss Sarah read great insincerity in
those piercing black eyes, still her be-
nevolence and kindness of heart led her
to treat Tansy Pry with consideration.

The spinster lowered her voice, saying:
"The truth is, I only had a morsel of
breakfast, thinkin' to myself, 'there'll
be piles of vittels over to the grove, so
I brought along my basket, in case any-
thin' is left over, but I guess there
won't be much left when them children
get thro' mussin'. I haven't the leestest
doubt but ev'rythin' 'll be swallowed up
 afore I git a bite. I think the older
folks orter be served fustest."

To cut short her complaints, Miss Sa-
rah said:
"If you really want it, will you cum
and desire to go home, I will, if possible,
find you a place at table and you shall
have refreshments now."

Tansy Pry testified her joy by hastily
following Miss Sarah, and perceiving the
supply of goodies had not failed, she
rolled up her eyes, declaring she never

saw a table so well filled, and to the as-
tonishment of the children, she threw
aside her usual authority-garments, and
submitted, with good grace, to provided
rules and regulations. Her appetite
was over ready for compliments of the
table, whereat she lingered with homelike
complacency, rapidly demolishing the
viands until satiety was reached. Then
she rose from the table.

"Were you well served," asked Miss
Sarah, who had been elsewhere engaged.

"Well—yes—I managed to make out
quite a good meal, tho' my appetite
isn't much nowadays. If you don't
mind, I'll take a handful of raisins and
dates, an' a few figs, an' three or four
oranges to put in my basket an' I don't
mind if you put in a few slices of that
'ere pound cake. I don't feel much ap-
petite for it jest now, but it'll taste
proper good by an' by."

The minister's wife now came up, say-
ing: "Your basket is filled; shall I get
a boy to carry it for you?"

"No, no! I'll kerry it myself!
Won't be nothin' left if a boy gets hold
of it," said Tansy Pry, excitedly.

Then, evidently impressed that she
should express a little gratitude, she
said: "Well, so far as I'm concerned,
I wish they'd have a May party ev'ry
week," and she lifted the cover of her
basket and gazed with evident satisfac-
tion at its contents.

Seizing upon every vagrant idea to
prolong conversation, she finally sur-
veyed the sky, with the sage remark:
"Raly, I b'lieve it's all passed off!
There ain't nothin' very suspicious in
them 'ere clouds arter all, an' I jest
mean to stay an' see it out!"

So saying she walked away, basket on
arm, exhibiting no indication of wear-
iness, even to Mrs. Toogood, who, with
others, awaited her turn at table, the
rule being that no parent was to be
served until the children dispersed.

Festivities were highly enjoyed by chil-
dren, and hilarity so beguiled passing
hours, that in the disparaging logic of
childhood, "The sun set before it ought
to," and they concluded their gambols
by throwing kisses to Gladys—the love-
ly Queen of the May!

HELEN.

By Demarest Glentworth Rubins.

"Oh, dear!" grumbled Helen, "it's
such a bother to have to dress one's
self," and the dimples hid themselves as
a naughty frown chased all the smiles
away.

"Why, daughter," said mother, smil-
ingly, "we all have to learn to wait on
ourselves," but Helen kept on scolding.
Everything was wrong; her dress wasn't
the one she wanted; she didn't like her
hair ribbon; her shoes wouldn't lace up
right, and she didn't see a bit of use in
opening her window when she was ready
to leave the room. She brought such a
clouded face to the table that even her
breakfast didn't suit.

"It's such a bother to have to wash
these dishes all by myself," she wailed
when mother said she would have time
to clear the table and wash up every-
thing before school time. And she
moved around so slowly that she was
not half through when it was time to
start to school, and away she hurried,
leaving the rest for her mother to do.

There was no dainty lunch on the ta-
ble when she ran into the house at noon.
Mother was quietly sewing, seeming not
the least bit disturbed because there was
nothing prepared.

"Aren't we going to have any lunch?"
the hungry little girl asked in surprise.
"You will find something in the pan-
try," said mother, without looking up
from her work. "It was just too much
bother to put it on the table."

Helen went slowly off to the pantry,
thinking how strange it was for mother
to talk that way. Her bread and but-
ter, banana and cookies did not taste
nearly as good as if they had been
placed on the table and mother had been
sitting across from her.

"Will you please tie my ribbon
again?" she asked, as she came back
to the sitting room.

"It is such a bother, but I'll try,"
said mother, dolefully, as she laid aside
her sewing.

Wasn't it queer for mother to think
it a bother—could it be possible it was
because she had used that word so much,
she pondered, as she went back to
school?

When she came home in the afternoon,
Mrs. Gray called across the street that
she was to come over there and stay un-
til her mother came from the city, where
she had gone on the afternoon car.

"Why didn't you wait until I came,
so I could have gone with you?" she
asked as soon as mother got home.

"Oh, it is so much bother to get you
ready, and too much of a bother to look
after you down in the city," said moth-
er, with a very serious face, although
her eyes were twinkling.

Mother thinks her own little girl a
bother? The tears began to roll down
her cheeks, and in another moment she

was in her mother's arms.

"If you will just forget how naughty
I was this morning," she sobbed,
penitently, "I won't ever say that word
again!"

"Spoken like my dear little girl,"
said mother, happily, dropping a kiss on
the round little cheek. "We all have to
learn, dear, that we can not live alone,
but we have to help each other, and
many, many times have to do things for
ourselves and others that we very much
dislike to do."

SAMPLELESS SALESMAN.

There were half a dozen drummers on
the train, and they were talking about
another drummer who traveled in the
same territory with themselves.

One of them said: "He's straight.
He's a Christian. Whatever he tells you
about an article you may know is just so.
He can go all over his territory without
a single sample, and sell goods to every
man he calls on. His word makes sam-
ples unnecessary."

All the others said, "That's so," "I
know it." And this was said of their
successful competitor. They felt no jeal-
ousy, they admired him—this Christian
salesman, whose word made samples un-
necessary.

A man offered to lend another \$500.
"What security do you want?" asked
the latter.

"I do not want any. Your personal
note is enough." The man back of the
word, back of the name, stood for hon-
esty and good faith. No additional back-
ing was desired.

A farmer met a man of another neigh-
borhood and said to him: "I have an
extra span of mules this season. They
are five years old, are gentle, will work
in single or double harness, and are with-
out a blemish. I want \$300 for them,
and they are well worth it. Come over
some day soon and look at them."

"No I don't care to see them. I have
to buy a span and I'll take them. Bring
them to town next Monday and I'll give
you a check for them. Just consider
them sold."

That is an ideal way to do business.
And there is a good deal of it in the busi-
ness world.

A trusted word is so much easier to
carry than a sample case. So do busi-
ness that after awhile you can leave your
samples at home. Aim to become a sam-
pleless salesman.—Ex.

AN IRREPARABLE LOSS.

The teacher of the primary school, in
looking round the room after the chil-
dren had taken their seats, saw a new
face. It pertained to a little boy. She
called him to her desk. "What is your
name, dear?" she asked him.

"Tommy Hunter, ma'am," he answer-
ed.

"How old are you, Tommy?"

"Six, going on seven."

"You don't look over five," she said,
after a careful scrutiny. "I shall have to
ask you to bring me a certificate of your
age."

"Bring you what, ma'am?"
"A statement from your parents. You
may stay here this morning, but when
you go home at noon ask your mother
to write me a note, telling me when and
where you were born. Don't forget it,
Tommy. You may go back to your
seat."

After the noon recess was over and
the children had reassembled in the
school room, Tommy presented himself
at her desk, flushed with triumph. The
glow soon faded from his little face,
however, as he felt in his pocket's, one
after another, and failed to find the note
his mother had written. He began to
cry.

"What is the matter, dear?" asked the
teacher.

