

WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 4, 1907.

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THE GENERAL ASSOCIATION.

The general Association was called to order at 10 o'clock, Wednesday morning, by T. T. Eaton, Moderator of last year. Bro. J. S. Detweiler led in prayer.

This seventieth anniversary of the Association promises to be one of very great interest. The attendance is large, and appreciation is intent. It has been twenty-two years since the Association met in Mayfield. On the present occasion, Pastor A. S. Pettie and his noble people have made thorough and splendid provisions for the entertainment of the visitors, and the universal verdict is that the Association has never before been more handsomely cared for. We begin the work of the General Association, therefore, under most cheerful and encouraging circumstances.

Bro. W. D. Nowlin was unanimously elected Moderator. Brethren J. A. Booth and W. P. Hines were elected assistant Moderators. J. K. Nunnelle was re-elected Secretary, and J. W. Hedden Assistant Secretary.

Bro. Nowlin was conducted to the chair, and thanked the body for the honor he had received at their hands, and asking their co-operation.

Pastor A. S. Pettie delivered an address of welcome. He said that Mayfield was a pioneer city in temperance legislation. There has been no whisky legally sold here for a quarter of a century; and every decent man in the town, white and black, is opposed to its ever being sold here. He said the Baptists were in the ascendancy in the community, and we are very proud of our church house, which you see, and of which you can judge. May your coming be a blessing to our hearts, our homes and our lives.

Bro. M. A. Jenkins was called upon to respond. He said we had received a royal welcome, and we cannot find words to express our appreciation. The world has not known who we Baptists are, but they are finding out. The world has never known such opportunities as are before us today. Our people are waking up. God has put the banner of leadership in the hands of our people. Shall we not prove equal to the opportunity. Let us save the honor of our Lord.

Bro. A. B. Gardner offered a resolution that we offer special prayer for our Baptist brethren in Brazil, who are now in the first annual meeting of their convention, and that a cablegram of greeting be sent them. Bro. Gardner was instructed to send a cablegram, and Bro. W. E. Foster led in the special prayer.

Corresponding Secretary J. G. How read the annual report of the State Board of Missions. Confessedly this was the best report Secretary How has ever made, and the best that has ever been presented to the General Association in all its history. An abstract of the report here follows.

REPORT OF STATE BOARD OF MISSIONS

With gratitude to God, and thanks to all who have helped to bring success to our efforts, we submit our Annual Report.

This is our seventieth anniversary. The General Association is three score and ten years old.

We met in the city of Mayfield just twenty-two years ago. Since then many changes have taken place. The Moderator, Green Clay Smith, the Assistant Moderators, T. C. Bell and J. W. Rust, the Recording Secretary, B. W. D. Seeley, and the Corresponding Secretary, J. W. Warbler, with many of the prominent members of this Association have passed to their reward. Only ten of the men who were then members of the State Board are now living. Many of the leading pastors and workers, together with the professors of the Southern Baptist Theological Seminary are now with the Shepherd and Bishop of their souls.

But the changes are not all sad ones. We reported \$7,071.75 for State Missions, \$19,143.68; then \$10,692.64 for Home Missions, now \$35,544.83; then \$19,342. The total contributed by Kentucky Baptists to State, Home and Foreign Missions was \$21,577.75; this year we gave to these objects \$74,085.93. The Southern Baptist Convention contributed that year to Foreign Missions \$64,154; this year \$403,811.54, more than six times the amount given then.

The past year has been the most successful in our history. Advancements have been made on every line of work.

STATE MISSIONS.

This is primarily the work of this Board, and of this body which created this Board. While it is a part of our business to give information and create interest in, and collect money for, Home and Foreign Missions, we do well to remember that State Missions is the "Seed Corn." Upon the labor in this field depends in large measure the very life and support of Home and Foreign Missions.

The increase in contributions to State Missions this year is 31 per cent. above last year, and yet we are not even nearing the line of ability or duty. We earnestly recommend that every laborer resolve now that not less than \$25,000 be raised this year for State Missions.

If we fail to develop our own people all our interests will suffer accordingly. There is nobody but Kentucky Baptists to do this work. The State Missionary who does his full duty is called upon to make as great if not greater sacrifices than the man who goes to the Foreign field.

The cry has been for our best men for the Foreign field. "Our best men to the front." The time now is and the cry should come up from every section *our best men at the foundation*. If our great missionary structure is to rise to its proper height, and stand in its proper proportions, we must recognize the importance of this foundation work.

During the past year the following points have become self-sustaining and have released the Board: Lancaster, La-tonia, London, Ludlow, Burnside and Sec-

ond church, Bowling Green. These have all shown their gratitude by becoming contributors to the great mission cause.

We have organized churches at two more of the county seats, namely, Horseville and Prestonsburg. Leaving yet eight county seats without Missionary Baptist organizations.

We have employed during the year:

Missionaries	74
Evangelists	7
Colporters	9
Conventions reported	147
Baptisms	1,611
Received by letter and relation	1,061
Churches organized	7
Sunday schools organized	55
Received from fields	\$10,520.01
Received for Missions	8,071.05
Received for Buildings, etc.	21,525.51
Received for other objects	2,339.01

FOREIGN MISSIONS.

The past year records the greatest advance we have ever made in our gifts to Foreign Missions. Year before this last we gave \$26,620.36, the year just closed we gave \$35,544.83, an advance over the previous year of \$8,924.47.

We ought to raise this year at least \$40,000 for Foreign Missions.

HOME MISSIONS.

Our contributions to Home Missions from Kentucky Baptists amounted to \$19,342.42, being an advance of \$3,575.56, or twenty-two per cent. better than the previous year.

Our Home Board reports the best year's work in the history and the largest receipts. The open doors and God's unmistakable providences call for our increased contributions, prayers and efforts. We recommend that at least \$25,000.00 be raised for this work in Kentucky this Convention year.

CHURCH BUILDING.

The importance of timely aid in building houses on our mission fields can scarcely be estimated. The calls for aid have been positively distressing and the lack of co-operation on the part of our people has been exceedingly painful.

We are making some progress. The past year the Board has received \$2,473.92 for this work, being double the receipts of last year. About one third of this was due to the special effort made for the work at Dawson Springs.

EVANGELISM.

One of the greatest factors in our State mission work, and one of the most potent agencies in the development of our people is the corps of excellent and efficient men employed by the Board as State Evangelists. These seven men have gone over a large part of the State, have held several meetings each, have reported 1,257 conversions, 733 baptisms, and 414 by letter. Received for State Missions \$5,070.28.

We have in our employ now W. D. Powell and J. M. McFarland of Louisville, Ky., E. B. Farrar, Bell, Ky., E. W. Coakley, Campbellsville, Ky., G. W. Argabrite, Georgetown, Ky., W. H. Smith, Bowling Green, Ky., and M. L. Blankinship, Williamsburg, Ky.

We heartily recommend them to the confidence and prayers of our pastors and churches. Their services have been in constant demand, even beyond their ability to comply with the invitations.

If you want their aid do not wait until

the time for your meetings, as most of them have engagements far ahead.

APPOINTMENT

The appointment is growing in favor with the people. Whenever we can get our people to consider the matter and understand the object and nature of the appointment it is doing great good among our churches and associations. It is not a tax, or an assessment, but simply a request that each association shall have some definite aim before them, a definite object to be accomplished. We can only ask the cooperation of each District Association, and that the Association appoint a committee and ask each church to earnestly endeavor to do her part.

RECOMMENDATION

We recommend that all funds be sent through our State Treasury except such as are properly distributed by the churches or District Boards.

TREASURER'S REPORT

From May 1, 1906, to May 1, 1907.

Received for State Missions	\$19,143.68
Received for Sunday school and Colportage	3,726.00
Received for Foreign Missions	35,794.89
Received for Home Missions	19,461.46
Received for Church Building	2,641.38
Total	\$80,767.39

The following visiting brethren were recognized and invited to seats: Secretary B. D. Gray, of the Home Mission Board, Atlanta; Editorial Secretary W. H. Smith, of the Foreign Board, Richmond; Secretary J. M. Frost, the Sunday-school Board, Nashville; Brethren A. C. Davidson and J. Henry Burnett, of Tennessee; Bro. D. P. Montgomery, of Missouri; Brethren Hatchell and Kelly, of Illinois.

On motion of T. T. Eaton, it was ordered that the State Board have an all-day meeting at the Walnut Street church, Louisville, on July 9, for the purpose of going over the work of the State Board, the expenses of the members to be paid by the Board, and the members to be the guests of the Walnut Street church.

Dr. W. T. Bruner read the report of the committee, appointed last year, on a Baptist Sanitarium, outlining a plan of organization, suggesting that it be founded on the joint-stock plan, with a capital of \$200,000, and that it have a charitable as well as a paid department. Dr. Bruner spoke to the report, showing the importance of such an institution, and that its realization was a feasible proposition.

Adjourned with prayer by Bro. R. S. Kirkland.

WEDNESDAY AFTERNOON.

The General Association was called to order at 2 o'clock by Moderator Nowlin. "Stand Up For Jesus" was sung, and Bro. W. P. Lowe led in prayer.

The consideration of the report on the Baptist Sanitarium was continued. Bro. M. P. Hunt said he thought there would be no trouble in getting enough stock taken to found the sanitarium. Our brethren over the State will give to found a hospital as much as will be needed, and they will not give less to other purposes. He thought that the work ought to be undertaken at once.

Bro. T. T. Eaton said that, if the conditions of organization were satisfactory, the

(Continued on page 5, first column.)

CHRIST OUR PILOT.

BY REV. THOMAS L. CUTLER, D.D.

"Jesus, Navigator, pilot me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author was Rev. Edward Hopper, at that time the beloved pastor of the Church of the Sea and Land in Market street, New York. The same title is given to our Divine Master in Tenhagen's exquisite libretto, "Crossing the Bar." All through our experience of life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are; and where the safe, deep water is also, if we are wise, we will let the Omnipotent Pilot do the steering. His disciples had a rough night of it while He was asleep in the stern of the boat. He was teaching them a lesson, and when in their extremity they called up the Pilot, the storm lulled, and their fishing smack floated safe into the harbor.

It is a good thing for us that we cannot forever tempt, or trials, for then we might be frightened out of undertaking many a voyage at the call of duty. When Paul set off for Rome, he did not discern a prison or a blood-stained axe of martyrdom waiting for him in the imperial city. When Clarkson, Willibrod and Sharp set in motion their noble enterprise of overthrowing the African slave trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars and left the helm in the Pilot's hands.

The five praying college students beside the haystack at Williamstown were launching a little boat in simple faith; what headwinds it might have to face they did not know or care. The Master took the helm, and lo! their tiny craft was the pioneer of the vast fleet of American missions to heathendom. No penitent soul who comes to Jesus can foresee all the obstacles, all the temptations or trials that lie before him. It is well that he cannot. He might be frightened back, or be hamstringed with discouragements. There are too many "Pliablos" who get hemired in the Slough of Despond and sneak back into a life of worldliness; the genuine "Christian" gets out on the side towards heaven.

Let us all learn to thank God for difficulties; they are part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan River—we need not cross either of them till we come to them. God can divide the big sea as easily as He can dry up the little river. When we come to the sea, the voice of Providence is, "Go forward!" and the waters part asunder. When we reach the flowing Jordan, and our feet touch the stream, behold, it has vanished, and we go through dry-shod! The story of Christian faith and its frequent deliverances is often like a postscript to the eleventh chapter to the Hebrews. When we voyagers get safely into the desired haven up yonder, we may take great delight in looking over our log-books, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often discover very dense fogs lying over their churches; let them never forget that there is one to whom the darkness shineth as the day.

Faith's real office and faith's real victory is in trusting the helm to Jesus in the fogs and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when that way is as clear as noonday. Faith's inspiring command is: Commit the helm to the Pilot when you cannot see your hand before your face, when the clouds have extinguished every star and no lighthouse of human guidance is in sight. Jesus can see in the dark, if we cannot. That is a cheering truth to many a minister who is laboring under numerous discouragements. Take the Pilot on board, brother! Call all hands in the church to the oars, commit the helm to Him, and may the Holy Spirit send you "favoring gales" of blessing! The wind and the waves obey the Son of God. He who has promised, "Lo! I am with you alway," never forgets His disciples now, and more than He forgot His disciples on that tempestuous night when He came to

them walking on the billows. John Newton recalled his own experience as a sailor when he wrote the cheering lines:

"My prayer let me breathe,
And He will perform;
With Christ in the vessel
I smile at the storm."
Brooklyn, N. Y.

PAUL'S MESSAGE

REV. J. W. JONATHAN, D. D.

Paul had a manifest message. His own statement regarding this is clear, and he often alludes to it in the most positive terms. He says: "We preach not ourselves, but Christ Jesus the Lord." We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; "Through mighty signs and wonders, by the power of the Spirit of God... I have fully preached the gospel of Christ"; and "Though we, or an angel from heaven, preach any other gospel... let him be accursed." Saint Paul evidently did not feel called to enter upon a crusade against the Roman government, though as a Jew and a patriot he must have longed for freedom from Roman bondage. And it is equally evident that he was no leader in social reform, a champion of one class against another, agitating for certain measures that public wrongs might be remedied. He might have done so, and with wonderful effect, for he exercised a strange spell over popular assemblies, the simple motion of his hand at times being sufficient to quell a turbulent mob. And surely there were many instances of injustice, oppression, bribery, misgovernment, which would strongly appeal to such a nature as his. Yet seemingly he takes no part whatever in public affairs, but contents himself everywhere with the simple, earnest preaching of the gospel. Like a messenger chosen to deliver a jewel of priceless value, he allows nothing to interfere with the errand upon which he has been sent. It was not his place to tamper with that stone, to exchange it for one of greater brilliancy or more attractive setting, to put it aside

which, with some men, is a coveted position. But what matter! There are better things than crowds thronging a church to hear lawdry lectures on topics of only passing moment. To convert a sinner from the error of his ways, to quicken a church into a spirit of genuine revival, to lead souls into actual fellowship with Christ, to bring a message from heaven to struggling, burdened hearts is worth infinitely more than columns of newspaper praise, or the plaudits of the largest community.—Methodist Review.

THOUGHTS ON CALVINISM.

BY REV. J. R. AXTELL, PH. D.

The essential, dominant, characteristic principle of our doctrine is the Sovereignty of God. This system of doctrine, which exalts God to the highest degree and recognizes his controlling influence in all the affairs of life, is called Calvinistic, because, in the Reformation, Calvin stated it clearly and was its most able defender. The name does not require us to accept all that he wrote. He was a great man; but many of his statements cannot be approved, and the hard words which he cast at the teachers of error, though perhaps required in his age, are not in harmony with the highest ideal. We accept no man as master. The Bible only is our guide. Our system of truth is also called Augustinian, Pauline, Biblical. It is a system of truth that commends itself to all devout students of Scripture, and will be taught under some name as long as Christianity endures. A bishop of a Southern church, in a recent sermon on the Sovereignty of God, preached strong Calvinistic doctrine, but denied being a Calvinist, saying that the doctrine was Scriptural, and that he did not propose to let the Calvinists claim all the high and strong doctrines of Scripture. We said to ourselves, All right; the truth has its value in itself, and not in the name it bears.

The Sovereignty of God includes the doctrine of his personality, and also the doctrine of his righteousness. This righteousness is not a mere abstract quality, but a personal quality, which is the basis of all our moral obligations. It is the foundation of our hope, and the source of our life. It is the power that makes for righteousness. He is more than personified Power. He has all the characteristics of personal being in infinite perfection. The personality as well as the supremacy of God needs special emphasis in this age, in order to counteract the tendencies of materialistic and pantheistic philosophy. A form of Ritschlianism has crept into modern theology, and we are taught by popular writers that we are a part of God, that sin is only in name, and that salvation consists only in being happy in whatever way we can. The Bible teaches that God is our Creator, Ruler and Judge, King of kings and Lord of lords, and that each one of us must render a personal account to him. Calvin taught that the pious mind is satisfied only with a knowledge of a personal God, and, "knowing him to be his Lord and Father, and perceiving him also to be a just Judge, he confides in him as his Guardian and Protector, and endeavors to promote his glory and obey his commands." (Ins. I. 22.)

