

WESTERN RECORDER

Faith, Hope and Love, these three.

22nd YEAR

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GENERAL ASSOCIATION.

The Kentucky Baptist Ministers' Meeting, which always precedes the meeting of the General Association, met Monday night at the Baptist church, at 8 p. m. In the absence of the Moderator of last year, the body was called to order by the Secretary of last year, Bro. W. M. Stallings.

Bro. J. M. Weaver was elected Moderator, and Bro. W. M. Stallings was re-elected Secretary.

Bro. J. N. Prestridge read the Scriptures and led the body in prayer. The church choir led the congregation in several familiar and stirring songs.

The annual sermon was preached by Bro. J. R. Hobbs. The sermon was based on the miracle of the healing the Gadarine Demoniae, Mark 5. The preacher drew from the miracle four points. I. The power of man. II. The power of Christ. III. The power of money. IV. The power of the missionary. The power of man in his ruin may suggest the higher and nobler power to which he is brought by redemption. The power of Christ to dispossess the demoniac of a legion of devils, illustrates His power to liberate and lift up the lost. The power of money led the Gadarines to think more highly of their swine than of an immortal soul, and to cause them to beseech Christ to depart out of their coasts. The power of the missionary is seen in the restored demoniac whom the Master sent to his home to tell what had been done for him. The regenerated soul is properly a missionary. Whether he goes to a foreign land, or whether, as he goes up and down the walks of life at home, he tells others of Christ and what he does for the soul.

At the conclusion of the sermon, led by the choir, the congregation joined in singing, "Tell Me the Old, Old Story."

The attendance at this first session of the Ministers' Meeting was enough to fill the first floor of the church, and everything pointed to a great meeting. Bro. P. T. Hale dismissed with prayer.

Brethren W. E. Foster, T. N. Compton and A. C. Graves were appointed the Committee on Enrollment.

EDUCATIONAL CONFERENCE.

The whole of Tuesday morning was given to the consideration of the work of the Baptist Education Society of Kentucky, President E. Y. Mullins in the chair.

Bro. P. T. Hale, Corresponding Secretary, presented his annual report. The report spoke of the hesitancy of the Corres-

ponding Secretary in resigning his position as President of the South-Western Baptist University, at Jackson, Tenn., in order to accept his present position. He had now spent eight months in traveling over the State, striving to arouse our people to the importance of educating their children, and in striving to raise funds to meet the conditions of Dr. Gatliff's generous offer. In regard to the value of the 4,000 acres of mineral land offered by Dr. Gatliff, the report stated that the Corresponding Secretary had, in company with Mr. Hywed Davis, recently gone over one tract of this land. Mr. Davis is one of the finest mining engineers and coal experts in the South, and he estimates that this section of the 4,000 acres will, within forty years, yield the handsome sum of \$700,000. The other part of this land, at a conservative estimate, he says ought in the next fifty years to yield \$800,000.

Besides this, the report referred to the conditional offer by Mr. Theodore Harris of \$100,000 to found a Baptist University at Louisville. To start such an institution would call for \$1,000,000. Here is an opportunity to lead all the States of the South in the vital matter of Baptist education. Great possibilities are in the future of this Society.

The report of Secretary Hale was referred to the following committee: J. R. Hobbs, B. F. Proctor and T. T. Eaton.

In their report the committee said: "We thank God and congratulate this Society and the denomination on the splendid work done by our most efficient Corresponding Secretary, Bro. P. T. Hale. We cordially commend him to our churches, and affectionately urge them to co-operate in this great work. The amount already secured, over \$120,000, is most gratifying, and gives promise that more than the \$400,000 necessary to secure the noble gift of Dr. Gatliff will be forth coming."

The report proceeded: "In joyful recognition of Bro. Theodore Harris' generous offer of \$100,000 under certain conditions for a Baptist University at Louisville, we recommend that the Board of Directors be instructed to take up the matter of establishing in Louisville an institution which may become a part of the proposed university, and serve as a nucleus for the same."

In connection with his report, Secretary Hale read also the report of Bro. Theodore Harris, the Treasurer of the Society, giving the various amounts pledged and paid, as well as the expenditures.

Secretary Hale reported that the following schools had made application for membership in the Society: Georgetown, Bethel, Bethel Female College, Liberty, Williamsburg, Bardstown, Sturgis, and Clinton. The prospect is that every Baptist school in the State will come into affiliation.

A communication from Georgetown College, presenting names for a Board of Trustees to the Society, was read. There was a question as to whether the Society should at once elect the proposed trustees, refer the matter to the Board of Directors, or defer action for one year. A lengthy discussion arose, the following brethren taking part in the discussion: T. T. Eaton, P. T. Hale, J. M. Weaver, J. J. Taylor, J. H. Chandler, Arthur Yeager, W. P. Harvey, J. N. Prestridge, B. A. Dawes and J. R. Hobbs. Finally the body decided to elect the Board of twenty-four Trustees sent in from Georgetown.

Bro. W. H. Smith brought to the attention of the body the school at Prestonsburg, Floyd county, saying it was a fine opening for a Baptist institution, and suggesting that this Society would do well to consider

it. On motion it was ordered that the Board of Directors of this Society look into the matter of this school, and confer with the Home Mission Board at Atlanta, with power to act.

TUESDAY AFTERNOON.

The Ministers' Meeting reconvened at 2 o'clock. "All Hail" was sung and Bro. D. P. Montgomery, of Missouri, led in prayer.

Bro. M. E. Dold read a paper on "How to Train Young Christians in Personal Service." The subject was discussed by Brethren J. M. McFarland, J. N. Prestridge and J. K. Sannelley.

Bro. B. F. Proctor made an address on the topic, "The Pastor as the Layman Would Have Him." The address elicited general interest. Bro. Proctor said that the layman would have the pastor brave enough to hold the members to duty and the rules of discipline. He read some resolutions that have several years ago been adopted by the church to which he belongs. These resolutions awakened much interest, and were as follows:

"Whereas, For years past it has been the practice of persons who were dissatisfied with the pastors of this church to seek by evil speaking and disparagement to deprive the pastors of the love, sympathy and co-operation of this church, and by that means to force a change of pastors; and, whereas, The laws of this land and of God, and the sentiments of all honorable men and women condemn such a course; therefore, be it resolved:

"1. That any member of this church who shall be found guilty of such a course of conduct at any time in the future, or who shall without sufficient cause refuse to co-operate with the pastor, and the church in its work, shall have the fellowship of this church withdrawn from him or her, and it shall be the duty of all members to report such misconduct to the proper officers of the church for action.

"2. That any member who is dissatisfied with the pastor or the action of the church, and for that cause or any other cause refuses to co-operate with the church in its work, now or at any future time, is advised and urged to withdraw from the church.

"3. That for years the usefulness of this church has been impaired by strife, dissension and evil-speaking among the members, such a course bringing reproach upon our church at home and abroad; such conduct is not to be tolerated in a Baptist church, and must be stopped for all time."

The resolutions and remarks of Bro. Proctor brought out considerable discussion. Bro. T. T. Eaton quoted from Paul, "Against an elder receive not an accusation, but before two or three witnesses." We should not, he said, be willing to listen to accusations against ministers, unless they agree with Paul's rule.

Bro. E. Y. Mullins remarked that laymen can do more in certain directions than pastors and, therefore, can greatly help their pastors and the cause. He was glad to hear laymen like E. W. Stephens and Joshua Levering speak out at Chattanooga upon the subject of providing better support for our pastors.

Bro. J. S. Dill said pastors need not be too modest. He told of a pastor who made an exhibit one Sunday of the growth of his church in membership and in every department except one. All had been going up except the pastor's salary. That was where it had been for years—at a dead level. It was only a short time until the church added \$300 to his salary.

Bro. John H. Chandler thought the pas-

tors should try to get their laymen to attend these meetings.

Bro. B. A. Dawes read a paper on "The Pastor His Own Evangelist." He said in his paper that he himself had held most of the meetings in his church. He brought out some of the advantages and disadvantages of a pastor being his own evangelist. He had tried both ways, and had better success doing his own preaching than when he had the help of evangelists.

Bro. T. T. Eaton referred to a time when he did his own preaching in a series of meetings. He preached a series of sermons on some of the hardest doctrines of the Bible, and it was one of the most satisfactory meetings he had ever held.

Bro. E. Y. Mullins remarked that when a pastor he had often held his own meetings. He would advise taking plenty of time to get ready for such meetings.

Bro. J. M. Weaver said he had tried all methods of holding meetings, and he believed we should always be expecting a revival.

EDUCATIONAL SOCIETY.

Was called to order by President Mullins at 3:30 o'clock to conclude its business.

Bro. P. T. Hale addressed the body. Among the things that Kentucky Baptists want to stop, he remarked, is the waste and loss of funds given to help institutions of learning. Large sums at one time and another given to our schools have passed from us. From one to two hundred thousand dollars in the aggregate have probably been sacrificed in schools that have failed. It is now the settled policy of Baptists in this and other States to have schools on a solid basis, and such as will command respect. He referred to one school that passed from our control and to another which was recently about to be lost, when he had been called on and by timely effort it was saved from passing under the hammer. We want our people to feel perfectly safe in their gifts to education, and this will be safeguarded by the Education Society.

Corresponding Secretary P. T. Hale reported that \$119,590.50 in all had been received, of which \$69,312.50 are in cash and bonds and \$50,278 in good notes. The total expenses, including salaries of corresponding secretary and assistant treasurer, traveling expenses, stenographer, office expenses, printing, etc., were \$4,507.37—less than 4 per cent.

There is an awakening among our Baptist people upon the subject of education. It is being appreciated more than ever what our schools mean to our cause. Our ministers, our most efficient laymen, our most useful women, our missionaries and their wives, are among the contributions of our schools to our cause.

The address of Bro. Hale made a deep impression, and kindled the brethren to new enthusiasm in the cause of education.

Bro. J. M. Weaver said that we pastors must develop our churches. He spoke of the growth in grace of one of his laymen, a man with whom he had long labored, and one who was doing great good with his influence and testimony, as well as with his money.

Bro. Eaton said that in our appeals for money we should seek large amounts. Have our people to enlarge their thoughts of giving. Bro. Gatliff and Bro. Theodore Harris have elevated the standard of giving among us.

(Continued on fifth page.)

QUESTIONS ANSWERED.
BY BENEX.

"One of the leading members of our church has rented a building to a man who is running a pool room in it, which we believe is greatly injuring our church and the cause generally, inasmuch as our young men are being attracted thereby even during prayer meeting services." There is no question that the pool room will greatly injure the people and bring dishonor upon the church. Surely the brother did not think of the possibility of the house being used for such a purpose, or he would not have rented it to the man.

The pastor and some of the brethren ought to go to see the owner and learn whether it was with his knowledge and consent the pool room was opened. If it was not, he ought to consult some lawyer and learn if it is not possible to stop it. I know too little about the law to know if this can be done, even though the lease has no clause prohibiting such a use of the house. I know that many leases specify to what use the house shall be put. If this lease does it seems to me the court would give an injunction forbidding the renter from using the property for any purpose except those mentioned in the lease.

If the lawyer tells him he can do nothing, then he should rise in church, tell his brethren how grieved he is, assure them that he had no thought such a use was to be made of his building and explain how he had tried to have it stopped, assuring them it should be just as soon as possible. Then he should feel under the greatest obligation to God and to the church to do all in his power to keep men from going to the pool room. If he heard of one who was going he should see him, privately, of course, and plead with him and pray for him.

I am very reluctant to believe that any Baptist would rent a house, knowing it would be put to any such use. But in case he did do this knowingly the deacons should see him and, if possible, make him see his sin. If he can be led to repentance, brought to rise in church meeting, express his deep regret and penitence, ask the forgiveness of God and his brethren and promise so soon as he can to stop the use of his house for such a purpose.

If he rented it knowingly and refuses to acknowledge his sin, the church owes it to its Lord and to its own good name to have him up for trial. It might be a good idea to suspend him for a while before excluding him. Our churches used to make much more use of suspension than they do now. Whether he should be suspended or excluded depends greatly on the spirit he shows when arraigned before the church. One thing is sure, if the church does nothing it crucifies its Lord afresh and puts him to an open shame.

Two questions in regard to constituting a church. When a number of brethren, after talking the matter over, decide that it is best to constitute themselves into a church, they draw up articles of faith or generally send to some church and get articles which it has adopted. The New Hampshire Confession of Faith is the one most commonly used because it is shorter than the Philadelphia. A Baltimore church had the best brief articles of faith I ever saw. They were a most admirable condensation of the Philadelphia Confession. They were published in tract form several years ago and widely scattered.

In the North almost invariably the brethren also prepare or borrow from some church a church covenant. In the South this is not so common, the articles of faith being considered enough. Having decided it is best to form a church, and having made ready the articles of faith, the brethren get their letters from their respective churches.

They meet together and choose one brother to preside and another as clerk to keep the record of the meeting. One brother reads the letters. These letters were made for "for the purpose of forming a new church," and are made out in that way. Then the Articles of Faith are read and the covenant. A resolution is passed declaring that we do now and here constitute ourselves into a church. The brethren stand up or raise their hands to show their agreement to the Articles of Faith, and the church is constituted. It is then a full fledged Baptist church. It proceeds to elect deacons and a pastor and is ready for work. Deacons are always chosen promptly, but it is often quite a long time before a pastor is chosen.

In the South the church secures recognition of its sister churches as a Baptist church of the same faith and order by sending messengers to some neighboring Association. These messengers carry a letter asking for admission into the Association and also a copy of the Articles of Faith. These are read to the Association. If there is any point on which further information is desired, the messengers are questioned and reply. Everything being found satisfactory the church is received into the Association.

In the North frequently a council is called. The church sends a letter to the churches near by, requesting the church to send messengers to act on a council. These are called "letters mixive." The usual request is to send the pastor and two brethren, and the letter states the council is called to recognize the new church. The council assembles and examines the articles of faith and the covenant and asks such questions as they deem best. Then the council announces to the churches that it has found the church to be a Baptist church. The action of the council does not bind any Association to receive the church, and hence many churches consider the calling a council a waste of time and trouble. Of course, neither the council nor the Association has any authority over the church. It is a church without any recognition from any outside body.

Another question on this subject is "How many ordained ministers are needed at the constitution of a church?" None at all. A minister's presence is desirable because he generally is posted on the manner of procedure. But the church can rightly be constituted without even one preacher being at hand.

HIS LAST WORDS.

REV. A. J. PALMER.

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

"Last words are always pathetic. These are the last utterances of our Lord before His Ascension, and the Apostles to whom they were uttered personate the Church of Christ to the end of time. And in this last message our Master bequeaths a legacy of service, glory, and suffering to the millions of Christendom. It is a command to the Church to be His witness. Think of the heroic boldness, the Divine egotism, the imperial self-assertion of the speaker. The disciples were not to be original thinkers, religious discoverers, spiritual Columbuses. They were to testify to the facts of Christ's life. They were to witness to the reality of their Lord's existence.

"This duty is laid upon the Church today. She is to give her testimony to the world as to the living personality of the crucified, risen, glorified Lord. Nothing less than this will satisfy the clamant need of the world.

"It was a new departure, this giving testimony to a person. No Jew ever proposed to try and re-live by imitation of Abraham, Moses, or the prophets. They quoted their sayings, but they never thought of following them as examples. But the new departure of Jesus Christ meant the transfiguration of life by the transfusion of an ever-living personality.

"What is the Church? It is a company of men and women saved by the Lord Jesus that they may co-operate with Him in saving others, a great federation of conscious-

ly obedient people in spiritual sympathy with Him, and His will shall be done in them."

"What is the mission which we have to give to the world who we live?"

"We are to witness to the great Protestant truths which have been the foundation of Evangelical Christendom for eighteen centuries. I am afraid there is an aversion to this duty. But let us have patience. Out of the mists of error and clouds of interpretive obscurity the old fundamental truths will pass forth again of their beauty and dignity. In the midst of the convulsions of human opinion our allegiance to the great facts that cluster round the Gospel of the Son of God must remain unshaken. The truth that saved our fathers and sustained them amid the perils and sorrows of their life is the truth that will save us and the world.

"We must witness to Jesus Christ by living consecrated lives. The world pays little attention to what a man professes. We are judged at the bar of man's judgment by what we do, not by what we say. The life that comes nearest to the pattern of Jesus Christ, that reveals His sympathy for the sin-laden and the suffering, is the life that reveals in its trust and fullest measure the heart of the Son of God.

"We must witness for Him by carrying into our public life the spirit of our Master.

"Who is sufficient for this testimony? Only he who receives power through the Holy Spirit. That Spirit is not the property of any peculiar caste, nor does He wait upon any privileged lips. Power! That is our need! The power born of consecrated enthusiasm, that comes of a vivid apprehension of the great White Throne before which we shall all soon have to appear. Without this we are nothing, and can do nothing. With it the Church will never fail in witnessing for her Lord."

NOT ANOTHER PASTORATE.

As a pastor, I offer my reasons why I do not want another pastorate, and why no amount of inducement ordinarily offered can persuade me to change. I do not want another pastorate:

1. Because I find enough to keep me busy where I am. Two new sermons and two new prayer meeting addresses each week, teaching a large Bible class every Sunday, attending to the pastoral duties, with over 200 resident members, keeping watch of strangers and new families, keeping in close touch with all departments of my church and helping in every way, guiding the temporal affairs to the place where other hands may successfully manage her finances, with the unnumbered duties usual to every pastorate, keep me fairly busy.