"I—I've lost my—excuse for bein'
born!" sobbed Tommy.—Youth's Com-
panion.

A LARGE ORDER.

A simple woman, I have been told,
lately went into a shop here in New
York and had her eyes caught by a fam-
iliar legend in the place which we find
on sale everywhere, "God Bless Our
Home." "Yes," she said in humble
piety, "I should like that. I should like
to put it up in my little home, and to
have my husband and my children see
it." And then, her mind following the
thread of the family love, it shot away
over the path whither her husband had
gone in the morning to his task down-
town; and, turning to the shopman, she
said: "I wonder if you have other texts
an legends like this? I wonder if you
could let me have one I think John, per-
haps would like to have, that had on it
the words—'God Bless Our Office'?"

The shopman looked at her for a moment,
and without a shadow of sarcasm in his
voice said: "Madam, isn't that rather a
large order?"

Think of it for a moment. Think of
the active-business and commercial life
of a great city as existing in the mind of

that young man under such conditions
that it was absolutely impossible for him
to concede that anybody should want to
put up in any office in the world the
prayer, "God Bless Our Office."
Bishop H. C. Potter.

AN ARROW AT A VENTURE.

The minister had just finished a little
opening talk to the children, preparatory
to the morning service, when Mrs.
Berkeley suddenly realized, with all the
agony of a careful housewife, that she
had forgotten to turn the gas off from
the oven in which she had left a nicely
cooked roast, all ready for the final re-
heating. Visions of a ruined dinner and
a smoky kitchen aroused her to immedi-
ate effort, and borrowing a pencil from
the young man in front, she scribbled a
note. Just then her husband, an usher
of the church, passed her pew. With a
murmured "Hurry!" she trust the note
into his hand, and he, with an under-
standing nod, turned, passed up the aisle,
and handed the note to the minister.
Mrs. Berkeley saw the act in speechless
horror, and shuddered as she saw the
minister smilingly open the note and
begin to read. But her expression of
dismay was fully equalled by the look of
amazement and wrath on the good man's
face as he read the words:

"Go home and turn off the gas!"
Lippincott's Magazine.



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STORIES FOR LITTLE ONES.

WHAT JULIE TAUGHT THE TEACHER.

By Francis J. Delano.

If any one had told Julie that the new teacher was going to learn more of her than Julie was of the new teacher wouldn't she have opened her eyes! It was true all the same, and this is the way it happened.

When Miss Field tied on her veil; just before starting for school that first morning, she said to herself:

"What's the use of trying to be anybody? My hair is thin and my face is sallow and these glasses are so unbecoming. This world has no use for plain people like me."

Poor Miss Field was discouraged that morning, and if it hadn't been for Julie she might have kept on being discouraged, and then what would have become of her I wonder!

Now Julie was a very plain little girl. Her hair was thin like Miss Field's, and she wore glasses, too, and although her face wasn't sallow, it was dreadfully freckled. When she came tripping into the schoolhouse after the gong struck, Miss Field thought she was as homely a child as she had ever seen.

Of course neither Julie nor Miss Field knew that Julie was to teach a very important lesson that day; nevertheless Julie started right in on the lesson just as if she knew she was to do it, and Miss Field began at once to learn it.

First, when Julie came in the room, she began to show a great interest in everything around her. Her jolly, little, round eyes behind the glasses darted hither and thither, taking in the new teacher, the new globe on the platform, Mary McPhearson's new dress which was piped with red, the new scholar—a pretty little girl whose looks seemed to delight Julie very much. Many other things interested her, and every once in a while Miss Field's eyes would rove round to where Julie sat, and she couldn't help smiling at her. "That child isn't troubling herself about her plain face," said Miss Field to herself. You see the new teacher had already begun on the lesson Julie had set her.

By and by Miss Field began to examine her pupils on their last term's work. Julie took the liveliest interest in the recitations. She watched the children's faces while they were reciting and listened to every word they said, just as if their success or failure was a matter of vital importance to her. Her eyes lighted with satisfaction when the answers were correct, and when they were wrong her disappointment was quite decided.

"Well, well," said Miss Field to herself, "that child is as interested in each recitation as if it were her own. What an unselfish little creature she must be!"

After this speech you may be sure that Julie's success as a teacher was assured.

At recess time Miss Field went down in the yard to watch the children play, and there everybody was inquiring for Julie.

"Julie, isn't this the way to play Flumpty?"

"Julie, I want to tell you a secret."

"Julie, want a piece of my apple?"

Miss Field heard remarks like these on every side, and Julie was here, there and everywhere.

"Dear me," said Miss Field to herself, "how the children do like Julie! Seems to me looks don't count in her case." You see the new teacher was progressing

At noon, when Miss Field was putting on her things to go home she saw there was trouble on the playground. The children were gathered round the pretty, new girl, who was talking very fast.

"I don't want to play with Julie," Miss Field heard her say, "I don't like her; she wears glasses and has lots of freckles."

"There!" said Miss Field to herself, "now, here's trouble for Julie; she's got to reckon with her freckles. It's just as I said this morning—the world has no use for plain people."

"I don't think we know how to play the game without Julie," said Mary McPhearson.

"I don't care! I wouldn't be seen playing with her," declared the pretty, new girl.

"She is homely," acknowledged Jane Butler.

"I never saw such freckles," said Bessie Couant.

"Nor I," agreed Nellie Davis.

"Nor I."

It seemed now as if everybody was turning against Julie. Miss Field was just going to take her part when she saw her bounding across the yard. "Come," cried Julie, "we'll play the new game. It's lot's of fun."

The children made no move to begin. Julie stopped short.

"What's the matter?" she asked eagerly.

The children looked at the pretty new girl. "She doesn't want to play with you," spoke up Jane Butler.

"Why not?" inquired Julie.

Before Miss Field could speak, some child blurted out the truth. "For shame!" cried Miss Field, starting towards the group of girls; but she stopped before she had taken two steps, for she saw that Julie was equal to the occasion.

"Dear me!" cried Julie, "I thought something awful had happened. Why!" she exclaimed, turning to the pretty, new girl, "what do you care for freckles and glasses and things, long's I know how to play the game? Come on, Julie laughed and danced away, and the children followed, every one of them, even to the pretty, new girl!

Miss Field stood a moment and watched the children. A big tear had gathered in each of her eyes, yet her face was beaming. "Dear little teacher!" said she softly, "she knows how to play the game and so her looks don't count. Now I'm going to try Julie's way, indeed I will."

When the new teacher got back to her boarding place she began to "play the game." She greeted all the guests with the pleasantest smile. She took an interest in everything they said and did, and she told them about Julie, although, of course, she didn't mention any names. Happy tears came into her eyes as she talked, and after she had gone back to school the boarders got together and decided that the new teacher was "lovely." Wasn't Julie a nice little teacher?—Congregationalist.

HOW I GOT FAITH.

A gifted lawyer once narrated how his doubts were dispelled.

"I have just got faith," he said, "and it has come so strangely to me that I want to tell you about it."

"For years I was a skeptic, reading everything on the subject of Christianity, and sometimes giving

me the weight of evidence to the one side, sometimes to the other, but never quite able to hold both in the firm grasp of my mind at once, and balance the evidence so as to form an abiding conclusion. And so I drifted between doubt and probability like a helpless wreck in the tossing waves of uncertainty.

"At length I married a Christian wife. Every night she read with me her Bible and prayed, and I tacitly assented, more from love for her than any read interest.

"But all the while I saw in her something which I did not possess, and which was worth more than all my intellectual superiority. One short year we lived together, and then she died. More than ever, in these last sufferings, did I see the reality and value of her faith, and when I found myself alone—stunned with grief, and without one prop on earth to cling to—I found myself also, without even thinking why, instinctively crying out in my agony to her God for help and comfort.