1. God, who rules the universe, is more than a great unknown Force. He is more than the great Fountain of being. He is more than the "Power that makes for righteousness." He is more than personified Power. He has all the characteristics of personal being in infinite perfection. The personality as well as the supremacy of God needs special emphasis in this age, in order to counteract the tendencies of materialistic and pantheistic philosophy. A form of Ritschlianism has crept into modern theology, and we are taught by popular writers that we are a part of God, that sin is only in name, and that salvation consists only in being happy in whatever way we can. The Bible teaches that God is our Creator, Ruler and Judge, King of kings and Lord of lords, and that each one of us must render a personal account to him. Calvin taught that the pious mind is satisfied only with a knowledge of a personal God, and, "knowing him to be his Lord and Father, and perceiving him also to be a just Judge, he confides in him as his Guardian and Protector, and endeavors to promote his glory and obey his commands." (Ins. I. 22.)

2. Personality involves intelligence, and an essential characteristic of intelligence is foresight and foreordination. Every intelligent architect determines his plans and specifications before he begins his building.

The intelligence and the wisdom of God, being without limit, must extend to all his creatures and to all their actions; and it is taught in Scripture, as well as being logically obvious, that, while ruling each creature according to its own nature and not interfering with the liberty granted to each he has in his infinite wisdom and according to the counsel of his own will, foreordained whatsoever comes to pass.

3. The sovereignty of God involves the doctrine of his infinite righteousness, and this includes also both justice and his holiness.

It is impossible for him to do wrong or to treat any of his creatures unjustly. Neither can he as perfectly just and holy ruler overlook a wrong in any of his creatures. In a perfectly adjusted system every wrong act will cause trouble, and some one must suffer for it. If the suffering falls upon the innocent, the system will be still further disturbed, and will remain in a disordered state until the wrong action, with all its consequences, returns upon the originator of the act. The law of equilibrium is: Evil action and the reaction, which is called penalty, are equal and in opposite directions. The penalty of sin is death. God is infinitely just. The only salvation for a sinner is to find refuge in a suffering Saviour.

Sovereignty implies power. God is all-powerful. He is the Almighty. The greatness and the power of God should impress us with reverence and teach us obedience. He is infinitely wise and just and good and great. We can trust him in all things with perfect confidence. Calvinism exalts God and humbles man. Our hope is entirely in him. We do not know why he endures sin in the world, for we know it is hateful to him; but we believe in his power, and we reverently cast all our care upon him and obey him with the assurance that in due time his full glory will appear in the triumph of his justice and his love.

All Christians acknowledge God as Lord of all; but some give greater relative value to the will of man than do others. Calvinists follow the Scriptures in exalting God in the highest possible conception, and in teaching that man is made in the image of God, but because of sin is entirely dependent upon the grace of God, and that we all should humbly seek His favor, and in His strength love, honor and obey Him, having the chief aim of life "to glorify God and to enjoy Him forever."—Herald and Preacher.

THE MAN WHO TALKED WITH GOD.

You may view the life of Moses as a continual series of disappointments, or you may think of it as God's education of one of His greatest servants by service. He was educated in a king's court he left the power and glory of Egypt to serve his own people. When they rejected him, he took refuge in the wilderness and settled down to a nomad life, from which the vision of God again uprooted him. He went back and organized his people, only to find that the temper of their courage was not equal to the trial of attack upon the tribes of Canaan. He spent laborious years in the wilderness, only to die in sight of the promised land which had been his dream and hope for more than forty years. These seem like failures, treading one upon the heels of another. And yet, who thinks the life of Moses as depicted in the Bible, and as honored by the world a failure?

The training of Moses began in his father's house, where he was nourished at the command of Pharaoh's daughter. It was continued in the schools and armies of Egypt. But the crown was put upon it in the desert, where, under the burning, open sky the things of life took on their just proportion. So God trained David, Elijah, Amos, John and Paul, among the great ones of his kingdom. So in some time of waiting and apparent disappointment God may be training us. But the desert, which began with self-communion, became a place of communion with God. It is when we have reached that stage, when in our desert places of trial and disappointment we learn that God is present and waits for our approach that he may talk with us, that we are made fit to be his instruments for work.

Our approach to God is that of the child to the Father. There is no place where we may not find him. Neither in "this mountain, nor in Jerusalem" shall he be found more than in our homes and in our places of labor and of rest. While he is with us, our desert places may become the richest schools of thought and power. When our responsibility comes, he will enable us to bear it. In him even our failures may be transformed into steps of progress for his work. What matter whether we go in, if the people of God may enter. Our reward we may safely leave to him and he will vindicate our fame.—Congregationalist.

SUNDAY-SCHOOL LESSON

SUNDAY, JULY 14

The Ten Commandments. Duty to God—Ex. 20:1-11

Motto Text—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."—Deut. 6:5.

It was now three months since the children of Israel had left Egypt. They were encamped on a plain called the Wilderness of Sinai, which stretched out at the foot of the mountain.

The mountain shook, flame and smoke issued from it and a loud sound like a great trumpet was heard. The people were awed by these manifestations of Jehovah.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He was God, therefore he had sovereign right to give what commands he chose to his creatures.

"Thou shalt have no other Gods before me." "Before me" means "before my face." A God is whatever is chief in our thoughts and affections, no matter whether we give formal worship or not.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." That is anything in the created Universe.

This command also forbids all departure from the simplicity of worship as God commanded it, "all indulgencies of the senses and even of the intellect."

study this commandment prayerfully. "We may contradict the spirit of the second commandment in doing things which we think profitable to the religious life. A great deal that is reckoned beneficial in the churches might come to look very questionable if the spirit of this command were exactly appreciated.

"Thou shalt not bow down thyself to them, nor serve them." This forbids also all wrong conceptions of God. Some men worship an image of God as made in their own minds, instead of the just and holy God revealed in the Scriptures.

"And shewing mercy unto thousands of them that love me, and keep my commandments." And this includes the third and fourth generation of them that hated him. There is no love to God, no matter which does not make men rejoice to keep his commandments.

"Remember the Sabbath day to keep it holy." The word "remember" shows that the Sabbath day was an institution with which they were already familiar.

"Six days shalt thou labor, and do all thy work." God gives us six-sevenths of our time. It is meant as well as wicked to try to steal a part of the seventh he has reserved for his worship.

"But the seventh day is the Sabbath of the Lord thy God." And it is to be a day of rest as well as of worship. Those who spend the entire day going to meetings, even though they be religious meetings, violate this command to rest.

right to a day of rest extended to all the household, and even to the cattle. Absolutely no work is to be done but that which is necessary.

when we are faced at last with this commandment in the great day of account. The command is a double one. We are to rest from secular employment, and we are to consecrate the day to the worship of God.

CHARLES EDWARD JEPPIE

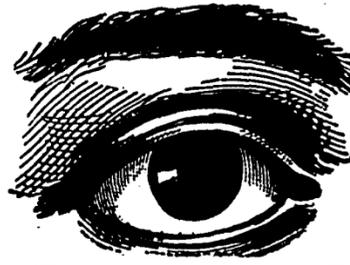
"Christ in history! There is a fact—face it! According to the New Testament, Jesus walked along the shores of a little sea known as the Sea of Galilee.

After they had followed Him they revered Him, and later on adored and worshipped Him. He left them on their faces, each man saying "My Lord and my God!" All that is in the New Testament but put the New Testament away. Time passes, history unfolds, an unseen Presence walks up and down the shores of a larger sea the sea called the Mediterranean.

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SOLE U. S. DEALERS
BOSTON, MASS.

THE GENERAL ASSOCIATION.

(Continued from first page.)

amount of stock needed could be subscribed five times over. Bro. Eaton said he thought a part of the profits of the proposed hospital should come to this body, and he offered an amendment to that effect.

Bro. J. M. Weaver said the pastors in Louisville see the need of a Baptist Sanitarium, because we are called upon to visit patients in existing hospitals. Our Baptist physicians send their patients to these Catholic institutions, because we have not one of our own.

STATE MISSIONS.

Bro. H. B. Taylor read the report on State Missions. The report expressed joy at the great increase of receipts by the Board, and the blessings which had been upon our missionaries, evangelists and laborers. It recommended that the Board should do vigorous work in the cities of the State.

Bro. Taylor said he thought the greatest work before us is to stir up interest on the matter of State Missions. He spoke of some of the vast and inviting fields of destitution, like that of the Big Sandy Valley. We need more literature to give to our people about the needs of State Missions. Kentucky should do all her own mission work, and release the Home Mission Board from the assistance now being given us. We need larger vision and larger faith.

Bro. J. M. Frost, of Nashville, said that if the State Board will get up a tract on State missions that is suited to the purpose, the Sunday-school Board will print it, and give your Board 10,000 copies.

Bro. J. M. Weaver said that if we pastors will take care of State Missions, the other missions will not be neglected. If we pastors will do our part we can raise for our State work easily \$30,000.

Secretary J. G. Bow said he was tired of hearing it said any thing was greater than preaching the Gospel of the Son of God. He felt the need of tracts; but his work was such that he had no time to write tracts. He had a good deal to say about missions in the Mission Monthly. The pastors must teach the people. We are making progress, and giving more than 200 per cent. above what we gave a few years ago. We have missionaries like Bro. Charles Martin, at Paintsville, who deserve our sympathy and our contributions. He urged the brethren to take into prayerful consideration the needs of our church building fund. It is an important and pressing matter. Many of our churches do not report to their Associations what they give for missions, and hence the statistical tables are misrepresenting what we actually do. The six men serving as State evangelists are doing more to foster the spirit of missions and spread the Gospel than almost any equal number of men among us. Don't forget the church building fund, and I hope

our women will take it up earnestly.

Bro. J. M. McFarland called attention to the building fund, and said what we give to building churches will not be lost to us.

Bro. W. H. Smith pointed out the wide and distressing need of church buildings in Eastern Kentucky, and called attention to one pressing need, that at Paintsville. Several of the brethren present pledged amounts to the building of this church house, until about \$1,000 was realized in pledges and cash.

SUNDAY SCHOOL AND CONFERENCE.

W. C. Taylor, Jr., read the report on the above subject, recommending that the State Board endeavor to secure a man to take the place made vacant by the resignation of Bro. J. T. Watts.

Bro. Eaton remarked that the Board had made effort to get a suitable man for this place, but nothing yet had been concluded.

Bro. F. N. Downer spoke earnestly about personal efforts he had made in Sunday school work, and the encouraging results that had followed.

Secretary J. M. Frost wanted to announce a book which the Sunday school Board would soon bring out. The title is "The Highway of Mission Thought." It has been compiled by Bro. T. B. Ray, and is made up of epoch-making sermons on missions. He referred also to another book he had under consideration and growth, "The Memorial Supper." He did not know what would come of it. The Sunday school work is a great responsibility. If you Kentucky Baptists don't do the work now open to you, some other people will come and do it. The teaching function of the church is as necessary as the evangelistic function.

FOREIGN MISSIONS.

The report on the above subject was read by Bro. W. E. Foster. The report stated that every denomination in Europe and America was endeavoring to enlarge its giving to Foreign Missions. The Laymen's Movement gives us the promise of enlarged giving to this cause.

W. H. Smith, Editorial Secretary of the Foreign Mission Board, addressed the body. I want this General Association to endorse the action of the Southern Baptist Convention, he said, in recommending that we endeavor to raise this year three-quarters of a million dollars for our work. The letters which have recently been coming to our rooms in Richmond, are pleading for more workers. In Mexico, in Brazil, in Africa, in Italy, in Japan, in China, there is a lack of workers. Our missionaries in these countries are earnestly pleading for more helpers. We could now, if we had the money, send out a hundred missionaries and find a waiting place for every one of them. If we raise the proposed \$750,000 for Foreign Missions, in the light of the cries for help and the lack of equipment, we could use it every dollar. Now is the day of opportunity; and, unless we improve it, somebody will be raised up for such time as this. I believe Kentucky can raise her quota of the total amount proposed by the Southern Baptist Convention, and none of your other interests suffer in the least. I would like to see Kentucky do her best just once.

T. T. Eaton expressed himself as being much pleased with Bro. Smith's speech, and it had done

him more good than some speeches that were over an hour in length let us bludge our people not by shaming them, but by bringing before them the truth of God and the glorious facts of missions.

Bro. J. M. Weaver said he had never heard from any one a speech on Foreign Missions which he enjoyed more than he had Bro. Smith's. There was sense, facts and religion in it, and it had appealed to his heart.

ANNUAL SERMON.

Wednesday evening was the time for the annual sermon. A large congregation was present at the Methodist church to hear the sermon. The Baptist church was occupied by a wedding party. Although the wedding was set for 9:30 p. m., there were crowds about the door long before that hour, and at last there was an overflow of people. It was a beautiful wedding, and Pastor Pettie's ceremony was complimented on all sides.

At the Methodist church, "All had the power of Jesus' name" was sung with power. Bro. T. N. Compton read the Scriptures, and Secretary J. M. Frost led in prayer.

Bro. I. T. Wilson announced his text, and gave to the people a sermon skillfully constructed, and one which held undivided attention to the close. The sermon will be found in THE WESTERN RECORDER of this issue, and it will repay careful reading.

ORPHANS' HOME.

The report of the Orphans' Home was read at a late hour Wednesday evening by Bro. M. B. Adams. The report showed the number of children in the Home to be 134; the number of apprentices during the year, and other facts of interest.

By request Bro. J. B. Marvin spoke to the report. He gave a clear account of the manner of receiving children into the Home; how they are cared for, how apprentices, and some other facts of interest about the internal workings of the Home.

Bro. J. N. Prestridge spoke of the valuable professional services rendered to the Home by Dr. Marvin.

Several brethren, such as J. C. Myditt, W. P. Hines, A. B. Gardner and A. N. Couch, asked questions about the workings of the Home. These questions brought out answers from Brethren Marvin and Eaton.

THURSDAY MORNING.

The General Association was called to order in the Baptist church at 9 o'clock by Moderator Nowlin. "How firm a foundation" was sung, and Bro. W. L. Morris led in prayer. There was present a fine spirit among the brethren, evinced by their heartiness in singing.

SEVENTIETH ANNIVERSARY.

Chairman E. Y. Mullins read the report of the Committee on the Seventieth Anniversary of the General Association, which was made the order of exercises for this morning's session.

J. M. Weaver, the first speaker under the program, read a paper on "Recollections of the Men who Organized the General Association." He gave interesting sketches of such men as William Vaughan, Geo. Waller, John L. Waller, James M. Pendleton, W. C. Buck, R. Giddings, John L. Burrows, S. L. Helm and others.

Arthur Yager presented a paper on "Kentucky Baptists and an Educated and Paid Ministry." This paper sketched some of the trials and crises through which the denomination in Kentucky passed in the last century. In 1837 it was manifest that our people had not a ministry adequate to the demands. Our churches were asleep on the subjects of ministerial education and ministerial support. Most of our churches were in the country, and so late as forty years after the organization of the General Association some of our prominent towns were without a Baptist church. The time of reformation came, when church after church and association after association fell practically into line upon the teaching, that "they which preach the gospel should live of the gospel."

T. T. Eaton presented a paper on "Kentucky Baptists and Missions." This paper commanded unusual attention. Some times the audience was hushed and held by the array of ponderous facts and comments, and then the brethren were convulsed with laughter over the keen thrusts of wit and criticism. The paper declared that the early Baptists in this country were missionary in spirit and in fact. It referred to Gano, "who did or did not baptize George Washington." It was stated that all the great fights among Baptists had found their storm centers in Kentucky. The visit of Luther Rice to Kentucky met a cordial reception, and his appeal was responded to in a total sum of \$6,000. It was about this time that the anti-mission sentiment began its agitations under such leaders as John Taylor, Daniel Parker and Alexander Campbell. Quotations were made from the writings of these men about missions and mission workers. On the other hand, the cause of missions had its champions, and had a vital place in the heart of Kentucky Baptists. Dr. Eaton in his paper presented a table, arranged into decades, showing the contributions of Kentucky Baptists to Foreign, State and Home Missions. This table showed a gradual and rapid increase. Great as has been the advance in our contributions in past decades, we may expect greater things and attempt greater things in the decade to come.