2. Because the church and corporation being one and chartered under the old law prior to 1887, it is possible to make and keep it a Baptist church of the New Testament order, that is, it is antonymous. The church has shaken off "Boss Rule," and long ago rebuked the "Dangerous Minority," so that it no longer menaces the peace and prosperity of Zion. Business meetings that once reminded one of a "cock pit" are now heavenly places in Christ Jesus. The church is supreme in all its affairs. It does not allow the tail to wag the dog.

3. Because my people love me, and see that myself and family are properly supported. We love our people, and they know it. The experimental years are past and our mutual love and confidence increases as months come and go.

4. Because our church is imbued with the missionary spirit which increases annually the gifts for evangelization; this also means more spirituality and temporal blessings at home. Our church believes that none save regenerate sinners are eligible to membership in the body of Christ, and are determined to hold only such in fellowship. It is cured of the craze for numbers, seeking quality rather than quantity. Dancing, gambling and theatergoing members find it more comfortable to remain away than to attend the services, and we know that if they go out from us, it is because they are not of us, for if they were of us they would continue with us.—I. John. 11:19.

5. Because pastor and people agree that all schemes for obtaining church funds other than actual giving from the individual members shall have no place with us. Because thoughts of seasons do not alter the earnest spirit of evangelism, consequently our congregations are steady and manifest a helpful attitude in worship, hearing well the word preached. Singing with us is worship; our choir is Christian. We are not guilty of the sin of giving Sunday entertainments. Our church is a praying church, and the Lord adds to us now and again such as are being saved.

Who could wish another pastorate when so happily situated?—*Watchman.*

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THE FATHER'S KNOWLEDGE OF OUR NEED.

BY REV. G. S. L'ECOCK, D.D.

Three times in the Sermon on the Mount, Jesus uses this foundation fact of faith to chasten thinking. First, he uses it to chasten ideas of work, as a reason for subordinating business to spiritual aims. Not as though a man ought to seek only the kingdom of God, and, without seeking it, trust God for an income. That is misinterpretation. Jesus does not make seeking the kingdom exclusive. He makes it First, with a big F. All a man's thinking about his business should be over-ruled by his character as a citizen of the kingdom. That should determine his choice of business, i. e., he should not engage in any conscience forbidden occupation. It should shape his method of conducting his business, i. e., he should do right and not wrong, be just and generous, and not fraudulent and cruel. It should govern his spirit in his business, i. e., he should be contented and enthusiastic, as though his calling were of God. It should rule his attitude toward his business, i. e., it should keep him from living for his business alone, as though nothing else were worth while, or as though he could not succeed in business without surrendering his soul to its demands. A man can afford, in this broad way, to make the kingdom of God First, according to Jesus, because his Father's knowledge of his need is guarantee that properly subordinated secular toil will be productive enough, under Divine blessing, to meet earthly necessities.

Again, the Master uses this fact to chasten prayer. The Father's knowledge of what we need before we ask is reason for purging prayer of the frenzied repetitions of the heathen. Prayer should be, therefore, sane in form, calm in spirit, the making of intelligent request of One who knows. As in the case of work, the fact that the Father knows is not adduced to prove work unnecessary, but to prove its excess unnecessary, to prove that subordinated work is not in vain; so the fact that the Father knows what we need before we ask Him does not argue that prayer is needless, but only that its noisy excess is needless; that quiet, orderly petition is worth while, since it is addressed to intelligence and sympathy. And as consistent climax to this line of teaching, Jesus uses this fact of faith to chasten expectation of answer to prayer. True indeed is it that every one that asketh receiveth; but the Father's knowledge of needs puts the answer on the high plane of insight into the petitioner's needs. Earthly parents, even though evil, give to their children within the dictates of their knowledge of what is best for them. How much more will the Heavenly Father give indeed, but give to his praying children according to his knowledge of what are good things." *Herald and Presbyter.*

FORGETTING THE PAST.

Paul says, "forgetting those things which are behind, and reaching to those things which are before." This is a good motto for every day. Let us forget the past, wherever its memory hinders present duty. Let us make a success in spite of the past failures. It is not the man who makes no mistakes that makes the most of life. It is the man who, like a good general, knows how to win victories out of defeats who will be crowned victor at the end of the warfare. Who has not had his failures? The only ignorable thing in the world is discouragement and cowardice on the battlefield of life.—*New York Observer.*

OLD-TIME AND NOW-A-DAY CONVICTIONS AND CONVERSIONS

BY REV. J. H. HARRIS.

Several weeks ago a good brother, in one of our very popular religious weeklies, gave a short account of the conviction and conversion of two men; one deep and pungent, withal, demonstrative, moreover this one, for the most part ignorant of the Bible, also a man of tough habits and wicked; the other was the opposite. At the conclusion the writer says: "Is not the difference between the conversion of these two men, the difference only in their characters, habits and knowledge of the Bible before coming to God for pardon? Now, I should say as to these two individuals, their personalities, characters, habits and differences in knowledge may have, and most likely did, play their part, as they have, no doubt, in hundreds of instances; but that these two should be a criterion by which we are to determine the why and wherefore of the difference between the now-a-day conversions, or conversions, as to the deep feeling and pungency of those 'fifty years ago' and the apparent lack of it now-a-days, so far from being conclusive, it lacks plausibility. The writer sets out in his 'Story of The Conversions,' with these words: 'We are often asked why the conversions that occur in our churches today are not attended by such deep and pungent conviction as used to characterize conversions of fifty years ago.' To this he says: 'I believe the answer will be apparent in the following two conversions that have occurred since the beginning of the year.' And now, as many allusions are made to 'what used to be long ago, and what we have now,' the query naturally comes up: 'Is there any difference between the convictions and conversions, as to their great, deep feeling and demonstrative effects upon people fifty years ago, and what we see and observe today; if so, how and why do they differ?' And now what shall we conclude and answer? In the humble judgment and opinion of the present writer, from a Scripture view and standpoint of the subject, it is well to remember first of all, that conviction is the work of the Spirit, and the deep feeling and pungency attending it depends upon 'godly sorrow for sin,' without which there can be no true repentance, consequently no salvation, for 'godly sorrow for sin worketh repentance to salvation, not to be repented of.' And our brother, Paul, the Apostle, further says: 'The sorrow of the world worketh death.' And why? Because it never reached beyond the fear of hell and the terrors of eternal punishment. And now, may I not ask: Is there not more of this sort today than there is of the godly kind, that so far as it prevails, accounts, in part, for the absence of the deep, pungent conviction of fifty years ago—the godly sort, and its outcome of joy and rejoicing upon the acceptance of a crucified Redeemer by faith?

The truth is, a person cannot sorrow for sin as he ought and must, without first feeling 'the exceeding sinfulness of sin.' Nor can he feel this by himself, or sorrow for it after a golly sort, or repeat of it as he must, to obtain favor and come to God for forgiveness, merely through the fear of punishment. It seems apparent to the mind of the present scribe, a matter beyond cavil, or disputation, that one's mental attainments of God's Word, however great they might be, and the application of the teachings and doctrines contained in what he may have a mental retention of, by the stoly Spirit to the heart and understanding are very different things. In I. Cor. 2, 14, we have: 'But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' If I mistake not the mere knowledge of a matter, even to the mental assent, acceptance and conviction of it as truth, and that which follows an application of it to one's inner-consciousness, from whence flow the deep, pungent spiritual feelings that lay hold of the soul, so to speak, in travail, before it can be brought from the darkness and bondage of sin and Satan into the marvelous light and liberty of a child of grace and God, must widely differ. One is simply an assent of the mind to knowledge and truth convincingly addressed to the mental faculties and reasoning powers only, while the other is the work of the Holy Spirit upon an enlightened soul prepared for it, through a quickened conscience. That there are differences in the mental and spiritual make-up of different people is certain, and that these differences have much to do with their actions, manifestations, etc., under similar circumstances and influences, may be, more especially (seemingly, ought to be!) under conviction for sin, as well as the out come, aftermath, or demonstrations following the passage of a soul from a state of spiritual death into life, or regeneration, commonly called conversion, ought not to be doubted. This is natural, human nature has ever been the same, and will be to the end of time. Sin is the same; nor has God or the Holy Spirit changed. Education, associations, environments, habits, etc., may serve as chisels and other tools with which the jagged corners and wire-edges of human nature may be broken and knocked off, the rough places made smooth, or the smooth made rough, as the tendency of the work has been toward good or bad. Men and women are born into the world with certain temperaments predominating, or a mixture of temperaments, which education and outside influences may, to some extent, modify, but not entirely change. There are many demonstrative, impulsive people, as many, or more, perhaps, than the opposite kind. Now and then it may be that a person may almost imperceptibly, seemingly, with little or no mental perturbation, pass from a state of nature into a state of grace, but this must be the exception and

and the rule, as matters what the attainments, habits or character may be. It is certain that no man can say of a truth, from his heart and to his heart that 'Jesus Christ is the Son of God,' except by the help and revelation of God's Spirit. This doctrine is plainly taught in the case of the Eunuch, when he desired baptism. 'Thou mayest say,' said Philip, 'if thou believed with all thine heart.' The answer was, 'I believe that Jesus Christ is the Son of God.' He could only know it by the knowledge that came down from above. Again, we have it without the shadow of a doubt in our Brother's answer to Peter, when Peter declared emphatically to our Lord's question, 'But whom say ye that I am?' Peter answered, 'Thou art the Christ, the Son of the living God.' To this we read, 'And Jesus answered and said unto him, 'Blissed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father, which is in Heaven.' Christ had said to His disciples before this, upon another occasion, 'No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him' (Luke 10:22). So we are irresistibly driven to the conclusion that no man can say of a truth that 'Jesus Christ is the Son of God,' except it be revealed to him by the Father through the Spirit, for it is He who is in the world, 'controlling the world of sin, of righteousness and of judgment.' And a man thus brings us to the point that unless a person can sincerely say in his or her heart, feeling it to all intents and purposes that he or she believes that Jesus Christ is the Son of God, not historically, not figuratively, not in a merely but entirely to the very soul's content and satisfaction, he or she have great room to fear that they do not really 'know Him, whom to know is life eternal.'

And now, in conclusion, the matter of 'golly sorrow for sin that worketh repentance to salvation' means something, and is not to be set upon so lightly as some would, and others do, think, or make believe. I know I get on 'golly ground,' but I shall not take off my shoes, unless God says so. If I must say it, many preachers, Baptists as well as others, now-a-days, endeavor to make the way easy, because God is ever ready, willing and waiting to be merciful, and His ear ever open to the cry of the penitent. The truth is, they say, 'There's no use crying, there's no use mourning, there's no use going with your head bowed down like a bull-rush, day after day; only trust Him; give your heart to Him; exercise faith,' etc. In fact, there is no use doing this, and no use doing that. 'Only call upon His Name, for it is said, 'Whosoever calleth upon His Name shall be saved.' All this, and more, in view of the fact, as to indications and appearance, without a show or single sign of 'godly sorrow.' In some instances they are taken by the hand, seated in front, a few words said to them about the death and sufferings, etc., of Christ for sin; may be asked a few questions, if they believe it, etc., then asked to bow in prayer, with instructions to pray, too, as others pray for them, and be certain to call upon His Name, for it is said, 'Whosoever calleth upon His Name shall be saved.' Upon rising from prayer each is asked if he prayed, also if he 'called upon His Name,' all of which being answered in the affirmative, the preacher slaps his hands, proclaiming that 'all are saved for they called upon His Name.' But how are they saved and who saved them? And from what are they saved? Shall I say deluded souls? Yes! deluded souls, in some cases! Now and then one such may get his eyes opened, while others may be placed in a position not to be saved at all, as they are in some other conditions in life, through wrong impressions and teaching. That 'Whosoever calleth upon His Name shall be saved,' no one who believes God's Word doubts, if the call is made in sincerity and faith, after repentance toward God. But as to the idea that weeping, mourning, grieving and going with the head bowed down like a bull-rush, etc., being of no use, it would really seem that 'godly sorrow for sin' ought to produce something of the sort, from the nature of the case, wether there is good in them or not. If we may go so far back, what did the sackcloth and ashes, even the 'sitting in ashes,' and in some cases, day after day of mourning and humility, repentance and contrition mean, when literal Israel had sinned, or certain of them had incurred the disfavor and wrath of God? But turn to the case of Nineveh. Is there anything in the manifesto of the King of Nineveh, and his proclamation with his nobles, saying 'Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water, but let man and beast be covered with sackcloth and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.' And it is declared that 'the people of Nineveh believed God and proclaimed a fast and put on sackcloth from the greatest of them even to the least of them,' and that the King himself 'arose from his throne and he laid aside his robe from him, and covered him with sackcloth and sat in ashes.' As a result we are told, 'and God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not.'

No doubt they obeyed the King in crying mightily unto God and otherwise abstaining also from food and drink, all of which God seeing their works that they turned from their evil way, 'that He repented and did not unto them the things He said He would do.' When Isaiah went to Hezekiah, saying, 'Thus saith the Lord, set thine house in order; for thou shalt die and not live,' we are told that he 'turned his face to the wall and prayed,' also, 'and Hezekiah wept sore,' and the Lord lengthened his life fifteen years. Now, do not all of these carry with them a spiritual significance in the matter before us, that of conviction, godly sorrow for sin, repentance and the outcome of genuine repentance—regeneration, through and by which we become heirs of God and

joint heirs with the Lord Jesus Christ? Not many weeks ago this declaration was made by one who carries the name of a minister of the Gospel, hence a teacher of righteousness: 'To be born again as a son of God means simply to recognize and ratify in the inner consciousness the truth that God is our Father.' Now if it had been said, 'To recognize and ratify in our inner consciousness, of a truth, that God is our Father is to be born a son of God,' no one could object, for in that case it would be understood that the preparation necessary to bring about such a 'recognition and ratification' had taken place, to produce such a state of the soul. Home, Ga.

POWER OF THE CHURCH

The farmer does not think of producing a harvest without suitable implements. On the farm we see plows, harrows, reapers, mowers, carts, and many other farm implements. There are also men who know how to use them. In the factory we find spindles, planes, lathes, saws, and a multitude of tools, all operated by machinery according to the object of the establishment. In the school there are maps, charts, blackboards, books, and all the necessary implements for the work to be accomplished.

What has the church? The Bible. This is the principal book. It is in the hands of the minister, in the hands of the teachers, in the hands of the leader of each service. What would a church do without the Bible? It is doubtful if anyone fully appreciates the value of the Bible. It is sharper than a two-edged sword. It is a hammer breaking in pieces. It is an ax laid at the roots of the trees, ready to hew down every tree that bringeth not forth good fruit. The church has its hymnal. The Bible is the word of God, but who made the hymnal? Did not men and women write these hymns? They did indeed, and some of these authors were not inspired by any very high spirit, perhaps. But we should remember that our hymns are made up of Bible truths. If there were a hymn in the entire collection which is not the expression of some great Bible truth no true Christian would contend for it. The hymnal is Bible truth turned into poetry so that it can be sung. In the Bible we read about God, and in the hymnal we sing about Him. We read the Bible while we both read and sing the hymnal, and they are intimately united. We cannot separate them. The one helps the other. The Gospel is the power of God unto salvation, and much of the Gospel is in the hymnal.

In a great factory there is one room which may be called the power room. Quiet prevails in the power room. To the uninitiated observer it would appear that there is nothing being done in the power room. In all other rooms there is noise and activity. Work is being turned out rapidly in every other room. But in the power room there is no material to work with and no finished work turned out. There is a great wheel, perhaps twelve feet in diameter, weighing, it may be, seventy-five tons, turning with amazing rapidity. Yet it is as still as the moon pursuing her journeys round the earth. The ponderous revolution of that titanic wheel would not disturb an infant's slumbers. But that wheel sends power to every tool and machine in the entire factory. Where does the wheel get its power? From the engine. Where does the engine get its power? From the steam. And what produces the steam? The fire. Let the fire go out under the boiler, and every machine in the building will stand still and every workman will be idle. Let the fire be kindled and all moves on with amazing force and order. Let it be observed that every tool must be connected with the power wheel. Disturb the connection and that particular tool is idle and useless.

Is there a power room in the church? The mercy seat is the power room. The place where the members of the church draw nigh to God in their hearts is the place where they obtain power to do the work of the church. It is not in the school. It is not in the world. It is only when the heart is brought into actual contact with the Spirit of God that one receives power. It is not physical power. Here is the place one may get power to preach the Gospel, power to read the Scriptures, power to sing the songs of Zion. It is not at the feet of a great musician, nor in the place where the choir rehearses music for the Sabbath day, but at the mercy seat, at the feet of the Lord of all, that men and women may receive power to sing the songs of Zion. Here we may find power to pray the effectual prayer of which St. James tells us. Here we may find power to call sinners to repentance. This power is not mechanical power, but the power of life. Nothing is more and than a dead church. There is no power in a dead church. The sermons are dead, the prayers are dead, the songs are dead, the prayer meeting is dead, all the organizations are dead. It is not necessary to have a dead or dying church. There is a fountain of life. Let us see to it that the church to which we belong shall be a living church. Let us come to the mercy seat and wait till a flame of sacred love shall be kindled in all our hearts. Then shall we teach transgressors the way of the Lord, and sinners shall be converted unto Him.—New York Advocate.