"Instantly I felt the answer. Before I had time to reason whether I believed or not, my heart had cried out in its orphanage, and had heard the answering heart of God. And that touch of love and comfort was so sweet and real that I just kept on praying, and the same answer has ever come, and I know it is God: so that now you see I have got faith, I hardly know how, but I know it is faith, and I know it is true; and that is enough for me."—Michigan Advocate.

A REBELLION.

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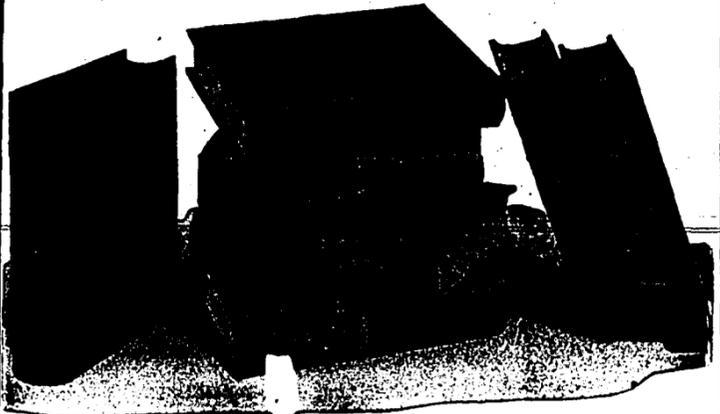
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CHANGE IN TIME OF GENERAL ASSOCIATION.

At Mayfield the writer made a motion to change the time of meeting of the General Association from June to November. Dr. Eaton's suggestion that it was sprung too suddenly on the brethren, that they had not had time to think about it, and that action be postponed for a year, defeated that motion. As chairman of the Committee on Nominations, at Ashland, I shall do my best to get that committee to recommend that the time of meeting be changed. I do not know whether that committee will agree to so recommend but I write this to get the matter before the brethren, so they can be thinking about it. There are three reasons why I think the change ought to be made.

1. In the interest of our State mission work. In the May Mission Monthly Dr. Powell says:

"Many churches assured us that they would work for State Missions so soon as the strain for Home and Foreign Missions had passed."

Kentucky Baptists do not do what they ought for any of our Boards because the strain comes on our churches for all of them at once. We are falling away behind Virginia, Georgia and Texas in our gifts to the Home and Foreign Boards when we ought to be right along with them. It is my honest conviction that Kentucky would have given from \$5,000 to \$10,000 more to both the Home and Foreign Boards during April if there had not come the appeals for help from our State Board, too. This cannot be remedied so long as our State Board closes its books when the others do. I believe inside of three years our State Board would be getting from \$60,000 to \$75,000 a year if the time could be changed so that we could have the month of October for a great pull altogether for State Missions. I think this is reason enough to justify the change.

2. My second reason for a change is that the attendance would be much larger. Many of our pastors are not able to take two trips as close together as the Southern Baptist Convention and General Association. The writer speaks from both experience and observation. He could not go to Louisville and Ashland too, so he stayed at home from Louisville to get to go to Ashland. Many pastors in Kentucky will not get to Ashland for the same reason—they cannot afford to go to both. Again the Association meets just after commencement exercises and just before the summer encampments and summer vacations. Some are tired out from the former and many are getting ready to go to the latter of these and do not therefore, go to our State meeting. The attendance of laymen and young Baptists, I believe, would be greatly increased by the change of time to November.

3. My third reason is that we have no time now that we can call our own. At Richmond we had to change the time to avoid a conflict with a home-coming celebration all there. At Louisville the time was changed to avoid a conflict with the International Sunday School Convention. We ought to have a time, all our own so that our pastors and evangelists and schoolmen in making out their calendar for the year could put down a certain date for the General Association and know there would be no change in time. The hot weather in June makes it hard on both our hosts and hostesses and on the visitors; Subjected as he is to the fact that if we met in Novem-

ber by sending out blanks to the clerks of the Associations we could have up-to-date statistics from the district associations, even if their minutes were not out; the increased interest in all phases of our work created by pastors fresh and enthusiastic for a fall campaign after their summer's vacation, instead of run-down and fagged out as many of them now are; and other good reasons might be given. But these will suffice. I hope the brethren throughout the State will think and talk about this matter that, if God permits us to get to Ashland, we may come there after mature thought to do what is best.

H. BOYCE TAYLOR.
Murray, Ky.

FUNERAL SERVICES OF JOHN A. MIDDELTON.

Mr. John Adam Middleton was a life long friend and a stalwart supporter of the Western Recorder. He was pronounced in his convictions as a Baptist, and naturally cherished with warm affection the organ that stood and defended his views of truth. In his death the paper has sustained an irreparable loss. We herewith give an account of his funeral services held in the Baptist church of Shelbyville, of which he was an earnest, faithful and devoted member.

With the organ softly playing a funeral march, by Giese, the casket was brought to the front of the platform, followed by the active and honorary pall-bearers. The choir, consisting of Mrs. F. M. Beard, Mrs. Joseph Hall, Mrs. J. D. Middleton, Mr. E. Vanarsdale and Mr. W. D. Wakefield; rendered the hymn, "Asleep in Jesus," after which Psalm 1, I. Cor. 15: 29, 35-58 were read and prayer offered. Following the prayer, "Lead Kindly Light" was rendered by the choir, Mrs. B. B. Bailey presiding at the organ.

The pastor, Dr. B. B. Bailey spoke as follows:

If God will give me strength, I want to say a few things upon this occasion. The stature of a man is the measure of his reach toward the infinite. Great souls live on high levels, and attune themselves to the harmonies that come from afar. They live on the mount Delectable, and dream dreams and see visions, as with rapt gaze they look into the open gates of the future. We may, and we must predicate age of the body, but the spirit of man hath its source in the divine, which knows no age, nor time, nor slow decay. We live in time that we may abide in eternity. The stamp of dignity is upon the human face and form, and its signature defies the ravages of disease and age; because back of the seeing eye and the hearing ear and the sensitive thrill of being, abides the image of the great Artificer who hath spoken man from dust and brought him into the realm of moral being, allied to God.

Deriving existence from such source, man must consider himself a pilgrim to fairer fields of glorified existence. If he have the high conception of life of which he is capable, all things will be put under tribute to the culture of his soul, the establishment of his moral principles, the confirmation of his hopes, and the realization of his ideals.

It is time that we lodge a strong negative against the affirmation—man wants but little here below, nor wants that little long. The content of the word "man," is inclusive of more than mere worldly and physical existence. Subjected as he is to shadows of grief and the

shine of prosperity, the prospects of youth and the retrospection of age, the vigor of physical prowess and the weakening of mortal powers, the interlacing of social life and the rending of domestic ties; elevated to social distinction and abased to conditions the lowliest, contending against passions and within and foes without, thrown into the maze of plastic circumstance and whirled through life's vexatious cares with a momentum as mysterious as it is sublime—I say, man thus subjected to the varying and modifying conditions of life's uncertain tenure, the while reaching forward to things which eye hath not seen nor ear hath heard, wants everything below and beyond, and must needs be supplied forever, in order to the completion of his immortal powers.

Not until we see man as a subject of divine providence and an heir of God, are we capable of appreciating what he is, and what he is to be. Our estimate of him, favorable or adverse, must be revised in the light of the determining processes of that high tribunal which is to be set for the final adjudication of all things. For this reason, all judgments of men by whatsoever standard other than that of the divine, must be tentative and untrustworthy.

It is consoling, befitting and profitable, to gather up the threads of a life lived in the highest reaches of faith and weave them into our memory.

We are met at this hour to ponder beneath the pall and within the pause of this bereavement, the really wonderful life of a man who so identified himself with all the interests of our complex life as to make his passing nothing short of a widespread and irreparable loss.