"Kentucky Baptists and Education" was the topic of a great paper by Bro. P. T. Hale. He sketched the history of our various schools, beginning with Georgetown College, and presented an array of facts about teachers, benefactors, struggles and triumphs to which no brief report can do justice. The closing sentences were eloquent. The call to Kentucky Baptists was a bugle call. He said, "Let Kentucky Baptists march to the head of the procession, and lead all denominations in noble sacrifice for the highest good of the State and the highest Christian culture."

"The Outlook," was the topic of Prof. George B. Eager. As he rose some were leaving the house, as the noon hour was past. "The audience that remains is the survival of the fittest," was the remark that caught attention. For a few minutes the address dealt in some racy hits and some amusing "reminiscences." He pictured the marvelous growth of the South in material things. Educational, moral and religious progress has not been less wonderful. The sentiments of the people call for a new order of things in politicians. The politician of to-day must be a reformer, or he must so set his sails that we will take him to be one.

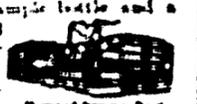
Thousands Have Kidney Trouble and Never Suspect It. How To Find Out.

Fill a bottle of common glass with your water and let it stand twenty-four hours. A sediment of particles indicates an unhealthy condition of the kidneys. If it contains your lines it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.



What To Do.

There is comfort in the knowledge we often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fills every weak and ailing system, purifies the blood, restores liver, bladder and every part of the urinary passage. It corrects inability to hold water and ceasing pain in passing it, or lead effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle and a book that tells all about it, both free. Write to Dr. Kilmer & Co., Binghamton, N. Y. When you write mention this paper and don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.



"I believe," he said, "that tomorrow will be better than today."

THURSDAY AFTERNOON.

The meeting was opened by singing "Nearer My God," and prayer by Bro. J. S. Head.

On motion of Bro. Eaton it was ordered that we request our women that when contributing money to our mountain schools they sent it through our State Board of Missions. This is in order that their gifts to this purpose may receive due credit.

Bro. C. E. Thompson read the report on nominations. The next meeting of the General Association will be held at Ashland on the last Wednesday in June, 1908. Preacher, M. B. Adams; Alternate, M. E. Dodd.

By amendment Louisville was substituted for Ashland, and the meeting next year will be held in Louisville.

Bro. W. E. Mitchell read the report on Woman's Work. The report pointed out the helpful influence of the Woman's Missionary Union in bringing about the present increased interest in missions. The offerings of our women last year amounted to \$125,000. They will endeavor to raise this year \$75,000 for Home Missions, and \$100,000 for Foreign Missions.

Bro. J. S. Dill presented the report on Home Missions. Bro. Dill said that a large per cent of the money Kentucky raised last year for Home Missions was expended in our own State. This board is helping us to a great work at our own door; in Louisville and in the mountains it is giving us vital assistance toward solving our own problem.

The Committee on Baptist Ministers Aid Society reported through Bro. J. A. Booth.

Dr. J. D. Maddox, Corresponding Secretary, addressed the body. He said the society was resisting a suit for back taxes, brought by a revenue agent. If this suit goes against us it will call for more money. We only assist our beneficiaries in their support. And we have to limit the work we do by

(Continued on page twelve.)

THE BIBLE

Lamp of our feet, whereby we trace Our path, when woe to stray; Streams from the fount of heavenly grace, Break by the traveler's way.

Bread of our souls, wherein we feed, True manna from on high; Our guide and chart, wherein we read Of realms beyond the sky!

Word of the ever living God, Will of his glorious Son, Without thee how could earth be freed, Or heaven itself be won!

Lord, grant us all aught to learn The wisdom it imparts, And to its heavenly teaching turn With simple, childlike hearts. Exchange.

Our Pulpit

GENERAL ASSOCIATION SERMON.

HOWARD W. WILSON, D.D.

Glorying in the Gospel of Christ.

Text.—I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

When these words were penned by the great Apostle to the Gentiles the Christian religion did not occupy the position it does today, but was looked upon as a pernicious and detestable superstition, especially by the more intelligent, even among the Jews as well as the Romans. There were other reasons, however, that were calculated to render most men ashamed to declare Christianity's message to the world.

1. There were reasons connected with Christianity itself. Its origin in Palestine; the birth of its founder as a Jew, and as the offspring of lowly parents; His ignominious death upon the cross; the mean condition of His first disciples and missionaries—these were not calculated to impress the carnal mind. Then, its demands of repentance, faith and self-denial were things absolutely repugnant to human pride. But added to all this was the reproach that Christianity did not come among men recommended by the fascinations of philosophy, or the persuasiveness of eloquence and poetry; and the further reproach that it provided no gorgeous temples, no splendid ritual, no imposing priesthood.

2. Then, there were reasons personal to Paul. He was a Jew, a Rabbi, a Roman citizen, and, without a very learned and cultured man, and, besides, one in authority in his Government. Could he afford to surrender all these honors and privileges to forsake forever his cultured associates and friends and spend his days with despised and ignorant fishermen? Humanly speaking, it cost him all this and much more.

3. And then there were peculiar reasons which Paul might have urged against going to Rome. Here was the center of power, here the insignia of greatness, here the evidences of wealth, here the monuments and associations of learning and culture, here the rich trophies of splendid victories won by valor in war or by diplomacy in peace.

But none of these things moved the concentrated Apostle. The historic setting only helps us all the more to appreciate his heroic words. Paul had not been ashamed of the gospel at Athens; he was not going to be ashamed of it at Rome. He had proclaimed the message of the Nazarene in the city of Plato and Socrates; he would declare it also in the city of Cicero and Seneca. True he was a Jew, and Rome was the capitol of the Gentile world and the center of Gentile thought, but, nevertheless, he was not only not ashamed to preach there, but it seemed to be the holy ambition of his great heart to publish the gospel of Christ in this world metropolis. Paul had confidence in the philosophy he had to expound, he believed in the doctrines he had to explain, and he loved the glad tidings he had to proclaim.

Now that Christianity can point to the triumphs of nineteen centuries, has revealed the homage of the noblest intellects and the purest hearts, and commands the reverence of civilized humanity, there are many reasons why we should not be ashamed of its message. More than that, if the Gospel was Paul's joy and glory, then surely there is room for our glorying in it now, and that, too, without being charged with fanaticism or folly. We all believe that the Gospel of Christ is the only hope for our sinning, suffering, dying race, nevertheless, I am quite sure we need to have our confidence and faith in it greatly strengthened and our love for it largely increased if we are to stand where Paul did when he made the declaration found in my text, so I have thought it not amiss to bring to you on this occasion a message emphasizing the ground for glorying in the Gospel of Christ.

A disposition to boast is one of the propensities most peculiar to our human nature, but the Apostle would teach us that we are not to make the vain and empty things of the world the object of our pride and glory. He, therefore, suggests to us three words concerning the Gospel of Christ which give us ample reasons for glorying in it.

I. In the first place, let me say that the nature of the Gospel is a sufficient ground for glorying. There are many gospels in the world, but this is "the Gospel of Christ." Let us ever keep this in mind.

1. What we preach then is not an abstraction, nor a set of principles, nor a code of ethics, nor merely a system of religious doctrine, nor is it simply something embodied in sacrament and ritual. It is more than the gospel of intellectualism, or the gospel of moralism, or the gospel of estheticism, or the gospel of symbolism. It must be more than all this, if it is to be food for the hungry, water for the thirsty, joy for the disconsolate, mercy for the guilty, salvation for the lost and life for the dead.

2. What we preach is "the Gospel of Christ." The Gospel of a divine human person. "The Word made flesh." This Holy One able to save. It includes the tidings of the Redeemer's advent, ministry, sacrifice and glorification and is the divinely ordained means for reconciling rebellious, guilty, sinful men to God. It is not so much a denouncer of sin, but the announcer of good news for the sinner. It deals with sin, of course, but announces that there is one able to save from it. It is a note of hope, full of joy, a gladness, and while it presents the claims of Jesus, it tells us how to meet them and brightens the way through this dark and sinful old world.

If we are true to the nature of this Gospel we must recognize four things as fundamental. (1) The Lordship of Christ. (2) The Cross of Christ. (3) The High Priesthood of Christ. (4) And the indwelling Christ by the power of the Holy Spirit. But the Cross is the central fact and so the focus of Scripture is "Christ crucified." Christ must be the dominant power in all preaching. Without Him it is but sounding brass and clanging cymbal, and without the Cross it is meaningless and powerless. The Gospel of Christ is a gospel of blood. We are redeemed by the blood of the Son of God. The cross is the great central theme of all our preaching. Let us make much of it, my brethren, if we would reach and save the lost and build up the saints. Here is the place to settle all questions for it is the judgment of this world. At the cross we find life, but we may also find how to live.

A gospel that brings salvation through the willing sacrifice of the Son of God as a free gift to sinful and lost men and instructs men how to live righteously and holy is not a thing to be ashamed of, but rather to glory in. Well, therefore, may all the redeemed of God join in that grand old hymn:

"In the Cross of Christ I glory, Towering o'er the wrecks of time;

All the light of sacred story Gathers round its head sublime."

II. In the next place the purpose of the Gospel is a ground for glorying. The word "unto" in the text expresses purpose, tendency or aim. The purpose of the Gospel is the highest, noblest and best, neither poet, philosopher, nor reformer, neither man nor angel ever dreamed of a purpose higher, nobler or better. It offers itself as the universal medicine for moral evil. It aims to enoble and bless the individual, the home, the State, and the world. No human philosophy could approximate the wisdom displayed in the Gospel. It contemplates the greatest, most difficult, most wonderful things, even to the reversal of the currents of

GETTING READY.

Feeding Ahead of Hot Weather.

"Not quite so much meat in springtime; use the cereals, as they heat the blood less." Seasonable advice from an old practitioner.

If one uses some care as to food, the hot weather will be passed as comfortably as any season. In fact, a person possessed of a perfectly balanced set of nerves can be happy and comfortable under most any conditions.

The trust food for building up the nervous system to a perfect condition is Grape-Nuts. The makers are skilled in their art, and knowing that nature fills the brain and nerve centers with a soft gray matter which is used up more or less each day and must be replaced, (or nervous prostration sets in), and also knowing that this gray matter is made by the combination of albumen and phosphate of potash, they select the parts of the field grains that contain the needed materials, manufacture them into a delicious food, ready cooked, predigested, and of a fascinating flavour.

The use of Grape-Nuts quickly proves that it really does rebuild and strengthen the nervous system in a most certain manner. Sold by all first-class grocers and in daily use in hundreds of thousands of the best families all over the world. "There's a Reason." Read, "The Road to Wellville," in pkgs.

Advertisement for Peck-Williamson Underfeed Furnace. Includes an illustration of the furnace and text describing its efficiency in saving 1-2 to 2-3 on coal bills. Text includes: 'HERE'S a July message that is of open profitable furnace-chest that it will interest those now searching for the coal spots. How would YOU like to save big money every year on your coal bills? If you are building or contemplating a new heating equipment for your home or property, there is ONE furnace that will add greatest value to them, for the Peck-Williamson Underfeed Furnace. Saves 1-2 to 2-3 on Coal Bills. THE PECK-WILLIAMSON COMPANY, 318 W. Fifth Street, Cincinnati, O. Dealers: ALL Hardware Stores on Our Properties.'

history, the reformation of nations and empires and a revolution in the very nature of man. And the remarkable thing about it is found in the fact that it is equal to the task. The text puts the purpose of the Gospel in one word—"salvation," but that is such a large word it is hard for us to measure its full meaning. Let me approximate it with two words. First, it is the purpose of the Gospel to purify society. For real value to society and government there is nothing that can be compared to the Gospel. It has influenced the science of government until we are indebted to Christ far more than to all the sages and warriors of Egypt, India, Greece and Rome. Yes, civilized governments owe more to the Gospel than to all other influences combined. It has practically abolished human slavery from the world and wherever it is preached in its purity women are given their place in society and religious liberty is granted to all. More than that, where the pure Gospel is preached and believed, the humblest is taught that he is independent of priests and popes and destined, under the influence of immaculate love to rise above the clouds and darkness of ignorance and sin and to wear a crown more brilliant than the shining constellations and brighter than the noon-day sun. Truly does Richter say, "The holiest among the mighty and the mightiest among the holy, who with pierced hands lifted the gates of empires off their hinges and turned the stream of the centuries out of its channel." Second, it is the aim of the Gospel to save men. To save from sin and its awful consequences in this life and in the life to come. "Be of sin the double cure, save from wrath and make me pure." And all who accept it, believe it, trust it are saved. Saved to the uttermost. Yes, it aims to save men; make them a blessing in this world and crown them with glory and honor in the world to come. What a glorious Gospel! We stand in the presence of death, the world has no help or comfort to give. The dark waters roll high. Our sins loom up between us and Heaven. We look to calvary and there we behold the Lamb of God dying in our stead and we cry in ecstasies of joy: "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "Ashamed of Jesus, that dear Friend On whom my hopes of Heaven depend! No; when I blush, be this my shame, That I no more revere His name. "Ashamed of Jesus!—yes, I may, When I've no guilt to wash away; No tears to wipe, no good to crave, No fears to quell, no soul to save. "Till then—nor is my boasting vain— Till then I boast a Saviour slain; And oh, may this my glory be, That Christ is not ashamed of me." III. And now, as a last ground for glorying let me remind you of the power of the Gospel. The world had grown weary of words which had in them no power to save; weary of words which promised life, but had no power to give it. In the midst of all this Paul carried what he knew to be a message of life, "the Gospel of Christ, the power of God unto salvation," the highest force that has ever been thrust into human society. The Gospel is more than a message of good tidings, it is a thing of power. Now, this power manifests itself in three ways. 1. First, as a restraining influence. It checks or stops the sinner as he is rushing into eternity unprepared to meet his God. How well do I remember the day when it restrained me. As a young man I was living in sin and hastening on to ruin, but suddenly there came to me a message that touched my heart. It checked me in my mad career and when I yielded it transformed my life. You remember that mighty influence. How it came gradually or suddenly into your life and gloriously changed all the plans of that sinful life and made you fall as an humble disciple at the feet of the blessed Christ. It was this influence that changed the course of Paul's life. That has made men in all ages turn from sin unto God. That has made thousands of cannibals into humble

Editorial

When in January, 1859, Dr. J. H. Eaton, of Murfreesboro, Tenn., died, several memorial sermons were preached in Southern Baptist churches. The text of many of them was the same from which Dr. J. M. Pendleton preached the funeral sermon in Murfreesboro. "Know ye not that a prince and a great man hath this day fallen in Israel?" That Scripture came to mind when the sad news came over the wires that his son, T. T. Eaton, had followed his father to glory.

Dr. Eaton attended the meeting of the General Association, and on Friday wrote home that the General Association had had the best session he had ever attended. He was going over to Fulton that night to preach and would take the 8 o'clock train for Blue Mountain. He was never in better spirits.

He went to Fulton and preached a great sermon on the great text, "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Of all the texts in the Bible that is the one he would have chosen had he known it was his last sermon. He left Fulton at 5 o'clock on Saturday morning and reached Grand Junction at 8:30. In company with Rev. Mr. Dunn, whom he had met on the train, he walked around the town for an hour, when they returned and sat down in the depot to wait for the train. When he started to rise he seemed to have difficulty in doing so and Mr. Dunn helped him. When they reached the door he would have fallen but for Mr. Dunn. Dr. Eaton said to him, "I am a very sick man," and a moment after asked: "Are there any Baptists here?" Those were his last words.

A physician reached him in a few moments and as he took his hand to feel his pulse he said: "Dr. Eaton, I am a physician." Dr. Eaton smiled at him and pressed his hand and then lapsed into entire unconsciousness, from which he never rallied, dying at 1:20. A good soldier of Jesus Christ, he fell at his post with his armor on.