A MOTIVE FOR CONSECRATION

One of the distinguished ministers of the Presbyterian church told us the other day in a conference in a Western city that a little boy who had been operated upon by Dr. Lorenz said as soon as he came out from under the anesthetic, 'It will be a long time before my mother hears the last of this doctor,' and then said my friend: 'I thought of an incident in my own life, of a poor German boy whose foot was twisted out of shape, whose mother was poor and could not have him

operated upon, and I determined to bring him to a great doctor, and ask him to take him in charge.' The operation was over and was a great success. When the plaster cast had been taken off from his foot my friend said he went to take him home. He called his attention to the hospital, and the boy admitted it, but he said, 'I like the doctor best.' He spoke of the outcome, and the boy was slightly interested, but said, 'They are nothing compared to the doctor.' He called his attention to the perfect equipment of the hospital, and he was unmoved, except as again and again he referred to the doctor.

They reached the Missouri town, and stepped out at the station together, and the old German mother was waiting to receive him. She did not look at her son's face nor at his hands, but she fell on her knees and looked at his feet, and then said, sobbing, 'It is just like any other boy's feet,' and took him in her arms. But all the boy kept saying to her over and over was, 'Mother, you ought to know the doctor that made me well.'

And then my friend said, 'There is no one of us but for whom Jesus Christ has done ten thousand times more than the doctor did for this boy, and we have never spoken for Him, we have not yielded ourselves to Him.'

It must have been with some such spirit as this that the apostle said: 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'—Jed.

DESTROYING TREASURES

One is reminded of the story told by Lord Dufferin about his Irish estate. There was a fine old castle on the land which was exposed to neglect and depreciation through lack of protecting wall. The old ruin was of great value and the noble Lord desired to preserve it at a heavy cost. So before leaving for India, he gave instructions to his steward to have a fine substantial wall erected all around it. On his return from India he went to see the estate and inspect the old castle, but found to his dismay that the castle had entirely disappeared and there was just a great modern wall of solid masonry enclosing nothing but the site of the old ruin. He called the steward and asked him what he had done. 'Oh!' said he, 'that odd thing. I just pulled it down and used the materials to build the wall!'

The gifted lord used often to tell the humorous story and find in it a fine illustration of the way in which so many people were destroying the real treasures of life and putting their strength and energy into that which was but a mere shell to hold something else which had been overlooked and neglected. Not unlike the thoughtlessness of the steward was the conduct of a little girl in England who got a half crown given her by a friend and immediately went and spent it to buy a purse to hold the money in. When she got home she found a purse but nothing to put in it.

Oftimes our rarest visions of Him come in hours of deep trial and sorrow. He answers our great needs in a great and adequate way. The rainbows play on falling rain, and our brightest halos glow about the Master as we see him through falling tears. There's many another garden beside that of Bethany, where he has wept with his friends.

Literary

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

Journalistic timeliness and well-considered variety characterize the July issue of the Atlantic, though stress is laid particularly on government and politics. In 'The Power that Makes for Peace,' by President H. S. Pritchett, of the Institute of Technology, we have a singularly vigorous and penetrating article, and in Samuel P. Orth's 'Government by Impulse' an essay in which, among other things, American campaign tendencies are exposed. Isaac A. Hourwich deals impressively with the tremendous forces for good and for evil at strife in Russia. More local is 'David Spencer's' account of the recent School of Reform in Boston.

There are three literary essays of note. Edward Dowden's 'Cowper and William Hayley' is a brilliant study of the poet's friend and biographer. Prof. Edwin Mims, of Trinity College, Durham, N. C., summarizes the life and writings of that versatile and charming Southern man of letters, Thomas Nelson Page. Of somewhat lighter character is G. M. Harvey's article on 'The Dime-Novel in American Life.' 'A Family Affair,' by E. S. Schaeffer; Lily A. Long's 'The Law and the Lady' are short stories. Of the serials, May Sinclair's 'The Helpmate' approaches its conclusion, as also Gen. Morris Schaff's 'The Spirit of Old West Point.' Poetry of varied and distinguished quality is contributed by John B. Tabb, Harriet Prescott Spofford, Chester Firkins and Josephine Preston Peabody.

SUNDAY-SCHOOL LESSON

SUNDAY, JULY 21

The Ten Commandments—Duties to Men—Ex. 20:12-17.

Motto Text—"Thou shalt love thy neighbor as thyself." Lev. 19:18.

The first four commandments are given to our duty to God, for God must be first in all things.

"Honor thy father and thy mother." This means obedience, but it also means reverence and love.

Parents will have to render a strict account to God if by careless indulgence they allow their children to be disobedient and disrespectful.

"Thou shalt not kill." This is the commandment we are apt to view with complacency and say, that is one which we have not broken.

"Thou shalt not commit adultery." Our Lord himself tells us that this commandment forbids impure thoughts as well as impure acts.

cludes robbery as well as what is usually called stealing. If we misrepresent anything we are selling, it is as good as stealing.

"Thou shalt not bear false witness against thy neighbor." This is a commandment which every one will admit he has broken.

Verse 17. This last command has regard not to outward acts, but to the thoughts of our hearts.

THE ONLY GOSPEL.

A minister, in a recent public address, said that when in the seminary he was liberal in theology.

Late one night his door-bell rang. At the door stood a typical Lancashire girl with a shawl over her head.

found it a house of shame. Drunken carousing was going on downstairs. Upstairs, in a small room, he found the dying woman.

It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden with gold.

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GENERAL ASSOCIATION.

(Continued from first page.)

Bro J. J. Taylor thought that securing a university for Louisville would not hinder, but help, our other institutions.

Bro J. A. Burns said we could anticipate many advantages that would come to us from having a Baptist University in the metropolis of our State.

Bro A. B. Gardner felt to rejoice at the signs of prosperity in our cause in Kentucky. Let us plan larger things for all our institutions, all our missions, and all the Lord's cause.

Bro Geo. Green was called out and told how the Mt. Vernon church raised a large amount for Bro. Hale and the Education Society.

The meeting was finally adjourned, with prayer by Bro J. A. Booth.

THE HISTORICAL SOCIETY.

The Kentucky Historical Society was called to order Tuesday evening, at 8 o'clock, by Bro B. F. Proctor, who presided. After singing, Bro J. N. Prestridge led in prayer. Secretary W. E. Foster read the annual report of Chairman W. J. McGlothlin.

Bro T. T. Eaton announced that he and Prof. Arthur Yeager had made a visit to Mrs. J. H. Spencer, and that she had given them some valuable historical documents. Some of these had been prepared with great labor by Dr. Spencer. He said he would catalogue these documents, and would like to have it inserted in the minutes. A vote of thanks was tendered Mrs. Spencer for these gifts.

Bro J. S. Dill read a sketch of the "Life and Labors of Isaac Taylor Tichenor." It was an admirable paper, a gem of composition, and was spoken in such earnestness as to hold the closest attention. The paper will soon appear in the WESTERN RECORDER.

Bro E. Y. Mullins delivered an address on "The Inheritance of Our Fathers." The address was ingeniously conceived, it was spoken with a fervid eloquence, and was heard with all the charm of a story. It was a masterly and irresistible presentation of the Baptist position.

Among the points handled in the address were our Baptist inheritance of Providential guidance; the inheritance of suffering; the inheritance of principles and doctrines; individual faith and confession. Upon the latter point, some of the anxieties stated were unanswerable, and the applications made were keen and eloquent. The address was heard with the closest attention from first to last, and it made a profound impression.

This annual meeting of the Historical Society was adjourned with prayer by Bro. T. T. Eaton.

WEDNESDAY MORNING.

The Ministers' Meeting was called to order in the Methodist church, at 8:30 o'clock, by the Moderator. There was singing, and Brethren R. E. Reed and H. Boyce Taylor led in prayer. The minutes were read by Secretary W. M. Stallings and approved.

"The Apostolic Model in the Missionary Enterprise," was the topic of a strong and stirring paper read by Bro. J. S. Dill.

Bro J. A. Burns said the paper was very valuable. It gave dignity to the missionary enterprise, because it makes God our leader.

Secretary J. M. Frost, of Nashville, made an announcement concerning the series of denomina-

tional tracts published by the Sunday school Board. He thought the circulation of these tracts, such as the paper of Bro. Dill, would do great good.

A. C. Graves read the report on obituaries of deceased ministers.

B. A. Daves reported program for next year:

Monday, 8 p. m. - Sermon by J. M. Rhoads or H. E. Gabby.

Tuesday, 9 a. m. - Devotional - E. H. Farrar.

"How to Enlist Each Member in Giving to Missions" W. E. Foster and C. M. Thompson.

"The Layman as the Pastor Would Have Him" W. P. Hines and C. M. Reed.

"The Pastor and Civic Righteousness" M. P. Hunt and T. T. Eaton.

WOMAN'S MISSIONARY UNION.

The Union met in the Presbyterian church, and was called to order by the President, Mrs. B. F. Proctor.

After devotional exercises, Mrs. W. R. Pettie, wife of the Mayfield pastor, said that welcome was written over every door in Mayfield, and surely it was written in their faces. Miss Houston, of Murray, responded to the address of welcome. She said that much of the interest of our Kentucky women in missions is due to our earnest and consecrated President, who year after year has come before us with unabated zeal and faith.

The Enrollment Committee reported present twenty-four delegates and many visitors.

Mrs. Prestridge gave some choice echoes of the Richmond meeting. A forecast of the year before us was the topic of general remarks, and it was hoped to reach the high mark they had set before them. There was much enthusiasm in the meeting.

Mrs. Patterson, of the Methodist church, was introduced and spoke of her experience as a missionary's wife in Mexico.

Mrs. F. L. Walker spoke on Foreign Missions. Miss Emma Witherspoon spoke of the Bible Fund, and Miss Abererombie on the Margaret Home. These addresses were earnest, inspiring and helpful.

Miss Edna Wilson presented the Sunbeam Work in a most attractive way. Rev. Mr. Couch told of the influence of our Sunbeam leader, and Mrs. Wilson of her Willing Helpers.

Miss E. S. Broadus spoke of the Training School and of the desire to build or own a house for the young women. Miss Houston, who had been an inmate of the Home, emphasized what Miss Broadus had said.

Miss Lamb received pledges for the purchase of a building for the Home, amounting to \$270. The Committee on Apportionment reported that larger gifts would be expected this year from the societies. Mrs. George Green led in prayer.

At the afternoon session, Dr. B. D. Gray was introduced, and let the ladies see with his eyes the field of the Home Board, with all its needs and prospects. Mrs. Prestridge spoke of the use of literature and how to get the most out of it.

Miss Emma Thompson, from China, told of her work, and had a boy and girl dressed in Chinese costumes to illustrate her remarks.

Mrs. Pettie, of Mayfield, announced that their Mayfield church would give \$30 more for the Training Home, making the total pledges of this meeting \$300.

The officers of last year were re-

\$5,000 Reward

Will be paid to any person who can find one atom of opium, chloral, morphine, cocaine, ether, chloroform, heroin, alpha and beta eucaine, cannabis indica, or chloral hydrate or any of their derivatives in any of Dr. Miles' Remedies. This applies to goods in original packages, unopened and not tampered with. Certain unscrupulous persons are making false statements about these remedies.

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elect. The following resolutions were adopted:

The Woman's Missionary Association having held its fifth annual meeting with the women of the Mayfield Baptist church, June 26, 1907, be it resolved,

First--That we appreciate the efforts of our President, Mrs. Proctor, in preparing so helpful a program; also to Dr. Gray for giving us valuable time, thereby causing renewed inspiration.

Second--That we extend our heartfelt thanks to the pastor and his wife of the Baptist church, to members of other denominations for their helpfulness, and to the people of Mayfield, who opened their homes so hospitably and have given us such a cordial welcome, and to the railroads for all courtesies. Respectfully,

YOUR COMMITTEE.

There are many also who feel that most cordial thanks are due Miss Miriam Eades, of Greenville, for her ready and efficient help as secretary.

The meeting closed with prayer by Mrs. Walters, and so one more year's work is done and we go home to press forward to larger things.

THE HABIT OF PRAYER.

The value of prayer in quieting the brain has been noted by many a mental specialist. Dr. Hyslop said to an audience of physicians that, as one whose whole life had been concerned with the sufferings of the mind, he would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, he would undoubtedly give the first place to the simple habit of prayer. He said it was of the highest importance merely from a physical point of view to teach children to hold daily communion with God. "Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agency known to me."

DISTRICT ASSOCIATIONS-- PLACE AND TIME OF MEETING.

1907.

JULY.

30--Simpson, Lake Spring church.

11--Blackford, Friendship church.

11--Concord, Beech Grove church.

AUGUST.

6--Bethel, Elkton church, Todd county.

6--Davies County, Buck Creek church, near Livin.

7--Bracken, Mayaleck 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, Hardinsville.

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 stockham.

23--Russell's Creek, Campbellsville.

27--Tate's Creek, Viney Fork church, Speedwell.

28--Brookridge, 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.

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.

Mrs. Cora B. Miller Makes a Fortune

Started a Few Years Ago With No Capital, and Now Employs Nearly One Hundred Clerks and Stenographers.

Until a few years ago Mrs. Cora B. Miller lived in a manner similar to that of thousands of other very poor women of the average small town and village. She now resides in her own palatial brown stone residence, and is considered one of the most successful business women in the United States.



Mrs. Miller's New Residence, Earned in Less Than One Year.

Several years ago Mrs. Miller learned of a mild and simple preparation that cured herself and several friends of female weakness and piles. She was benefited by so many women needing treatment that she decided to furnish it to those who might call for it. She started with only a few dollars' capital, and the remedy, possessing true and wonderful merit, producing many cures when doctors and other remedies failed, the demand grew so rapidly she was several times compelled to seek larger quarters. She now occupies one of the city's largest office buildings, which she owns, and almost one hundred clerks and stenographers are required to assist in this great business.

Million Women Use It.

More than a million women have used Mrs. Miller's remedy, and no matter where you live, she can refer you to ladies in your own locality who can and will tell any sufferer that this marvelous remedy really cures women. Despite the fact that Mrs. Miller's business is very extensive, she is always willing to give aid and advice to every suffering woman who writes to her. She is a generous, good woman and has decided to give away to women who have never used her medicine \$10,000.00 worth absolutely FREE.

Every woman suffering with pains in the head, back and bowels, bearing down feelings, nervousness, creeping sensations up the spine, melancholy, desire to cry, hot flashes, weariness, or piles from any cause, should sit right down and send her name and address to Mrs. Cora B. Miller, Box 843, Kokomo, Ind., and receive by mail (free of charge in plain wrapper) a 50-cent box of her marvelous medicine; also her valuable book, which every woman should have.

Remember, this offer will not last long, for thousands and thousands of women who are suffering will take advantage of this generous means of getting cured. So if you are ailing, do not suffer another day, but send your name and address to Mrs. Miller for the book and medicine before the \$10,000.00 worth is all gone.

- 1--White's Run, Jordan church, Engle 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--Muhlenburg Co., Nelson Creek.
- 16--West Union, Oscar church.
- 22--Ohio Valley, Sturgis.
- 23--Blood River, Benton church, Marshall county.
- 23--Salem, Raymond church.
- 25--Severn's Valley, Mill-Creek church, near Stithton.
- 30--Graves county, Mayfield, Clover Bottom.
- Franklin.
- Landmark, Bethlehem church.

If changes or corrections are necessary, please write to the papers. J. K. NUNNELLEY, Secretary. Georgetown, Ky.

LIFE AND DEATH.

"So he died for his faith. That is fine—

More than most of us do. But stay; can you add to that line That he lived for it, too?

In his death he bore witness at last As a martyr to truth.

Did his life do the same in the past From the days of his youth?

It is easy to die. Men have died For a wish or a whim— From bravado or passion or pride, Was it harder for him?

Was it thus that he plodded ahead, Never turning aside? Then we'll talk of the life that he led.

Never mind how he died."

E. H. Crosby.

Our Pulpit

THE SEVERITY OF CHRIST

G. H. MORRISON.

We speak a great deal, and we never can speak too much, of the tenderness of our Lord and Saviour. We may be sure that the gaze of the centuries has not been at fault when it has singled out the gentleness of Christ. One of the most marked changes which the Gospel has wrought in Christendom is the softening and ameliorating of its life; and if all this has been as it were the outflow of the life and character of Jesus Christ, we feel how real His tenderness must have been. The prophet was not prophesying vainly when he said, "He would grow up before Him as a tender plant." Men learned, as they watched Christ in His daily intercourse, how true it was that a bruised reed He would not break.

But if the tenderness of Christ be matchless, we must not forget that there is another side. There is a certain severity in the Man of Nazareth that immediately arrests the onlooker. A recent critic, in a very masterly study, has drawn attention to the severity of Shakespeare. He has pointed out that spite of his infinite tolerance, there is a certain sternness deep down in Shakespeare's heart. Now for me Jesus of Nazareth stands alone. I would not even suggest comparisons with Shakespeare. Still, spite of His infinite gentleness this too is true: there is a certain sternness in the heart of Jesus. There must have been many people who being in Jesus company, would go away saying, "Thou art an austere man."

And I have often thought that many of the likenesses of Christ, which have been drawn by the great artists of all ages, have failed because the love they sought to picture had little in it of this high austerity.