A native of Shelby county, and of Clayville, and descended from the sturly pioneer stock of Virginia, our brother, John Adam Middleton, entered upon the scenes of life not more than five miles from where his body now lies in the repose and dignity of death. Endowed with that temper of mind which passes upon questions the most difficult and delicate, he solved the questions that came before him with the swiftness and ease of genius. In his early manhood he won the heart of Miss Mary Ann Brown, and upon October 23, 1851, the bans of marriage were publicly acknowledged. I may say without offending the proprieties of this hour that that was truly a marriage made in Heaven and acknowledged on earth. For more than fifty-seven years, in the sweet confidence of perfect trust and love, they gave to each other the best and truest service of their faithful hearts. It was a repetition of that beautiful domestic scene of devotion to God and duty, so delicately depicted by Burns.

This marriage was blessed with four children, two of whom are now with their father in the skies, and two, Mr. John F. Middleton and Mrs. R. A. Campbell, with their mother, abide unto this present hour. His only surviving brother, now with us, is Mr. William D. Middleton, of Louisville, Ky. The blessings of God came upon basket and store to our brother; and the wide avenues of success opened to him, even in the morning of his manhood.

Removing to Shelbyville in 1859 he began a business career in our midst which has been marked throughout by staunch integrity and virile manhood. Adding to an equable and social temperament, a wealth of emotion, he easily won his way into ever-widening and uplifting circles, until his name, wherever known, makes for right-

eous living, strong convictions, and the sweet amenities of social and family life.

For more than forty years he has been an official in one capacity or another of the Shelbyville Baptist church. As superintendent of the Sunday School he was faithful and diligent, bringing to it that fine enthusiasm and cheerfulness with which he wrought in business and social circles. Regular in his attendance upon denominational meetings; whether of the State or of the Southern Baptist Convention, he became widely known for his sagacity and uprightness, and was called into counsel when serious problems arose, or new enterprises were to be exploited.

As a trustee of Georgetown College, and of the Southern Baptist Theological Seminary, as a member of the State Board of Missions, as a banker, merchant and holder of landed estates, as a deacon of his church, and a vital factor in the varied interests of Shelbyville and Shelby county, he was true to every trust, diligent in the discharge of every duty, and responded to the call of the highest in all the exigencies of his greatly useful life.

He was young to the last, and cheerful withal. It would be sober truth were I to say that in loftiness of aim, determination of purpose and power of initiative, he has had few equals and no superiors among his fellow citizens. I do but pay the tribute in public, which has often times been repeated in private, when I say that the body of deacons of this church, with the pastor, leaned upon his always sane advice, and none knew better than he the wisdom of any suggestion or policy, and none surrendered more readily and graciously than he, to the combined judgment of brethren.

As his pastor for almost five years, I have known him intimately and affectionately, and have witnessed with admiration the ease, delicacy and readiness with which he saw and settled every question that came before him.

God gave him the full quota of talents and he returned them with other ten. I do not look upon his passing as though a magnificent ship had gone down at sea, but rather as a majestic vessel richly stored, rounding into port, whilst welcoming thousands await its arrival. We shall miss him in our counsels and in our meetings of praise, we shall miss him when the heart is vexed and we long for soothing, we shall miss him in the corporate interests of the body politic, we shall miss him in the enterprises and enlargements of the social and mercantile interests among us; and the noblest thing now left to us, is to come up to the measure of the blessing which he bestowed upon his children and family in the last moments of his conscious existence: "Be good and do good."

If he could look down upon us from the high place where he now abides, and lay upon the moaning surge of our deep agonies the anointed and soothing hand of his great affection, we should hear from his meek and patient lips the gentle whisper: "All is well. Peace be still." Throbbing throneward from the green isles of the sea there rises the sweet incense of nature's full oblation, and lifted by the deft fingers of light, the mist is tossed into fleecy clouds that shed abundant showers upon the place from whence they came.

It seems to me that his life, lifted above the "murky storm, deep lowering o'er our heads," is even now descending upon us and

shall yet descend, in the holy benedictions that hush the heart in adoring wonder and sweet submission to the will of God.

And now, dear brother, made doubly ours by right of thy pro- cession to the realms of rapture, we lift our hearts and hopes to where thou art, and till we meet again, give thee our loving Farewell, and all hail.

At the conclusion Dr. Bailey offered prayer, and the choir rendered "Jesus Lover of My Soul," after which the flowers were removed, and the organ in subdued tones rendering the funeral march by Beethoven, proceeding to the cemetery, where the body was left under the richest profusion of flowers, to await the resurrection.

NOTES FROM TEXAS.

I am now trying to catch step with the Baptist hosts of Texas in their "forward march" to conflict and conquest in the Master's cause and in His name.

Texas Baptists are face to face with a tremendous task in their efforts to evangelize the widely scattered population of this immense domain, and at the same time properly care for the spiritual interests of the great influx of people that are pouring in by thousands to occupy the cheap, fertile lands of this State. But right royally are they rising to meet their responsibility. Under the leadership of Gambrell, Carroll, Truett, Buckner, Scarborough, Brooks and many other men of faith and power, they are attempting great things for God, and are expecting great things from God.

Probably no part of this great State is feeling the thrill and throb of material progress and prosperity as well as of religious activity more than the part known as the Panhandle.

Your older readers will remember that this section of the country was formerly designated in their geographies as the "Great American Desert." Until a few years ago it was considered almost worthless and uninhabitable. It is a broad, elevated plateau, 3,500 feet above sea level, covered with short, thick set, nutritious grass. Over this vast plain one might travel for many miles without seeing a stone, a stump, a stream, a hill or a tree. A little more than twenty-five years ago, it was discovered that underneath this entire territory there is a subterranean lake or sheet of water of the very purest quality. This is reached by boring about 175 or 250 feet, without striking rock, and from that depth the water is drawn in unlimited abundance.

Since the world has discovered that this is a country of such surprising richness and delightful climate, people are flocking hither from all directions. Baptists are wide awake to their responsibilities and opportunities. New churches are being organized, not only in the cities and towns, but also in the sparsely settled rural communities, preparing for the coming multitudes.

The First Baptist church of Amarillo completed last year a handsome house of worship at a cost of about \$45,000. The Second church was organized last fall and has already almost completed its new building. More than two hundred members have been received by the First Baptist church since the present faithful and efficient pastor, Rev. R. F. Jenkins, took charge two years ago.

Of course, your readers have heard of the gallant and triumphant fight recently made and won under the leadership of the Texas

Baptist Standard for the elimination of race-track gambling from this State. It was a hard fought battle and a glorious victory. We had also hoped to secure an enactment from this Legislature submitting to a vote of the people the question of State-wide prohibition, but it was defeated by a narrow margin. The warfare will still go on, and under the operation of the local option law, the extent of dry territory will rapidly increase. The licensed saloon in Texas is doomed.

J. E. NUNN.

Amarillo, Tex.

When treating the divine efficiency in redemption and of the divine origination of it, Paul speaks freely and unreservedly from the standpoint of God's good pleasure in the choice of men to salvation. When speaking of the human conditions of its appropriation he speaks as unreservedly from that point of view, laying full, strong emphasis upon the capacity of men to receive or reject the offered grace, and upon their responsibility for their choice. When the aim is to humble human pride and pretension before the sovereign might of God, he overleaps all human conditions, and without definition or qualification asserts the divine absoluteness, that God dealt with men as the potter deals with passive clay. But when the aim is to silence human excuses for neglect and disobedience, he brings into full prominence the free wrong choices and conduct of men as the reason of God's rejection and condemnation. These two truths Paul asserts with equal energy and plainness. He adds no word of comment upon their relation to each other. He betrays no consciousness of any conflict or contradiction between them.—G. B. Stevens.