A dispatch to the Book Concern was received, saying Dr. Eaton had had a stroke of apoplexy and a few minutes saw Dr. Harvey and Edward Farmer, Dr. Eaton's son-in-law, on their way to him. T. T. Martin telegraphed that he was starting from Blue Mountain with a physician. Other brethren from Blue Mountain telegraphed they were starting. They could reach him before any one from Louisville could. He had the best of medical attention, but nothing could be done. God had called him home to his reward.

It was a glorious home-going for him. In the prime of his powers, preaching as well as he ever had, knowing no sickness and little pain. He never stood higher in the love and the trust and the pride of his brethren. They had showed how they loved him as a man and trusted him as a leader at the meeting of the General Association. He could have said as did that Apostle whom he resembled in many respects: "I have fought a good fight, I have finished my course, I have kept the faith."

What a delight to him was the Old Guard of the Recoverer. What pleasure and strength their letters telling of their love for him and the paper and their prayers for

both gave him. Oh, Brethren, pray for the Recoverer as you have never prayed before, that God will give the ability to maintain the high standard which he has set, and have all the strength of soul to stand true to Baptist principles and practices as he has stood.

He died of over-work, doing the work of four men, as his father lied before him. Having the vitality and strong physical fibre of his mother's family he lived and worked for fifteen more years than his father did.

It was a glorious home going for him, to his God and that crown of righteousness which was waiting for him. But for us who are left? For that most devoted church, who loved him with all their warm hearts and followed him as he followed Christ. Never a pastor had such a church, and never a pastor loved a church more and was prouder of a church than was he. What of the Southern Baptist hosts bereft at one stroke of their great leader? Was there ever a time when he was more needed? Ah, Brethren, pray as you have never

the Chestnut-street church for more than forty years, while Dr. Eaton was with his church for twenty-six years.

Last night the Rev. Mr. Weaver said:

"Dr. Eaton is dead! I am shocked beyond measure. He was my bosom friend. For twenty-seven years we stood side by side. He was as true as steel in his friendship for me. And now my heart is sad indeed. I cannot realize as yet that he is gone from me. It is a strange Providence that I am still living and he is dead. But I feared it was coming. I begged him to spare himself. We parted on Friday last at Mayfield. I had made up my mind and told his sister on Saturday that on his return I would urge him with all my power to rest. But alas! too late.

Intellectually he was the peer of any man in our Southland. Fully educated and highly cultured, he was full of power. What shall we do without him? He was a model editor and made the WESTERN RECORDER the best paper in the land. He was a positive character, hence

long purse, subscribed to by hundreds of thousands of men, women and children, who are solicited by their various churches, advised by well-paid attorneys of great ability, and it is working with definite ideas to guide it in every State, in every county, and in every city.

"If the Anti-Saloon League is defeated at any point, it immediately prepares for another attack along new lines, and when it succeeds it at once begins work for a more telling victory.

"Precinct local option, with the Anti-Saloon League, is but the forerunner of county local option, and this, again is merely intended as a stepping-stone to State prohibition. There is no question that this organization has well-prepared plans for controlling the legislative branch of the government at Washington, and of passing a national prohibitory law at some time in the future, but before it undertakes so gigantic an enterprise it is working to cripple the trade in every possible way, and while we sleep it is succeeding in the most substantial manner."

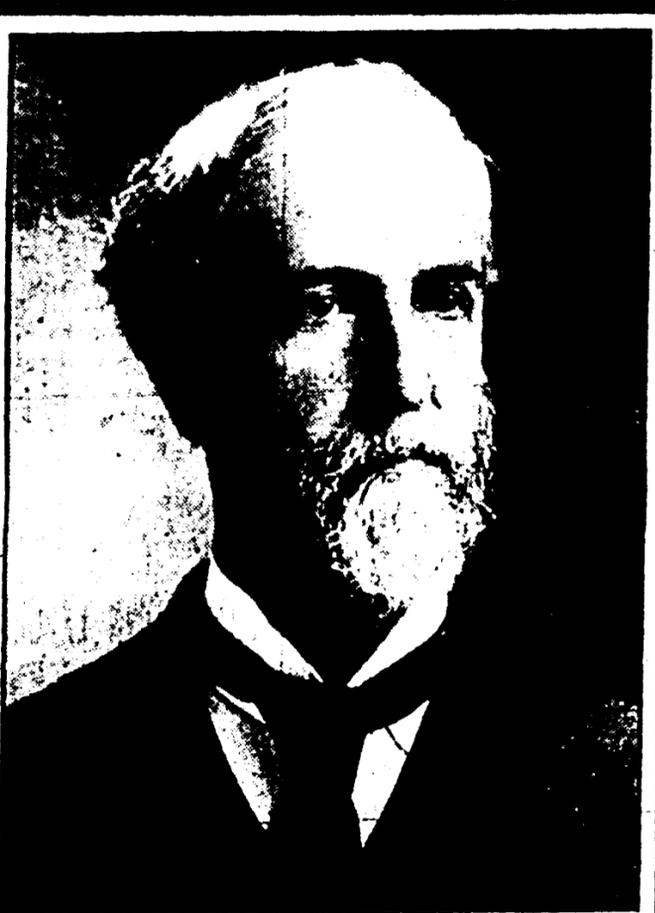
The Anti-Saloon League has shown itself wise and strong and ceaseless in its work in the good cause. It deserves the praise, the prayers and the active support of all good people.

The National Wholesale Liquor Dealers' Association have just held their annual meeting in Atlantic City, N. J. Speakers declared the growth of the Anti-Saloon sentiment was so great any political party could not now hope to succeed which did not put into its platform a strong and unequivocal declaration against the liquor traffic.

The liquor men, the speakers said, must work with all their might, and raise a large sum for campaign purposes to be used in combatting the Anti-Saloon League and in checking the growth of the temperance sentiment. The Protective Bureau of the Association was especially insistent on the organization of a great campaign fund and on big contributions being given by every liquor interest.

Otherwise it is certain that in its next Presidential Convention in 1908 the Democratic Party will take strong ground supporting the Anti-Saloon League in its platform. For the struggle of the Democratic party is in the South, and that is the section which is strongest for the work of the League in abolishing saloons when they can and insisting on the enforcing of the laws closing them on Sunday. This insisting on Sunday-closing where saloons cannot be abolished at present is a point of most vital concern to the liquor interests. For Sunday is their money-making day. Men are paid off on Saturday night and they do not go to work on Sunday, and therefore that is a great day with the saloons. Enforcing the Sunday laws will do an immense good in crippling the liquor business.

The speakers declared the Republican party as well as the Democratic party would be "forced to recognize the necessity of placing some platform doctrine dealing with the subject before the people," unless the liquor interests could do something to stem the tide. Their fears are well founded, we are glad to say. So well has the Anti-Saloon League done its glorious work that politicians of all parties who have been in touch with the people will yield to public opinion no matter how much at heart they may favor the liquor traffic. And for the great advance in the temperance cause let us thank God and take courage.



REV. THOMAS TREADWELL EATON, D.D., LL., D.

prayed before to God who has taken him that He will guard the faith once for all delivered to the Saints from the tide of error and unbelief which seems to be rising so high.

Our duty is before us. We are to give our lives and our strength to answering that last question of his, "Are there are Baptists here?" till it can be said of every city and village and country neighborhood over the whole earth, "Thank God, there are Baptists here."

This is the tribute of one of his dearest friends, Dr. J. M. Weaver, published in the Courier-Journal: The Rev. J. M. Weaver, pastor of the Chestnut-street Baptist church, one of Dr. Eaton's closest friends, was greatly affected when he heard of his death. Ever since Dr. Eaton came to the city the two have been closely associated in their work, and next to the Rev. Mr. Weaver, Dr. Eaton was one of the oldest pastors, in point of continual service, in Louisville. Mr. Weaver has been pastor of

made many enemies, but he was a generous foe. He never bore malice, always ready to forgive. But my heart is too sore to say more now. My dear friend! how I will miss him. May God comfort his sorrowing family!"

Temperance people are having great reason to thank God and take courage. County after county, city after city are falling into line and abolishing saloons. This is the case not only in the South, where the movement is the strongest, but in Indiana and Illinois and other Western States.

It is a great pleasure to read this tribute to the Anti-Saloon League from its enemies. The leading liquor paper of the country, the Wine and Spirit Gazette, says: "The Anti-Saloon League is not a mob of long-haired fanatics, as some of the writers and speakers connected with our business have declared, but it is a strongly centralized organization, officered by men of unusual ability, financed by capitalists with very

EDITORIAL VARIETIES

We are compelled to postpone the reports of the other meetings in Mayfield till next week. The General Association is the great thing, and this being its twenty-fifth anniversary the report is longer than usual. Dr. Graves, moreover, made such a good report, every word is of interest, that we did not have the heart to cut it down. The other reports will appear in the next issue.

Dr. H. Jones, pastor of the Broadway Baptist church, was interviewed some weeks ago by a delegation from the First church of Lynchburg, Va., asking him if he would accept a call to that church. He finally told them if the call was a unanimous one he would promise to consider it, and that was all he would say. The church called him unanimously, and he said he would tell his decision to the Broadway church on last Monday.

The Broadway church was up in arms. I had no intention of losing the eloquent pastor to whom the church has been devoted for ten years if they could keep him. On Wednesday night the church passed strong resolutions, expressing the greatest love for him and urging him to stay with them. But on Sunday, in a letter of resignation, after expressing his love for the church and saying, "No shepherd ever led a sweeter flock," he declared the Spirit had guided him to resign the pastorate here and accept that of Lynchburg. Dr. Jones is not only beloved by his church, but is very popular with the other denominations in the city.

Temperance people rejoiced greatly when Gov. Beckham appointed Mr. H. W. Bingham Mayor of Louisville. Gov. Beckham did this because he said every promise he had made to the people of Kentucky he had fulfilled except that the saloons should be closed on Sunday. Mayor Bingham's first words to the people were that the Sunday law should be enforced. Last Sunday was the first after he took the office and we are glad to tell the good people of the State the law was on in Louisville, and on effectively.

Four of the leading Baptist churches of this city are without pastors. Some weeks ago Pastor Hamlett of the Fourth Street church resigned to accept a call in Texas. And the church has not supplied his place. Pastor B. A. Dawes, who has made the Highland church one of the strongest in the city, was called to the Georgetown church. At first he declined, greatly to the joy of his devoted members. But brethren from Georgetown saw him at the General Association and so laid their case before him that on Sunday he resigned.

Gilbert Chesterton says of a certain law: "They are becoming conscious of their own strength—that is they are growing weaker."

"Ten thousand difficulties do not make one doubt."—Newman.

A prominent brother in Kansas writes that a certain preacher of shady reputation is going around in that region holding meetings. This man has been published over and over again in the denominational papers. This shows the need of Baptists taking and reading their papers. They will then be protected from frauds.

We have all laughed over the old story of the lazy man who asked, "Is it helled?" Here is the modern version of the story, and this is true. In Queen Victoria's day the English had a 4½d postage stamp. Evidently the demand for them was small, for under Edward they have not been issued. A man writes in a London paper complaining it is "too much trouble to buy, lick and affix two stamps where one would suffice."

Dr. J. M. Buckley, the greatest man among the Northern Methodists, says: "No minister should try to make his congregation laugh." Which recalls the remark of a prominent lady in Richmond, Va., some years ago. She said to the writer: "I have never laughed in church; I do not think it is right to laugh in church. I intend never to laugh in church."

Herbert Gladstone, son of the great statesman is a member of the Liberal Cabinet. This revives a story about him. Before he was married he was once addressing a woman's society. In his speech he gallantly spoke of the great pleasure it is to men to listen to women talking. A male voice from the rear of the audience reduced him to confusion and his audience to merriment by calling out in the broadest Yorkshire dialect: "Eb, lad, thou'rt not wed I beest."

AMONG THE Churches.

Christal Mt.—Pastor J. M. Weaver: The letter, The Enduring Word. Callerton Ave. (New Albany)—Pastor L. B. Clifton: An invitation and command: A stainless flag. Calvary—Pastor J. B. Detweiler: Preparation for blessing; Rejoicing the truth. One conversion.

City Limits Mission—Pastor N. H. Stone: Temperance. Rev. L. C. Kelly with us at night; made a talk on Kentucky issues, same helpful and instructive.

Clifton—Pastor Wm. E. Foster: The last communion; Who shall be able to stand. One baptized.

East—Pastor Lloyd T. Wilson: Second coming; Lot, the backslider. Three by restoration, seventeen by baptism, sixteen by letter, total thirty six for the week; total since meeting began, sixty. Evangelist Ham preaching; meeting will continue.

East Mead—Pastor R. L. Brandon: Large Christian fortitude; The backslider. One for baptism; we have had seven for prayer this week.

Eighteenth St.—Pastor Everett Rawlings: The Lord's Supper. Franklin St.—Pastor E. J. Caswell: Boiling hearts; Following Christ.

German—Pastor A. Jansen: The spiritual life; The love for truth. Highland Park—Pastor L. B. Arvon: A great message; The uplifted Christ.

Oakdale—Pastor R. N. Mohler: Report from the General Association; Christ A stone of stumbling. Three by letter.

Ormsby Ave.—Pastor Jas. R. Williams: Some things indicative of a lifeless church. One by letter, two baptized.

Portland Ave.—Pastor Forest Maddox: The second coming of Christ; God in our refuge. Pastor leaves for New Mexico this week.

Parkland—Pastor E. G. Vick: The Rock of Ages; Baptist Young People.

Twenty-second and Walnut—Pastor M. E. Hunt: Children's day exercises; If we sin what then? Seven by letter. Pastor was at Lebanon Junction and raised \$2,000 needed to finish payment on neat parsonage and splendid new house of worship. Former Pastor Gwinn, after a great basket dinner, preached the dedicatory sermon. Pastor Bailey offered the prayer dedicating the building to God.

Twenty-sixth and Market—Pastor R. E. Reed: Union with Christ; Emancipation.

Third Ave.—Pastor S. J. Cannon: A living sacrifice; The first sin.

Tabernacle (New Albany)—Pastor E. T. Poulson: Christian Growth; A call for Christian Heroism.

THE STATE.

Pastor R. T. Vincent writes: "The members of Milton church made the pastor and wife feel quite welcome by a liberal donation. They have greatly improved the parsonage by painting and papering since we arrived. We ask the prayers of all the readers of the Recorder that we shall be successful in our new field of labor. With prayers and best wishes for all of the contributors of the dear old paper."

Bro. E. W. Coakley writes: "We closed a most glorious meeting at Middleburg last night; forty-seven additions to the church, thirty-nine of them for baptism. Pastor Tilford and his people are happy. Every one approved for baptism came right up for it, and the pastor performed the ordinance most impressively. The church seems wonderfully revived and determined to take an advance step. Sixty-five dollars was contributed for State Missions. Bro. Tilford will write more about it. I go now to Leitchfield."

OTHER STATES.

Pastor Geo. W. Riley writes: "We are in the midst of the greatest revival Jackson, Miss., ever knew. Geo. C. Cates is truly a man of God and a master of assemblies. Brethren pray that our city may be taken for the Christ."

Pastor E. L. Atwood writes: "Please change my address from Jackson, La., to Yonkum, Tex. I take charge of the Baptist church there. J. I. Rambo becomes pastor here."

A meeting in the Second church, Dillon, S. C., greatly revived the church and added eighty-one to its fellowship.

Pastor M. L. Voyles writes from Harrison, Ark.: "My work is moving along encouragingly. In the past two weeks I

have baptized twenty eight into the fellowship of the Harrison Baptist church, and we have others approved for baptism."

A new church was constituted at Otago, Ohio, with sixteen charter members.

Bro. Arthur L. Leake has been set apart to the full work of the Gospel ministry by the church at Altus, Ohio.

The new meeting house of Flat Rock church near Mt. Airy, N. C., has been set apart to the worship of God, Bro. C. C. Haymore, pastor.

In a meeting at Waynesville, Mo., held by Evangelist H. A. Hunt, there were thirty-one additions, sixteen by baptism.