Of course we shall not think that Christ's severity was in any way antagonistic to His gentleness. There were no antagonisms in that perfect character. The French have a proverb which says, "There is nothing so tender as the austere man," and many of the shining saints of the Old Testament, and many of the sternest men whom we have known, give us our warrant for holding that proverb true. We always think of John Knox as severe; yet his weightiest biographer, Dr. Hume Brown, is at pains to show us his tender and genial heart. It may be that if we are only kind we are not even kind; there are

hours when it is cruel to be gentle. When I speak, then, of the severity of Christ I speak of nothing alien to His gentleness. It is the shadows which heighten the beauty of the hills. It is death which deepens the mystery of life. And the noble severity of Christ our Saviour, falling athwart His tenderness and pity, give them that depth and dignity and power and permanence which have achieved the regeneration of mankind.

"Feeble and false the brightest flame By thoughts severe unfed; Book love ne'er served when trial came, Nor gifts where faith was dead."

It is then of this severity of Jesus that I desire to say a few plain words this evening. I ask you to follow me while I seek to trace it, through the various activities of His life.

First then I turn to the moral standards of Christ, to that which scholars denote by the name Christian ethics; and immediately I am arrested, yes, even startled, by the note of severity which I catch there. "If thy right hand offend thee cut it off," "If thy right eye offend thee, pluck it out, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." Was ever moral program so stern as that? Again, "If any man come to Me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be My disciple; and whosoever doth not bear his cross and come after Me, cannot be My disciple." We have read these words so often, that they have well-nigh lost their meaning for the church; but I tell you that the men who heard them first as they fell from the lips of the teacher whom they followed, were aghast at the moral severity of Christ. It was so different from all they had ever learned. It was so diverse from the light spirit of antiquity. It demanded so much of them, called them to such self-sacrifice, made life so serious, so grave, so awful—they had never listened to teaching just like this. They learned that the whole world was not to be valued, if laid in the balance with one human soul. They learned that any sacrifice was small, to win the liberty of true discipleship. And if the world has been renovated by the Christian ethic, and if the desert has rejoiced and blossomed as the rose, there has been more than gentleness at work, there has been the severity of Jesus.

Once more, we see this same mark of severity, when Jesus is dealing with inquirers. And if I am speaking to any here this evening who are engaged in evangelistic work, I ask them very carefully to notice this. We must all have been struck by the readiness of Jesus in reaching the hearts of those who came inquiring. It is then, I think, above all other times that we feel how fully He knew what was in man. There is no formula that is repeated every time. There is no dealing with inquirers in classes or in companies. The individual soul, in its yearning after God, was far too mysterious to sanction that. There were never two men who came to Jesus Christ who were treated exactly the same way. If they were fearful, they were met with sweet encouragement. If they were doubtful, some word of light was uttered. Sometimes the arrow was extracted instantly; at other times the arrow was driven deeper. None could be gentler or

kinder than the Saviour; none could be more terribly severe.

Take for example the case of Nicodemus—the ruler of the Jews who came to Christ by night. "Rabbi, we know that Thou art a teacher come from God" there is a touch of flattery, and just a suggestion of patronage, in that first greeting of the Jewish doctor. He wants a few lessons from the Master on this new kingdom which He had begun to preach. Then swiftly and sharply Jesus turns upon him: "Except a man be born again, he cannot see the kingdom." And when Nicodemus is staggered at the answer, when he gropes in the darkness not knowing what it means, Christ as it were completes his overthrow, "Art thou a master in Israel and understandest not these things?" It was severe handling, but it was infinitely kind. It arrested, penetrated, broke this Pharisee. It shattered his little code into a thousand fragments, and brought him down helpless to the feet of God. And in after years when the wounds were healed again, and when Nicodemus was a rejoicing Christian, he knew that Christ had never been more loving than on that night when he seemed most severe.

Or we might think of those men who came to Christ in a kind of fitful and superficial enthusiasm. Christ loved enthusiasm when it was whole-hearted, but he was always severe with the superficial kind. "Lord, I will follow Thee whithersoever thou goest," said one; and his face was beaming I have not a doubt of it. And if

GROWING CHILDREN.

The Period When the Nervous Activity is at its Greatest.

A medical journal says: "Against the practice of giving tea and coffee to children, we cannot speak too strongly.

Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions.

Reflex action, co-ordination of muscles, and the special senses are all under a special course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people, nothing but harm can come from the use of such articles as tea and coffee.

Bad, then, as this practice is, let us as physicians be aggressive in its prohibition. Do not be satisfied as to its use, but let us teach the families with whom we come in contact, that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."

A man who tried Postum Food Coffee, said that it might be solid nourishment, but he didn't like its taste. He had not discovered the secret of making delicious Postum. After boiling commences, allow it to boil full 15 minutes. Not simply to put it on the stove for 15 minutes, but count the 15 minutes after boiling commences. That brings out the food value and the delicious flavour. It certainly does make the children bright and healthy, and has proven a Godsend to many an adult whose daily ailments were not understood until Postum was used in place of Coffee. "There's a Reason." Postum properly made has a coffee taste similar to the mild, high grade Javas. Read the little health classic, "The Road to Wellville," in pages

Jesus had been anything less than Jesus, I think he would have said, "I give you a thousand welcomes."

For there are times, in all lives which are a battle, when every heart seems to be alienated, and in such times there is exquisite relief in the loyalty of even a shallow soul. "Lord, I will follow Thee whithersoever Thou goest," and did Jesus say to him, I welcome thee? "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." And another said "Lord, I will follow Thee; but first let me go and say farewell at home"; and the answer of Jesus about no man and the plough, is one of the sternest words the world has ever heard. Our Lord was never anxious about quantity: our Lord was always anxious about quality. It was a high and arduous and noble thing to serve Him: let a man count the cost ere he signed on. Hence the severity which Christ showed to new comers who were superficial, sentimental, fickle. It was the severity of heavenly pity. It was the rich severity of truth.

Again there is Christ's severity in judgment. I desire to say a word on that, for I am sure there are not a few who are perplexed, as they read and meditate on the gospel story, with the denunciation of the Saviour. We know that a bruised reed He would not break—then why the "woe on you, ye scribes and Pharisees"? He would not strive nor cry nor lift up His voice in the streets—then why those words to Herod—"Go tell that fox"? It seems to jar so harshly, does it not, on our conception of a meek and lowly Saviour? It was inevitable, if men were to know the right, that sternly and straight the wrong should be condemned. You must clear away the ruins if you would found the palace. You must punish the traitors if you would save the kingdom. And it was because scribes and Pharisees were really traitors, to God and to light and to spiritual liberty, that Christ scourged them with a condemnation that was unutterably and appallingly severe. It was not because He hated them that he judged them. It was because He loved the lost sheep of the house of Israel. There was pity for God's children who had been misled, and in every word that cut like a sharp sword. And if today we breathe a larger air, if the shackles of the Pharisee are rotted, if we enjoy a liberty that is divine, and worship in the reverent confidence of children, remember that the severity of Christ not the least portion of the cross He bore) was needed for the purchase of that privilege.

Lastly there is the severity of Christ when He was tempted. When Christ was tempted He grew terribly stern—we see Him girding Himself as for some deadly battle. I always feel how real were Christ's temptations, when I mark how severe He grew when faced by them. Just think of that incident on the road up to Jerusalem when Peter would fain have kept Him from the cross. It was love that made Peter hate the cross, and shudder at the thought of Jesus crucified. Now Jesus knew the hidden worth of Peter: knew what a heart he had, and prized his loyalty; yet in that hour when Peter tempted Him— "Get thee behind Me, Satan!"—could any words be more severe than those? Contrast them with "Simon, son of Jones, lovest thou Me?" They tell us that if there is ever an hour for severity, it is the hour when we are tempted from duty by a friend.

THAT DROWSY FEELING

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work? You have slept pretty well. You don't feel sick. Just drowsy. What's the cause of it? Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over supply of bile, which a properly working liver would have filtered out.

These poisons act like opium on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all. When you are feeling liver drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do? Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

I have deliberately chosen to speak on this subject, for I think it is a word that we need to hear today. You may not like it, probably you do not; but then I am not here to preach what people like. This is a day of sentiment, and of endless prettiness. We can ring the changes on the geniality of Jesus. But we need a word to remind us that this most genial Christ can be very stern and rigorous and severe. I have spoken that word, God helping me, tonight. His love is endless, His gentleness is infinite, but we dare not ignore the severity of Christ.

SEASONED SPEECH.

BY REV. G. FLAVEL HUMPHREYS.

"Let your speech be always, with grace, seasoned with salt, that ye may know how ye ought to answer each one," says Paul with a wisdom that is as applicable today as in the first century. It is of great importance that we know how to give everybody a suitable answer. This is especially true of the Christian in his relations with the un-

believes. This is what Paul is telling us. What about this so-called speech?

Its general character, its atmosphere—it is to be "with grace." The word means primarily to rejoice, be glad, joyful, then it means pleasing, to have charm. God's grace is free favor especially manifested by him toward man.

Our speech is to be inspired by the grace of God giving it charm and joyfulness. It is to be bathed in a spirit of hope, the joy of the Lord. The Christian of all persons should not be a pessimist. He is in the possession of a gift that should tinge and tone his speech. His words are to be attended by a subtle influence that is possible only because the grace of God dwells in the heart and finds quiet intimation in the speech. A graceful person is made so by conditions almost too subtle for analysis. Graceful speech, in the mind of the Apostle is the product of spiritual conditions, God inspired. It is not a society art, but a spiritual attainment.

Next let us notice its special character, its quality. Salt is an emblem of wisdom and prudence. Speech is to be fitted or prepared, made savory, with wisdom and prudence. As an article of food is seasoned with salt to make it palatable, so what is spoken is made attractive, exciting, stimulating. It is salted speech.

This spiritual seasoning, a spiritual wit, is of the utmost importance. We are to make our speech palatable. It is to be mixed with that which only divine grace can impart. We are to give it its peculiar quality because we have salt in ourselves.

To meet the occasion and the moment, to have the tact and the wisdom, the proper amount of "salt" when face to face with opportunity is a rare and precious gift. Then the "fittly spoken words" become "like apples of gold in pictures of silver."

THE LEADING OF THE HOLY SPIRIT.

The fact of the leading of the Spirit of God is not only the teaching of Scripture and the evidence of human experience, but is a necessity of life. As children need a teacher to lead them in the paths of knowledge, so the new born child of the kingdom must be instructed. As the traveler in a strange land discovers the necessity of the guide to mark out for him the course of his journey and the way of safety, so the traveler on that road between earth and Heaven, hitherto untraveled by him, needs the guide to direct his course. The soldier, marshalled into the ranks of an army, needs the leader to map out the battle and to go before and inspire him with courage, the soldier of the Lord needs the same kind of leadership that he may accomplish desired achievements. Such a teacher and guide and leader in the spiritual life is the Holy Ghost, and as such he comes to men.

The simplest spiritual truth is beyond the capabilities of the finite comprehension save as the Spirit becomes the interpreter. He it is who quickens the spirit of man, opens his eyes to see, unstops his ears that he may hear, and then things hidden from the wise and prudent, do, according to Scripture, become revealed unto the babes in Christ Jesus. The first principles of this spiritual knowledge being laid down, the development of clearer understanding becomes the Spirit's mission as Christ himself gave promise to his disciples, "he shall lead you into all

truth." The harder problems are solved by his teaching, the undiscovered truths are brought to light, the development becomes an evident reality. The progress in the way of sanctification, as man becomes more and more cognizant of the truth, is the natural sequence. Not by a single act of the Spirit's power is one transformed into a saint of God, but by his continuous leading in the way of truth and by his revelations of the glory that is in Christ Jesus, the individual is changed into the same image by that Spirit.

As a guide to the traveler along the way of life, the Spirit fills an important office in bringing man in safety to his desired destination. The revelation of truth may mark out the way, but the urgency to walk therein is essential to make it of any avail. The Spirit of God who reveals to men the road is familiar with it, and can best lead by safe paths, avoiding the pitfalls and snares that beset. The beauties along the course that might be passed unnoticed are by him pointed out and become an inspiration to new endeavor. The heights of attainment that were impossible in one's individual strength, become possibilities as He lifts him up into them and crowns his feeble efforts with success. The destined goal that seemed, and was, far removed from the undeveloped life, becomes the sure destination because of the Spirit's guidance, and the vision of the new land of Heaven is beheld.

The victories of the soldier are, in a large measure, due to the wisdom and guidance of the officer in command. Familiar with the resources, cognizant of conditions, recognizing the weak points of the enemy, he knows how to direct the assault. His own example inspires the ranks with courage as he leads the attack. The Captain of our salvation has called his followers to be soldiers in his army, and he has sent the Holy Spirit to represent Him on earth. His mission is not ended until the enemies that beset the soul are routed and their forces overcome. By the revelation of the plan of Jesus Christ, the em-

COULDN'T KEEP IT

Kept it Hid From the Children.

"We cannot keep Grape-Nuts food in the house. It goes so fast I have to hide it, because the children love it so. It is just the food I have been looking for ever so long; something that I do not have to stop to prepare and still is nourishing."

Grape-Nuts is the most scientifically made food on the market. It is perfectly and completely cooked at the factory, and can be served at an instant's notice, either with rich cold cream, or with hot milk if a hot dish is desired. When milk or water is used, a little sugar should be added, but when cold cream is used alone the natural grape-sugar, which can be seen glistening on the granules, is sufficiently sweet to satisfy the palate. This grape-sugar is not poured over the granules, as some people think, but exudes from the granules in process of manufacture, when the starch of the grains is changed from starch to grape-sugar by the process of manufacture. This, in effect, is the first act of digestion; therefore, Grape-Nuts food is pre-digested and is most perfectly assimilated by the very weakest stomach. "There's a Reason."

Made at the pure food factories of the Postum Co., Battle Creek, Mich. Read the little health classic, "The Road to Wellville" in pkgs.

phasis of his directions, the enforcement of his purposes, he does make it possible for man to prove himself more than a conqueror. Temptation, sin, carnality, evil tendencies, and the assaults of all the enemies of life are overcome when to the Spirit's leadership one has committed himself unreservedly. When the smoke of battle is cleared away, the soldier may be battle-scarred but yet triumphant, and from his vantage ground there will be in clear sight the crown of the victor.

The ability of this wondrous leader in the realm of the spiritual is beyond the peradventure of question. Infinite in his powers and capabilities—he cannot fail. He knows the way and is an unflinching guide. He knows the enemies and gives the direction and help for assured victories. He yearns over the redeemed child of God and would establish him in the promised sonship. "As many as are led by the Spirit of God, they are the sons of God." Man cannot do better than welcome his leadership and follow gladly.—Presbyterian.

FOR NERVOUS DISORDERS

Take Hostford's Acid Phosphate.

Restores strength and induces refreshing sleep without the use of dangerous drugs.

NEW APPLICATIONS OF OLD-FASHIONED FIDELITY.

If one hundred men should say to the minister, "We propose to fill up the pew Sunday evening," they could do it.

If one hundred men should fit into the prayer meeting and proceed to "occupy" the time with business propositions of the Kingdom, the faithful sisters would think the millennium nigh at hand.

If one hundred men should work out an aggressive program of ministry to meet the physical, social and spiritual needs of the community, who could doubt the result?

If one hundred men should list all the unchurched people of the neighborhood and go for them with the same persistence and ingenuity that business firms employ, things decidedly interesting would happen.

A man who fails to keep his contracts is a discredited factor in the commercial world. The church is a public service corporation of the first order. There should be no silent partners, but as matter of fact two-thirds of the men of our churches conceive their responsibility discharged by a minimum contribution and attendance at the morning service. Sunday evening clubs, men's missionary and personal worker's leagues are desirable, but a new sense of responsibility, a higher standard of church membership is imperative. Nothing is wanted so much just now, it seems to me, as old-fashioned fidelity, each member, fulfilling his contract, keeping his word, making good his vows after the fashion of Kipling's Mulholland.—C. L. Kloss.

STEAMERS

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

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Bowling Green Business University. THE ONLY SCHOOL OF COMMERCIAL EDUCATION OF THE SOUTH. All of the Commercial Business Schools of the South are included in this University. It is the only one in the South that has a complete course in Business Administration. It is the only one in the South that has a complete course in Bookkeeping. It is the only one in the South that has a complete course in Typewriting. It is the only one in the South that has a complete course in Penmanship. It is the only one in the South that has a complete course in English. It is the only one in the South that has a complete course in History. It is the only one in the South that has a complete course in Geography. It is the only one in the South that has a complete course in Science. It is the only one in the South that has a complete course in Art. It is the only one in the South that has a complete course in Music. It is the only one in the South that has a complete course in Physical Education. 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Editorial

That there is a more blessed life than most Christians live must be evident to every thoughtful and observing child of God. Many Christians are just existing, not enjoying the fullness of religious life. Their faith is weak, their love feeble, the joy small and their hope dim. This is not the life their Saviour desires them to have. He says the object of His coming was that they "might have life and have it more abundantly." Upon one occasion Jesus said unto His disciples: "These things have I spoken unto you that my joy might be full." Christ wants us to possess an efficient and joyous life. To do so is to glorify God and honor Jesus and benefit ourselves. This better life consists in three things. First, in the fullness of joy. Joy is a pleasurable emotion arising from the possession of something good or the expectation of having it. Christian joy is the conscious possession of spiritual riches in Christ. It is the glad experience of the reality of God's promises. To doubt the certainty of these is to quench joy in the soul. This changes all duties into privileges. Unbelief robs us of it. Second, in the fullness of obedience. Jesus says: "If ye love me keep my commandments." All true obedience is doing God's will because it is His will. This is to recognize His authority. All of His commandments are essential. Faith is essential to salvation and baptism to obedience. Third, in fullness of hope. Hope is the desire and expectation of some good. The hope of the Christian is to be sinless and finally reach the Beautiful City that God has prepared for His people. Those living the better life realize the flashing light over the darkness and gloom of earth. To enter upon and enjoy this blessed life there must be full consecration to God on our part. We are His by creation and redemption. "Ye are not your own, but are bought with a price." We must recognize and act upon this. We must surrender fully to Him not only what we have but what we are. Those who do this are happy and efficient servants of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee," says Isaiah. Thus we are in constant conscious communion with God. Are you living this blessed life, brother? You may and ought.