AN EPITOME OF THE HOME MISSION BOARD REPORT.

A bright thread of gratitude and gladness runs all through the report of the Home Mission Board for the fiscal year 1908-1909. And this characteristic of the report illumines even the numerous necessarily formal and detailed statements which characterize such a report.

"It is with gratitude and joy that the Board presents this report. Our joy is for the great work done and our gratitude is for the noble way in which Southern Baptists have advanced in liberality to this work, notwithstanding a year of unusual financial stringency. That such substantial advance should be made in such a year we take to be the summons of the Lord and of the brethren to push forward to larger things than ever in winning our homeland to Christ."

Financial Advance.

The amount raised in the various States during the year has been \$283,436, which represents an increase in all of the States except two. While the year's total is gratifying, the report deplors the delay in sending in the funds, three-fifths of the entire amount came in during the last month, and about one third of it in the last two days of the fiscal year! The consequent interest on account of the Board for the year was more than \$3,000.

Splendid Results of the Work.

There have been 24,628 baptisms by the missionaries of the Board and more than 4,700 additions to mission churches.

During the present year 316 churches and 959 Sunday Schools have been organized, and 368 houses of worship built or improved.

The Board's report includes two departments, "Missions east of the Mississippi," and "Missions west of the Mississippi." The report shows that, while the former record "up to 1870," which showed that three-fourths of the commissions were for service east of the Mississippi, was now changed, so that more work relatively is west of the river, yet a larger actual amount of work is now done east of the river, than former times. In addition to the church building and negro work and nearly \$30,000 expended on mountain schools, \$32,596 was expended last year for regular mission work east of the river. It is further stressed that the coming of the mills and mines, the opening of the larger opportunities for service in the mountains, and the thronging of foreigners in the coast-side cities makes it desirable to do a yet larger work in this department.

Southern Baptist Convention territory west of the Mississippi river is more than 60,000 square miles larger than that part of it which is on the east side. It calls attention that the adding of New Mexico to our territory gives us an area west of the river which is five twelfth times as large as the part which is on the east side.

Showing the rapid Baptist growth there, the report says that with one-third the membership last year the trans-Mississippi showed practically one-half the increase in membership, from all sources, while it showed three-fourths the increase through home mission activities. The baptisms of Home Board missionaries west of the river last year were 13,396 and the additions to mission churches 33,352.

Mountain Schools, Cuba, etc.

At a cost of slightly more than \$500 each to the denomination, 4,316 mountain boys and girls were kept for the last year in the twenty-four mission schools.

The report on Cuba is optimistic. The membership increases, also the character of the members improves. Rev. W. W. Barnes is a fine addition to the force of 18 missionaries.

Literature.

The report expresses gratitude that a fine home mission literature is now being produced in this country; tells of the addition of the Editorial Secretary, Victor I. Masters, to its staff in part that it may do more fully its proper share in mission literature propagandism, and stresses the denominational weeklies as the most effective publicity agents of the Board in the following language:

"We unhesitatingly pronounce the denominational weeklies as the most helpful publicity agencies, in keeping the work of this Board favorably before the brotherhood. In the aggregate they reach a much larger number of our brethren than do any other available agencies. They have shown great willingness to give their space unstintedly to the fostering of our home mission interests, and to sending abroad the appeals of the Board."

Evangelism and Other Work.

Eleven evangelists have been employed for all or a part of their time. They have conducted a large number of meetings both in large cities and in places where Baptists were quite weak. Baptisms report 1,999, and the professions of faith, 4,732.

For the negroes, in co-operation with the National Baptist Convention (Negro), the Home Board has employed twenty-five evangelists, while five have been engaged through the New Era plan. This

work for the negroes is being abundantly blessed and is doing much toward building a higher standard for their preachers and of denominational efficiency.

Recommendations.

As to the work for cities and foreigners the Board recommends larger activities through the Board and more efficient attention from local churches. As to the women's work it recommends that of the about \$85,000 which the Baptist women of the South appropriate for home missions each year, \$35,000 be given especially to mountain mission school work. It is further recommended that a larger amount of money be raised for church building work—not less than \$100,000. About \$85,000 was thus expended this year. At a cost of \$3,000, \$54,000 were stimulated in Oklahoma for building thirty churches last year.

EXTRACT OF REPORT OF FOREIGN MISSION BOARD.

By Dr. R. J. Willingham, Cor. Sec.

Our God has graciously blessed us during the year in the work which we have been doing for Him, and in presenting our Annual Report we gratefully acknowledge His manifold mercies and continued blessings. The past year has been the best that we have ever had in the number of converts on the foreign field. As can be seen from the statistical table, we have had 2,905 baptisms in our various missions. When we remember that in 1893, after we had been working for forty-eight years, we had only 2,923 enrolled in all our churches on the mission fields, and now have 2,905 baptisms in one year, we surely should praise God and take courage.

Strengthening The Work.

The past year has been one pre-eminently of re-enforcing and strengthening our work in the various mission fields. While we have reached out after some new territory, we have tried to strengthen the work already opened.

Our hospitals are opening the hearts of the people as never before and are creating a sentiment in favor of the Christian missionaries. Last year 42,659 were treated by our medical force in foreign lands.

Our Missions.

China.—The reports from China which are included in this, our Annual Report, are full of interest.

Glorious peace has reigned, and the missionaries have not been at all disturbed in their work.

We call especially attention to the Shanghai Baptist College and Seminary, the institution which has been founded by the American Baptist Missionary Union and the Foreign Mission Board of the Southern Baptist Convention. It now has in it about fifty students in the Seminary and forty in the College Department.

In Interior China we have opened a mission at Kaifeng, the old capital of the empire. This is a strategic point, and we need more workers for this Interior China Mission.

In South China the brethren have been putting up much needed buildings. The new compound at Canton is the best equipped which we have in any of our mission fields.

In North China a spirit of revival has been in the churches and over four hundred have been added by baptism. When we remember that Morrison and others in opening up the work labored in China for

twenty-seven years, and saw four converts, and that now we see four hundred in one of our missions in one year, we can get an idea of the marvelous change that has come in that country.

Japan.—Notwithstanding the difficulties with which we have had to contend in Japan, the work has made good progress during the year. One of the missionaries writes and says that "there has been an increase in everything except in the missionaries." We greatly need other workers in that marvelous country.

Africa.—During the year the work in Africa has been strengthened by the accession of several new missionaries. Some of the older workers, who have been at home recuperating, have returned. These, in connection with those who have been on the field, have been trying to recognize and strengthen the work.

Italy.—We are glad to see the advance which has been made in our work at Italy during the past year. The report tells of an increased number of baptisms, larger Sunday schools, more students in the Theological Seminary, and a general hopeful outlook. Marvelous will be the results when the liberty which is in Christ Jesus and the light of His gospel take hold of Italian people.

The whole country has known of the awful suffering which came from the earthquake in Southern Italy and in Sicily. Three of the churches, those at Messina, Reggio and Gallico, suffered greatly. Dr. Whittinghill, through the kindness of friends in America and Europe, was able to afford much help to the distressed and suffering.

Mexico.—The work in this country seems to be making good progress. Dr. Hooker in Guadalajara and Dr. Hallie Neal in Leon are both trying to win the hearts of the natives through the medical work. The schools are growing and we are reaching hundreds of homes through these.

Brazil.—The workers continue to press the battle all along the line in Brazil. From the Amazon Valley, where Brother Nelson has been working to away down thousands of miles at Sao Paulo, the brethren report good progress.—The Rio Baptist College and Seminary has opened up well.

Argentina.—We are glad to see that the work in this rapidly developing country has started off so well. Our first missionaries went there in 1903. Already six churches have been organized with a membership of 175. Sixty of these were baptized during the past year. Many of our people do not realize the beauty and wealth of the great city of Buenos Ayres, which is the largest city in South America, and larger than New Orleans and St. Louis together. There are over one million inhabitants. It is important that we reach this great city and section at once. During the past year we have sent out four new missionaries to Argentina.