Bro. Wm. Ross Yukley has been set apart to the full work of the Gospel ministry by the Old Bethel church, Harmony Association, Mo.

A SORROW STRICKEN CHURCH.

Since last Saturday afternoon the historic Walnut Street Baptist church has been in tears. At that time the message came that their beloved pastor, Dr. Thomas Treadwell Eaton, had been called to his reward. Immediately the telephone wires began to work, and the sad news was borne amid sobs from home to home. As if unable to bear the burden alone, the deacons hurriedly came together to weep and to pray. The spectacle of these strong and manly men, who had followed their incomparable leader to many a field of victory, now struggling for mastery over emotions that he as deep as nature itself, was deeply affecting.

On Sunday morning the church family met behind closed doors to speak out their hearts' devotion to their beloved pastor, the magic of whose name has stirred and will continue to stir every Baptist heart.

The absolute spontaneity of the occasion, so beautiful in its simplicity, was lacking in only one particular—in the want of a provision for an adequate report.

Dr. Thomas Treadwell Eaton was the subject of a series of eulogies pronounced in short but telling speeches by Dr. J. B. Moody, Dr. P. T. Hale, Dr. W. C. Jones, Dr. R. W. Taylor, Dr. D. Burnett, Rev. J. M. McFarland, Judge Woodson, Brethren W. D. Major, J. K. Nunnally, Wm. Moses, E. T. Farmer, S. M. Simmons, B. M. Stovall.

I can give only a sentence or two of the glowing tributes that were showered upon this mighty man of God.

"Looking at his face while a speech was being made at Mayfield, I thought he looked as Christ must have looked while on earth."—J. M. McFarland.

"I never knew Dr. Eaton to say an unkind word about any man."—P. T. Hale.

"As Paul was the greatest of the apostles, so was Dr. Eaton the greatest man of his denomination."—S. M. Simmons.

"I have heard great men preach, but I would rather hear him preach than any man I ever heard."—R. W. Taylor.

"The great turbine wheel of the Baptist denomination of the South has been broken."—Wm. M. Moses.

"Since Moses is gone, we must ask God to raise up a Joshua to lead us into the promised land."—J. B. Moody.

His last words are characteristic: "I am a very sick man. Are there any Baptists about here?"

The only speech which I have been able to procure in full is that of Dr. P. T. Hale, which was as follows:

"I can scarcely believe that Dr. Eaton is dead. Only two evenings ago he was with us at supper in the home of my wife's mother, and I have never seen him look better, or appear in happier vein. I have known him for twenty-six years, and during all that time we have been friends, and as he was a trustee of the S. W. B. University, and the Baptist Education Society of Kentucky, our relations of late years have been still closer and more cordial. He was my pastor, and of my family, all except four-year-old Frank, and he thought he was his pastor, too, and loved him devotedly, as all of us did. We knew how busy he was, and never made any demands upon his time, but it was always a red-letter day when he came to see us. He baptized the youngest boy old enough to be a church member, and five of our sons were delegates from this church to the late General Association at Mayfield.

Our beloved pastor was remarkable for his unselfishness. He was the center of every group, and spent himself freely in entertaining others, and trying to make all about him happy. In all my intercourse with him I never heard him speak unkindly of anyone, or criticize the motives of people. On the contrary, I often had cause to wonder at his patience, to be astonished at his self-mastery, and to admire his charitable spirit. He loved with all his great heart his Redeemer and his fellow-men, though he would be the last to claim that he was in any regard

perfect. He was devoted to the truth as he saw it, and I would cheerfully have laid down his life in its defense. His greatness was evident in many directions—as a preacher pre-eminently, but as an editor, lecturer and leader of men. He was an example to us also in liberality to missions and every good work. Only last week he came and placed in my hands a deed to 300 acres of valuable land as a gift to Kentucky Baptists for denominational education. While struggling to get the N. W. U. University on its feet he wrote me a brotherly letter of encouragement, and sent his check for \$100. He was of pure life. I never heard from his lips an improper word. Oh, there was so much to love in him and to be grateful for that I lay awake last night thinking of him, and wept at the thought that I should see him no more on earth. But he is with the Lord. Let us strive to honor him by glorifying the Lord who made him, and building up His cause."

As the tears fell our eyes were turned to the text: "As I have known that all things work together for good to them that love God, to them who are the called according to His purpose."—W. S. R.

To the Walnut Street Baptist Church, Louisville, Ky.

Dear Brethren: The First Baptist Church of Nashville, Tennessee, having heard of the sudden translation of your pastor, Rev. Thomas T. Eaton, desires to express its sincere condolence with the church in which he has, for so many years, presented the truths of the Gospel and upheld in their purity and power the great saving doctrine of Salvation through the blood of the Redeemer.

We would bear testimony to the fidelity which he exhibited to the cause and kingdom of the Lord Jesus; to the fearlessness with which he contended for the faith once delivered to the saints; to the admirable clearness of his expositions of the truth; and to the unwearied energy and devotion displayed in his administration of the pastoral office.

We would claim to share with you that sorrowful distress of heart at his departure, as one who bore a close relationship to all the churches of our faith and order; and to rejoice with you in the possession of the blessed hope, knowing that what appears to us so inconsolable a loss is to him a glorious gain.

We have instructed our committee to transmit this action, had this 30th day of June, to you, and have desired the presence of as many as can do so to represent us at the funeral obsequies of your honored pastor.

Fraternally yours, LANSING BURROWS, Pastor. J. M. FROST, E. R. YERSON, ROGER EASTMAN.

RESOLUTIONS.

Whereas, Our Heavenly Father, in His wisdom has removed from his field of usefulness and activity Dr. T. T. Eaton, pastor of Walnut Street Baptist church, Louisville, Ky.; therefore, be it resolved:

First—That we recognize that in his death the Southern Baptists have lost one of their most trustworthy and conservative leaders, the Baptist press of the South an able and efficient editor, and his church a faithful and loyal pastor.

Resolved, furthermore, That we tender the grief stricken family our sincerest Christian sympathy and condolence in this sad and dark hour, may the Lord whose he was and whom he served so faithfully sustain them in this loss.

Done by order of the Pewee Valley Baptist church, June 30, 1907.

J. M. WALKER, C. D. MOODY, ARTHUR KAYE, JOHN B. FLOYD, Committee.

These resolutions were the first to reach our office after the death of Dr. Eaton.

ROCKPORT, KY.

Was made very sad by the death of Dr. T. T. Eaton. God direct and comfort his family, church, friends and WESTERN RECORDER force. JNO. T. CASBERIE.

RESOLUTIONS.

At the Baptist's Ministers Conference the following resolutions were passed on the death of Dr. T. T. Eaton:

Whereas, God in His Providence has called from our midst our dear brother, T. T. Eaton, D.D., LL.D.; therefore,

Resolved, That we have lost one of our ablest members and are shocked by the suddenness of the call.

Resolved, That we bow in sad submission to our Heavenly Father and can only say that God is reigning and that while he shrouds himself in darkness we know

that he reigns in wisdom and love. Resolved, That we give our love and sympathy to his sorrowing church and family and pray that God will support and comfort them.

Resolved, That a copy of these resolutions be spread upon our minutes, and one be sent to his family, and a copy be furnished the religious and secular city papers.

LLOYD T. WILSON, President.

B. S. MONTANA, Secretary.

A TRIBUTE OF LOVE.

Dear Brethren: I feel that I have a duty to perform. I will not get the full measure of words of well-wishers to me, but I feel that I must give you a hearty brotherly love and a father's tender care as a part of my work. As editor of THE RECORDER I stand for the faith, and for all delivered to the saints. There is a price and a great man fallen this day in Israel. A. JAYNES.

LEBANON JUNCTION, KY.

Just before the dedication of our new church, we had a memorial service and the following resolutions were adopted:

Whereas, Our hearts have been depressed and our eyes made to overflow by the sad news of the sudden death of our beloved brother and denominational leader, Dr. T. T. Eaton; and

Whereas, We feel more than we can express that working of the soul that comes when dark shadows gather; and

Whereas, We desire to do justice and honor to the memory of one so incomparable in the Master's service; therefore, be it

Resolved, By this great congregation assembled for the purpose of dedicating our new house of worship, that we bow in humble submission to the will of God; that we implore our Heavenly Father to raise up others to perpetuate the great work he inaugurated and proclaim fearlessly the doctrine which he lived and preached; that we unite in extending sympathy, tender and sincere, first, to the stricken loved ones; second, to the devoted church; third, to the publishing house of which he was the great editorial head, and, fourth, to our stricken denomination everywhere.

W. B. GWYNN, Chairman. C. H. BAILEY, Pastor and Secretary.

DEAR RECORDER: I have accepted the pastorate of the First Baptist church at Lawton. Yesterday was my first day on the field. Prospects are fine, I think, for a great work. This is a great country, and we have a great and growing city.

Please change the "Old Reliable" from Blackwell to Lawton. To my mind you are giving us the greatest paper in the land.

Praying God to bless and direct you in your great work, I am, Fraternally yours, M. D. EARLY.

Lawton, Oklahoma.

DEAR RECORDER: We have just closed a great meeting at the Baptist church. Our pastor, Rev. O. W. Mangum, had to help him in the meeting Rev. Charles E. Maddry, of Forest Hill Baptist church, Greensboro. He was with us from Monday after the second Sunday to Friday night after the third Sunday. He is a great revivalist. He preached some powerful sermons, and met with great success. There were over 110 converts in the meeting, and fifty-eight additions to the church, and others will join in the near future. It has greatly moved this place. We have a Christian Worker Band, which was a great help in the meeting. We are building a handsome brick church which will cost \$6,000 or more, which will seat 700. We are planning for greater work for the Master. Our town is rapidly growing, and we will soon have a city. The population is about 2,500. We have a great opportunity for good, our Barren class is going to give \$1,000 to help build the church.

Yours in Christ, JAMES M. UNDERHILL, Selma, N. C.

DEAR RECORDER: Beginning Sunday, June 16th, Evangelist T. T. Martin was with us until Thursday, June 27th inst., preaching twice a day. The meeting was one of great spiritual power. Christians who had become cold and careless were revived, and brought back to loving obedience; old troubles were healed, and fellowship restored and many who were in the bond of iniquity were made to see and rejoice in the freedom of the glorious Gospel of the blessed Christ.

Before his coming Bro. Martin was an

PERIODICALS OF THE SOUTHERN BAPTIST CONVENTION.

EACH ORDER contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER.

Table listing various periodicals and their prices, including THE CONVENTION TEACHER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LESSON LEAF, CHILD'S GEM, KIND WORDS (Weekly), YOUTH KIND WORDS (semi-weekly), BAPTIST BOYS AND GIRLS (large four-page weekly), BIBLE LESSON PICTURES, BIBLE LESSON CARDS, R. Y. P. QUARTERLY (for young people's meetings), SUNDAY-SCHOOL QUARTERLY, CHILDREN'S BAY PROGRAMS FOR JUNE.

FOR THE BIBLE FUND. OTHER SUPPLIES.

Table listing supplies for the Bible Fund, including SUNDAY SCHOOL RECORD (complete and accurate), CLASS BOOKS (for keeping class records), CLASS COLLECTION ENVELOPES, EXCELLENT MAPS (see catalogue), R. Y. P. SUPPLIES (Tract Card, Tract per dozen, 15 cents; 25 cents per 100; Tract Cards, 20 cents per 100; How to Organize—with Constitution and By-Laws, Price, 10 cents per dozen; 20 cents per 100; How R. Y. P. Quarterly in that shape, HOME DEPARTMENT SUPPLIES—His Man—J. M. Frost, Price, 25 cents per 100; An Reporters—Julius W. Millard, Price per dozen, 8 cents; 80 cents per 100; Class Books, For visitor's use, 2 cents each; Collection Envelopes, Price 25 cents per 100; Reporters' Quarterly Reports, Price, 1 cent each; Application Cards, 80 cents per 100; Membership Certificates, 40 cents per 100; Reporters' Record, 40 cents each. Read for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday-school Board Nashville Tennessee

entire stranger to every man in the church, except the pastor, and on account of false newspaper reports, there was a prejudice against him, on the part of not a few. But by his humble demeanor, and faithful presentation of the Gospel, that prejudice was soon dissipated, and at the close of the meeting the church by unanimous vote invited him to return and hold a meeting of three weeks next year.

It was the good fortune of the pastor's family to have him in their home during the meeting, and because of this the secret of his power was discovered. T. T. Martin is a man of prayer. Constant, earnest, persistent prayer. He knows the Gospel and preaches it with a clearness and power rarely seen. He needs no commendation from me; and yet it is with peculiar pleasure that I say, any church that wants the Gospel preached in its fullness, with the expectation of seeing sinners saved, and Christians reclaimed from a life of indifference and carelessness, would do well to arrange for a meeting of two full weeks and send for Bro. Martin to do the preaching. The church and pastor at LaGrange, Ga., will always thank the Lord for sending him to us. It is our prayer that God will yet more and more use him for the coming of the Kingdom of Glory. Fraternally, A. B. VAUGHAN, Pastor First Church, LaGrange, Ga.

DEAR RECORDER: We are in a great meeting with Rock Bridge church, harvesting twenty additions so far. A Methodist preacher yesterday stated to the church as some of his reasons that he left the Methodist church and came to us, were: 1. He did not believe in the baptism of infants. 2. He could not believe the Bible taught sprinkling or pouring for baptism. 3. That he could not believe in sinless perfection as endorsed by the Methodist church. 4. He could not believe that one of God's children would finally be lost. Also other things and holding the Baptist view on these doctrines he united with us. My son, H. S. Summers, is doing the preaching. Pray for us, E. W. SUMMERS.

DEAR RECORDER: After graduating from the Seminary on May 28, 1907, I came at once to this town with something like 4,000 to 4,500 people, and I am pastor of one of the best churches in Tennessee. We had 325 in Sunday school last Sunday. Rev. M. D. Jeffries, D. D., of Carson & Newman College, will be with us Sunday next. The Baptists have things their way in this town. I am, H. B. JONES, Elizabethtown, Tenn.

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Family Circle

Stories for the Young and Old

MORE LANTINO THAN DRAMA

"I wrote my name upon the sand,
And trusted it would stay for aye;
A cruel wave came dashing by
And wiped my feeble name away.

"I carved my name upon a tree,
And trusted it would stay again;
I forgot the shadow of the oak
That stretched of old upon the plain.

"My name to marble next I took
And gave as a perpetual trust;
An earthquake rent it to its base,
And now it lies o'erlaid with dust.

"All these have failed,
I turned and asked myself, What then?
If I would have my name endure,
I'll write it on the hearts of men."
—Central Presbyterian.

HILDA'S TOMORROW

LESLIE DUTTON PHILLIPS

(Continued from last week.)

PART II.

"Strange as it may seem to you, Miss Hilda," he began, "I was never in a church before in all my life until—today. You see my people are unbelievers, 'albeit,' I think you call them."

"Oh, Harry!"

There was a pained note of surprise in her exclamation, and also sorrowful regret.

He was quick to catch both.

"We must seem a dreadful sort to you," he went on, rather sadly, "but perhaps if we'd talk things over—if you'd take a little time and—explain matters to me, and—Oh, Miss Hilda, I'm so unhappy! If there's a Heaven I'd like to go to it. I'm afraid to die like I am."

The hectic color glowed like flame in the thin face and a sudden paroxysm of coughing almost took his breath.

Hilda saw he must not get excited about anything. There was a danger, deadly fatal, that might be brought on in a heart-beat by that strangling cough. Her brother had died with a sudden hemorrhage. He must not be allowed to get ill now and spoil their lovely Thanksgiving. Helen and she had worked hard to give each other a pleasant holiday—they had so few good times, too. But, of course, she would talk things over with this poor boy the very first chance—tomorrow, perhaps. She need say nothing to Helen just yet, but indeed she would tell him about her Saviour, the Christ who died for him upon the cross. Tomorrow she would send for him to come over to the shack and she would try to make him believe as she did. She would say no more today, however, not on this gay little holiday. They were to have the jolliest of luncheons, cooked on the pair of chafing dishes, when they got home, and served "piping hot" to their young guests. And after that—well, they meant the old shack to be a merry sort of place that afternoon; all the rest of the day, indeed.