No one man has done more good in the temperance cause in this country than Francis Murphy, who died last week in Los Angeles. By his eloquence and his magnetic personality he roused enthusiasm and aroused public attention at a time when the liquor power was rampant. He was born in 1836, and was for many years a slave of alcohol. After the war was over, he went to Portland, Me., to live and there he was a leader among the young men, but alas! he led them into evil. In 1870 he saw the evil of his life, and to the surprise of the city he signed the temperance pledge. Bitterly regretting the evil influence he had had over his young associates, he did all in his power to remedy that evil, and soon was happy in the knowledge that a large number had signed the pledge of total abstinence. Murphy showed the sincerity and depth of his repentance in thus first of all trying to save the companions he

had encouraged in sin. His first temperance address was delivered in Portland, in April, 1870. In that address he showed the great power he had to influence men, and the State Temperance Association persuaded him to give himself to the work of organizing temperance societies and getting men to sign the pledge. Afterwards he went from State to State urging men to sign the pledge. In and around Pittsburg he secured 4,500 signatures. And everywhere he roused men to a sense of the awful evil which strong drink was doing. Not long afterwards, Murphy inaugurated the blue ribbon movement. He was led to this by feeling that if the men who had signed the pledge were ever tempted to drink a badge like that would be a silent reminder. And besides if one blue ribbon brother saw another about to go into a saloon or take a drink, he would go to him and try to prevent his brother from yielding. Many a man, weakened in will with previous dissipation could be saved by the help of a brother in the hour of temptation. And without the badge one man would not know the one who was yielding to temptation had also signed the pledge and therefore would not go to him to help him resist temptation. Mr. Murphy took the idea of the blue ribbon from God's words to Moses, directing that a ribbon of blue be put upon the border of their garment, "that ye may remember and do all my commandments, and be holy unto your God." He went all over the country working in this blue ribbon movement until he had secured nearly ten million pledges. Then he went to England, where he met with much success, though not as great a success as he had in this country. Francis Murphy was a power for righteousness in his day. Many men broke the pledge but far more kept it. Men who have been dissipated can rarely break from the fetters of liquor unless they are regenerated by the Holy Spirit. But multitudes were sobered so that they could listen to the Gospel. Murphy's name deserves remembrance among all who love the good and hate the evil. Rev. Dr. Norman Fox, of Morristown, N. J., died in a hospital in New York City last week. He was in Europe and was taken sick in Paris about ten days before. He came back and was taken to the hospital but died soon after. Whether crossing the ocean hastened his death we do not know. It showed his longing for home that he should have run the risk of being made worse by the voyage. Dr. Fox was seventy-one years old. His father and his grandfather were Baptist preachers. He was a graduate of Rochester, served as chaplain in the Northern army, and after the war was for a while editor of the Central Baptist. He has not been in the pastorate for many years, devoting his time to writing and to politics. He was elected Mayor of Morristown on the Republican ticket in 1900, and made one of the best of Mayors. He had previously served on the Excise Board. He was an able writer, as our readers know from his articles in the RECORDER. And his books are full of thought and clearly written. Among his best known works are "Preacher and Teacher," and "A Layman Ministry."

Here is another instance of the great work which God so often

does through the instrumentality of one humble and faithful child of His. In Hiao Oyl, in China, lives Yao Kwam Dzien, an old, uneducated Chinese farmer. He has been a Christian for some years, and has given all the time he could spare from his little farm to the service of God. He has never received a cent from the missionaries, supporting himself by his work. His one purpose in life is to glorify God. He has an unflinching faith in God's power to save and His willingness. He goes from house to house among his acquaintances, urging them to worship the true God, and telling them that God will forgive their sins if they repent and trust Him, because His Son died for them. He instructs as well as exhorts, comforts as well as rebukes. He helps them with his care in sickness, and buries their dead. No man is more loved and respected, for he lives his religion, and in everything puts God first. God has greatly blessed him and given him souls for his hire. Recently forty-two have been received into the church, and many are seeking the forgiveness of their sins. The missionaries say a most gratifying thing is that whole families among whom he has worked have given up idolatry. Yao Kwam Dzien has done a work for God that ought to make all of us humble. He is poor, he is uneducated, he is a busy farmer. There is not a Baptist farmer in Kentucky who may not expect an equal blessing from God if only he too, will have a purpose single to the glory of God. We pray the day may soon come when not a Baptist farmer in Kentucky can rest till all his children and servants, his neighbors, their children and servants, are good Christians, if God chooses. And no one should rest till he has worked with all his heart with each one of all these separately. Some will not repent. But his duty is not done till he has done all in his power to bring each individual in his neighborhood to seek God's forgiveness for his sins. Brethren, be as faithful as your Chinese brother. Dr. Bonar used to tell of a dream he once had. He dreamed that the angels took his zeal and weighed it, and it weighed full one hundred. They congratulated him upon this, but said that in zeal as in everything else, quality was the great thing. So they analyzed the zeal. The analysis showed his zeal was composed of selfishness, ambition, sectarianism, love to man and only twenty-six parts were love to God. Dr. Bonar was greatly humbled and resolved, with God's help in the future his zeal should be for the glory of God. If the angels should weigh the zeal of many of us, it is sure they would find it lacking in quantity as well as quality. It would lack much of reaching the hundred. There is so much humanitarian religion preached in these days it is to be feared some would look with complacency on the analysis if it showed a large per cent. of love to man even if the love to God showed a low proportion. Dr. Bonar was wiser. He knew that the glory of God is the great thing in his universe and the salvation of man is of chief importance because it glorifies God. We are to love the Lord our God with all our hearts and souls and mind and strength and our neighbor not as we love God but only as we love ourselves. The first is the great commandment.

For some months there has been talk of a tri-union between the Congregationalists, the United Brethren and one of the smaller bodies of Methodists, the Protestant Methodists, we believe. Every now and then it has been announced that the tri-union was consummated. But there would arise some hitch or other and all the work had practically to be done over again. There has been very much talk and many conferences. It does seem that half the thought and time and work spent on "union" would have "caught enough live sinners, of which the woods are full," as the old man in Tennessee said, to have given these bodies enough members to keep them busy. Why cast longing eyes at the sheep in your neighbor's fold when there are a hundred times as many goats around who can be made sheep by the grace of God if Christians will do their duty? We thought at last the union had been made when we saw the words of Dr. Charles E. Jefferson. He is the pastor of the Broadway Tabernacle, the great Congregational church of New York City, and is the greatest and most eloquent of their preachers now in active service in the pastorate. Dr. T. L. Cuyler is not in the pastorate. In the June number of the magazine published by the Tabernacle he speaks in this strong and sensible way: "Those who speak thus take it for granted that it is the chief duty of Congregationalists to unite with somebody, and that without delay. It matters little who it is with whom the union is to be consummated so that the union is really accomplished. It would be glorious, of course, to unite with large and illustrious denominations—so some men seem to argue—but since these denominations will not receive us on equal terms we are bound to make overtures to any denominations whatever and unite with them even though at the cost of our denominational name and other treasures which many hold dear. With this state of mind we find it impossible to bring ourselves into accord. We do not admit that it is our duty to unite with anybody. We are doing the Lord's work where we are, and in doing it in our own way we are breaking no commandment and committing no sin. We are endeavoring to keep the unity of the spirit in the bond of peace, and are glad to fellowship with all who will fellowship with us. "When we suggested that when the time for union came it would most naturally be with the Baptists or Presbyterians we did not for a moment imagine that the time for such union is at hand. It is far, far in the future. Present union with either of these denominations, even if possible, would be calamitous. The simple fact is that the time for organic union has not yet arrived. The experience which the Northern Presbyterians are having with the Cumberland Presbyterians of the South with whom they united a little while ago, ought to be a warning to all who dream of organic union. The majority of Cumberland Presbyterians were ready to come in, but a militant minority decided to stay out, and the result is legal entanglements of the most disheartening nature." This is the way Jan Maclaren states a truth that is worth bearing in mind: "The preacher obtains audiences; the pastor makes congregations." No preacher is so eloquent and interesting that he can make a true pastor of a church unless he does pastoral work.

EDITORIAL VARIETIES

The marvel is that the proofreading last week in our morning office was as good as it was. One mistake we correct because it changed the sense of the sentence. The editor wrote, "The strength of the Democratic party is in the South," and the printer made it the "struggle." Another mistake is a peculiar paper of the city must have created surprise among those who know the views of Walnut Street church and its beloved pastor. In the committee of deacons appears the name of Elias Hays. A woman deacon in Walnut Street church! The name of one of the bravest of men and one of the bravest of Confederate soldiers is Elias Hays.

Miss Ruth Hofacker, daughter of Rev. and Mrs. J. O. Hofacker, was married on Tuesday, June 25th, in Shelby, Neb., to Mr. Wallace H. Willett, of this city. We congratulate the young couple. Mr. Willett belongs to one of our prominent families in the State—a good Baptist to a man.

It was a shock and a grief to hear of the death of Mrs. Thomas Smith, of Hardstown. Such a little thing in seeming to take the life of a strong man. He pored a corn too closely and thought nothing of it, but blood poisoning set in and his life could not be saved. His church and his city mourn the loss of this man of standing, ability and piety.

For some years coeducation had almost become a fetish it was a sin to attack. But now the pendulum has swung the other way and attacks are numerous. Miss Clayborn, a teacher of experience says: "These mixed schools are not good educationally, morally, or physically for the older children."

There is an old saying that it is a poor rule that won't work both ways. But it seems the rule about bicycles and hens will not. If a bicyclist runs over a hen he must pay her owner. But a plaintiff sought damages of the owner because the hen had wrecked his wheel by flying between the spokes. And the court declared the owner of the hen was not responsible.

Since misery loves company here is comfort for proofreaders who make mistakes. A New York paper in speaking of the union of the Astor and Lenox libraries said: "New York has never fully realized how greatly it has been enriched by the vest buttons of James Lenox." A puzzled public learned by the correction the next issue that the editor did not write "vest buttons," but "vast bequests."

We find this in the Congregationalist, and it contains a hint which is needed by many in these days: "The older I grow, the more I am struck with the fact that there is an instinct of wisdom in the most unlikely parents which fits them in many ways to understand the real needs and character of their children better than a younger person armed with the most splendid theories."

Turgeneff, the Russian writer, says when he was a boy he went out hunting pheasants. He fired at one and wounded it, and followed it into the thicket. The poor wounded mother succeeded in reaching the nest where her young brood were, spread herself over them and died. The pity of it was so great that he never shot a bird again.

A brother sends us the account of an address at a ministers' meeting of a Baptist pastor in a Southern city, in which he spoke in such a manner of the Bible that some of the leading ministers left to express their indignation. We do not mention his name because that would be "persecuting" him. If his church likes that kind of a thing, it deserves to receive it. If it does not approve, he will soon move on.

This pastor attacked Jonah and the whale and said, "even the writer did not expect to be taken seriously." How he knows this, as wireless telegraphy is not working to the other world, is a mystery. We know of one poor Galilean who did take the story seriously, and so long as we worship Him as the Son of God we shall follow His example.

The Examiner quotes the best characterization of Strauss we have ever seen: "He thinks he believes and he believes he thinks, but he is mistaken in both respects." Strauss is not the only opponent of evangelical faith who "believes he thinks and is mistaken in his belief."

MEMORIAL NUMBER.

Next week our issue will be largely a memorial number. There will be a stenographic report of the funeral and many of the tributes which have been received from churches and his brethren who loved Dr. Eaton. There will be a larger and better picture than that of last week, taken by Mrs. Ethel C. Standiford, one of the finest photographers in the State.

If any one wishes any extra copies of the memorial number, let him send in his order as soon as he reads this, for the edition will be exhausted in a short time.

AMONG THE Churches.

Walcut St.—Bro. P. T. Habel: Heaven Impending; All or None. The State Mission Board meets Tuesday in the Sunday school room as guests of this church.

Broadway—Pastor C. H. Jones: We Would See Jesus; A Clean City.

Chestnut St.—Pastor J. M. Weaver: Twofold Blessings of the Lord's Supper; The World's Trinity.

City Limits—Pastor N. R. Stone: Rejoice.

Clifton—Pastor Wm. E. Foster: Jehovah and His Servant; Sprinkling of the Blood—Two by letter. Pastor goes to Jellico to assist Dr. A. F. Baker in meeting.

Calvary—Pastor J. S. Detweiler: Life in the Blood; God's Covering for the Sinner. One baptism.

East—Pastor Lloyd T. Wilson: Consecration; Watchfulness. Nine by baptism, three by letter, baptized sixteen. Meeting closed Wednesday evening; total additions 72. We were delighted with the work of Evangelist Ham.

Eighteenth St.—Pastor Everett Hestings: Condition in Soul Winning. Tent meeting began last night with a gracious future before it. Three conversions and several hands for prayer.

East Mead—Pastor R. L. Brandenburg: The Word; Trust. Two for Baptism and two baptized; we had for six for prayer the past week.

Franklin St.—Pastor E. J. Caswell: Christian Obligation; Cain Went Out.

German—Pastor A. Janzen: The Best of the City; The Divine Revival.

Hazelwood—Pastor C. B. Althoff: Acquaint Thyself With God; The Savior of Life.

Highland—Pastor B. A. Dawes: The Light of the Gospel of the Glory of Christ.

Highland Park—Pastor L. B. Arvin: Source of Strength; The Way to Life. One by baptism, one by letter; one for prayer.

Immanuel—Bro. J. N. Prestridge: A Shepherd's Rod and God; Having the Blues.

Mt. Carmel—Bro. W. N. Rose: Saturday, Twenty-third Psalm; Sunday a. m., Rom. 8:11.

Oakdale—Pastor S. N. Mohler: Christians, the Light of the World; No Occasion of Stumbling in Christ. One by letter, one for baptism.

Ormsby Ave.—Pastor J. R. Williams: The Faithful Prophet; The Product of an Ungodly Life. Two for baptism.

Parkland—Pastor E. G. Vick: Sixth Commandment; A Worldly Life.

Portland Ave.—Bro. J. T. Hoskins: Power and Function of the Gospel.

Twenty-sixth and Market—Pastor R. E. Reed: Are the Heathen Lost? Why Will Ye Die?

Twenty-second and Walnut—Pastor M. P. Hunt: The Peace Offering. Y. M. C. A. held a men's meeting. Two received by letter.

Third Ave.—Pastor S. J. Cannon: God Looks at the Heart; In His Name.

Tabernacle (New Albany)—Pastor E. T. Poulson: Our Work. Bro. Edward Hamilton, of Muncie, Ind.; Our Brotherhood Work. Pastor's salary increased \$200 per year.

THE STATE.

Pastor Z. Ferrill writes from Sebree, Ky.: "We have just closed a glorious revival in our church, which resulted in nineteen additions to the church by experience and baptism, three by letter and nineteen stand approved for baptism. Brethren W. H. F. Jones and B. B. Bolton assisted the pastor. Bro. Jones did the preaching and he did it well. He makes things very plain indeed, and does not hesitate to preach on hell, sin, repentance, faith, salvation and service. Bro. Jones is the right man in the right place, and came to our town at the right time, and has faithfully sown the seed of God's Word. One of our brightest girls has offered her services for the Foreign Mission Board."

The Bethlehem church, Green county,

is rejoicing and thanking God for sending Bro. J. H. Ferrill to hold a meeting with them. For three years or more the church had been without a pastor and the conversions had been very few. The church greatly needed reviving so felt, and the faithful were praying for it. Bro. J. H. Ferrill, one of the finest preachers and godliest men among Kentucky Baptists, came and held a meeting. The church was greatly revived, about thirty were converted, nearly all of whom have been received into the church.

W. O. Telford, pastor, writes from Middleburg: "We have just closed a great revival in the Baptist church here, in which forty-seven were added to her membership, thirty-nine by experience and baptism, and eight by letter and relation. Raised \$65 for State Mission. Evangelist E. W. Coakley did the preaching day and night. He is certainly a man of great faith in God, and a power in the pulpit. The people flocked from far and near to hear him and received his words with gladness. We all feel greatly strengthened by his presence and his preaching. To God be all the praise."

Bro. H. C. McGill, Providence, writes: "Bro. E. G. Burk and I have had a four-weeks' meeting at Wheatcroft, resulting in over seventy-five conversions and about twenty reclaimed or renewed. It was a wonderful meeting. Some were converted in the mines, others in the cornfield and at home. I baptized fifty-three last Sunday, June 30th, and several more stand approved for baptism. There were seven or eight additions by letter. All these united with New Harmony, nearly to Wheatcroft. Last Sunday we raised \$1,135 to build a mission church of New Harmony at Wheatcroft. The lot has been given and this amount will be doubled before we begin to build."

OTHER STATES.