The Editorial Secretary has labored earnestly to make effective among our people the power of the literature of missions. The literature sent out by our Board is a powerful factor in informing and inspiring our people in reference to our world-wide work.

The W. M. U. and the Young People's Departments have been ably conducted by Mrs. Leake and Miss Heck, and are invaluable for the use of the various societies.

Many hundreds of thousands of tracts, booklets and leaflets have been printed in attractive form and sent out into every part of the Convention. An ample supply of the very best tracts is kept on hand in the cylinder.

at all times for free distribution. During the year the Field Secretary has given himself unsparingly but joyfully to the task of attending State Convention B. Y. P. U. Assemblies, Women's Missionary Unions, Pastor's Institutes, Bible Conferences and other gatherings, besides visiting many churches and many of our institutions of learning.

Our State Vice-Presidents have rendered valuable service in their respective States by distributing literature, writing letters and newspaper articles, by visiting churches and district associations and by co-operating otherwise in the effort to awaken new interest.

The Educational Department has experienced a prosperous year. The growth of the mission study idea has been most gratifying, and the response to the work of this department has shown clearly that the denomination is thoroughly in sympathy with this phase of the Board's activities.

762 classes have been organized, with a total membership of 9,466.

During the Convention year these workers have gone to the front:

To China.—Dr. J. McF. Gaston, Mrs. Annie G. Gaston, Miss Gertrude J. Abernathy, Miss Eula Hensley, Rev. J. B. Webster, Mrs. W. D. King, Rev. W. W. Adams, Miss Catherine Bryan.

To Mexico.—Miss Beulah Bowden, Rev. A. N. Porter, Mrs. Laura Boyd Porter.

To Africa.—Rev. E. T. Ward, Mrs. Effie Ewing Ward.

To Argentina.—Rev. J. C. Quarles, Mrs. Helen Taylor Quarles, Rev. J. M. Justice, Mrs. Mattie Cox Justice.

To Italy.—Rev. J. P., Stuart Mrs. Lillian L. Stuart.

Reappointed.—Rev. W. D. King, to China, Miss Ida Hayes, to Mexico.

Died during the year.—Dr. E. M. Huckaby, Mrs. Pearl Williams Lake, Mrs. R. T. Bryan.

Total Contribution to the Foreign Board \$460,797.62. Of this amount Georgia gave \$69,514.16, next came Texas with \$62,304.86, third Virginia gave \$58,932.20, fourth South Carolina gave \$40,145.03, fifth Kentucky \$37,527.54. All the states except three made an increase.

Two of our State Secretaries died during the year Dr. M. J. Breaker, of Missouri, and Dr. L. D. Geiger, of Florida.

The total cash contribution by the W. M. U. for all objects is \$172,764.07.

Boxes valued at \$24,379.56.

The new pastor ought to realize that he is new. The new pastor ought not to announce a lot of things he is going to do until he is certain that he will do them. The new pastor ought to get acquainted with his new work before he undertakes to change things. The new pastor will lose nothing by a hearty appreciation of his predecessor's work. The new pastor ought not to report to his credit the increase in attendance and gifts over the poor showing made while the church was without a pastor. The new pastor ought to take a membership into his confidence and consult them with a willingness, if need be, to make haste slowly. The new pastor ought to make up his mind that he is going to see the best in those with whom he is to labor. The new pastor ought to know that he is to be a leader and not a boss. The new pastor ought to feel that what he is will count for more than what he says.

If the steam blows off at the clack-valve, it can thrust but little through the very best tracts is kept on hand in the cylinder.

DEATHS

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

YATES.

On the 20th day of April, 1909, at the home of her cherished husband, Mrs. C. H. Yates, of Gradyville, Ky., passed to her celestial home in the evening of the sixty-fourth year of her age. The maiden name of the subject of this notice was Harriet Jeffries Turk. She was married to our highly esteemed brother, Charles Henry Yates, June 20, 1861, with whom she lived most happily until the day of her death. One daughter, the only child, Mrs. Ella Yates Robertson, and the deeply bereaved husband survive her. She was a most affectionate and tender wife and mother. Her joy was to make happy her loved ones; she anticipated their wishes and sought to gratify every desire. It was a delightful privilege to be in that Christian home and see the beautiful devotion these three inmates bore towards each other; the wife and mother so considerate and thoughtful, her voice so tender, her acts of kindness so marked. She was an angel of light and love in the house, whose vigil never ceased and whose helping hand was never stayed. Her loving devotion and tender influence will linger in these sad hearts until the Master calls them to come up higher.

Sister Yates found Jesus precious in believing early in life and was true and loyal to Him throughout her entire Christian career. For long, long years she was a zealous member of the Gradyville Baptist church and stood among the members as a tower of strength, giving character and stability and charm to God's Zion. She took a lively interest in every department of Christian work. She longed and prayed for the salvation of the unsaved. Her dying message to the young people of Gradyville and community was beautiful and tender. She prayed earnestly that they might be brought early into the kingdom. Her's was a lovely Christian character; her heart went out for the deserving poor, the discouraged and the unfortunate. Her home was to her pastor and to all the true servants of God, what the home of Mary and Martha was to Jesus, a place of sweet repose, so restful, so hospitable. She left her loving impress not only upon husband and daughter, but upon the young, the church, the community. Many will rise up and call her blessed. Her popularity was demonstrated by the large number of friends and acquaintances who gathered at her funeral, which was from her little church near her home, where she had often wept and prayed and worked and rejoiced through many long years. After the funeral sermon by the writer her remains were laid to rest, with loving hands and tender hearts in the family lot, to await the resurrection of the just.

Farewell, dear sister, till we meet thee in the morning.

J. S. GATTON.

Campbellsville, Ky.

YOUNG.

Another of God's noblemen has been called from the trials of earth to the triumphs of Heaven. In the death of James Calhoun Young, which occurred at his home in Prescott, Ark., Friday morning, April 23, 1909, after a short illness of pneumonia, his family, the church the State, his home town and a great host of friends have sustained a loss which cannot be measured.

He was born in Clinton, S. C., December 25, 1850, and came to Arkansas with his parents, David Mason and Margaret Young, when only six or seven years old, and in this State the remainder of his life was spent, he having been an honored citizen of Prescott for nearly twenty-five years.

He was married to Miss Fannie Haughton, in Memphis, Tenn., May 4, 1887, and three children were born to them, James Haughton, who died in infancy; Clara, twelve, and David Lemuel, eight years old. He became a Christian and joined Lebanon Baptist church in early manhood, and so consistent was his daily walk, patient in trials, faithful to duty, active in service and unselfish in purpose, that none could question his having partaken of the spirit of the Divine. For many years he had been the main stay of the Prescott Baptist

church, having been a deacon for eighteen years, and Sunday School Superintendent for almost the same period. He was also identified with the State denominational interests, giving liberally of his means for their support, and for a number of years was a member of the Board of Trustees of Onachita Baptist College.

He was a successful business man, president of the Nevada County Bank, and always ready to forward every good cause, while his influence was on the right side of every public question.

We miss him, and through the years the places where he labored so faithfully will seem strangely lonely without him.

Dear Father, comfort those left in the desolate home, and fill their hearts with the peace which Thy presence alone can give.

"Tis finished! All is finished!
His fight with Death and Sin;
Open wide the golden gates,
And let the victor in."

A FRIEND.

WHY SO FEW CONVERSIONS?

By E. P. Marvin.

God plainly and emphatically declares, in Ezekiel, that if watchmen do not warn the wicked of the death penalty for sin, they will not repent, and must perish.