And it was!

Hilda played her most rollicking rag-time with an abandon that delighted the boys, and gave some of her funniest character sketches that made them laugh till they cried—as they told each other.

Even Helen was persuaded to sing some of the old-time melodies of the cotton fields—for which the little art-teacher had a gift, not to be despised, and afterwards, as the purple twilight fell over the desert world she repeated Tennyson's "Day Dream" in her own bright way, responding to their hearty encore with Browning's leaderest poem, the one beginning,

"I had a message to send her,
The one whom my soul loved best,
But I had my task to finish,
And she—had 'gone home to rest."

And Hilda, who was watching the sick boy's face, because she couldn't help it, saw a strange expression pass over it—a "tablet of unutterable thoughts," as he listened to the pathetic appeal of the poet. Was it doubt and defiance she read in his dark eyes—or was it a pained longing to be sure of that home of rest "beyond the sky?"

She stirred restlessly in her easy chair. What if— But no, she would not allow the thought.

"Well, we've given those lovely boys

one full, bright day, I hope," said Helen, when the two were alone again.

The "pretty little dinner" served on odd pieces of blue-spotted china and odd time silver a collection of their own began in childhood, had been a grand success from the roast turkey to the fresh hot tamales and now, tired but happy, they rested from their labors and talked things over, girl fashion.

"Yes, I think we have," announced Hilda, struggling with a yawn; and then suddenly:

"Helen, is Harry Ainsworth going to die—soon?"

"Why, child, I don't know. He looks rather ill to me."

"Oh, he does! And I was thinking— but, of course, there's no real danger of that."

"Of what, dear?"

"Well, of his dying right off—with a hemorrhage, say!"

"Oh, no," said Helen, "he may last out here for several months, perhaps."

The girls went next morning to the palatial "rais d'etage" on the roof.

It was a dreary world outside for that blue and gold Arizona, not only wet but cold, with low hanging clouds. Only yesterday that sky had been crystal clear—a far off sea of brilliant, on which ships of snow went sailing by.

"I'm sorry for those boys shut up in that flat," said Helen. "Harry won't dare put his nose out in such weather."

Hilda started. How had Helen to speak to him this very day, but now she would have no chance. Tomorrow might prove dry and clear, however, and as it would be Saturday she could ask him to come over to the shack.

But poor Hilda woke on that "tomorrow" with one of her worst sick headaches, a malady she had suffered from as a child and ever since.

Helen only left her for an hour or two because she must make up some lessons, and it was during her absence that Frank Palmer came to the door of their sitting room on an errand. He rapped twice.

"Nobody's at home," he said, and hurried away with an anxious face.

Early the next morning when the East was flaunting its banners of pure rose and pale gold, he came again.

"Oh, Miss Helen!" he cried, as the girl met him in the doorway, "Hal's—gone!"

"Gone—where?" she asked wildly, after one look in the boy's stricken face.

"I wish I—knew!" he sobbed out—"he's dead."

"Dead!"

"Yes, Miss Helen! Had a hemorrhage—the first of his illness—about daylight. I think he must have—choked to death."

"And—he said nothing?"

"Neither of them had seen Hilda's ghastly face—she had joined them so noiselessly—until this moment. But she had heard every word."

"He never spoke," said Frank, with bowed head.

She stood in the door a moment, a dazed expression in her dark blue eyes; then dragged herself back in the tiny bedroom and lay down.

Both the "tomorrows" of which she had boasted had come, but as he was gone—gone away from time.

It was too late. She couldn't talk over things with him now.

She had had her chance.

"Don't speak to me, please, Helen," she pleaded, as the little art-teacher drew near. "I am not fit to live. I—I feel like a murderer."

And Helen thought she knew the cause of Hilda's deep distress.

"Hilda, dear," whispered her friend, coming close to her bed early that next morning, "Frank Palmer has been here. He says he telegraphed Harry's father."

"Well!"

"And he said to 'bury the boy out—here. So they have selected a spot to the westward, near that giant cactus. You remember it?"

"Yes, Helen."

"Well, a few men from town and a friend or two he knew at the mines have come, and they are going to carry the casket out after a little. They want to have some sort of religious service—or Frank does. He's come to get a Bible and—some marked passages one of them will read—if we'd nod them. Would you do that, Hilda? Poor Harry thought so much of you."

The girl sat up trembling like a reed. She motioned for book and pencil. It took her some time to find the passages she wanted—the ones that were going to be read over Hal Ainsworth's grave.

Helen could see from the west window of the shack the sad little procession when they reached the boy's last resting place.

She could easily see them lowering the casket in the grave and Hilda's wreath of roses, white, and stainless as snow.

Now, they were taking off their caps and one of them began to read the "marked passages."

"I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live,"

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"Thy brother shall live again."

"Give no help from trouble, for vain is the help of man."

"For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away."

"Turn away my eyes from beholding vanity. Make me to go in the path of thy commandments."

"Trust not thyself of tomorrow for for thou knowest not what a day may bring forth."

"Who art thou that judgest another?"

"The Lord is our judge."

When the book was closed the little crowd seemed to hold some sort of a party.

The girl at the window could tell it only by their attitudes and gestures, as she watched their every movement.

Suddenly the men uncovered and all knelt on the desert and around the open grave.

"Why, somebody is offering a prayer, Hilda—it's—Frank. How earnest he seems, and nearly all of the men are weeping."

"Now they are coming away," said Helen, after a long pause, in which the silence of the room was broken only by Hilda's sobs. "It's all over."

But to one of those girl-teachers—if not to both—for Helen Adair heard her chum's pained confession that same night—their lives were just beginning in the world of Christian work.

"Hilda's 'tomorrows' had brought home to their young hearts a deep lesson. After this they would try to do the duty of today, knowing, as they did, by this sorrowing experience that

"Too late may be tomorrow's tears,
Tomorrow's tardy words of love—
The moments pass so swift away,
If thou wouldst word—oh, work today!"

YIELDING TO NON-ESSENTIALS.

A well-known Southern politician not infrequently spoke of an incident that took place in his first term in Congress, in which he received a lesson in statecraft from Henry Clay. "I was a young man, and an enthusiastic Whig," he said, "and I entered Congress quivering with eagerness to serve my party and to distinguish myself. I opposed even petty motions made by the opposite party, and bitterly denounced every bill, however trivial, for which they voted. But before the session was half over, I had contrived to make myself personally obnoxious to every democrat that I met. One day, after an ill-tempered outbreak on a question of no moment, I turned and saw Mr. Clay watching me with a twinkle in his eye. 'C—,' he said, 'you go fishing sometimes?' 'Yes,' 'Don't you find that the best rod is the one that gives a little at every joint? It does not snap and break at every touch, but bends and shows its strength only when weight is put on it. I caught his meaning. I had seen him chatting familiarly with the very men whom I was berating. Yet I knew that when the great interests of parties clashed he was the one man whom they feared. I set myself then to learn patience and coolness. It is the strong, flexible rod which does not break under the big fish."

There is a good suggestion in that story for our common life. Of course where it is a question of conscience, we must gently but firmly stand by the right as we see it, but there are a thousand questions come up which are not such questions as right and wrong, but questions of taste or method whereby yielding in non-essentials we make ourselves infinitely stronger in times when strength will count.

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Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—I. H. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Feyton N. Clark and E. T. Calvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

Enclosed find \$2.50, amount due you for a Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Milledgeville, Ga.

The individual Church Register, now in use by the First Presbyterian church of this city, and of which you are patron and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives by far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates a system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer College Street Presbyterian church, Louisville, Ky.

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JIMMY'S TEXT.

One day it was pouring down rain, and Aunt Carrie was getting just run out of stories. So Jimmy Bates said:

"Let's play church."

There were five Bates children and four visiting cousins, so that made quite a congregation. They put rows of chairs together for pews, and the big armchair was to be the pulpit with the hassock for a step to get up.

The pulpit was so fine that they each wanted to be the minister. But Jimmy said he ought to be the minister, because he knew the most texts, so he must be the "greatest."

"Why, Jimmy?" said Aunt Carrie.

But the other children said he might if they could all take turns passing the plate.

The plate was mother's card tray. They had a lot of buttons to put in for money. They began by singing a hymn very prettily.

Then Jimmy, with grandpa's old spectacles way down on his nose, mounted the pulpit by way of the hassock. How they all envied him!

"My friends," began Jimmy.

"You should say 'brethren,'" said little Helen, softly.

"And brethren," added Jimmy, crossly, "my text this afternoon is 'Do unto others as you would—'"

"O, Jimmy," wailed a reproachful voice in the first row, "you can't have that. You know you took my bouncing ball away from me this morning, and I wanted it so."

Jimmy grew very tired.

"Never mind," said he, hastily. "My text today is, 'Judge not—'"

"But Jimmy," piped up another voice, "you said this morning you guessed Benny Green played truant yesterday because he wasn't in school."

Jimmy was getting pretty cross. He swallowed very hard, and, thumping the back of the chair with his fist, he said, severely, "Here's another, 'It is more blessed to give than to receive.'"

"O, Jimmy," howled the whole congregation, "not that. You ate up the whole of the jam at the dolls' tea party, so we didn't have any!"

At this the poor little minister broke down and cried. But Aunt Carrie said, "I know the best text of all, 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them.—*Exchange.*

"IN A MINUTE."

Ethel was out on the long plank wharf when the dinner bell rang. She was feeding the cunning little baby ducks with cracker crumbs.

"I'll go in a minute," she said to herself, as she broke another cracker into tiny pieces. But the baby ducks were hungry; and it was such fun to feed them that Ethel forgot all about her dinner and the big brass dinner bell, just as she had done ever so many times before.

She had only one cracker left when Bruno came running down the wharf to see her. The old mother duck spied him as he came bounding over the planks.

"Quack!" she called loudly.

And what do you think? Every one of those baby ducklings scrambled and scrambled, and into the water they went with a splash.

"Quack!" said the mother duck again; and all the little duckies swam hurriedly after her, and disappeared among the rushes that grew by the edge of the pond.

"Why," exclaimed Ethel, in astonishment, "they didn't wait to gobble another piece; they minded their mother the very first minute she called them!"

Very still she stood for a second, thinking; and then gave her basket to Bruno and ran quickly up the

wharf, across the street, and into the house.

"Late, as usual," said Brother Hal, as Ethel came in; "it's twenty minutes instead of one that you have waited this noon."

"But it's the last time I'll be late!" said Ethel, decidedly; "cause—'cause—it is!"

And Ethel kept her word. She had learned her lesson well, and nobody but the big white mother duck knew who taught it to her. And I'm sure that she will always keep her secret. Because why? Because she can't tell it; that's all.

—*Exchange.*

In one of our big cities there is a woman who teaches a class in a Sunday-school. She goes out and gets children from the slums. One day she brought a little girl named Mary to Sunday-school. She said:

"Now, Mary, who made that wonderful body of yours?" Mary: "I made the body and Miss Mary Jones, she made the skirt."

THE GOVERNMENT SHORT.

There is a dearth of stenographers throughout the country—even the United States Government is unable to procure all it needs. The Business University at Bowling Green, Ky., turns out more stenographers than any other institution in the South, and yet it gets many times more calls for them than it can supply. Stenography is an uncrowded vocation.

"The angels," said St. Gregory the Great, "carry their paradise with them wherever they are sent by God, hence never cease to be united to Him. This is the secret of lasting peace."—*Madama Sweet-chine.*

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WHITFIELD: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

THE SUNDAY-SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for perspicuity and practical applications of the teachings of the text.

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THE GENERAL ASSOCIATION.

(Continued from page 11.)

the help the churches give us. I have visited some of the beneficiaries of this society, he said; and the help we give is small compared with their needs. Two of the beneficiaries present, at his invitation, arose. One, Bro. Spurlin, was 84, and the other, Bro. Green, 87 years of age. Dr. Maddox told of other examples that drew tears from many eyes. Both the old brethren spoke to the body, and were heard with much pleasure.

A collection for the society was taken, amounting in cash and pledges to \$414.

THE THEOLOGICAL SEMINARY.

Prof. George B. Eager addressed the body. He said he had been impressed with the remark of our aged Brother Spurlin this afternoon, that when a youth he had been offered an education and had declined it. The brother said he had made a mistake, but we say, maybe it was a Providential leading. There have been men with no college training, as well as those of the highest school advantages, whom God has used and honored. Our Seminary with its elective course of study, opens its doors to men of all grades of school training, whether they have ever been in college or not. When it can be done the college course is to be recommended. There was never such a demand for educated ministers. Prof. Eager said that there were last year fifty-three Kentucky students in the Seminary; of these twenty-eight had received aid. More had been given these students than Kentucky had given to the students' fund.

Bro. T. T. Eaton remarked that students from the North, who do not like the theological teaching of Chicago University, are coming to our Seminary in Louisville.

Pledges for the students' fund were taken.

Bro. M. B. Adams read the report on Temperance, which is to be discussed at the night session. It is a report replete with facts of the greatest interest.

Bro. J. N. Prestidge offered the following resolution:

Resolved, That we recognize and express our appreciation of the invaluable services rendered in the temperance work in Kentucky by Dr. M. B. Adams, President of the Anti-Saloon League. Without his services it would have been impossible to have realized such great results.

Bro. A. N. Couch offered in substance the following resolution, which was heartily adopted:

WHEREAS, Dr. J. B. Marvin has, for twenty-seven years contributed his medical skill, his time and his means to the comfort and lives of our Kentucky orphans, in our Louisville Orphans' Home, therefore, be it

Resolved, That we express our appreciation of his good work, and pledge that we will hold up his hands to the best of our ability.

It was resolved to have printed 500 copies of the 70th anniversary addresses delivered this morning.

THURSDAY NIGHT.

The meeting was opened with singing, and prayer by Bro. C. M. Thompson.

Bro. J. A. Booth offered a resolution, approving of the proposition to send some competent scholar to Europe to make research in the libraries of the old world for facts relative to Baptist history; this noble purpose is recommended to the liberality of our people, that

the needed money for sending some persons on this mission may be raised voluntarily.

TEMPERANCE.

Bro. M. B. Adams introduced Mr. Charles L. Collins, the superintendent of the State Anti-Saloon League.

He said, if you will look over the field where such glorious victories have been won the past year, you can find only one way to explain it, and that is God is leading. He made quotations from leading liquor men and liquor papers, showing that, unless something could be done to stop the progress of local option their business was doomed. The sentiment of local option is winning respect and recognition. In the Courier Journal of this late you will find the resolutions of this body on temperance, taking more than a column of space. The speaker rapidly told of the extensive territory in and beyond Kentucky which has been won for local option. No matter what comes, this organization of yours can never be side-tracked until it comes to final victory.

Bro. M. P. Hunt offered a resolution in substance as follows, which was unanimously adopted: "Whereas, Gov. J. C. W. Beckham has, in response to the moral sentiment of the good people of Louisville and of the State, appointed Mr. R. W. Bingham to the office of Mayor of said city, made vacant by the recent decision of the Court of Appeals; therefore, be it

Resolved, That it is the sense of the Kentucky Baptist General Association, in convention assembled, that in this appointment the Governor has done honor to himself and his high office, as well as to the moral sentiment of Kentucky, which is calling loudly for the enforcement of the law. The gratitude of this body is hereby expressed to the Governor."

Bro. W. H. Smith, Editorial Secretary of the Foreign Mission Board, Richmond, addressed the body on the Woman's Work. I think, he said, that grander things are dawning in Kentucky than any of us have dreamed. This year the women have set us men a noble example in the larger amounts they have set out to raise for Home and Foreign Missions. Bro. T. B. Ray has the educational work of missions in charge, and he is having good success with the study-classes that have been organized, as well as in other directions. The thing we now need is to get our Christian men to underwrite the mission movement, and we can speedily conquer the world for Christ. We must not forget to pray. Do not let us depend too much on organization and our successes. God answers the cries of his people.