Rockfish church, Hope Mills, N. C., closed their glorious revival with ninety-five souls saved. Bro. Fred N. Day conducted the meeting.

Bro. M. C. Lunsford has been set apart to the full work of the Gospel ministry by the Morganton church, Va.

We bid Bro. and Sister D. W. Herring welcome. Upon their own application they have been received as missionaries of our Board. Bro. Herring went into the "Gospel Mission" movement several years ago. He comes back thoroughly satisfied as to the scripturalness and efficiency of the methods of our Board.

The new meeting house of the saints at Ramona, I. T., has been set apart to the worship of God. This church was organized two years ago with twelve members. They now have thirty-two.

Pastor J. O. Fulbright writes from Southport, N. C.: "I am well pleased with my new pastorate. I trust that we, as a Baptist people and church, will have the pleasure of seeing the cause of our Lord prosper in our hands."

In a good meeting at Hermitage, Mo., thirty-six were added to the church.

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

Bro. Thos. L. Huxley has been set apart to the full work of the Gospel ministry by the church at Canon City, Col.

The meeting at Bowling Green, Fla., closed with forty additions to the church, nineteen received for baptism. This gives this young church just a little over a year old, a membership of sixty-seven.

Rev. T. O. Reese writes from Geneva, Ala.: "I have just returned from Graceville, Fla., where I assisted Pastor White in a meeting. We had a great revival, twenty-five accessions, eighteen by baptism. Some of the leading citizens of the town were among the converts. Graceville is a growing town and will soon begin the erection of a new church house."

DEAR RECORDER:

Dr. J. G. Bow, of Louisville, Ky., dedicated the First Baptist church of Onton, Ky., June 30th.

The church was organized at Onton some three years ago by Dr. Bow and E. B. Farrar, and the church has had quite a struggle to build their house of worship, as the other denominations have not been very friendly to our cause in their midst.

After an able sermon by Dr. Bow upon the subject, "The Three Qualifications of a New Testament Church," we undertook to raise the \$405 indebtedness against the church. It may be that Dr. Bow has had a more difficult task, but I hardly believe it, for the church had given

all she felt able to contribute, the other denominations doubtless wishing us to fail, but after preaching earnestly for more than an hour and a half, we succeeded in getting the amount subscribed and the house was dedicated, the prayer being led by the pastor.

With happy hearts we were dismissed by Dr. Bow, and repaired to a beautiful grove laid by to partake of the good things prepared by the church and friends for the physical man.

In the afternoon three deacons were ordained, and thus ended a hard, but successful, day's work.

Praise God for the blessings of the day. Z. FERRILL.

DEAR RECORDER:

One month of work on our new field is gone. I find here foot prints of the consecrated men who bore the burden and heat of the day. He it said to their honor and the credit of this noble people that very tender are the words of commendation and praise that are heard for their great work. We have baptized seven that had been received for baptism and received five by letter in the month of June. On the 17th the good people took possession of our home and hearts, filling our pantry with good things and our hearts with the best thing in the world. We thank the Lord for such a noble people and pray his blessing on every home and heart. We hope to put the Recorder in as many homes as possible. C. R. ELLIS, Lancaster, Ky.

Missionary E. B. Farrar has closed a successful tent meeting here, considering the environments. Congregations were large and appreciative. Visible results were thirty-nine professions of faith and twenty-six additions to the church, twenty of which were by baptism. Bro. Farrar is a forceful preacher and one of the hardest workers I ever saw; glad, if need be, to go down into the lowest slums for the Master's sake. Nor do I doubt that he would submit to any kind of indignity or persecution if thereby he might glorify God. Blessings be upon him!

Last Sunday I accepted pastor E. B. Blackburn's invitation to preach for his Grand Rivers people in a mission rally. The congregation was large and orderly. Collection for missions amounted to \$35, making a total of \$40 so far this year, and it is expected to make it \$50 for the associational year, a gain for the church of about 300 per cent.

T. E. RICHY, Princeton, Ky.

We are carrying in this issue an advertisement of the Mail Order Life Insurance Company, namely the Postal Life Insurance Company of New York, to the merits of which we took occasion in our issue of last week to call our readers' attention.

Dr. George E. Burlingame, of Sausalito, Cal., who has done such efficient work in aiding the brethren of San Francisco in their struggle to rebuild their houses, has secured a permanent home in the city. All who send contributions to help the good work should send to him, at 924 Guerrero Street, San Francisco.

Robert S. and Claud L. Moses, brothers of Deacon William Moses, at Jamestown Exposition saw the picture of Walnut street Baptist church, Louisville, in the Kentucky Building, and, hearing of Pastor T. T. Eaton's death, had it appropriately draped.

Last Sunday was the second since Mayor Bingham took charge of this city. We are glad to say there was no relaxation of the closing of the saloons. They were closed also in Jefferson county. Mayor Bingham rejoiced at this action of the county officials. The Mayor is pleased at the vigor and diligence of the police in enforcing the law.

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Resolved, That America has lost one of its most distinguished citizens and Southern Baptists a matchless leader in the defense of the faith once for all delivered to the saints; the man who more than any other of his generation encouraged his brother preachers to stand loyally by the word of God as inspired truth; a man wise in the counsels of the denomination, fearless in the defense of his convictions, kind and courteous towards all. A great teacher, preacher, pastor, author, and editor of the greatest paper among Baptists in his particular sphere of defending the faith against all opposers; having a scholarship rarely attained among men, yet con-

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The examination was thorough and very satisfactorily passed. The council readily and unanimously recommended his ordination, which was indorsed by the church.

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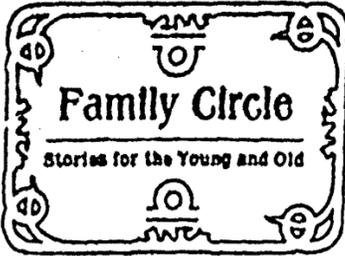
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Family Circle

Stories for the Young and Old

A HOME PICTURE

BY LUCY R. BAKER

Oh, the happy little home when the sun
shone out,
And the busy little mother got the child-
ren all about;
And Johnny fetched the water, and
Tommy brought the wood,
And Billy boy tied both his shoes, as
every liddle should—
And Dannie rocked the cradle with a
clatter and a song,
To make little sister grow so pretty and
so strong.

Oh, the sweet pines and the morning
glories climbing round the door,
And the tender vine of shadow with its
length across the floor,
Oh, the "piles" and the moss, and the
quiver of the grass,
And the cheery call of friendship from
the neighbors as they pass,
Oh, the scuffle and the shouting, and the
liddle mother's laugh,
As a rabbit starts up somewhere, and
her "great help" scamper off.

Oh, the happy little home when the twi-
light fell,
And all alone the meadow rang the old
cow bell
With a liddle that is music through the
rushing of the years—
And I see the liddle mother in the trem-
ble of the tears,
And I hear the happy laughter as she
cries, "The boys have come,"
And we know she's getting supper in the
happy little home,
Locomotive Engineer's Journal.

HILDA'S BIG BROTHER CARL

BY ANGELINA TUTTLE

When Hilda went with her brother
Carl to live with Aunt Maria on
Quintoket Mountain, she tried to be cheerful
and content but it was uphill work.
Everything was up or down hill on
Quintoket Mountain. The stony, grass-grown
road slanted up and up, and the rough
liddle farm was fit only for pastures.
What could Carl do in such a spot?

Poor Carl! He had been deaf and
dumb all his life and could make them
understand only by signs and gestures.
Mother had been hoping to send him
away to a school where deaf-mutes were
taught to speak, but always the money
had gone for coal, or medicines, or shoes,
as fast as earned. Now there was only
Carl and Hilda left. Carl was grown a
tall, broad-shouldered youth, and Hilda
was merely eleven.

But the Hummiston Lumber Company
came to Quintoket Mountain and set up
its shacks for wood choppers and its
whirring sawmill in the ravine. All day
the blows of axes and the crash of fall-
ing trees sounded upon the mountain
side. And Carl's ax was busy with the
rest.

Hilda would hang over his shoulder
when he opened his pay envelopes and
coax for half the money to put away in
the little red bag that had been Mother's.
And Carl would laugh and let her have
all he could, after paying Aunt Maria
for his board, for did he not love Hilda
more than anything else in the world?
They had been so much together that
Hilda was lonely with Carl away at
work and she would wander off to some
point from whence she could see him and
exchange a greeting.

They were not bad men that Carl
worked among, but rude and unkempt,
and Carl was fit to be a gentleman. His
silent world was full of good and manly
thoughts. Even Aunt Maria—who would
often say, "Girls are had enough, but a
boy is ten times worse"—yes, even Aunt
Maria owned that Carl learned more with
those bright eyes of his than could be
taught some boys who could hear and
ask questions.

To Hilda the most interesting thing
about the lumber business was a chute as
long as Aunt Maria's lane, built of
planks, like a broad trough down the
mountain side. To this the logs were
hailed and slid down into a great,
tangled pile, near the sawmill. The
planks of the chute had become smooth
as glass, and Hilda delighted in watch-
ing the great logs go roaring down.
Near its lower end the chute was built
on an upward slant which tossed the logs
into the air instead of packing them
close.

But there came something better than
log chutes. Young Mr. Hummiston had
a pretty camp built of logs in the pine
grove near Aunt Maria's, and when he
brought his wife and the baby to see it,
she had said she must bring a cook, and
a friend for company, and spend the
summer where she could be near him,
read under the pines and watch the baby
grow.

Baby did his part. He soon grew so
heavy and so active that every one's
arms ached. The hillside was no place
for a baby carriage. That brought Hil-
da her chance. Pretty, young Mrs.
Hummiston came to ask if Hilda could
be hired to take care of the baby, and
Aunt Maria promptly said she could. So
Mrs. Hummiston tied a white apron over
Hilda's dress and put the baby into her
arms.

He was a dear little fellow but O, so
fond of being always carried about!
Hilda soon loved him next best to Carl,
and Carl, too, would go far for a chance
to toss and pet Mr. Baby.
"You'll be very careful of him, will
you not, Hilda?" Mrs. Hummiston would
say every morning the first week; but
soon she found how gentle and patient
Hilda was and she would only say,
"Your arms will ache, child. Isn't he
big and lovely! But make him sit still
as much as he will and don't go at a
time."

One morning the men had gone down
near the mill to roll off and pile up the
logs there. Hilda went with the baby in
her arms to the head of the chute and
soon Carl looked up and waved his hat as
she fluttered her handkerchief. Then
Hilda sat down, with her feet hooked
well back under the top of the big trough,
and to amuse the baby began dropping
pebbles and chips to see them go rattling
down the long, steep incline.

This was a game Mr. Baby had never
tried before and he laughed and crowed
and tossed the pebbles Hilda put into his
hands shouting, "More, more," as they
rolled and skipped away down into the
valley.

No harm would have come of the play
had not a sneaky wasp, which had begun a
nest beneath the planks slown buzzing
about and finally stung Hilda's ankle.
Of course she sprang up at the sudden
pain and snatched the child back, too.
How it chanced she could never tell, but
she let the baby slip. A sliver in the
boards had caught its flannel coat, and
Mr. Baby, liking the play so well, was
not willing to be taken away and had
thrown himself forward.

Hilda screamed and made a wild clutch
at Baby's clothes, but they were already
beyond her reach and the handsome,
smiling baby, sitting up straight and
supposing this some new part of the fun,
went slipping faster and faster down the
smooth planks.

Hilda screamed again and again and
wrung her hands, but the wind bore her
voice back up the mountain side. Sure-
ly nothing could save the precious baby
from a dreadful death down there among
the great logs, but she waved frantically
to Carl and sobbed, "O please, God, do
make Carl look up!"

And Carl did look up. He saw Hilda's
despairing arms, he saw the baby sliding
swiftly down the chute. Other men now
saw, too, and stood, open-mouthed and
pale. But Carl's quick eyes and swift
thought sent him springing across the
jagged pile of logs.

All the lumber men dropped their tools
and stood staring till, with a great shout
they cheered, and cheered again. For
Carl had been in time. He had been at
the right spot, his strong arms had
caught the darling baby as it was whirled
into the air from the end of the chute.
With only the rolling, tangled logs to
stand on, he had swung safely on down
the pile, the frightened baby safe and
unharmed against his breast.

The men clustered about to pat Carl's
shoulders and to gaze with tears in their
eyes into the wondering baby face.
"Here, you! Somebody go and hold
the horse for the Boss!" ordered one,
and they all turned to see young Mr.
Hummiston sitting, white and trembling
in his carriage, for he had driven up
from the mill and had seen the rescue of
his child.

So Carl, laughing, and with his hat
beneath his arm, carried Mr. Baby over to
the carriage, and then went back to his
work. But he looked often up the hill-
side, seeing nothing of his Hilda and

A NOTRE DAME LADY

I will send free, with full instructions,
some of this simple preparation for the cure
of Leucorrhoea, Ulceration Displacements,
Falling of the Womb, Scanty or painful
Periods, Tumors, or Growths, Hot Flashes,
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ers of suffering daughters I will explain a
Successful Home Treatment. If you decide
to continue it will only cost about 12 cents
a week to guarantee a cure. Tell other
sufferers of it, that is all I ask. If you
are interested write now and tell your suf-
fering friends of it. Address Mrs. M.
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pimples that mar the beauty of
face and complexion will soon
disappear with the use of warm
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beautifier,

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Sold by all druggists.

Glenn's Hair and Whisker Dye
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wondering sorely if she had not seen that
Baby was safe and no harm done.

No Hilda came to meet him as he
reared home that night, nor had Mrs.
Hummiston seen her since morning. They
searched the mountain side with lan-
terns but not until sunrise did Carl find
her, curled up at the foot of a ledge, far
up the hillside, fast asleep. He made
her eat the sandwiches he had for her
and they went together down toward
Aunt Maria's.

At a sharp turn of the road they came
upon Mr. and Mrs. Hummiston climbing
the mountain to look for the lost girl.
Hilda drew back and as they hurried to
her, turned away sobbing. But Carl held
her hand fast and Mrs. Hummiston threw
her arms about her.

"Don't feel that way, Hilda, child!"
she cried. "We all know how you love
the baby, and he wasn't even scratched.
How could you run away and frighten
us all so?"

But Hilda kept her face turned away,
"I was going home after dark but I
couldn't find the path," she said softly.
"Come, help us to thank this splendid,
big brother of yours," coaxed Mrs.
Hummiston. "They say you make him
understand everything. We want to re-
ward so grand a deed. Tell us what he
wants most."

"You need not do anything for Carl,"
and Hilda looked proudly up. "He
loves Baby, too, and he is doing things
for himself. We have the money saved,
almost thirty dollars now. He is going
to the school where they will teach him
to talk. Mother knew the right place.
Do you know which cars we must take
to go there?"

Mrs. Hummiston's eyes shone. "Yes,
I know one of the best of schools and
Mr. Hummiston will take you there. For
you shall go, too, Hilda, and find a home
and a school near. Your Aunt has told
me that you could scarcely bear being
parted. Carl shall have friends to help
him find his right place in the world, for
he will learn to use his voice as he can
already use his quick eyes and his strong,
kind arms."—Congregationalist.

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The New Hymn Book used by the Great
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250 pages, 412 pieces; \$25 per 100; 50c
each by mail. A returnable copy for ex-
amination will be mailed upon request.

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away from the noise and smoke; yet within
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Its successful treatment without the knife, based on
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Hon. A. A. Oden, County Treasurer, Bartlett,
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Address: Dr. C. W. WEAVER, 17 W. 8th St., Cincinnati, O.
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mail and we will forward at once.—A. T. Spaiding, Galveston, Texas.

I have used your Record Book and find it to be a simple, concise and sys-
tematic method of keeping church contributions. I can recommend it as saving
time and labor.—R. M. Jaggals, Treasurer of the Warren Memorial Church,
Louisville, Ky.

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 ar-
rangement is all that could be desired, and I cheerfully recommend it.—L. 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 treas-
urers who appreciate simplicity, comprehensiveness and the value of time.—
Feyton N. Clarke 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
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church of this city, and of which you are patentee and owner, is superior to
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HOW JOHNNY WAS CURED.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort, and exclaim: "Pooh! That's nothing! Who couldn't do that!"

One evening the family sat around the fire in the sitting room. Papa was reading, grandma and mamma were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing I did it today in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and, going to Joe, asked him to let her see his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Papa was reading, grandma and mamma were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mamma, contemptuously, "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so! It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Papa, look at my examples, please. I have done every one of them, and haven't made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh! that's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything, and work went on as before. Johnny was deeply engrossed in the "history" of Crusoe's adventures, and the other children continued their studies.

"My flowers look so well! I believe the geraniums are going to bloom again," remarked mamma.

"Pooh! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have only had a few blos-

soms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When papa remarked presently that he had stepped into the grocer's and been weighed that afternoon, and that he "tipped the beam" at 168 pounds, and that was doing "pretty well" for him, mamma said, crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds, and no one ever heard him bragging of it."

Everybody laughed. Papa shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and after a minute or two began to "smell a mouse," as the saying goes.

He looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do, or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit.—Our Morning Globe.

THE CHANCE OF A LIFE TIME.

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S. F. SHERMAN, Tower City, N. Dak.



NOTES FROM BRAZIL.