You may talk love alone to sinners until they are lovesick, but this pleasing aspect of redemption alone will never convert them. Both life and death must be set before them, the reward of the righteous and the punishment of the wicked.

Christ, more than all others, warned the wicked, frequently and fearfully. Take one case of many in Matt. 10:18: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Paul solemnly charged the elders of Ephesus: "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." He says also: "Knowing the terror of the Lord, we persuade men."

Edwards, Finney, Nettleton, Moody and all soul-saving evangelists have earnestly presented the sinfulness of sin and the awful doom of impenitent sinners.

Hope and fear are natural, proper and powerful motives. We cannot eliminate them from human nature. Crowns are promised to allure our hopes, and a dreading hell to alarm our fears. Christ was the most alluring and alarming of all preachers.

Now, I submit, for the honest and prayerful consideration of my ministerial brethren, whether the paucity of conversions today is not largely due to the paucity of preaching the sinfulness of sin and the doom of the sinner.

WHAT TO PREACH.

Dr. Theodore Cuyler tells us that he never preached a sermon in defense of the Scriptures. He preached the Scriptures themselves; and they proved to be "the power of God unto salvation." We have forty new books upon "The Changing Viewpoint" where we need a hundred upon "Jesus Christ, the same yesterday, to-day, and forever." The apostle told us, many centuries ago, that there would be things to "be shaken;" but he also assured us that there would be "things that remain." Whoever devotes his attention to the shaken instead of to the firm has mistaken his call if he remains in the ministry. "What the world needs," said Dr. Henry Van Dyke, "is not a new gospel, but more gospel." That hits the nail on the head.—The Interior.

REDUCE THE CARES

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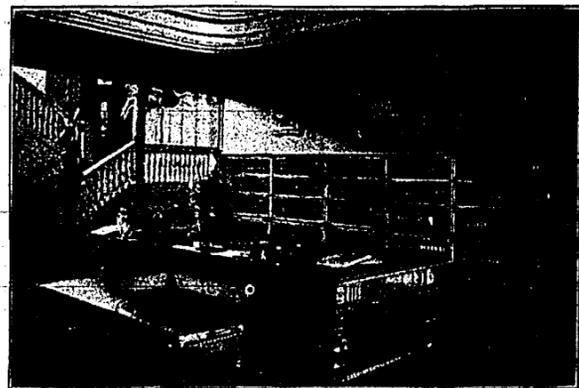
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ITEMS OF INTEREST

News The World Over.

On the Federal Decoration Day, a bronze statue to President Abraham Lincoln was unveiled at Hodgenville, his native town. The statue is of heroic size and is placed in the public square, the face turned in the direction of his birth place, three miles out. The veil was lifted by Mrs. Helm, sister of Mrs. Lincoln and widow of the gallant Gen. B. H. Helm, who commanded the famous Confederate Orphan Brigade. The statue is a masterpiece, and the likeness is unusually good. There was an immense crowd present. Several eloquent speeches were made, that of Judge O'Rear being most beautiful.

On last Monday a monument erected by Congress to the memory of the soldiers of the regular army who fell in the battle of Gettysburg was unveiled at that place. It is a tall granite shaft and stands at the famous "bloody angle," where was the fiercest fighting of the day. President Taft delivered the oration and, Miss Taft unveiled the monument.

The New York Evening Post says a Frenchman has left his fortune to be used in saying masses for the souls of those killed by automobiles. The Post adds it knew it was considered a crime to get in the way of a chauffeur, but it did not know before that it was thought to be a sin.

M. Gorko, formerly assistant Secretary of State in the Russian Government, publishes an elaborate report of the state of affairs among the Russian peasantry. He says the harvests have been decreasing from year to year and the number of cattle and horses has diminished greatly. A large proportion of the population suffers from chronic lack of nourishment, and the physical standard of the race is degenerating year by year. This is especially noticeable among the young men when they undergo medical examination prior to being enlisted as conscripts.

After this nothing can surprise us. The Watchman, of Boston, observes: "The graded public school, which has been the educational fetish in the United States for so many years, has been growing in disfavor. It is, as a fact, at the farthest possible remove from the true educational ideal. . . . The graded public school has been an incubus on the development of the people of America. It tends to cultivate only a low grade of mediocrity, and the old-fashioned country school was far nearer the educational ideal than the modern public graded school."

One who has been a "first reader" among the Christian Scientists writes thus to the Interior: "The more intelligent Christian Scientists are fast beginning to realize that Christian Science is the practice of mental suggestion and hypnotism, cleverly concealed by a lot of religious sophistry, and philosophic conclusions; and seeing its awful effects, they are fast breaking away, unless tied to it by their love for the money to be acquired by their connection with it."

The papers have been telling every week of the great number of animals, especially lions, killed by Mr. Roosevelt. But a New York paper is cruel enough to remind them that when he went into the woods he refused to allow the correspondents to go with him, and they are 350 miles distant, and there are no telegraph lines, wireless or otherwise. Before he reached Africa he sent a warning to this country not to believe the tales they would hear.

Lloyd Clarke has died at his home in New Jersey. He was a railroad engineer for forty years, ran passenger trains, in all, more than two million miles and during all that time no passenger was killed on trains under his care. Such men deserve to be held in loving remembrance.

A fleeced and disgusted world will wish to move to the State of Washington. For a law has been passed there which forbids all soliciting or receiving tips on public conveyances of all kinds, or in hotels. Now let the law forbid men giving tips also.

We are proud of the Wright Brothers for their marvelous success with their aeroplanes. And we are also proud of them because of their refusal to be lionized. Great preparations had been made in New York City to receive them, but they refused all attentions, would attend none of the receptions and passed quietly through on their way home. Jack Binns also refused to be lionized.

BROWN UNIVERSITY.

Philosophical Club Lecture.

Prof. A. C. Armstrong, of Wesleyan University lectured before the Philosophical Club of Brown University on "The Religious Philosophy of Rousseau."

Honorary Debating Society at Brown.

On May 7, 1909, the General Council of the Delta Sigma Rho National Society granted the application of Brown University for the establishment of a chapter of that society here. Plans for the installation of the chapter are not yet complete, but it is expected that the event will be delayed until the opening of college next fall. The fraternity is a national honorary debating society, which was founded in the spring of 1906. Varsity debaters who have shown particular ability in oratory and public speaking are eligible and its rapid spread through the colleges of the Middle West has been followed by a similar desire for membership among Eastern colleges. The object of the society is to promote and further the interests of oratory and public speaking, and to more firmly unite all students interested in that branch of intellectual activity.

Gaston Medal Competition.

The Gaston Prize Medal Contest for excellence in oratory resulted in a victory for Mr. I. Littlefield, '09, of Providence. Each year this medal is awarded to the member of the graduating class who delivers the best original oration in English. The medal is provided for by a fund established in 1884 by the Hon. William Easton of the class of 1840. The winner of the medal wins also the honor of delivering his oration at commencement.

A NOTE FROM PRESIDENT MULLINS.

It gives me a great deal of pleasure to announce that Rev. M. V. Vick will canvass for our Seminary Endowment in Kentucky during the next few months. He will co-operate with Bro. J. W. Great-house, who is already on the field. Bro. Vick will prove a most excellent helper to all pastors who have him with them in the work, and will bring a spiritual blessing to the churches. I commend him most heartily to the favorable consideration of pastors and churches in Kentucky, and request that the brethren assist him in all possible ways.

E. Y. MULLINS.

The pastor of the Thirteenth and Kentucky Streets mission of the Walnut-Street church, Mr. James A. White, was ordained at the mission on Sunday afternoon, May 9th. The pastor of the Walnut-Street church, Dr. Henry Alford Porter, presided and the exercises were as follows: Sermon by Dr. B. H. De-ment, of the Seminary; ordaining prayer, Rev. E. L. Averitt, pastor of Oakdale church; hand of fellowship on behalf of the ministry, Rev. G. F. Davison, of the Seminary; charge to the candidate and presentation of Bible, Dr. Henry Alford Porter; charge to the mission, Dr. Geo. H. Crutcher, pastor of East church; benediction, Rev. Jas. A. White.