Bro. B. D. Gray, of Atlanta, Ga., addressed the Association on the subject of Home Missions. He said he had heard some things here this morning that he had never thought of before. It was new to him when Bro. Eaton said that the Baptist fights of the South were fought on Kentucky soil. The American people have the eyes of the world upon them. Our Baptist people are a large part of this country. We Baptists in the South have an opportunity never equalled by any Christian people of history. If we seize and improve our opportunity we will come to a spiritual prosperity not equalled by any other people in the world. The cedars of Lebanon have been floated down, and the stones have been squared, for the grand temple that is coming for the Lord. The Baptists of the South are four millions strong, out of a population of twenty-five

millions. The increase of Baptist wealth in the South means much for the cause of Christ. The Baptists of the South have more money, invested in higher education than any other denomination. I believe the day of Kentucky's opportunity is upon us; you have united your forces in the glorious work of the Lord.

Bro. W. M. Parker led in prayer.

FRIDAY MORNING.

The General Association was called to order by Moderator Nowlin at 8 o'clock.

"My Faith Looks Up to Thee" was sung, and Bro. T. B. House led in prayer.

Bro. H. F. Swindler read the report on Apportionment.

Bro. Thomas D. Osborne presented a resolution commending the Layman's Movement, and naming a central committee of laymen to urge on the work in Kentucky. Bro. Osborne accompanied the reading with some pertinent remarks.

Bro. T. T. Eaton favored the Layman's Movement, and hoped it would result in greater things.

Bro. B. F. Swindler offered a resolution granting to our Corresponding Secretary, J. G. Bow, a month's vacation. Several brethren spoke in favor of the resolution and it was heartily passed.

The report on the Young People's Work was read by Bro. J. T. Watts. It was stated that the Young People's Work was never in a more flourishing condition in Kentucky than at present. The report recommended to the Sunday-school Board the assignment of one of the field secretaries to the special care of the Young People's Work.

Bro. Watts said he was an enthusiastic Sunday-school man, yet the B. Y. P. U. supplements this work, and fills a place peculiarly its own.

Bro. P. T. Hale wanted the matter of denominational education emphasized in our young people's conventions.

Bro. T. T. Eaton desired the matter of singing to be given special attention in the training of our young people.

Brethren I. W. Bruner and W. E. Smith spoke of missionary training.

Bro. J. S. Dill wanted to see our own laymen and the young laymen enlisted in the work of these conventions.

Bro. J. M. Weaver desired to know how to get our young people to the meetings of their society.

Bro. B. A. Dawes said, we must get hold of the young people and give them something to do. In his own church a mere boy had been trained till he had made an admirable superintendent of the Sunday-school.

Bro. A. N. Couch spoke of his Willing Workers band, which is a great blessing to his church.

Bro. T. N. Compton presented the report on Evangelism. The report emphasized the good and great work done the past year by our State evangelists.

Bro. W. H. Smith said he would like to call special attention to that part of the report which urges the importance of preaching "a whole Gospel." We are not to go forth as manipulators, but as preachers of the Word of God. The people are hungering for a pure and complete Gospel. Bro. Smith sang a song of his own composition, "Tell the Gospel Story," to the air of "My Old Kentucky Home."

Bro. R. S. Kirkland felt thankful that he is where he can preach a full Gospel. He said he had been delighted and lifted up by this meeting.

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LOUISVILLE, KY.

Bro. H. F. Jenkins urged the importance of preaching and keeping to the front our peculiar doctrines as a denomination.

On motion of J. K. Nunnally, the following were appointed the Committee on Transportation: P. P. Houston, H. G. Brownell and J. T. Watts.

On motion of T. N. Compton the hearty thanks of the body were extended to Pastor A. I. Pettie, his members and their friends for their splendid hospitality, to the railroads and newspapers for courtesies received, all of which have contributed to make this a historical session of this body.

The General Association was finally adjourned by singing Evangelist Smith's song, "Tell the Gospel Story," the giving of the parting hand, and prayer led by the venerable J. V. Spurlin.

This closed what all present thought to be the best meeting of the General Association we have ever held.

DR. HAWTHORNE REVIEWED

Dr. Hawthorne says: "Close to the middle of the seventeenth century the Anabaptists of England completed their work of restoring primitive Christianity, dropped the name of Anabaptists and agreed to call themselves Baptists." (Italics mine.) I challenge Dr. Hawthorne to show who they entered into this agreement with, or to give the date when the Baptists at any time assumed a name. And to answer as to whether or not it is true that we have been content to wear the name our enemies have applied to us in derision.

He denies that Peter De Bruis, leader of the Albigenses, and Peter Waldo, leader of the Waldenses, were Baptists. I challenge him to show any material difference in the essential doctrine of the Baptists of today to that so tenaciously clung to and so earnestly propagated by these noble Christians whom the intelligent scholarship of our age have conceded to be Baptist in faith and practice.

He speaks of "Roger Williams," and by implication makes him our founder in America. Rats! I thought that not only Dr. Hawthorne, but every intelligent Sunday-school teacher in America, knew of the Baptist church in Rhode Island, which was organized by Dr. Clark, who got his baptism from Holland, which church was organized (and still lives) prior to the Roger Williams affair.

Dr. Hawthorne has hitherto advocated more broadness in the present day Baptist conception, especially when dealing with our Northern (heretical) brethren, and yet in the present issue he so circumscribes his Baptist horizon as to re-

fuse fellowship with the Mountain, Donatists, Paulicians, Albigenses, Waldenses and Anabaptists. This seems to me to be a grave inconsistency, for every well informed ecclesiastical student knows there is a greater difference in essential Baptist doctrine as practiced by Southern Baptists and that of Northern Baptists, than there is between Southern Baptists and the ancient Christians, whom he refuses to fellowship as Baptists.

He says: "During the last half century the Baptists have displayed a vast deal of misdirected activity in attempting to prove their succession since the

Apostles." If he can give either a scriptural or logical reason why the truth should not be proved, why then? Some have had the temerity to attempt the logical impossibility of proving a negative; and by almost every way conceivable set aside the great volume of evidence showing our continuity from the Apostles to the present time, by people of different names, who have believed and practiced all of our essential doctrines through the sluggish centuries of the past down to the present, Dr. Hawthorne being one of that number.

"I beseech" Dr. Hawthorne "to apply the science of omission, to cease his efforts to establish something which is not only not provable, but unimportant, to devote himself to the support of doctrines that can be maintained, and which furnish the highest and mightiest inspiration to our souls, and a fortress against which neither the forces of ecclesiastical hierarchy nor the gates of hell can prevail."

If Baptists as a denomination could be brought down to a level with Romanism and Protestantism it seems that some people would be in the zenith of their glory. But this will never be. We have withstood the thunderbolt of Romish bulls, the fires of martyrdom and opposition of demons incarnate, but the banner still proudly waves and the hand of an all-wise Jehovah leads. J. B. FERRILL, Ginseng, Ky.

To be a Christian is stout performance as well as holy exercise: it is belonging to the front rank of society, but marching with the rear rank and helping to carry the knapsack of those that are tired. Loyalty to Christ means carrying forward in our century the work he began in his; not only keeping up with the rush of the times and the push of necessity of ourselves, but helping to keep in trim and in step some poor stragglers that have fallen out, and have no heart and sound legs to keep up with.—Chas. H. Parkhurst, D.D.

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B. Y. P. U. CONVENTION.

The sixteenth International Convention will meet at Spokane, Washington, July 4-7. The local executive committee, headed by Rev. Dr. Oliver Van Odel, pastor of the City Temple, one of the founders of the Union, and Frank E. A. Smith, general secretary, is leaving nothing undone to provide for the comfort and entertainment of the delegates, who will meet in Spokane's new State armory.

The railroads have announced a one-rate fare for round trip to the B. Y. P. U. Convention to meet in Spokane, Wash., July 4. Tickets will be sold June 19 to July 11, good to return Sept. 15. Stop-overs allowed going and returning west of Mississippi river, and passengers can go one route and return by another. Detailed information and all the conditions of the tickets can be had of any local agent of the railroads.

Young Man, Go West.

YOUNG OR OLD Can find Profitable Investment. For any information about Farm Lands or Real Estate in the New West, write to L. T. BOW, REAL ESTATE AGENT, 221 First St., S. W. ARDMORE, INDIAN TER.

THE BETHEL COLLEGE SITUATION.

The trustees of Bethel College, at their annual meeting, May 27th, recognizing that a deficit has occurred for several years owing to the fact that the income from endowment and from tuition has not been sufficient to conduct the institution on the plan which has been in operation for many years, endeavored to formulate some plan under which the college could be continued in effective operation and avoid the possibility of an increased deficit.

With this purpose in view, after a careful and prolonged discussion of the situation, the President of the college was called before the Board and the proposition was made to him that he conduct the college, employ the faculty of the previous session if possible, meet the necessary expenses, and make the necessary repairs, permanent repairs, etc., being left to the Board.

Believing that this was not best for the college, and being unwilling to undertake so heavy a responsibility on the guarantee of \$1,000 made him in this proposition by the Board, the President, after deliberating some days, declined the proposition at a subsequent meeting of the Executive Committee of the Board, to whom the matter had been referred for settlement.

On the 19th of June, at a called meeting of the Board, a second proposition, with the same guarantee of \$1,000 from the endowment and with one or two minor changes, was made to the President and four members of the faculty. The resolution re-elected these members of the faculty at the salaries received during the previous session, but provided that these salaries should be paid: First, by dividing pro rata the \$3,000 above referred to; and, second, by a division in the same proportion of the balance, if any, remaining after the expenses of all sorts had been met by these members of the faculty. These members of the faculty were expected, under this proposition, to conduct N. Long Hall, "teach the branches published in the catalogue," take charge of the Library, and meet all expenses of the session's work.

In considering this proposition, the members of the faculty carefully figured the expense, and the probable income. They then took into consideration the heavy responsibility which would devolve upon them, and the financial risk to be borne by those who were, perhaps, not in a position to finance so large an undertaking. After mature deliberation, believing that the prospect of a salary was remote, and believing that the college would better be conducted by the Board on the usual plan, even at greatly reduced salaries to the teachers, these five members of the faculty, with the exception of one who was absent but concurred by letter "in any action the faculty may take," delivered to the President of the Board of Trustees, a letter stating that with deep regret they felt compelled to decline to accept the proposition offered them. This action was taken June 20th.

Before this action was taken the President of the college stated to the President of the Board that the members of the faculty were willing to make a sacrifice, and would accept almost any guarantee of salary, and would endeavor to make the rest from the session's receipts, if the Board would assume the responsibility of the school, and would keep the control in their own hands. Later the President of

the Board telephoned to the President of the college that the action taken by the Board was final, and that a settlement could be made only upon the terms set forth in the Board's resolution.

It is a matter of great regret to us all that this state of affairs exists, but the members of the faculty, in justice to themselves, felt compelled to decline.

W. H. HANCOCK

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING

1907 JULY.

- 30 Simpson, Lake Spring church
31 Blackford, Friendship church
31 Concord, Beech Grove church

AUGUST

- 6 Bethel, Eden church, Todd county
6 Daviess County, Buck Creek church, near Lavinia.
7 Bracken, Mayalick church.
7 Liberty, Zion church, Hart county.

- 13 Logan County, New Hope church, Todd county.
13 Ohio County, Rockport church
13 South Kentucky, Eubank's church.

- 14 Crittenden, Dry Ridge church
14—Lynn, Oak Hill church.
15—Shelby County, Hardinville.

- 20—Gasper River, Monticello church, Butler county.
20—South District, Beech Fork church.

- 21—Barren River, Beech Grove, Barren county.
21—Campbell County, Mentor.

- 21—Green River, Good Spring church, three miles of stock-ham.
23—Rugby, Campbells.

- 27—Tate's Creek, Viney Fork church, Speedwell.
28—Breckinridge, Black Lick church.

- 28—Union, Brookville church.
29—Baptist, Mt. Freedom, Washington county.

SEPTEMBER.

- 3—Central, Muldraugh's Hill church.
3—Cumberland River.

- 3—Elkhorn, Silas church.
4—Bay's Fork, Trammel's Fork church, near Scottsville.

- 4—Greenup, Mt. Olivet church, Boyd county.
4—Long Run, Cedar Creek church

- 4—North Bend, Latonia.
4—Owen, Pleasant View church.
4—South Cumberland River, Providence church.

- 4—Ten Mile, Paint Lick church.
5—East Concord, Mt. Mary church.

- 5—Wayne County, Big Spring church, Wayne county.
6—Greenville, Providence church, Wolfe county.

- 10—Boone's Creek, Union City, Madison county.
10—Rockcastle, Pleasant Run church, four miles of Livingston.

- 11—Nelson, New Salem church.
11—Sulphur Fork, Campbellsburg.

- 12—North Concord, Centennial church, Bell county
13—Boonville, Liberty church, Clay county.

- 13—Lynn Camp, Gray's, six miles from Corbin.
13—Second North Concord, Union Chapel church.

- 14—Stockton's Valley, Seventy-six, Clinton county.
18—East Lynn, Good Hope church, Taylor county.

- 19—Upper Cumberland, Martin's Ford church.

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- 20—Freedom, Central Union church, Clinton county.
20—Three Fork's, Hindman.
25—Edmonson, Joppa, two miles west of Mammoth Cave.

- 25—Pulaski County, Good Hope church, six miles of Eubanks.
25—Warren, Woodburn church.
27—Goose Creek, Girdler, Knox county.

- 27—Irvine, Indian Creek church.
27—South Union, Rose Hill, Morley Station, on L. & N.

OCTOBER.

- 1—East Union, Big Poplar church.
1—White's Run, Jordan church, Eagle Station.

- 2—Goshen, Pleasant View church.
2—Little River, Blue Springs church Caldwell county.
4—Laurel River, Singing Creek church, Laurel county.

- 4—South Concord, Lick Creek church, Wayne county.
9—Little Bethel, Cedar Grove church, Muhlenberg county.
9—Ohio River, Clear Springs church, Shady Grove.

- 9—West Kentucky, Poplar-Grove church.
11—Enterprise, card church, Pike county.
11—Mt. Zion, Corinth church, four miles from Corbin.

- 15—Muhlenberg Co., Nelson Creek
16—West Union, Oscar church.
22—Ohio Valley, Sturgis.

The Twenty-third International Christian Endeavor Convention meets in Seattle, Wash., July 10-15, 1907. Be sure to take route that goes over the Denver & Rio Grande Railroad, and see the grandest scenery on the continent, through the Rocky Mountains. S. H. Hooper is the popular and accommodating General Passenger and Ticket Agent, Denver, Col. We speak from experience. H.

Parties attending the Exposition should communicate with A. W. Doughtrey, 1123 Hampton avenue, Newport News, Va., for accommodations in private family.

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Its successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCES: Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago. Mrs. J. O. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago. Mrs. R. Y. Mises, Brownsville, Tenn., cured of face cancer ten years ago. Address Dr. C. WENK, 17 W 4th St., Cincinnati, O. for free book of information and advice.

The Farm and Household

The oats crop in the Southern neighborhood from the present outlook, will be almost an entire failure, but it seems that no one can tell the truth for the failure. The corn crop is very late, in fact some have not yet finished planting. Wheat looks much better in the last two weeks. Elizabethtown News.

Mr. George Haslan, of Freedom, sold a pair of 6-year-old horse mules to Mr. B. Carter, of Austin, for \$425.

E. P. Powers, a farmer near Springfield, Ill., sold \$245 worth of eggs from 100 hens last year. The entire product of the hundred hens was 1,500 dozen, or 180 eggs to each hen. He was out \$55 in expenses which made each hen average a net profit of a little less than \$2.

Shelby county tobacco growers have between 5,000 and 6,000 acres of the 1907 crop already pledged to the pool. They are arranging to build a \$25,000 warehouse in Shelbyville for storing and handling the crop. \$10,000 of the stock was subscribed in one day.

Len McElroy, of Morgantown, sold to Jeff Davis, of Henderson, two black mare mules, 3 and 4 year old, 17 hands high, for \$450. They were sired by his large jack, Express.