DEAR RECORDEE:

I desire to call your attention especially to the Bahia Convention of the Baptists of Brazil, which convenes June 23-30. Pray especially for the Convention. This will be the first Baptist Convention in Brazil. Remember, brethren, as you pray that this Convention in Bahia is the beginning of our organized work in Brazil; that is, evangelization, publication and education. Until now there has been no real union, or organization, of all the missions in Brazil, but God has so blessed the work in the last few years that He has made it possible and necessary to organize. Oh, that we may have wisdom from our God to effect these organizations rightly!

We have much for which to praise the Lord. In the first place, the work here is advancing by strides. It is impossible for the missionaries in any mission to answer all the calls. "Sir, we would see Jesus." Often do people come from far out into the interior, twelve or fifteen miles, saying they have heard of the Gospel and want some one to go preach to them and their people. We always respond when it is possible, but often it is impossible. We praise God for the open door, but our hearts are sad that there is oftentimes no one to go.

Then, the Board has promised to assist in building a house for the First church in Rio, which is needed very much; and has also agreed to establish a college and seminary in Rio. For all this, Beloved, we are very grateful to God. I haven't space in these notes to speak at length of the need of our college and seminary, but Brethren Deter and Cannada will arrive in the States the last of July and will tell of our work here and its needs.

I am now spending three or four weeks with Bro. Crossland, making a trip to the interior. I am trying to put in practice what Portuguese I have learned from books. Having been here only ten months, I am unable to preach but little. But it rejoices my heart to read the Scriptures and sing to this dear people, who are so ignorant of Jesus, and speak a few broken sentences about Jesus and His love.

The second time I led in public prayer an old colored sister came to me to encourage and console me and said: "Deus comprehendem" (God understood), as much as to say, "I didn't." I was speaking a few weeks ago of the temptation of Adam and Eve, and my wife says I told the people in Portuguese that Adam and Eve tempted the Devil. But I still question having made such a statement, since my wife has been here the same length of time that I have (although she speaks the language better than I do).

The country here, though mountainous, is very beautiful. As I see the mountains covered with evergreens and the coffee, orange, banana, cocoa-nut and many other trees hanging full of fruit; and everything that nature can set before this people to cause them to think of God, I wonder how they can be so sinful and so degraded. My opinion is that in the catalogue of all the sins that human flesh is subject to there is not one that this people are not guilty of. For, they are guilty of two sins—the worship of false gods and having false ideas to the extreme about the true God—either of which leads to all other sins. They have had more than four hundred years for these sins to run riot without any check. Dear reader, you ask why send mis-

sionaries to Catholic countries; I answer: On passing through the country this week we passed two crosses erected at different places.

A man had been killed at each place and the cross erected to keep the Devil away from the dead man. This is done if a person is killed by accident. If drowned a cross is erected near the place. I also saw the image of "Mary" erected on a pole near houses, barns and fields. This is to ward off disease and give health and prosperity. Now, at the erection of these images a priest is always present to bless it and receive a nice sum of money. They have the image of some saint put up over their hog pen. Sometime ago a priest was invited by a farmer who had just bought a number of hogs to come out to his farm and bless them. He did so and received a nice sum of money. In a few days nearly all the hogs died. The farmer hastened to town and demanded his money of the priest.

It is clearly shown in the lives of the people that they do not get beyond these images to God. In the great city of Rio are houses that sell all kinds of images to the people, and they as truly break the first commandment as does idolatrous China.

Two of three things, dear reader, God surely wants of you for Brazil: First, that you pray daily for this lost people, eighteen millions in number; second, give of your money to support the work here or spend your life in Brazil as missionary.

Dear Brethren, the salvation of Brazil depends on these three things from the home land. Every reader can do two of these three things.

May the Lord bless you and us.
Yours in Christ,

O. P. MADDOX.

Padua, Brazil.

The Louisville Ministerial Association met this afternoon in called session to take action on the death of the Rev. Dr. T. T. Eaton, one of the oldest members of the association. The meeting was called to order by the Rev. Dr. S. S. Waltz, who spoke feelingly of the kind reception which Dr. Eaton had given him when he came to Louisville, and of the splendid work which he had accomplished in Louisville during his pastorate of twenty-six years.

The special committee appointed by Dr. Waltz last night to draw up resolutions on the death of Dr. Eaton then reported. The committee was composed of the Rev. Drs. Lyons, Messick, Powell, Wegver and Fenner. After the resolutions had been adopted a number of those present made short addresses, eulogistic of the work of Dr. Eaton. One of the most touching of these was that of the Rev. J. M. Weaver, the oldest pastor in the city.

The resolutions adopted were as follows:

TEXT OF RESOLUTIONS.

WHEREAS, God has called our brother, Rev. T. T. Eaton, D. D., LL. D., from his earthly labors to his heavenly service; therefore, be it

Resolved, By the Louisville Ministerial Association convened in special session:

First—In his removal we recognize the passing away of one of the most positive and virile of the many notable personalities which have wrought for the kingdom of God in this city. And we rejoice that, though his face will no more cheer his fellow-laborers, his works and his potent influence remain.

Second—We recognize, although

we cannot at present fully measure our loss, that the educational and aggressive forces of Christ's cause have suffered sorely in the stilling of a tongue which was always ready with its eloquent and courageous defense or assertion of vital truth; in the dropping of a pen which was ever wielded with vigor and with a wide range of editorial vision; and in the vacant chair in the numerous boards in whose labors he was always a forceful factor.

Third—We cannot estimate the bewildering loss suffered by his beloved congregation of the Walnut-street church, of which he has been pastor for twenty-six years.

We commend them to the great Head of the Church, Who, though He bury His workmen, ever carries forward His work, and will in due time send them another under-shepherd.

Fourth—We dare not intrude into the sacred sorrow of the bereaved family, but we make tearful record of our profound sorrow and tender sympathy. We commend them to the gracious ministry of the Divine Comforter and to the radiant promises of the Gospel which the sainted man so eloquently preached and so earnestly illustrated in his useful life.

Fifth—That a copy of this action be presented to his family, to the congregation of the Walnut-street church, to THE WESTERN RECORDER and the daily papers of this city, and that it be spread upon the records of this association upon a

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memorial page set apart for that purpose.

Sixth—That the president of this association, together with other members of it selected by him, attend the funeral of Dr. Eaton as expressing the loving sympathy of the association.

The following resolutions have been adopted by the United Confederate Veterans:

Headquarters Kentucky Division, U. C. V.—The announcement of the sudden death of the Rev. T. T. Eaton, D.D., LL. D., will bring distress and sadness to all the Confederates of Kentucky. Long an officer on the State staff and a devoted member of the George B. Eastin Camp, he always manifested deep and profound interest in all that affected the welfare of Confederate soldiers, not only in Kentucky, but throughout the South.

A brave and gallant soldier under the immortal Forrest, a distinguished and unselfish citizen, an able and consecrated minister of the gospel, he served his people, his country and his Divine Master well and faithfully. He was an honor to the Confederate cause, a splendid product of Southern manhood and a profound theologian, and the Confederates of Kentucky can but feel a sense of pride and gratification at his splendid career, and they mourn his departure from earth, but they will be consoled with the thought that he has received the reward of noble, philanthropic, Christian life.

(Official.)
BENNETT H. YOUNG,
Commander Kentucky Division,
U. C. V.

W. A. MILTON,
Adjutant General.

When every Christian realizes that the Master's call to service is directed to him personally, the work of the kingdom on earth will be wonderfully helped.

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WANTED.—A strong, capable Baptist woman as assistant in sewing department; also a nursery governess.

WANTED.—Piano pupils for summer, by experienced teacher; interpretation a specialty.

WANTED.—Male teacher for English and Mathematics, and to act as principal of school in flourishing town in Illinois.

One of the impressive things about the greatest engines is the silence with which they do their work. The stars rushing through space with a force which we cannot even imagine, do so in silence.

The same thing may be observed in regard to the work which is done in the world. The most powerful are always very quiet. The great spiritual ministry of the Christian church is carried forward with very little noise.

The man busy with his work has very little time to shout about it. We shall do well to come back more and more to the method of Jesus. He said repeatedly: "Se that ye tell no man."

We rise to the height of the possibilities, and therefore the duties, of the Christian life when we, too, by earnestness and persistency, prevail with God; and if we prevail with him, we shall not fail to prevail with men.—Alexander McLaren.

Go Back to Nature's Way.

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The great medicinal qualities of the apple are known, but the difficulty until now has been to get the full benefit of this fruit, because the skin and fibre are indigestible and the ordinary method of making the liquid into cider unsatisfactory, as it turns "hard" and develops alcohol.

By a new process these difficulties are overcome in Duffy's Apple Juice. This product retains permanently and in any climate without fermentation all the juice of the apple in its original condition and sweet, rich flavor, together with all the food and valuable medicinal qualities of the fruit, and eliminates all the undesirable and non-nutritious parts.

Duffy's Apple Juice will be found invaluable to those who suffer from rheumatism and gout, for it drives the uric acid out of the system, it purifies the kidneys, makes the liver active, enriches the blood and corrects any tendency to eczema or skin disease.

You will have the health that nature intended you to have if you drop drugs, which so often do more harm than good, and go back to nature's way and use this pure, invigorating stimulating and natural fruit tonic.

Duffy's Apple Juice may be used as a table drink or at any time when thirsty. If it is used regularly each day it will keep you in health. It invigorates the system, refreshes the brain and body and brings the glow of health to the cheek.

There are many clergymen and presidents of temperance organizations who would like to satisfy themselves as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which they can safely recommend. Upon application the manufacturers will gladly send a large bottle, absolutely free of charge, upon receipt of their name and address, together with the name of the church or temperance organization with which they are connected.

Try a case of it and see what a difference it will make in your physical and mental welfare in a week's time.

The American Fruit Product Company also manufactures Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage, a pleasant and healthful drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs.—American Fruit Product Co., 89 White Street, Rochester, N. Y.

DEAR RECORDER: I am happy to inform you and your readers that Dr. J. J. Taylor will begin his pastorate of the First Baptist church of Knoxville, Tenn., on the first Sunday in July. It has been reported that he would not take charge of our church until September. This is an error. We appreciate the fact that July is

usually warm, sometimes hot, and that many leave the city for summer resorts, and the schools are dismissed and the people generally are indifferent about going to church, still our members have been without a regular pastor since last summer, and they feel the pressing need of pastoral work and spiritual help and direction in all the departments of church work, and have therefore asked Bro. Taylor to begin July 1, and he has cheerfully consented to do so. The church congratulates herself upon her good fortune in securing the presence and services of such "a good minister of Jesus Christ," an able expounder of the word, an eloquent speaker and Christian gentleman. We have had some of the very best preachers in the land to supply for us since dear Dr. Wm. M. Harris resigned to go to Texarkana. Our people were delighted with their sermons and greatly enjoyed their visits. And we assure them they will not be forgotten by an appreciative people. For the past three months Rev. T. C. Stackhouse, of Lexington, Ky., has been stated supply. His sermons have been remarkable for their depth of thought, strength of doctrine, wide range of research and beauty of classical, historical and Scriptural reference and quotation. And his visits in the homes of our members have been refreshing and stimulating.

He was our pastor at Winchester and my family are devoted to him.

He was also my schoolmate at Georgetown, although in some advance classes. We were members of the Tan Theta Kappa Literary Society. We were converted in the same protracted meeting held by Brethren A. W. LaRue and J. M. Frost, and baptized the same day in Big Spring branch, at Georgetown. It is, therefore, a peculiar pleasure to me to be associated with him again, even for so short a time, and I pray that God, who has been so good and so gracious to us both, will spare his valuable life many years to preach the unsearchable riches of Jesus Christ, as only a few men can.

Very cordially yours, J. PIKE POWERS, Knoxville, Tenn.

KNOXVILLE, TENN.

Baptist affairs in our city are moving along well. Bro. T. C. Stackhouse, the eloquent, has just closed his three months' supply at the First church. He has made many strong and lasting friends during his stay. His manly face and splendid presence always cheered us at our Ministers' Conference on Monday morning, where about fifteen pastors met for an hour together. Dr. J. J. Taylor will be here in a few days to begin his pastorate at the First church, and not only his church and the Baptists of the city, but Tennessee gives him a warm welcome. We have many fine preachers in this State, but none greater than he. The First church, like any downtown church, has problems hard to solve, but we think Dr. Taylor will prove to be the man. He will have the hearty support of his splendid people. I am happy over his coming, for his great learning and culture, with his magnificent heart

will be very helpful to me, as well as to all of our pastors. The work in my church, Deadrick avenue, is moving along well. There are some things about the church which make it one of the most delightful pastorates I know of: The Sunday-school has an en-

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rollment of between eight and nine hundred, about the same as are on the church roll. About 475 members attend the Sunday-school. Each class has a separate room, where the best of work is done by as fine teachers as I have ever known. It is truly a great sight to pass through the building on Sunday morning and see the great school at work. I have never been in a better equipped building for work than this one. Then the marvelous throngs that attend is an inspiration to any preacher. At night we have about twice the number of our entire church membership. There are reasons for these statements: First, we have the best location in the city, the largest and most attractive auditorium, street railway runs special cars, on all lines passing the church, and this large sign hangs out, "This car to Deadrick avenue Baptist church."

might say in closing that in the two years and four months pastorate we have received into our church 400 members, about equally divided, male and female; 327 were grown persons and about one-third married. Among the number are several professional and business men, who have given much strength and influence. No church in the city has more influence in moral reform than this one; no church has more voters, and we vote right. Best regards to all of my old Kentucky friends.

G. W. PERRYMAN.

GOD'S PROMISE.

Religion is a matter between two persons: the individual human soul is one and God is the other. It is a most high and holy fellowship, or, if one prefer the term, partnership. And our Lord is not the dependent partner, nor will he suffer any of his children to outdo or excel him in generosity or in love. We never throw a crown at his feet that he does not take it up and remake it into a chaplet of beauty and glory for our own brows. We never sing a heartfelt song to his praise that he does not some time, however, whisper it back into our souls as a word of deathless hope and peace. We never render him a service that he does not transform that service into enrichment of honor and increase of power. He hath said, "Them that honor me I will honor," and His word cannot fail.—Exchange.

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If these families would do their duty and come on to church, it would give us more time to go after the lost. Oh, the time we waste running after no account Baptists. I have been reading the Recorder ever since I entered Bethel College, in 1879, and I believe it grows better as the years pass by. I

The Farm and Household

Mr. N. T. Owens sold John Barrick twenty-five hogs at \$5.45; Jim Head 8, at \$5.40; Ben Lyons 5, at \$5.45, and Jube Preston 1, at \$5.35. Hale Williams also sold the same party 7 nice, smooth cattle that averaged \$1,200 pounds at 4 1/2 to 4 3/4 cents. Wet weather has set farm work back considerably. There is some complaint among the farmers of this section that tobacco plants that have been transplanted are not doing well.—*Glasgow Times*.

Theodore Solomon, cattle dealer, has just purchased a car load of fine cattle, which will be sent within a few days to the European market. There are about 150 cattle in the herd and the prices paid were 5 cents and 5 1/4 cents per pound. The cattle are in the best of condition and will average about 1,400 pounds.—*Lexington Gazette*.

James McKinley, of the Oxford neighborhood, sold to Lark Garrett, of Cynthia, a weanling mare mule colt for \$150. Mr. McKinley is to keep it until October 1st. The colt is to be shown at the Cynthia fair this fall, the premiums to be divided between seller and purchaser.—*Georgetown News*.

C. M. Fleming bought of Mark Hendrix Friday seven head of cattle for \$400. They weighed 1,300 pounds. He also purchased of John Logan eleven head at \$585, weighing about 1,200 pounds. S. P. Carpenter has sold a bunch to go away next fall, price said to be 5 cents.—*Flemingsburg Gazette*.

T. W. Duckworth sold last week 700 lambs to New Jersey parties at \$7 per hundred. Mr. Duckworth, who is recognized as one of the shrewdest traders in the bluegrass along all lines, has sold his growing crop of wheat to Claude Riley, of Versailles, at 80 cents per bushel.—*Jessamine Journal*.

The wheat crop in Henderson county is fine and about ready for the reaper. Some few crops already cut. Army worms have about disappeared, after doing considerable damage to meadows and corn. Stock in fine condition. Pastures which escaped the army worm reported very good. Vegetables of all kinds plentiful. Farmers are very busy plowing corn and hoeing tobacco, which seems to be growing well.—*The Gleaner*.

R. N. Ratliff, of Sharpsburg, sold a very fine pair of four-year-old mules to Joe Ratliff, of Pikeville, for \$500.

Mr. J. T. Estes, of Shelbyville, has sold his 1906 crop of tobacco, 9,400 pounds, for 15 cents all around.

Farmers around Knifley, Adair county, have nearly all finished setting tobacco. Some still hilling to set yet. Cut worms are reported damaging the early set plants to a great extent.

A hoghead of black wrapper tobacco was sold this week at Clarksville for \$20.25 per hundred. This is the highest price paid for dark tobacco for over twenty years. For the first time in history farmers are organized. Hence these prices.

ONE SMALL FARM THAT PAID.