Mr. White has devoted himself with great zeal and success to the work of the mission during the year, and is greatly beloved by its members and attendants. The outlook for the future of both pastor and people is very bright. (This was mislaid hence delay in publishing. Ed.)

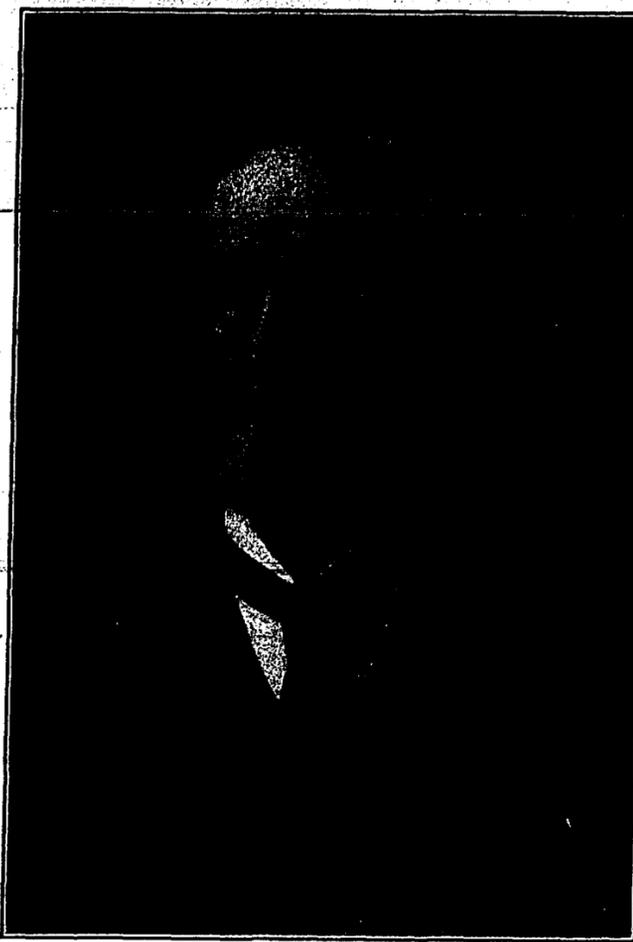
OTHER STATES.

Bro. J. M. Brooks has held meetings with two of Pastor Walters' churches with good results. Twenty accessions at Quitman and twenty-seven at Ansley.

Pastor Giles C. Taylor writes from Stephenville, Tex.: "Quit going to Waco, Tex., and come to me here. I took charge of the church here yesterday; fine field; fine outlook."

At Huntsville, Texas, Pastor Friley baptized forty-three, as a result of the meeting at his church. Among these were many prominent business men, and many students of the Sam Houston Normal school.

Pastor W. W. Laughlin writes from Monroe City, Mo.: "My work is prospering here at Grace church. The Sunday School has doubled its membership since my pastorate began, twenty-four accessions last year. I am beginning my fourth year as pastor. The church is looking forward to all time preaching. Half my time is given to the church of Philadelphia, Mo. This is my third year at this church. We have two mission Sunday Schools in connection with this church. With a church membership of 175 we have in our Sunday Schools 225 members. God bless the Recorder."



DR. T. T. EATON.

EDITOR OF WESTERN RECORDER FOR TWENTY YEARS.

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2. If you will send us all you owe us to date and \$1.50 additional in 30 days from this date we will send you, while they last, Spurgeon's Autobiography in four volumes, very large clear print, retail price of which is \$10.00, you to pay express charges. Please respond at once as we have only a limited number of these sets. First come, first served.

3. To every one getting five new subscribers and sending us \$10 we will send a splendid picture of Dr. Eaton, 16x20 inches, in handsome gilt frame, as a special premium for procuring these new subscribers. The party receiving this premium to pay transportation on same.

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- XV.—Women in Christian Work.
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This book is "up-to-date," and should be read by everybody.—Ed.

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Live Stock Markets.

CATTLE.

Good to choice ex. steers	..\$5 50a 6 00
Light shipping steers 4 75a 5 50
Good to choice butch str	.. 5 00a 5 60
Med. to good butch. steers	.. 4 50a 5 00
Com. to med. butcher steers	.. 3 50a 4 50
Good to choice butch. heifers	.. 4 75a 5 50
Med. to good butch. heifers	.. 4 00a 4 75
Com. to med. butch. heifers	.. 3 25a 4 00
Good to choice butcher cows	.. 4 25a 5 00
Med. to good butcher cows	.. 3 25a 4 25
Com. to med. butcher cows	.. 2 00a 3 25
Canners	..... 1 00a 2 00
Good to choice fat oxen	.. 4 50a 5 25
Medium to good oxen	.... 2 50a 4 25
Good to choice bulls	.... 3 75a 4 25
Medium to good bulls	.... 2 75a 3 75
Common to medium bulls	.. 2 25a 2 75
Good to choice veal calves	.. 6 00a 6 50
Med. to good veal calves	.. 4 00a 5 50
Com. to rough veal calves	.. 2 50a 3 50
Good to choice feeders	.. 4 50a 5 00
Medium to good feeders	.. 3 75a 4 50
Com. to rough feeders	.. 3 25a 3 75
Good to choice stock steers	.. 4 00a 4 50
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
Med. to good stock heifers	.. 2 25a 3 00
Com and plain mxd stockers	.. 2 25a 3 40
Good to choice milch cows	.. 35 00a 45 00
Med. to good milch cows	.. 20 00a 30 00
Com. to plain milch cows	.. 10 00a 20 00

HOGS.

Good to choice pra. and brs.,	
200 to 300 lbs.	..... 7 25
Medium packers, 160 to 200	..... 7 25
Light shippers, 130 to 160	..... 6 80
Choice pigs, 90 to 130	.... 5 50a 5 85
Pigs, 50 to 90	..... 5 0a 5 35
Roughs, 50 to 400	..... 2 50a 6 15

SHEEP AND LAMBS.

Good to choice fat sheep	.. 4 50a 5 00
Medium to good sheep	.. 2 50a 3 75
Com. to med. sheep	.... 1 50a 2 50
Bucks	..... 1 50a 2 50
Springers	..... 6 00a 8 50
Choice lambs	..... 5 50a 6 50
Good butcher lambs	.... 4 00a 5 50
Culls and tail ends	.... 3 00a 4 00

TOBACCO.

BURLEY—Dark Red.

Trash (sound)	.....\$10 00a\$11 00
Common lugs	..... 11 00a 11 50
Medium lugs	..... 11 50a 12 50
Good lugs	..... 13 00a 14 00
Common leaf (short)	.. 12 00a 13 00
Common leaf	..... 13 00a 14 00
Medium leaf	..... 14 00a 15 00
Good leaf	..... 15 00a 16 00
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, packing 16 1-2 per lb.

POULTRY.

Hens, 13 1-2c per lb.; roosters, 6 1-2c; young chickens, 20 to 25c; ducks, 9c; geese, 5c; turkeys, 12 to 13c.

EGGS.

Case count, 18 1-2 to 19c; rehandled, 19 1-2 to 20c.

THE FEED THAT FATTENS.

Cotton Seed Meal
Cotton Seed Hulls

Write for prices for Fall
Delivery.

Prompt Personal Attention
given to all orders, large
or small.

WILLIAM A. BURNETT.

BOURBON STOCK YARDS,
LOUISVILLE, KENTUCKY.

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At Night, South 1086-A