In recognition of the Burley tobacco growers' contribution to the management of the Scott County Fair Association are planning to make August 6th (the second day of the fair) "Equity Day."

The Cynthia Fair will offer exceptional premiums on mule colts this year—\$100 for mare colts and \$50 for horse colts. Each purse will be divided as follows: \$50, \$35 and \$15 for the first named and \$25, \$15 and \$10 for the latter.

The tobacco crop outlook for Hart county, according to reports, is gloomy. Plants are very small and nothing like a full crop is expected.

Bracken county farmers have contracted 3,780 acres of the 1907 crop of tobacco to the Society of Equity and subscribed \$7,600 towards building two storage warehouses, one at Augusta and one at Brookesville.

Cowen & McCormick, of Hustonville, shipped 800 fine lambs to New York and Jersey City recently, realizing top prices for them. Allen & Reid shipped one ear of medium hogs and one of good butcher cattle to Cincinnati for which they paid six cents and four cents respectively. J. B. Honaker again holds the season's record for the heaviest lambs from 100 ewes, by June 3rd. Ninety-four lambs averaged 91 1-6 pounds, this being heavier than his last year's crop by nearly one pound.—Danville Advocate.

Miss Vic Murrah sold to Luther Wilson, of Crayercraft, three barrels of corn at \$3 per barrel; also four barrels to J. N. Conover at same price. Mr. Joe Williams bought a nice horse of Mr. Coffey, of Russell county, for \$150.—Adair County News.

A DOUBLE-WORKED ORCHARD.

It was my pleasure to visit recently a 300-acre apple orchard in Western Indiana. This was one of the most suggestive and attractive enterprises that I have studied for a good while. The trees were propagated and trained on a somewhat new-fashioned plan.

The story of their growth is something like this: Northern Spy scions were root grafted on ordinary apple seedlings using short piece roots. They were planted in nursery rows, taking care to set them deep. The grafts were set out and grown one or two years in nursery rows, according to the vigor of the tree. If at the end of one year they showed decided vigor, they were taken up. If the tree was rather weak it was allowed to stand another year. When taken up the original seedling root was cut away, and the tree was then re-set in nursery row. It may not be generally understood that in root grafting apples a considerable portion of the grafts will throw out roots from the union quite above the original root. Now, when these were replanted they were set back practically on their own roots, and represent a rooted cutting.

In due time the trees were taken from the nursery row and set in orchard. They were then good-sized standards, when planted in orchard. After being established in orchard they were then top-budded. This work was done either in autumn of the same season or the year following, depending again on the growth which the trees made. The buds were inserted in the branches and not in the stem, so that the forks of the tree were of the Northern Spy variety. In inserting these buds care was taken to set them so that a desirable framework would be developed. The illustration does not show the best type of this framework as the branches are somewhat too close together.

Another important point was observed in connection with the selection of scions. These were taken from bearing trees which had made a good individual record as to productiveness and quality of fruit. We have, therefore, an orchard on own-rooted Northern Spy stock, supposedly the best apple stock available. On this are selected types of the leading commercial varieties of apples. The experiment is on a generous scale, and should bring forth exceedingly interesting results. We shall watch it with a good deal of care, because the outcome will be of value not only to the immediate section in which the work is being carried on, but to the country at large.

Keep the ground busy. No need of letting it lie idle over winter. Sow some cover crops. The soil will not need a rest if you practice a proper rotation and don't rob it. Remember how badly your stock needed some early green feed last spring after the silage was gone and the pastures not fit. Prepare for next spring now; don't get caught again. The school of experience is doubly dear if we neglect to learn from it.

Molasses rubbed on grass stains on white clothes will loosen the stain till it will come out in the washing. Peach juice will not stain if it is washed out before it gets dry.

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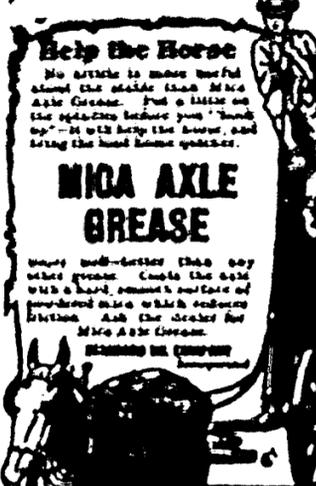
It nourishes, strengthens and imparts new life and vigor. An excellent general tonic.

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No article is more useful about the horse than this one. Get a little of the application before you "break up"—it will help the horse, and bring the best home quicker.

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Worst mud-dirt than any other grease. Coats the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.

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Those who suffer pain from chronic ailments will find that Dr. Miller's Anti-Pain Pills relieve the suffering. After the first trial, they will wonder how they ever managed to get along without them. If first package fails to benefit, your money back. Sold by druggists. 25 cents. Never paid in full.

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Battle Ground Poultry Yards.

Rhode Island Reds, Cose Comb Exclusively.

Winners at Williamson County Poultry and Set Stock Association's Show, held at Franklin, Tenn., Jan. 8-12, 1907: 1st cock, 1st cockerel, 2d and 3d pullet, 1st and 2d pen, 4 special white ribbons in large class of Reds. My birds are bred right and correct in color and shape and are beauties. Eggs for sale \$2.50 for 15 and \$10 per 100. Send me your orders and improve your stock with the best. EGGS! EGGS! EGGS! Stock in season. A. S. LEWIS, Franklin, Tenn., Member of Rhode Island Red Club of America.

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THE MEANING AND MESSAGE OF THE CROSS, by H. C. Mahan, net..... 1 25

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GOD'S IMAGE IN MAN, James L. Orr, net 1 50

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THE STRENUOUS GOSPEL, by Thom. G. Peiby, net..... 1 25

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WILLIAMS

Whereas death has come into the Great Baptist Sunday school and taken one of our members, Miss Margaret Williams, who in the few years she has worked with us has by her gentleness, kindness of heart, bright and cheerful spirit, and beautiful Christian character won our love and respect, therefore, be it resolved, That in the death of our sister the Sunday school has lost a faithful and efficient member, the church a loyal and consistent one.

Resolved, That we extend to the bereaved family our love and sympathy in their great sorrow.

Resolved, That a copy of these resolutions be placed upon the records of the Sunday school, a copy be sent to the Western Recorder for publication, and a copy be sent to the family in token of our sympathy.

H. M. FROMAN, LAURA H. CRABO, Committee.

LEWIS

Mrs. H. W. Lewis was born June 18, 1817, died June 5, 1907. He was twice married. A number of children blessed his first union, while only two survive him, Mr. D. R. Lewis, of Magnolia, Ky., and Mrs. John Dixon, of Louisville, Ky. He professed Christ in early life and joined Forks of Otter Creek Baptist church. He afterwards became a member of Three Forks of Bacon Creek church, and at last became a constitutional member of Magnolia Baptist church.

He lived an exemplary life, loved his church, his pastor, his neighbors and his Lord, and was a strong advocate of missions. To know this grand man was to love him. He had been a constant reader of the Western Recorder for sixty-five years; it was next to his Bible.

After funeral services conducted by W. J. Pickett and the writer, we laid him to rest in the beautiful cemetery at Hammonsville, Ky.

C. W. BOWLES, Pastor. Upton, Ky.

GORDON

Mary E. Gordon, daughter of Thomas and Cinthea Willis, was born January 16, 1842; married to W. H. Gordon, December 1, 1859; died May 27, 1907. The mother of eleven children, ten of whom are still living, and all devoted Christians and staunch Baptists. She had fifty-one grandchildren, with four great-grandchildren, who are all being brought up in the faith once for all delivered to the Saints. She was for forty years a member of Mt. Olivet church, the wife of one of the most faithful members, and, for many years, a deacon in that church. She was a devoted mother, a faithful friend, a kind neighbor—truly a mother in Israel. To the bereaved ones we say, "Weep not as those who have no hope."

The funeral was conducted by her pastor, Rev. H. C. Hatchett.

E. W. SUMMERS, Georgetown, Ky.

DITTMAN

Sister Elizabeth Purcell Dittman was born December 20, 1824; joined Mt. Moriah church when she was fourteen years of age and remained a faithful Christian until death claimed her. She was married to Charles H. Dittman, October 28, 1847, to whom she was a devoted companion. She died April 27, 1907. She was the loving mother of ten children, eight of whom are living. She has gone to the rest prepared for the people of God.

To the loved ones left behind we would say, "Be patient and faithful for you shall soon see her in glory." The Lord loath all things well. I. S. BAKER.

FURR

At midnight, June 23, 1906, the Death angel took from us our precious baby girl, Mary Elizabeth Furr, daughter of V. H. and Anthonia Furr. She was born October 10, 1904, aged one year eight months and thirteen days. Her

sickness lasted just one month, and she bore her suffering with the sweetest patience we ever saw. She has gone where there is no more pain nor death, but where there is joy, peace and happiness our darling waits for our coming.

Many lovely hours have come and gone since she fell asleep in Jesus, but the Lord has been good and his grace sustains. We miss her bright face, and baby prattle, but we know she's gone to glory. We know not why the Lord thought best to take her, but we question not His wisdom. We look up through our tears and say, "Thy will be done." We would not bring her back to suffer and die again, for has he not said, "But for the little ones to come unto me and forbid them not, for of such is the kingdom of Heaven."

Darling we loved you, you we loved you, That Jesus loved you more, And He has sweetly called you To your rest at home above. Where you wait and beckon for us To follow on up there, And to join you in Heaven Is our constant daily prayer.

Her father and mother, Mr. and Mrs. W. H. Furr.

BRANHAM

Benjamin Melzer Branham was born in Scott county, Ky., August 16, 1857. When young he united with the Great Crossings Baptist church. In 1872 he became a constitutional member of the First Baptist church of Midway, Ky. Of this church he was for years an official and honored deacon. He married Miss Rachel Stout, December 9, 1875. He was not only an affectionate but also a very considerate and tender husband.

All his manhood, except about six years spent in Jellison, Tenn., and in the mountains of North Carolina in quest of health, was spent in Midway and vicinity, first in the home of his parents and then in his own home. He had been a reader of the Recorder for nearly fifty years.

Leaving behind every evidence of his fitness, through grace, for the change, on June 15th he peacefully entered into rest.

His spirit of cheerful joyousness and of appreciation of every service rendered through years of suffering was truly remarkable.

His pastor, J. P. Struggs, to whom he was devoted, conducted the funeral services.

There was a peculiar fitness in his being buried on the Sabbath day; for years he was wont to begin the day by singing:

"Welcome delightful morn, Thou day of sacred rest."

Sleep on, beloved brother, till that glad day when the Lord shall come to claim his own. AMOS STOUT.

Home Comfort

The heating question may not be of much interest to WESTERN RECORDER readers, with the thermometer registering in the nineties, but this is the time of year that one usually prepares for comfortable heating of the home for winter. With the price of fuel steadily advancing it behooves one to install such furnace as will give the greatest amount of heat for the smallest expenditure of coal. The Peck-Williamson Underfeed, advertised in this issue does this, and your name sent to The Peck-Williamson Co., 318 West Fifth street, Cincinnati, O., will bring you some interesting facts upon house heating.

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ITEMS OF INTEREST

News the World Over.

The steam shovel workers on the Panama Canal have struck for higher wages. They were receiving \$1 a day and they demand \$1.25. Workmen in this country will think \$1 a day for digging 2 1/2 feet pay. Cal. thought has advertised for other men and no doubt he will get them, but it will take some time and the shovelers are standing idle. Those who have the dam raised in front of them say, any way, and these are mine, will think the delay in digging a matter of no consequence. But those who think the dam practicable and are in a hurry will regret it much.

In New York City there was a demonstration in favor of Meyer, Haywood and Pettibone. There was a large procession bearing banners expressive of the anger of these labor men engaged in the display of the letter of the President, the principal one bearing the words: "A square deal from the man who talks morality and accepts corruption funds from labor's dastardly foe."

The farmers of Georgia have an organization which includes a very large number of them. This has held a meeting and condemned the effort to bring immigrants into the South. The farmers called on the Legislature of the State to refuse the appropriation which the immigration agents are calling for. They declared rightly that the character of the citizens in a matter of far greater importance than the supply of labor. The old Southern spirit is not dead.

The Government introduced into Parliament an Irish bill, giving Ireland a much larger control of Irish affairs. Campbell-Bannerman, and Mr. Berrill, the Irish Secretary, are both strongly in favor of giving Ireland home rule, but they knew that was impossible. Many Liberals are opposed to it, and no such bill could pass the Lords. John Redmond, the Irish leader, was desirous to accept the bill as a great advance, while declaring he agreed only as a step forward, and he would be satisfied with nothing but home rule. But the Irish assembled in Dublin and refused to take half a loaf, preferring no bread. The Government then dropped the measure, and Ireland will get nothing.

An explosion on board a submarine boat in Portsmouth harbor, England, killed Lieut. Hart, in command, and wounded three men. This submarine was a vessel of the latest type and was maneuvering in the harbor when the explosion took place. The old ships of the fathers did great execution upon the enemy when handled by such men as McDonough and Paul Jones, but they were not given to destroying their own crews.

The war in the Philippines is again ended, being about the ninety-ninth time the war has been officially declared ended. The United States troops wounded and captured the Filipino leader, Faustus Ableda, and being in captivity he has issued a manifesto to his men ordering them to surrender. Whether they will do it remains to be seen.

Gen. William Booth, of the Salvation Army, whose tireless activity makes him seem one of the youngest men going, has just returned to England from a trip to China and Japan. He was greatly impressed with the powers of the yellow race, and says the Chinese and Japanese will capture the Eastern trade by peaceful means. This they have an inalienable right to do.

J. Pierpont Morgan has purchased in Paris for more than \$1,000,000 the great Hoentschel collection of carvings, statuary and furniture, considered by experts the greatest assemblage of objects of the applied arts and crafts in the world. Many of its carvings, panels and paintings were taken in times of violence from churches, cathedrals and palaces. Mr. Morgan has decided to give a part of the collection to the Metropolitan Museum of Art.

Lincoln Beachey has invented a dirigible balloon. Several men have invented these balloons in the last few years and they are being tested everywhere. Beachey's is a cigar-shaped bag with a propeller whose mechanism is similar to that of a motor cycle. The other day he went over New York Bay, sailing from Staten Island. He dropped paper bombs into Forts Wadsworth and Hamilton, showing how easily an enemy could destroy them in war. He landed in a grassy place which he had picked out in Battery Park.

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ALEXANDRIA, LA.

At a conference of Emanuel Baptist church, held this 16th day of June, 1907, the following resolutions were adopted: Whereas, Our dearly beloved pastor, M. J. Hoover, believing it to be the will of our Heavenly Father, whose faithful servant he is, has tendered his resignation, to accept work elsewhere; and,

Whereas, The Emanuel Baptist church, whose faithful pastor he has been for six and one-half years, has with reluctance and regret accepted his resignation as requested by him; therefore, be it Resolved, That we deeply deplore the fact that the long and pleasant relations of pastor and church are to be severed, knowing that Bro. Hoover's place will be hard to fill. The great work he has done here demonstrates his usefulness as a true and faithful minister of the Gospel of our Lord Jesus Christ.

Resolved, That the readiness which he has ever manifested to minister comfort and consolation to the sorrowing and afflicted in the hour of distress and grief, never stopping to consider whether members of this church or not, together with his upright, manly Christian conduct in his daily life has endeared him to the people of this city and vicinity and won for him the love and esteem of all. Resolved, That this church greatly appreciates the faithful services he has rendered during his pastorate here, realizing that "eternity alone will reveal" the full results of his labors for the cause he loves so well. Resolved, That we commend him to the kind and loving consideration of those with whom he will soon be associated as pastor, congratulating them upon the happy selection they have made, assuring them that "our loss is their gain," but

above all, we commend our dear brother and his family to the loving care and protection of our Heavenly Father, who hath all things well.

Respectfully submitted, Miss A. Patterson, Mrs. J. W. Houston, Miss Maudie Young, J. M. Hinson, P. F. Houston, Chairman.

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