We believe that the success of the Rev. J. D. Detrich was entirely genuine. He succeeded in raising on a 15-acre farm all the roughage for 30 animals, 17 of them cows in milk. Thirteen of his 15 acres were in cultivation, the rest covered by buildings, yards, etc. When he began with the farm in 1891, there was a mortgage of \$7,200 on it. The first year he was \$46 short of paying expenses. During the next six years the mortgage was paid. That certainly is a sufficiently creditable record. If the reverend gentleman had died or gone hunting at the end of the seventh year, no one could have disputed his ability as a farmer. As a matter of fact he didn't. He is farming today; though, it is fair to say, not the 15-acre holding near Philadelphia. Did he get tired? Yes, but not of farming; of exploitation. Too many people heard of the wonderful success he was making. It was another case of Mrs. Wiggs leaving her cabbage patch. Visitors became so numerous that the work of the farm could not be conducted in a satisfactory manner, and Mr. Detrich had to sell out. He has, however, gone on to larger things, and is trying to repeat on the 340-acre farm of C. S. Kates of Chester county, Pa., the remarkable exploit he achieved on fifteen acres of his own.

The methods by which Mr. Detrich attained his surprising results have been often described. The soil, a reddish, somewhat gravelly loam, was so run down in 1881 that it did not support the two cows and one horse kept on it. Mr. Detrich brought it up to the 30-head level solely by the use of stable manure applied directly from the barn, as it was produced. No manure was lost, either liquid or solid. He used no commercial fertilizers and hauled no manure from the city. His farm was absolutely self-supporting, with the exception of the valuable manure from the rich mill products which were bought for the concentrated part of the ration. The farm raised all the roughage, but none of the grain.

Dairying was the specialty, the whole revenue coming from milk and a few young cattle sold each year. The cows were mainly registered Jerseys, and every one more than paid for her keep. Good male calves were reared for breeding, others killed at birth; none ever vealed. "It doesn't pay to feed \$18 worth of milk to a calf that will sell for \$7," Mr. Detrich explained. The young cattle sold brought an average of \$100 apiece, and about five were sold each year. The milk all went to a state institution two miles away at 25 cents a gallon the year round. It was fine milk, testing on the average 5.8, so the price was moderate. Great pains were taken to have every can pan and pail sparkling clean, sunshine, air and water being prodigally employed. The product was nearly the same at all seasons, and averaged 26 gallons a day, or 4,800 pounds a year for each of the 17 cows. Nothing extravagant about this. The yearly income from the milk came to \$2,400; the outgo for foodstuffs was \$625.

Mr. Detrich by no means did all his own work—only so much of it as could not safely be entrusted to the hired man and boy, who, except in hay harvest and during the ensilage cutting, did the labor of the farm. This man and boy had no time to loaf, and so minutely did the owner plan his work that he could leave for a week without notice, assured that all the routine

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would go on perfectly. The cattle never left the barn, yet apparently were never ill. In six years only \$1.50 of the profits went to a veterinarian. The cows received each feed in three parts: (1) succulent roughage, ensilage in winter, rye, timothy and clover, corn, peas and oats or some other green crop in summer; (2) dry hay or fodder; (3) bran, oil meal and gluten, the proportion of these to the roughage varying with the condition of the cow. Each cow had four ounces of fine table salt daily mixed with her feed.

Of course the key to the whole situation Mr. Detrich's specific contribution to American agricultural practice—lay in the gutters behind the cows. By the careful use of manure, he was able to produce not only the entire rough feed for thirty head of stock, but to sell, the last year he ran the farm, 3,300 pounds of hay. These gutters were eighteen inches wide and seven deep; one ran behind each row of cows; they had no outlet, but were thoroughly cleaned daily, and the barn was disinfected with creolin twice a week. In the manure gathered in the gutters during the day, a quantity of absorbent (leaf mold, rotten soil, etc.), was scattered in them. Each gutter ended near a door, and this end was slightly lower than the other. From this lower end all was removed to a cart going directly to the field, where the manure was spread at once—in summer on the land from which the soiling crops were removed, in winter on the rye and grass fields.

Probably Mr. Detrich will be afraid to tell us how he is coming out with his present 340 acres, 86 of which, by the way, are in timber, lest he may have to vacate this farm, as he was forced to leave the other, by too much popular appreciation. This soiling system, it should be said, can be adopted to best advantage only on high-priced lands, and continuous stabling has its opponents (on hygienic grounds) as well as its advocates.—*Country Gentleman*.

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ITEMS OF INTEREST

News the World Over.

The realize what a heavy expense to the railroads the trucks are. Near do we realize what a large and increasing army they are. From 1901 to 1903, 23,964 trucks, stealing rides, were killed in railroad accidents, while 1,960 passengers were killed. Many of the railroad accidents are caused by them. Almost daily they rob cars and freight houses, and the total loss is very large. It seems impossible to keep them off of the freight trains.

Nine hundred were arrested on the Pennsylvania last year and turned over to the courts to punish. But preventing them is a heavy expense to the roads. For what are 900 among so many thousand? In view not only of the loss to the roads from their stealing, but of the many accidents they cause by interfering with train signals and placing obstructions on the tracks, some sharp, rapid method of dealing with them should be used. The most effectual would be laws authorizing the railroad officials to have every man whipped who is caught stealing a ride on the freight trains. That would stop it effectually.

His torpedo boat destroyers of the United States Navy started from New York City for a run of forty miles to Cape Henry as a trial of speed. There were no storms and no enemy, yet one of them, a new and up-to-date ship, had to be towed in by another because some thing or other had broken!

A French Catholic, writing to the London Times, blames the French Government for the separation of church and state, but says the present trouble is due to the plots of the Catholic Orders, Jesuits, etc., against the parish priests, and of monarchists among those Orders who are angry at the acceptance of the Republic by Leo XIII. They got up the demonstrations against the inventory and made the impression in Rome that it was a popular uprising against the law. These Orders are angry because the parish priests generally acquiesce in the law, and they are fighting the priests.

A telegraph operator says that messages go more easily over the wires on Monday than on any other day. This is because they have not been so busy on Sunday, and wires and other inanimate things are better for a rest. A wire after its Sunday rest gives a quicker, a fuller and a more delicate transmission.

Here are two scientists who have risen up and are discouraging Peary's attempts to reach the North Pole. They say that all around the pole is an open sea. Yes, Dr. Kane discovered that, and the thing to do is to get a boat across the ice. But they also say the North Pole wobbles, so there will be no use in finding where it is just now. They contend that at one time the pole was west of Behring's Strait and at another east of Greenland.

The eminent French astronomer, M. Flammarion, has been trying experiments with the Sensitive plant, having chosen that plant because it is sensitive. He placed one group in an ordinary hot-house, others in houses in which the glass was blue, red, green, respectively. He gave the plants the same care and attention for a few months. Then the plants in the blue glass house were practically just as he put them in, alive and well, but no larger. In the green glass house they had grown more rapidly than those in the ordinary glass house, but their growth was not satisfactory, they were tall, but weedy and poor. In the red house they had grown marvelously, and were well developed plants. They were four times as large as those in the ordinary glass house.

The Supreme Court of Ohio has handed down a decision that all parsonages must pay taxes. This is the law in other States, or the greater part of them, but the law in Ohio was vague. As a general thing the Protestant bodies paid taxes on the parsonages, but the Catholics had not. Houses in which priests or preachers reside must pay taxes, whether attached to the church or separate buildings.

DEATHS

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

KADEN

Robert Williams Kaden, aged ninety-one, a Baptist for seventy years and for fifty years a deacon; was born April 23, 1816, and passed to his reward at Greenville, Ky., June 21, 1907.

The respect of the entire community was manifest in the large congregation that attended his funeral in the Greenville Baptist church, on Sunday afternoon.

"He died in a good old age, an old man full of years, and was gathered to his own people."

"Let me die the death of the righteous and let my last end be like his"—so say we all. J. F. FRANK.

SOUTHWESTERN BAPTIST UNIVERSITY NOTES

President Conger has arrived at the University, and, in connection with the Executive Committee is making many important improvements. The lecture rooms, offices, Adams' Hall and the Lovell Home are all being refurnished and put in splendid condition. The library and the laboratories of the Science Department will receive important additions. All of the buildings are being repainted. Concrete walks will be put on the Campus. Young ladies may secure rooms and board in the Self-Helpers' Home at cost, not running over \$5 or \$6 per month.

The catalogues are now out, and an illustrated booklet will soon follow. Parties who wish to investigate should write the President.

Let prayer be the key of the morning and the bolt of the evening.—M. Henry.

To be refined and polite is a part of our work in this world.—J. T. Headley.

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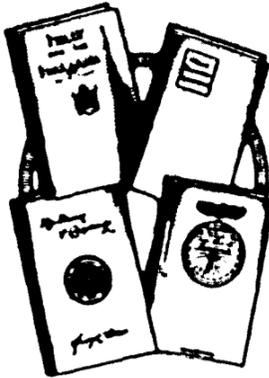
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(Continued from ninth page.)

by the teachings and example of our departed pastor, and turn that profit to a good account by passing along to some of those who were strangers to him and the cause he loved so well, some of the good that we have received, feeling as we do that perhaps the bravest losers in his our pastor's death are among those who know him not.

By order of the class.

Geo. I. Graves, R. C. Howden, C. C. Wall, Committee.

At a meeting of the Board of Stewards of the Fourth Avenue Methodist Episcopal church, South, held at the church Monday evening, July 1, 1907, the following resolutions were unanimously adopted:

1st. Resolved, That in the sudden death of Dr. T. T. Eaton a great man in Israel has fallen. One whose abilities and splendid activities were devoted to the upbuilding of evangelical religion. While loyal to the highest degree to the church which he represented so well, his sphere of usefulness embraced conspicuous services to the evangelical work, the moral influence and civic righteousness of the community at large, and his death is a distinct loss to this city and to the entire South.

2d. Resolved, That this body and church express to the family of Dr. Eaton our deepest sympathy, and invoke for them the consolation of the strong and steady faith in the unerring wisdom and mercy of God, which was the comfort and strength of their beloved dead.

3d. Resolved, That on behalf of this body and church, we extend to the Board of Deacons, and to the entire membership of the Walnut street Baptist church, our nearest neighbor and sister church in Christ, of which Dr. Eaton was so long the honored pastor, our sincere sympathy.

4th. Resolved, That copies of these resolutions be sent to the family of Dr. Eaton, to the Board of Deacons of the Walnut street Baptist church, and copies spread on the minutes of this Board.

Jno. C. Strother, Chairman Pro Tem. A. J. Ross, Geo. P. Kendrick.

At a meeting of the Chestnut street Baptist church, held this 30th day of June, 1907, it was

Resolved: That in the present and bereavement of the Walnut street Baptist church of this city, by reason of the sudden death of their much beloved pastor, who has been so unexpectedly called to his eternal reward, we, at once their sister and their daughter, tender to the members thereof, and to his family, our earnest sympathy, and mingle our tears with theirs.

This resolution was passed by a rising vote at the morning service.

EATON MEMORIAL SERVICE.

The Third Baptist church of Owensboro held a memorial service Sunday evening, June 30, of Dr. T. T. Eaton.

Dr. Wm. D. Nowlin, the pastor, Dr. T. N. Compton, Rev. B. F. Jenkins and J. J. Clear made appropriate addresses. All of these speakers paid high tribute to the great man, his great mind, his great heart, his great character.

DEAR RECORDER:

The death of Dr. T. T. Eaton was a great shock to me. He was truly a great man.

The first six months of my pastorate at Jackson Hill closed June 30, with 118 additions to the church. No extra services were held. We are grateful to Him who has thus blessed us. Love to the Kentucky brotherhood.

Yours fraternally, JOHN D. JORDAN. Atlanta, Ga.

DEAR RECORDER:

I grieve at the sad, sad news that Dr. Eaton is dead. What a painful surprise! May God bless you all. You have my heartfelt sympathy, love and prayers.

Dr. Eaton was a "man among men"—true, brave, devoted, a defender and proclaimer of "the faith first delivered to the saints." "It is well with his soul," and "It is the Lord: Let Him do what seemeth Him good."

Sincerely, R. W. SANDERS, S. C. Correspondent. Greenville, S. C.

DEAR RECORDER:

Since the first intimation of Dr. Eaton's death my heart has been sad. Today when I received the Recorder, draped in mourning, my heart overflowed, and the tears came. I gazed on the

black lines and his picture on the editorial page, and I said it is too true, Dr. Eaton is dead. The page on which he has written so many comforting words, where he has so often contended for the faith. He was about eight years my junior, but I recognized him as my leader. I am glad to know that he was at one time (for two and a half years) my pastor. He baptized next to my youngest son in the old Fourth and Walnut street church. I loved him, and I shall cherish his memory. I saw him a few weeks ago in Hopkinsville, and I shall see him again. "When the roll is called up yonder, I'll be there."

T. R. MASON.

Hopkinsville, Ky.

REV. T. T. EATON, D.D., LL. D.

The Louisville Baptist Orphan's Home Managers deeply share with many circles in the great loss this world sustained by the sudden death of Rev. Dr. T. T. Eaton, who departed to the paradise of God June 29, 1907.

For more than a quarter of a century he was a faithful member of our Board. Although burdened with large duties, numerous and weighty, he always took time to think and toil with the orphans. He excelled all other pastors in his attendance at our meetings. We shall treasure his precious memory evermore.

Resolved: That this expression of sincere sympathy be spread upon our minutes, be published in the Orphan's Friend, The Baptist Argus, and the Western Recorder, and that a copy be furnished his sorrowing loved ones.

His work well done, His warfare won, He wears the crown.

Dr. J. R. MARVIN, Pres., T. J. HUMPHREYS, Sec., THOS. D. OSBORNE, WILLIAM MORER, K. R. GRANN, Committee.

DEAR RECORDER:

I sympathize with you and the family in the loss you, the family, the church, the denomination, and the world have sustained in the death of Dr. T. T. Eaton. He was my personal friend, and the friend of my family. One of the greatest living men has gone to his reward.

One who loved him,

J. E. JOHNSON. Hubbard City, Tex.

DEAR RECORDER:

The death of Dr. Eaton is a heavy loss to all of our denominational interests but none will feel their loss more keenly than the great mass of country Baptists, who delighted to follow him as he followed Christ. The Bible and the Recorder have been the great factors in their religious lives.

Dr. Eaton has done more for the triumph of Baptist principles than any man of his times.

We shall never cease to cherish his memory. Let us realize that we are "set for the defense of the Gospel" and, like our departed leader, ever "epi-agonists" for the faith. Your in great sorrow,

WM. M. STALLINGS. Smith's Grove, Ky.

The Baptists all over Tennessee are in mourning. There is sadness inexpressible over the death of Dr. Eaton. Everyone says, "we could have spared any man belonging to the Southern Baptist Convention much better than Dr. Eaton." What a tower of strength for the orthodox faith and in heading off the vagaries of higher criticism and infidelity of every kind. Who can take his place as a valiant defender of the Baptist faith. Peace to his memory. When shall we see his like again. God bless his family and the grand old WESTERN RECORDER in their affliction.

J. H. ANDERSON. Trenton, Tenn.

Resolutions adopted by the First Baptist Church of Bowling Green, Ky., October 12, 1898:

Whereas, For years past, it has been the practice of persons, who were dissatisfied with the pastors of this church, to seek by evil speaking and disparagement to deprive the pastors of the love, sympathy and co-operation of this church, and by that means to force a change of pastors; and

Whereas, The laws of this land and of God, and the sentiments of all honorable men and women condemn such a course; therefore, be it resolved:

First—That any member of this church who shall be found guilty of such a course of conduct at any time in the future, or who shall, without sufficient cause, refuse to co-operate with the pastor and the church in its work shall have the fellowship of this church withdrawn from him or her, and it shall be the duty of all members to report such miscon-

Live Stock Markets.

CATTLE.

Table of live stock markets for cattle, listing various types of cattle and their prices.

HOGS.

Table of live stock markets for hogs, listing various types of hogs and their prices.

SHEEP AND LAMBS.

Table of live stock markets for sheep and lambs, listing various types and their prices.

TOBACCO.

BURLEY—Dark Red.

Table of tobacco prices for dark red burley, listing various grades and their prices.

BURLEY—Bright Red.

Table of tobacco prices for bright red burley, listing various grades and their prices.

DARK.

Table of tobacco prices for dark tobacco, listing various grades and their prices.

BUTTER.

Fresh, 15 1/2c per lb.; Elgin, 25c in 60-lb. tubs, 25 1/2c in 30-lb. tubs; Elkin lb. prints, 26c; renovated 23c in 60-lb. tubs, 23 1/2c in 30-lb. tubs, 24c in prints.

POULTRY.

Hens, 10c per lb.; roosters, 5c; young chickens, 15 to 17c; ducks, 10c; turkeys 8c; geese 5c.

EGGS.

12 1/2c, case count; rehandled 13 1/2c.

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5 Israel and Judah from the Birth of Solomon to the Reign of Ahab.
6 Israel and Judah from Ahab to the Decline of the Two Kingdoms.
7 Israel and Judah from the Decline of the Two Kingdoms to the Assyrian and Babylonian Captivity.

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duct to the proper officers of the church for action.

Second—That any member who is dissatisfied with the pastor, or the action of the church, and for that cause or any other cause refuses to co-operate with the church in its work, now or any future time, is advised and urged to withdraw from this church.

Third—That for years the usefulness of this church has been impaired by strife and dissension, and evil-speaking among the members, such a course has brought reproach upon our church at home and abroad, such conduct is not to be tolerated in a Baptist church and must be stopped at once and for all time.

Resolutions was adopted without discussion.

Copy of resolutions read by Bro. Procter at Mayfield, June 25, 1907, and requested by Dr. Eaton for publication.

B. F. PROCTER. Bowling Green, Ky.